



The Waiapu Church Gazette.

Vol. IV.—No. 10.

NAPIER, APRIL, 1914.

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Editorial Notices.

The Clergy and Laity are invited to forward articles and communications for insertion in the "Gazette." Such should deal with matters of general interest, should be brief and logical, and legibly written upon one side only of the paper. No guarantee is given that unused matter will be returned.

Subscriptions (2/6 per annum, post free) are payable in advance. They may be paid to the Local Clergy or sent direct to Archdeacon D. Ruddock, Napier, to whom, also, all communications of a business nature should be addressed, and cheques and postal notes made payable.

It is hoped that Churchmen will promptly send their subscriptions, which need not necessarily be limited to the actual cost (2/6 posted). With increased income it will be possible to further extend the usefulness of the paper.

Parochial news and all other matter for insertion in a particular issue must be received by The Editor "Waiapu Church Gazette," Napier, not later than the 18th of the preceding month.

DATE

CALENDAR FOR APRIL, 1914.

5	☿	6TH SUNDAY IN LENT—M., Ex. 9; Matt. 26. E., Ex. 10 or 11; Luke 19, 28.
6	M	Monday before Easter—M., Lam. 1, 1-15; John 14, 1-15. E., Lam. 2, 12; John 14, 15.
7	Tu	Tuesday before Easter—M., Lam. 3, 1-34; John 15, 1-14. E., Lam. 3, 34; John 15, 14.
8	W	Wednesday before Easter—M., Lam. 4, 1-21; John 16, 1-16. E., Dan. 9, 20; John 16, 16.
9	Th	Thursday before Easter—M., Hosea 13, 1-15; John 17. E., Hosea 14; John 13, 1-36.
10	Fr	Good Friday—M., Gen. 22, 1-10; John 18. E., Isa. 52, 13 & 53; I Peter, 2. Pr. Psalms—M. 22, 40, 54. E. 69, 88.
11	Sat	Easter Even.—, Zech. 9; Luke 23, 50. E., Hosea 5 and 6, 4; Rom. 6. 1-14.
12	☿	EASTER DAY—M., Ex. 12, 1-29; Rev. 1, 10-19. E., Ex. 12, 29; John 20, 11. Pr. Psalms—M. 2, 57, 111. E. 113, 114, 118.
13	M	
14	Tu	
15	W	
16	Th	
17	F	
18	S	
19	☿	1ST SUNDAY AFTER EASTER—M., Num. 16, 1-36; I Cor. 15, 1-29. E., Num. 16, 36; John 20, 24-30.
20	M	
21	Tu	
22	W	
23	Th	
24	F	
25	S	St. Mark, Evangelist and Martyr—M., Isai. 62, 6; Luke 18, 31-19, 11. E., Ezekiel 1, 1-15; Philip 2.
26	☿	2ND SUNDAY AFTER EASTER—M., Num. 20, 1-14; Luke 19, 11-28. E., Num. 20, 14-21, 10; Philip 3.
27	M	

Girls' Friendly Society.

MEMBERS OF DIOCESAN COUNCIL.

President—Miss Edith Williams
 Vice—Presidents—Mrs Sedgwick and Mrs. Ruddock
 Members of the Council—Mesdames Hansard, Levin, Miss Pallot, Branch Secretaries, and the wives of the Clergy
 Secretary—Mrs. Stopfrod
 Treasurer—Miss Jardine

BRANCHES AND SECRETARIES.

S. Augustine's, Napier—Miss White, Hastings street
 S. John's Cathedral—Misses Hill and Miller, Bluff Hill and Cameron road

Port Ahuriri—

Ormondville — Miss Alice Webb, Marion, Ormondville
 Dannevirke—Mrs. Dawson, Victoria Avenue, Dannevirke
 Pukehou — Miss Ada Williams, Roxton, Pukehou
 Gisborne—Miss Faubert, 363 Childers' road, Gisborne
 Hastings — Mrs Callander, Avenue Road, Hastings.
 Taradale — Miss Smart, care Mrs. Fletcher, Taradale
 Havelock North—Miss J. Hewson, Havelock North
 Wairoa—Miss Brann, Wairoa
 Waipiro—Mrs. Wilson, The Vicarage, Waipiro
 Rotorua—S. Luke's Branch, Miss Griffin, Mission Home, Whakarewarewa

Mothers' Union.

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

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

Executive Committee. — Mesdames Averill, Ruddock, and Maclean.

BRANCHES.	HON. SECRETARY.	PRESIDING ASSOCIATES.
S. John's Napier	Mrs Ruddock	Mrs Mayne
S. Augustine's ..	McClurg	" Tuke
Port Ahuriri ..	" Cargill	" Hansard
Hastings ..	" Miller	" Brocklehurst
Havelock North	Miss Gardiner	" Fitzroy
Te Aute ..	Mrs Warren	" A F Williams
Waipukurau ..	" T Nicholson	" Gilbertson
Dannevirke ..	" Glass	" Giesen
Ormondville ..	" Fisher	" Fisher
Gisborne ..	" W A Smith	" H W Williams
Rotorua ..	Miss Griffin	" Tisdall
Opotiki ..	Mrs Short	" Torrens

Prayers.

For the Diocese.

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

For the Conversion of Sinners.

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

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

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

Girls' Friendly Society.

A Council meeting of this Society was held at Taumata on March 25th. A letter was read from Mrs Seddon asking if the Council wished to order badges for the members, but it was decided not to do so at present. Mrs Chute wrote to the President to say that June 18th was the day arranged for the Intercessional Services, and the Executive Committee were asked to make arrangements accordingly. Mrs Sedgwick was elected a Vice-President. The Secretary reported that eight members of the Society had arrived from England.

Social Work Fund.

EMPLOYMENT OF A DEACONESS.

The Synod of the Diocese at its Session held in October, 1912, established by bill a Social Work Fund. The purposes of the Fund were declared to be (a) The inauguration and maintenance of a Rescue Home or Homes in the Diocese. (b) The training of workers in social work. (c) The making of such grants for charitable purposes as the Board may from time to time think fit.

The Standing Committee appointed a small sub-committee to consider the best means of carrying the above into effect and to report on the same. The following report was presented by the sub-committee, adopted by the Standing Committee, and presented to the Synod at its meeting in October last.

The report is as follows:—

Replies have been received in answer to a letter sent by the Committee to the Clergy of the Diocese which justify the Committee in the belief that the scheme will receive adequate support, the opinion being generally expressed that Clause 2a of the Social Work Fund Canon should receive attention and support in the first instance.

Enquiries have been made from various institutions with regard to their work, and such information given is at the disposal of the Committee.

Your Committee recommends:—

1. That the Standing Committee elect Trustees in accordance with the provisions of the Canon.
2. That the Bishop be asked to engage a Deaconess who shall have the oversight of the Home, and gather round her such workers as may be necessary for this work and the development of women's work generally in the Diocese.
3. That the Clergy be asked to form a Women's Committee in each Parish or District to invoke interest in the movement and to collect funds.
4. That a Central Committee of women be formed of delegates—one delegate from each Parish or District. In the event of any Parish or District being unable to send a representative to the Committee owing to distance

from Napier, such Parish or District shall have power to nominate as its representative a Churchwoman who can attend the meetings of the Central Committee.

5. That the Home should be established in or near Napier. The buildings used as temporary premises for the Hukarere Sschool will probably be found suitable until a permanent building can be erected. The estimated cost of maintenance for the first year would be about £300.

The Bishop of the Diocese, in accordance with the request of Synod, endeavoured to secure the services of a Deaconess to have the general oversight of the work in question, and as a result, Miss Brand, a Deaconess who is at present head of the Ely Diocesan Home at Bedford, England, has accepted the position offered, and is expected to arrive in Napier some time in June next. It remains now for the Diocese to give practical effect to the decision of Synod by adequate support of the scheme set forth. The Bishop has addressed a letter to the Clergy on the subject in the course of which he asks them to at once form a Committee of Women in each Parish or District, and elect a delegate as a member of the Central Committee. When this important work is firmly established we may hope for other developments in women's work in the Diocese. Meanwhile there is paramount necessity for the gathering in of funds for the start and support of this purely mission work. We commend the same to the prayers and generosity of our Churchpeople.

The Order of Deaconesses in the Anglican Church.

By the Rev. Canon J. H. Browne, Vicar of Rockhampton and Warden of the Rochester and Southwark Diocesan Deaconesses' Institution.

The subject of my paper, which was settled for me, is clearly defined and limited—"The Advantage to the Church in having Women set apart to the Deaconate." The very obvious and widely recognised advantage of having trained and tested women as Church workers is not within the scope of my paper. I am to point out the advantage

of having such women admitted to the Diaconate. I begin by stating what I mean by a "Deaconess."—I mean "a woman set apart by a Bishop under that title for service in the Church." By "set apart" I mean "admitted in solemn form by the Bishop, with Benediction, by the laying on of hands."

Further, I use the word "Deaconess" throughout my paper to denote an ordained servant of the Church who goes forth to minister on the strength of her orders, and in such a way as to be received by those to whom she goes in virtue of her office.

The Deaconess may, or may not live with other women, for reasons of economy or mutual encouragement and spiritual fellowship, but in the former case she will regard her place in the community as an accident—a very fortunate accident it may be—and in no way affecting her relations as a Deaconess to her Bishop, parish priest, or the people among whom she serves.

By a Deaconess I mean a woman who is bound and free in exactly the same way as a deacon—who may or may not reside in a clergy house, who may or may not be a member of the community. It is for this reason that the Memorandum of 1871 states that it is desirable that a Deaconess should not drop the use of her surname, and with this end in view her official designation should be Deaconess A— B— (Christian and surname), and her official signature should be A— B—, Deaconess.

What are the advantages to the Church of having women set apart to the Diaconate?

1. In the first place, the admission of women to the official ministry of the Church tends to restore the true conception of the Church as the spirit bearing body of all the members of Christ, wherein there can be no distinction of sex—"No male and female, for all are one man in Christ Jesus." (Gal. iii. 28.)

Theoretically we think of Church membership as resting on a spiritual basis, but in practice we suggest that sex has something to do with full and effective Church membership, for we admit to office in the Church (speaking generally) only men. Thus sex has come to be regarded as a disqualification for holding office in the Church.

It may be said that our blessed Lord called into the apostolate

only men. That is true, but it is equally true, as all the members of the Fulham Conference on Confession and Absolution in 1901 agreed, that our blessed Lord's words (S. John xx. 22, 23), "Receive ye the Holy Ghost: whosoever sins ye forgive, they are forgiven unto them; whosoever sins ye retain, they are retained," were spoken not to the Apostles alone, but to the whole Church, and that on the occasion of their utterance women were present as well as men. This erroneous conception of the basis on which rests Church membership, privilege, and responsibility, would, I contend, be largely removed by the admission of women to the Diaconate.

2. A second advantage of women occupying an official place in the Church's membership must present itself at once when we consider the Bishop in relation to his Diocese. He is the chief pastor of all Christ's flock within his jurisdiction, women as well as men, and the former are always in a considerable majority.

For advice and co-operation in all that appertains specially to men the Bishop turns to the leaders among his clergymen—first and chiefly to his Archdeacon.

For counsel as to the care and provision for the women, the Bishop has no one among them, apart from the female Diaconate, whose help he can claim as a matter of course.

But if in the Diocese there is a band of women set apart as Deaconesses, of whom one is the acknowledged head, then the Bishop has at his service one whom he can quite naturally approach for counsel and co-operation in all that specially concerns women's life and work in the Church.

One has only to read the letters of S. Chrysotom, Bishop of Constantinople in the fourth century, to the Deaconess Olympias to know what a woman occupying an official position in the Church could be to her Diocesan.

From the earliest times the Archdeacon has always enjoyed a very close personal relationship to the Bishop. In the report presented by the Committee of the Lambeth Conference of 1881 on the relation of religious communities to the Bishop it is stated, "It must be understood that a Deaconess holds of necessity a direct and personal relation to her Diocesan Bishop."

3. I pass to the advantage to the parish priest of having among his official staff a woman who has been set apart as a Deaconess. Here I can speak with some assurance, having as Vicar of a large South London parish had the co-operation of two Deaconesses. When sitting in council with his colleagues at the weekly Staff Meeting, and considering the well being of the parish in the different departments of Church life and work, it is a very real advantage to the incumbent to have the presence of a woman who can be referred to and heard on matters touching certain phases of life with perfect naturalness and freedom by reason of her office, when delicacy, or rather conventionality, would forbid the mention (much more the discussion) of subjects except between men and women who meet on a professional and official footing.

Though under no vow of celibacy, the demands of her ministry are such as to preclude the possibility of marriage for a Deaconess. This fact, in itself, enables an incumbent to feel and say of his parish Deaconess what S. Paul said of Phoebe, in a sense he cannot of a woman not so conditioned—"Our sister who is a servant of the Church."

4. We will now consider the Deaconess from the point of view of the people. Two types of clergy have from time to time served the Church of England—the regular and the secular. For some centuries the latter—the free and secular priest, living in his own house, framing his own mode of life, at liberty to marry, owing no allegiance to any Community, but in direct responsibility to his Bishop—has ministered to the English people, and as one who moves freely among men and knows life as do those to whom he ministers, the secular priest has undoubtedly appealed to the bulk of the English people, and in a way that the regular priest, a member of a Community and living a life removed from the experience of most men, would not have appealed. Of late years there has been an attempt to revive Communities of regular priests, and there is room and work for those which exist and for more, but, unless I am mistaken, the English people will continue to ask to be ministered to by a secular clergy, as providing the type of service they feel meets their requirements.

The revival of the active and public service of women to the poor at the beginning of the nineteenth century by such heroines as Hannah More, Elizabeth Fry, and somewhat later Florence Nightingale, soon led the Church to feel the need of women ready to devote their lives in organised service among the poor. It was in response to this felt need that Sisterhoods arose in 1847. What the Church of England owes to these Communities of Sisters which have come into being during the past seventy years it is almost impossible to over-estimate. As the pioneers in the systematic care for and rescue of friendless and fallen women, in nursing the sick poor, in the education of the young, in the revival of a deeper spiritual life and the recovery of the duty and power of intercession—in all these and many other ways the influence of the devotional and self-sacrificing lives of Sisters on the religion of the last century has been very great indeed, and must be a cause of profound thankfulness to every intelligent Christian person. But they have rendered their splendid service not as free individuals, but as members of Communities—that has been their strength and their glory. In obedience to her Superior the Sister has gone forth, and as such she has been welcomed and valued by those to whom she has proved a blessing.

Though not members of an Order in the Church's official ministry, yet the appeal and influence of Sisters may be said, I think, to be analogous to those which would be exerted by regular clergy, and this was not all the Church and circumstances of the age required in the direction of womanly service. Some other form was wanted, corresponding more closely to the Church's system since the sixteenth century, and analogous to the service rendered by the secular clergy. So came in 1862 the revival of the Order of the Female Diaconate, with this as its special character—that the Deaconess goes to the people of England not as one who has necessarily severed herself from all domestic ties and withdrawn from the duties and experiences of ordinary life, but as one who is a woman among women, facing life as they have to face it, one with them in all daily experiences, and at the same time commissioned and endowed with the grace from on

high to minister to them in all their needs and to be at their side for loving service night and day, going in and out under the direct authority of the Bishop and the immediate superintendance of the parish priest. It is this distinctive feature of the Order of Deaconesses to which the Archbishop of Canterbury must, I think, be referring in His Grace's introduction to "The Ministry of Deaconesses" when he writes:—"The principles on which it rests accord so truly with the character of our English Church that once rightly understood they are bound to win their way and to bear fruit."

Further, there is, I believe, a growing feeling of resentment among self-respecting intelligent working class people against what they are inclined to regard as the unwarrantable intrusion upon the privacy of their homes by more or less self-constituted and irresponsible amateur visitors; whereas the Parson, the Deaconess—well, they are the real article, and in virtue of their office, if for no other reason, they have a right to call, and should be received with respect, if not with welcome. In spite of some recent indications to the contrary, the English are a law abiding people, and disposed to listen respectfully to the voices of those who approach them in the name of authority and order, both in Church and State.

5. One more advantage, and, though the last to be mentioned, not the least in importance. This present time is characterised by nothing more markedly than the revolt of women against the idea that unmarried she must always remain in the parental home, and if she cannot find scope there for the full occupying of her time and exercise of her powers she must not seek it elsewhere. The days when that idea prevailed have gone, and women now are pressing forward and demanding opportunities, closed to them in the past, of service worthy of the peculiar gifts with which God has endowed them, and for the freer and fuller service of which the world is in dire need.

Women who feel the call to service beyond the limits of domestic life, not only as parish workers in the accepted and somewhat restricted sense of the title, but in other, and perhaps wider spheres of activity, such as those of the

Missionary abroad, the lecturer at the university, the teacher in college or high school, the doctor—can find in the Diaconate an opportunity of consecrating their womanly powers and gifts according to Scriptural and primitive custom, and entering upon their service assured and strengthened by the formal commission of the Church of God.

Let me close by quoting on this advantage to the Church some words spoken by the present Dean of Westminster (Bishop Ryle) at the Pan-Anglican Congress:—

"I am convinced that no more attractive, no more happy, no more useful field of work can be offered to a woman of devout mind and cultivated powers, able and willing to devote her days to the definite service of the Church, than that which is presented in the Church's accredited ministry of women. For women the Order of Deaconesses is the Church's highest ministry; its authorisation stands in the pages of the New Testament, its sanction in the usage of the early Church; it requires that development of the character, it exacts that training of the intellect, it offers that exercise of freedom which in previous generations were impossible, but in our day point unerringly to the more general recognition and restoration of this Apostolic Order of the ministry of women. It is not an order to be acquired by the casual adoption of a uniform or the light-hearted enterprise upon a round of good works. It is an order of the Church, Spiritual and primitive in origin, conferred by the laying on of hands, weighted with a formal commission and discharged in parish and diocese under the supervision and direction of Clergyman and Bishop. I venture to hope that in the development of this ministry the Church is destined to attach to her official organisation some of the noblest characters and some of the best trained intellects of future time. . . . Equipped once more with the ministry of women the Anglican Communion will fulfil its stupendous summons of spiritual duty to the world with greater competence and with larger sympathy; the womanhood of our people will find not the least splendid career of trained intellect and high devotion within the recognised ranks of the ministry of the Church."

Bible in State Schools.

THE TEACHERS' INSTITUTE.

A meeting of the Napier Branch of the New Zealand Teachers' Institute was held at Waipawa on the 28th February, Mr J. Hislop presiding. There were nearly fifty teachers present. Mr J. Duggan reported on the business done at the Auckland Conference. Speaking of the personellé of the Conference he is reported as having stated that "the attitude of the majority did not reflect the spirit of the teachers of the Dominion. The majority of delegates were pleased to talk ideals, being satisfied in their enjoyment of good success and salaries. There was, therefore, something wrong in the matter of representation, for which a remedy would have to be found. He found fault with the Executive who went behind the decision of the Conference, who decided that the minimum salary should be £150 and rising to £500. The Executive reduced the minimum to £120 and rising to £450 only."

This is not the first time it has been whispered in educational circles that the Teachers' Institute does not really reflect the spirit of the teachers of New Zealand, and here is a teacher himself stating so publicly. It is true he does not apply his criticism to the question of Bible in State Schools, but it would be quite fair to say if he charges the Conference with not reflecting the spirit of the teachers of the Dominion and applies that specifically to the matter of salaries about which teachers have said so much, then the same criticism as to the Institute failing to represent teachers may also be applied to a purely educational matter such as the Bible in State Schools' question.

This view is also supported by the fact that the number of teachers who dissent from the opposition of the Teachers' Institute to the Bible in Schools' Movement is steadily increasing.

The opposition of some Baptists in New Zealand to the Bible in State Schools' League movement has frequently been pointed out as contrary to the attitude of the Baptist Church in Australia. A striking illustration of that has just come to hand in the appoint-

ment of the Rev. R. Taylor, of Adelaide, as Organising Secretary of the League in South Australia. Mr Taylor, who is a Baptist minister, succeeded the Rev. A. Metters in the post of Organising Secretary. Mr Metters continues to work for the League as General Secretary, thus two Baptist ministers are the sole executive officers of the League in South Australia.

Bible in State Schools League

A special effort has been made to persuade the Bible in State Schools' League to abandon the platform to which the Churches have agreed and to adopt the Nelson system instead. The fact that the Churches, after ample experience of the Nelson system, had passed it by in favour of another proposal, should have been sufficient to intelligent people to show that it is somewhat late in the day to talk about the Nelson system as a permanent solution of the problem. If the same people who are now talking so loudly about it had shown a disposition in the past to make it general over New Zealand, it might have happened that the Churches would not have looked for the undoubtedly better system produced by the League. Much has been heard in Wellington urging the Nelson system, and indeed one newspaper has consistently kept it before the public. Notwithstanding all this, Wellington itself affords the latest proof of the inadequacy and unworkableness of the Nelson system. The Ministers' Association of Wellington South humbly and respectfully solicited in March the gracious permission of the Newtown State School Committee for one miserable half hour a week from 9 to 9.30 a.m., to give Bible Lessons, which of course under the Nelson system would be regarded as undenominational. Yet the School Committee quite turned down this very modest application, and lest the mere refusal might not be sufficient to crush the boldness of a Ministers' Association which desired a privilege of addressing the children allowed to wandering lecturers, the Chairman of the School Committee rushed into print and wrote of "the attitude of the Ministers' Association in their sudden desire to invade the Schools during the hours set apart for secular instruction." He continued, "I real-

ly question if they are in earnest, and also whether they are not really looking for a refusal," and he proceeded with the question whether, "if permission was granted them for Bible instruction during School hours, they would carry on the work for any length of time without expecting some remuneration from the State for their services."

The refusal was quite enough to show that the Nelson system is unworkable, but to that is added the insult by the Chairman of the School Committee offered to the motives of the Ministers and the reality of their request. He was replied to by the Chairman of the Ministers' Association (who happens to be a Congregationalist not in favour of the League's platform, and who as a Congregationalist would not in any case be likely to be a party to anything likely to make for State aid). The Ministers' Chairman showed by his letter that so far from intending to help the League, the Ministers "believed that by demonstrating the feasibility of the scheme in one School, other Schools would be led to adopt it," i.e., the Nelson system. The demonstration has been not as the Ministers' Association in all sincerity hoped, but entirely one which shows that the Nelson system is no National solution of the problem for reaching every child in the Dominion; The Churches which passed it by for the League platform have to thank the Newtown School Committee, and its Chairman particularly, for another testimony that the matter is one to be settled by the whole people of New Zealand and not by a Committee temporarily in a little brief authority.

BOARD OF THEOLOGICAL STUDIES.

Supplementary Examination, 1914.

Class List.

- Class I: None.
 Class II: J. F. Feron, B.A., Christchurch (S. John's College); J. R. Young, B.A., Wellington (College House).
 Class III: None.

March 23rd, 1914.

ALLAN M. JOHNSON,
 Secretary, B.T.S.

Waiapu Church Gazette.

APRIL, 1914.

Easter.

Churchpeople hardly need reminding that during this month the Church of Christ commemorates two of the greatest events in the history of the world, the death of Jesus Christ, our Lord, upon the Cross and His resurrection from the dead. Good Friday is a day for penitential sorrow for sin which crucified Him, Easter Day, the Queen of Festivals, a day of glad rejoicing, because He rose triumphant from the grave, "having overcome the sharpness of Death He has opened the Kingdom of Heaven to all believers." It is a rule of the Church that all who are Communicants should communicate at least three times in the year, of which Easter shall be one. It is in the deepening of the spiritual life, in the closer union with our Lord, the strength of the Church's witness lies. May the contemplation of the Passion of the Lord draw us nearer to Him and the Easter Festival bring to us fresh inspiration in Communion with Him in the life-giving Sacrament He ordained.

Diocesan Notes

The Bishop has during the last month attended a meeting of the Mission Trust Board in Auckland, and visited a considerable part of the northern part of the Diocese. His engagements were as follows: Sunday, March 15th, Waerenga-ahika and Te Karaka; Monday, 16, Matawai; Tuesday, 17th and Wednesday, 18th, Patutahi; Thursday, 19th, Tarihaua; Friday, 20th, Tolaga; Saturday, 21st, Tokomaru; Sunday, 22nd, Tokomaru; Monday, 23rd, Waipiro; Tuesday, 24th, Awanui; Wednesday, 25th, Te Arorua; Thursday 26th, Hicks Bay; Friday, 27th, Rangitukia; Saturday, 28th, Kakarau; Sunday, 29th and Monday, 30th, in District; Tuesday, 31st, Waipiro.

The April engagements are as follows: April 1st and 2nd, Waipiro; April 3rd, 4th, and 5th, Tolaga; April 6th, Gisborne; April 7th, return to Napier. During Holy Week the Bishop will give a series of addresses at the 11 a.m. Service, and on Good Friday will conduct the three-hours' Service

from 12 to 3. On Easter Sunday he will preach in the Cathedral in the morning and at S. Augustine's, Napier, in the evening, and on Easter Monday leaves for Rotorua for the opening of the new Church and for the meeting of the Maori Church Board. It is hoped to arrange for a meeting of the clergy in the Hawke's Bay Archdeaconry on Wednesday, 22nd.

ARCHDEACONRY OF TAURANGA.**BISHOP'S VISITATION.**

April 14th, Arrive Rotorua 5.50 p.m.; 8 p.m., Social gathering of Welcome, Parish Hall.
 April 15th, 7 a.m., Holy Communion, S. Luke's; 11 a.m., Opening of new Maori Church at Ohinemutu; 2.30 p.m., Presentation of Offerings for Maori Church; 8 p.m., Confirmation, S. Luke's.
 April 16th, 7.30 a.m., Holy Communion, New Church, Ohinemutu; 10 a.m. to 10 p.m., Hui Topu (or Maori Synod).
 April 17th, 10 a.m. to 12.30 p.m., and 7.10 to 10 p.m., Hui Topu.
 April 18th, 10 a.m., Leave for Ruatoki via Te Teko and Whakatane.
 April 19th, 11 a.m., Opening Ruatoki Church; 2.30 p.m., Presentation of offerings; 7 p.m., Confirmation.
 April 20th, 10 a.m., Leave for Whakatane; 3 p.m., Leave for Te Pahou, Maori Confirmation; 8 p.m., Whakatane Pakeha Service.
 April 21st, 9 a.m., Leave for Opoiki; 3 p.m., Maori gathering; 8 p.m., Pakeha gathering.
 April 22nd, 10 a.m., Leave for Taneatua, Evensong there.
 April 23rd, Leave for Matata; combined Service at night in School-room.
 April 24th, 9 a.m., Leave for Tauranga; 8 p.m., Social gathering of welcome.
 April 25th, Tauranga.
 April 26th, Tauranga, 11 a.m., Maungatapu Maori Service; 3 p.m., Gate Pa (Pakeha); 7 p.m., Tauranga Confirmation.
 April 27th, 10 a.m., Leave for Te Puke; 3 p.m., Te Matai Maori; 8 p.m., Te Puke.
 April 28th, 7 a.m., Holy Communion Te Puke; 9.30 a.m., Leave for Rotorua.
 April 29th, Leave Rotorua for Napier via Main Trunk.

A meeting of the Standing Committee was held on the 9th March,

at which business in connection with the engagement of a Deaconess was arranged.

Bishop Blythe, the Bishop of the Mission to the Jews, who for many years has been working in the Holy Land, appeals earnestly for funds to carry on the work. It is hoped that parishes and districts will give any collections made on Good Friday to this object. Such should be sent through the Diocesan Office.

Clergy are reminded that the Prayer for the restoration of the Bible in the Schools of the Dominion is authorised for use in the public Services of the Church. There is need for earnest prayer, both public and private, for God's blessing upon the movement to restore the Bible to the schools of this land. The prayer is again printed in this issue of the "Gazette."

The Laity are reminded that all offerings on Easter Day are given to the Clergy of the Parish in which they are made.

Mrs Goodyear desires to express through the Diocesan "Gazette" her thanks for the motion of sympathy passed at the last meeting of Synod.

The Mothers' Union.

A meeting of the Diocesan Council was held at S. John's Vicarage on Monday, March 16th, at 3 p.m. Present: Mesdames Mayne, Lascelles, Gardiner, Dean, Mitford-Taylor, Tuke, McClurg, Cargill, Hansard, Maclean and Miss Brathwaite.

After reading the minutes of last meeting the balance sheet was read and approved, and correspondence read.

Mrs Sedgwick was unanimously elected President of the Mothers' Union in this Diocese. The retiring Secretary, Mrs Maclean, and Literature Associate, Miss Brathwaite, were re-elected, and the following Executive Committee was elected: Mrs Sedgwick (President) and Mesdames Maclean and Ruddock. The Secretary was instructed to write to Rotorua, Ormondville and Havelock asking if they wished to appoint the same representatives as last year. Mrs Gardiner was asked to represent Te Aute, and Miss Brathwaite to do the same for Dannevirke.

Diocese of Waiapu.

The following address was presented to the Bishop by the Commissary on the day following the Service of Consecration.

Napier, February 23rd, 1914.

To William Walmsley,
Bishop of Waiapu.

My Lord,

I have been asked by the Standing Committee to welcome your Lordship on behalf of the Diocese and to convey to you an assurance of our loyalty and affection.

We are fully aware of the burden which we have placed upon you in electing you as our Bishop, and we are grateful to you for your acceptance of that burden.

The office of a Bishop is everywhere one of much difficulty and of the gravest responsibility; while in addition to these cares of a general nature each Diocese provides its own peculiar difficulties and problems.

The Diocese of Waiapu, founded in 1859, was originally a purely missionary one, and the first four Synods were conducted in the Maori tongue. The addition, in 1863, of the Province of Hawke's Bay introduced a considerable Pakeha element. This European element now predominates but the missionary character of the Diocese is by no means lost.

The condition of the Church among both Pakehas and Maoris is one of rapid change. Towns are springing up, settlement in the country is spreading as never before, Church life among the Maoris is becoming consolidated, and increased opportunities are being opened up for reaching the non-Christian Maoris, while the changed conditions call urgently for steps to be taken in the gradual fusion, without loss to either of the English and Maori portions of the Church.

These important facts provide each their serious problems demanding wise solution, and the brunt of the work will fall, My Lord, upon you.

At the same time we realise that you look for, and are entitled to our co-operation, and we are ready to do our part. That part consists in the first place of earnest prayers to Almighty God that He will grant you strength and wisdom for

the task, and further in placing ourselves at your disposal in working out your plans for the furtherance of His Glory.

HERBERT W. WILLIAMS.

Commissary.

Obituary.

On March 2nd, at Rangitukia, the Rev. Mohi Turei passed to his rest at the ripe age of about 85 years. Among his early memories was the first visit paid by the Rev. W. Williams to Waiapu in January, 1834. The immediate object of Mr Williams' visit was the restoration to their homes of several Ngatiporou chiefs who had been carried off by a whaling ship some months before to the Bay of Islands. Along with these chiefs came a number of others who had been taken captive by the Ngapuhi in former years. One of these was Taumatakura who began at once to teach his fellow tribesmen something of what he had learned from the Missionaries at the Bay of Islands. Turei was somewhat impressed by Taumatakura, but more so afterwards by the teachers who were brought to Waiapu by the Rev. H. Williams in 1838. Some years afterwards he was baptised by the Rev. W. Williams, when he took the name of Mohi; and later on he was confirmed by Bishop Selwyn. After several years' training at Waereangaahika he was admitted to Deacon's Orders by Bishop W. Williams in 1864, and stationed at Rangitukia to work with the Rev. Raniera Kawhai of Tuparoa, who was already in Priest's Orders. In 1870 he was ordained priest, and placed in charge of the northern half of the Waiapu District, Kawhai retaining the southern portion. In 1904 he was confined to his house by loss of power in his lower limbs, from which he never recovered. During a great portion of the last ten years he was practically bed-ridden with frequent attacks of severe pain which he bore with exemplary patience and unflinching trust in the goodness of God. He was a strenuous opponent of Hauhauiism in 1865, and later on of Mormonism, which was introduced into the district in 1884. He will be greatly missed by Ngatiporou notwithstanding that he had already been laid aside for so many years.

Girls' Friendly Society Hostel Fund.

List of Donations Received
Since 31/12/1913.

Per Mrs Wilson 7/6, per Miss White £2 1s 6d, Allen M. Williams £10, T. S. Williams £50, per Mrs P. Hunter (Mrs McHardy, Jnr., £2 2s, Mrs Harding £2 2s.) £4 4s, Miss A. McHardy £1, Miss W Taylor 2/6, R. S. Williams £5, J. C. Williams £5, Anonymous 10/., Mrs Absolom £2, Miss V. Russell 5/-, Mrs R. Nairn £1. Total £81 10s 6d. Amount received to December 31st, 1913, £194 3s 0d. Total in hand £275 13s 6d.

Amount still required for Building Fund, £1724 6s 6d.

British and Foreign Bible Society.

The work that is being carried on by this Society is not only important but essential, and unless its funds are being increased it cannot meet the imperious demands being made upon it by Missions in the Foreign Field, and judging by what has been already sent in New Zealand, will be very much below its contributions of the past years. The pressure of local and denominational claims have quite squeezed out the Bible Society's work, and if this goes on generally, there is only one conclusion possible, i.e., the Missions must go elsewhere for their Scriptures, but where can they go? Will the several Churches start their own translating, printing and supplying? Will not all lovers of God's great work see to it that the Society receives from them its proper share of what they devote to the spread of the Kingdom, and then the Society will be able to respond to their absolute requirements. The approaching elections should be kept in mind, and the collecting for the Society done early, by the end of April at the latest, else it will be too late as the experience of past years has shown that the pressure at the end of the year has quite crushed out all collecting for the Society. Will all friends at once kindly send to their respective secretaries or to the agent, their orders for magazines and subscriptions to the general funds.

Correspondence.

Te Rau College, Gisborne,
March 18th, 1914.

To the Editor,
"Waiapu Church Gazette."

Sir,

I wish to call the attention of all who are interested in the Maoris to a Church newspaper published at Te Rau Press, Gisborne, called "Te Kopara." There is very little reading matter in the Maori language for those who cannot read English, and this paper is brought out with the object of dealing with religious problems that are constantly perplexing Maoris, and also of explaining to them what the teaching of the Church is on matters of doctrine where they are so often misled. The paper is published monthly and the annual subscription is five shillings. Will all Maori sympathisers make it known and try to get Maoris to subscribe to it. The editor looks to those who know the needs of the Maoris to assist him in providing suitable articles for the paper.

Yours etc.,

F. W. CHATTERTON.

The Vicarage, Te Puke,
March 14th, 1914.

To the Editor,
"Waiapu Church Gazette."

Sir,

Owing to the kindness of a brother clergyman who collected, and to three gentlemen who contributed the whole balance required to complete the sum required to take my friend through the course of training at S. Augustine's College, that fund is now complete, and I have to ask the hospitality of your columns that I may thank all who have assisted in the matter.

Yours, etc.,

J. HOBBS.

The Kikuyu Controversy.

Few of our readers are in a position to make any useful contribution towards the solution of the questions which have lately been raised in connection with an attempt to promote missionary co-operation in East Africa; but upon each of them rests the duty of con-

tributing towards the creation of an atmosphere in which these questions can be profitably discussed. It behoves us one and all to resolve that we will neither make nor allow to be made in our presence any remark reflecting upon the truthfulness or sincerity of those with whose opinions we disagree, and that we will give them credit for at least as much devotion and as great intelligence as we ourselves possess. Unless the questions that have been raised are discussed in a spirit of Christian love, and with a resolute endeavour to banish from the controversy all side issues that are not necessarily relevant to the subject, we cannot hope for any satisfactory result. The discussion that has arisen should serve as a call to prayer to all who believe in Christian Missions, and who desire to promote Christian reunion at home and abroad.—The Mission Field.

Parochial News.

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

Dannevirke-cum-Matamau and Bush Districts.

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

Curate: Rev. C. E. Nicholas.

We already feel that winter is near to us, and the orchards are being depleted of their leaves. The old Saxon name of Lent has lost its meaning unless we apply it to the nights, for it is they which are lengthening, not the days, which are already drawing in. Last year our Vicar held his Lent on shipboard, and took the Easter service a day or two's steam from Wellington. This year Easter is nearly three weeks later than before, and winter storms are fast approaching.

With the winter once more the Mothers' Union and the Girls' Friendly Society have re-commenced their meetings, and after the opening service both Societies were invited to the residence of Mr W. F. Knight—for many years clergyman's warden in this parish—and were entertained most delightfully by Mrs Knight, who

with her accustomed kindness and delicate courtesy made all welcome and happy. Every year in some way or other the parish is indebted to Mr and Mrs Knight, and acts of kindly thoughtfulness like this are not easily forgotten.

The Mothers' Union met in full numbers for their first monthly meeting last Wednesday week, and a large number of the members attended the 8 a.m. service on March 22nd. We hope to see many more mothers joining the Society, for, as the Vicar remarked, "There is no greater work in the world than the training of the children."

The Vicar hopes that the women of the Church will soon form a branch of the Gleaners' Union as, although the ministering to the spiritual wants of the country settler is truly missionary work, yet no home work can have the fulness of God's blessing unless some attempt is made to carry the Gospel to the heathen.

We need the services of two devout lay-readers in order to take up the opportunities now vouchsafed to us in the country districts. Pray God we soon get them.

The Choir continues to do good work, and we are deeply indebted for the sacrifices that some members make in order to attend the service of God.

Dannevirke Bush District.

On Sunday, the 1st March we were favoured with a visit from the Ven. Archdeacon Ruddock, who, assisted by the Rev. C. E. Nicholas, put in a very strenuous day's work.

The first service was at Te Rehunga, a settlement about eight miles south where the Holy Communion was administered to a large congregation, there being over sixty present. The work in this district is very encouraging and services are held every Sunday through the valuable help of Messrs Bell and Phillips, and we hope to have our own Church in this particular spot before Christmas. The site was secured about a year ago and the timber is now being cut. As soon as a little more money is in hand the work will be commenced.

The visit to Te Rehunga was made doubly pleasant by the kindness of Mr Frank Knight who drove the clergy to and fro in his comfortable car.

At 2.30 p.m. the Ven Archdeacon, assisted by the Curate (Rev. C. E. Nicholas) and a number of the Choir members of the Parish Church, opened the new Church hall at Piri Piri. The Holy Communion was administered to a large congregation. The service, which was choral, was bright and hearty, Mrs Deighton presiding at the organ.

The Ven. Archdeacon, in the course of a powerful sermon, begged his hearers to remember at all times the primary use of the hall. It was, he continued, secured for the purpose of enabling the Christian people in the district to have a building where they could meet together for the worship of Almighty God, and although it would be used for secular purposes he hoped and prayed that the hall would always be dear to the people of the district as a place where their souls communed with God.

The hall is capable of seating one hundred people and is fitted with beautiful portable Church furniture, including Altar, with ornaments, Font, Prayer Desk and Lectern. It is built on a corner section in the middle of the settlement and will be a great boon to the place.

In the evening the Ven. Archdeacon preached to a large congregation in the pretty Church of St. Michael's and All Angels', Matamau, returning to Dannevirke at a late hour after a good day's work. Messrs Benson and Prior very kindly drove the Ven. Archdeacon and the members of the Choir to Piri Piri. During his visit to Dannevirke the Ven. Archdeacon Ruddock was the guest of the Rev. C. E. Nicholas.

Mr Geo. Lewis, licensed law-reader from Stratford, is visiting the district, and has very kindly assisted in the country services which have been much appreciated.

Tauranga:

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

The Lenten Services have been fairly well attended this year. The Vicar is preaching a course on Wednesday evenings in town, and on Thursday evenings at Gate Pa, besides taking a Lenten Mission for children on Wednesday afternoons after school. Of course the ones who need the help of these special services most don't come, but the attendance of the faithful ones illustrates the truth of the words "to him that hath shall be given."

Our Harvest Festival was held on Quinquagesima Sunday, when the Church was beautifully decorated. The offerings of fruit and vegetables were sent to the Richmond Road Children's Home, Auckland.

Just before Lent, chiefly through the kind offer of the popular contractor, Miss Ruby Oliver, of Auckland, we had a most delightful concert in the Parish Hall, the proceeds being devoted to the improvements to the Church grounds.

We are looking forward to the Bishop's visit to the parish towards the end of April, when there will be a parish social to enable us all to meet him.

Tenders have been let for the building of a Vicarage, and the removing of the Parish Hall to another position in the Church grounds.

S. Matthew's, Hastings.

Vicar: Rev. J. B. Brocklehurst.

Curate: Rev. N. Robertshawe, M.A.

Last month the Sunday School and Bible Class opened, and a keenness is noticed which should continue throughout the year. The teachers' classes are being revived on Tuesday evenings, and are a real help in giving lessons afterwards. The staff of teachers is being augmented, and regularity of attendance is looked forward to as being the mainstay of the vitality of the work.

During Lent there are the usual weekly services on Wednesday evenings with instructions on the Creed. So far the attendance can only be called fair. The Show has intervened and the atmosphere of continual press of other things has a tendency to crush out the keeping of Lent. And yet it is a period whereby we can advance deeply in our appreciation of spiritual things. Fasting and prayer still bear their fruit in the lives of earnest Christians. If we would practice more restraint in earthly affairs, and give more entrance to the influence of God's Holy Spirit, our individual faith would be deepened and fired with vigorous power.

During the month we have had a visit from Miss Bagnall, the Travelling Secretary of the Auckland Women's Branch of the Bible in State Schools League. She gave a very enlightening address on the meaning and work of this League, and altogether encouraged us by her view of the work that has been accomplished. This was on Friday, March 12th. On the following Sunday evening, Canon Garland preached to a crowded congregation on this same subject. He gave a most convincing sermon, and provoked wide discussion on the matter. It is clear that people only wish to understand the principles more clearly before they commit themselves to support the scheme. We are pledged to do all in our power to bring this great effort to reintroduce Bible reading to a successful issue.

The C.E.M.S. held their monthly meeting on Wednesday, March 11th. Those who were able attended Evenson in Church, and afterwards the regular meeting was concluded in the Parish Hall. This Society has in its power to be a great influence for righteousness amongst men. The rule of service and prayer should be constantly before us.

The G.F.S. is again in a flourishing position, commencing its operations on March 5th. Many new members are seeking enrolment, and it is a real help for girls to find an encouragement for mutual help and sympathy in the ranks of such a Society. Once more the Gleaners' Union is to re-meet after a recess from November. The first meeting is fixed for

March 26th, in the Parish Hall. Now that these Societies are taking up their regular meetings, our energies on the spiritual side of life is being developed, and religion enters into daily life as well as on the specially appointed days of services.

The Church building grows apace, and will soon be noticeable from many quarters.

Te Karaka.

Vicar: Rev. G. Watson.

The Lenten Service on Wednesday evenings has been very badly attended so far, and the fact that the congregation at any of the Services on Ash Wednesday was in the singular, shows that the Church people of Te Karaka district have not learnt the great need that all have for times of real penitence, effort and self-sacrifice. Let us hope that all are making some individual effort after holiness, trying to seek God's face by the way of penitence as our Bishop's Lenten Pastoral advised us.

A meeting of the Vestry was held at the Vicarage on March 6th. Archdeacon Williams was present and congratulated the Vestry on the erection of the Vicarage. It was hoped that a statement of the total cost of the Vicarage would have been presented at the meeting, but the Churchwardens were unable to do this. The cost of the Vicarage has exceeded the £450 limit by about £50. Mr Appleton who has worked so hard as Secretary and Treasurer for the Annual Fete, presented a balance-sheet which showed a credit balance of about £95 which is very satisfactory.

We were very pleased to have our Bishop with us on Sunday the 15th. His Lordship preached at the Evening Service when our parish Church was well filled. On Monday the Bishop went up to Matawai by the morning train, being met at Otoko by the Rev. J. W. Robinson. He returned by the evening train, and on Tuesday morning left for Pututahi. It was a flying visit, and we are all looking forward to His Lordship's next visit on the first Sunday after Trinity, when he is coming to re-open the Maori Church at Puha which our Maori brethren are putting into repair and furnishing.

The Vicar is taking his annual holiday after Easter, and will be absent from the parish for two or three Sundays. Rev. M. W. Butterfield has kindly offered to take duty at Te Karaka on Sunday, 26th, the second Sunday after Easter, and the Services on the other Sundays will be arranged for.

The following subscriptions for the "Gazette" have been received by the Vicar:—Mrs Turnbull, Mungatu, 5/-; Mrs Gardner, Te Karaka, 2/6; Mr. G. Bell, Te Karaka, 2/6; Rev. G. N. Watson, 5/-. Total 15/-.

Otane.*Vicar: Rev. G. W. Davidson.*

The most important event is the departure of Mr and Mrs Warren to England for an extended term. They have been most keen in having a settled Vicar for Otane, Te Aute and Elsthorpe, and they have the satisfaction of seeing the new Vicar and family about settled before they left. They have been most unwearied and unselfish in all that helped in the work for Christ and His Church in this parish, and all sorts and conditions of people will miss them sadly, for they were always about doing good. There was a special Celebration of Holy Communion at the College Chapel the Sunday before they left, the Rev. M. McNickle and Rev. Frank Bennett taking the service, the Vicar also being present. Mr Warren has for the present resigned his place on the Committee, and the Diocesan Synod, and also his lay-readership. We wish them God speed and a happy return some two years hence.

The regular plan of services for the different centres has not been arranged but it is hoped to have services, one 8 a.m., one 11 a.m., and one 3 p.m., and four Sunday evening services each month at Otane, with the help of lay-readers; at Elsthorpe, two Sundays a month and Te Aute one Sunday morning, one Sunday afternoon and every Sunday evening with the help of lay-readers, etc. The Lenten week-night services at different centres have already commenced with satisfactory attendances, some being held just before Ash Wednesday for convenience.

The Vicarage and all the fittings ought to be quite finished by the end of March.

Taradale.*Vicar: Rev. A. P. Clarke.*

Parishioners considered themselves most fortunate in receiving a visit from our new Bishop so soon after his consecration as Sunday March 8. He most kindly gave us the whole Sunday, preaching both Morning and Evening at All Saints', and giving the children a Service in the afternoon.

All the Services were well attended and much appreciated. We are looking forward to meeting the Bishop at a welcome social at some future date.

The Vicar distributed the Sunday School prizes to the Meane children on Friday, March 13th. Mrs Hubert Harris and the Misses Thomas are mainly responsible for the good work in this School.

We held our Harvest Thanksgiving Services on Sunday, March 22nd. It was gratifying that Parishioners sent such a good display of the fruits of the earth. Hawke's Bay is indeed fortunate in having a climate which can produce such magnificent fruits as were to be seen in All Saints' Church on Sunday,

Havelock-cum-Clive.*Vicar: Rev. J. A. Lush, B.A.*
*Curate: Rev. Lionel Mackay, B.A.***S. Luke's, Havelock North.**

The Clergy wish all a very happy Easter, and the real Easter comfort to the sick. The attendance at the Lent Services has been fair.

On Sunday, March 8th, the Ven. Archdeacon Neild, Secretary in New Zealand to the Melanesian Mission, preached at the Morning Service on behalf of the Mission. In the afternoon he gave an address to the Sunday School, and afterwards at the Vicarage met the members of the Children's Missionary Band. After a consultation the children decided to allocate the £10 made at their sale to the maintenance of a bed in the Welchman Memorial Hospital at Maravovo, Solomon Islands. We were sorry Archdeacon Neild could not visit the schools. We hope next time we shall have him for a week-day. Some of us were glad of the opportunity of being led by him in Intercessions for the Mission at Compline on Saturday night. The chief note of his message to us was the tremendous need of prayer for the Mission. Those who wish to keep in touch with the Melanesian Mission can obtain the "Southern Cross Log," the monthly paper of the Mission, giving an account of its work, from Miss M. Williams, Muritai.

On Wednesday, April 29th, the Choir will give a concert in the Hall. The proceeds will be devoted to the Choir fund.

Mrs H. A. M. Roberts, who has been a member of the Choir since she came to this district, will probably be leaving us in a short time. We shall be sorry to lose her—she has been a great help. We give her and her husband and family our very best wishes.

The Choir boys' vestry is in great need of furniture of a simple sort—a carpet of some kind, a table, a bookshelf, and one or two pictures. The Vicar would find suitable pictures for 3/6 or 4/- each.

St. Mark's, Clive.

We are all sorry to lose Mrs Bateman, who is now well on her way to the Old Country; our best wishes go with her on her journey. It is hardly necessary to do more than refer to all Mrs Bateman has done for the Church and for Clive in general. We all know so well how deeply she has had the welfare of Clive at heart, and how she has always been the moving spirit in anything for its good. We are grateful for all she has done.

During Lent Services have been held on Thursday evenings, and there has been a fairly good attendance at these Services.

The Sunday School children's self-denial offerings in Lent are for Miss St. Hill's children's country holiday

fund. We hope that this will be the means of giving a number of East End London children a fortnight's fresh air in the country.

For the time being Mr Herbert Hague has consented to take on the secretarial work of the Church left vacant by Mr Sinclair.

Until definite arrangements are made. Mr George Thornton and Miss D. Taylor are very kindly acting as organists. We are glad that the Choir is keeping together so well.

After Easter it is hoped to hold Confirmation Classes in Clive. The clergy will be glad to hear of any who desire to attend these classes.

BAPTISMS.

William Stuart Meads,
John James Drummond,
Neredah Arling Hampton,
Lena Winifred Marlow,
Leslie Trevor Forward.

MARRIAGES.

Hugh Leonard Gillies Drummond to Mary Lucy Thomson,
James Lawrence Franklin to Ada Brittin.

Te Karaka Railway District.*Vicar: G. W. Robinson.*

It is some time since a report was sent from this district; your correspondent must plead still more work, needing increased attention. However, the longer the time, the more to write about, and in a new and constantly changing district, we have a deal to interest and to call for prayer and sympathy.

The farewell visit of our late Bishop, though necessarily very brief, was greatly appreciated, but the deep note of regret at the coming loss of one who has taken a great and true interest in the work here, of which he was the founder, was very pronounced. Crowded services were held at Otoko and Matawai, the only two places it was possible for his Lordship to visit. At Matawai, after a most impressive service, the people remained for a brief conversation and exchange of farewells with "Our Bishop," whose parting words will be remembered with gratitude by all. Our thanks are due to the ladies who handed round excellent refreshments.

The railway work here has slackened down very considerably, but increased settlement and opening up of a large sawmilling industry have more than made up for the lessened work on the line.

It is a great pleasure to report more regular services and much improved attendance. Otoko keeps up well, when the small population is considered, while at Matawai and Motu, attendance is very good and regular. As soon as the new Communion vessels arrive, it is proposed (D.V.) to hold a monthly Celebration in each of the four centres here. The event of most importance, to

cally considered, since last writing, is one we all regret—the departure of our good helpers, Mr and Mrs Ross, from the district. Mrs Ross had for upwards of two years acted as organist at Otoko and Matawai, and in every good work both she and Mr Ross never failed to render the best assistance, never sparing time or effort. To Mrs Ross we owe in a large measure the improvement in our services, as her work in assisting the young people in music practices, and so creating interest and regular attendance, has been of the best. A very large social gathering gave testimony to the worth of our departing friends, and the high esteem they won. They received a beautiful piece of plate as a farewell gift. The parish of Patutahi is fortunate in gaining such helpers.

The Ven. Archdeacon Williams paid his visit here in November, and assisted in the work of organising and forming a local committee, his advice and counsel being highly appreciated. He also kindly took services at Matawai and Motu, holding a Celebration of the Holy Communion, being assisted by the Rev. G. N. Watson, Vicar of the parish.

We were also very fortunate in receiving a visit from the Rev. F. W. Chatterton, who kindly acted as special preacher at our services on the Maori Mission Sunday. All present much enjoyed the services, and the special offertories were considerably larger than last year.

It is a great pleasure to welcome new helpers to our district, where help is so much needed. Mr W. S. M. Cockerill, son of the late Vicar of Waipawa, has been appointed head teacher at Matawai (where a fine new schoolroom has recently been erected) and is very kindly assisting in our work. Mrs Cockerill has taken the place of Mrs Ross as organist, which is a great help, and we are thankful that new helpers have been sent in place of our good friends who have left the district. At Motu Mrs Ruby is carrying on the good work, and the bright services, with plenty of music, are enjoyed by all.

On the 7th inst., a large gathering of our Sunday School children was held at Matawai for a picnic and prize day. The Otoko and Rakaurua children were kindly conveyed in the Public Work's train, and Motu friends drove most of the children from there, upwards of one hundred children being present, the largest gathering of children ever held in the district. In spite of rather cold weather the children had a good time, and we desire to thank the many friends who kindly provided for the wants of our large party.

The attendance at the Schools has been very good. A word of thanks is due to our helpers, Mrs Emmerson, at Matawai and Miss Crowley at Otoko. We have to record the loss of Miss

Winnie Carter, who has left to go into training for a teacher, after two years' good work in the Rakaurua and Matawai Sunday Schools. Before her departure, she was presented with a ladies' watch from parents and children, in recognition of her good work. Her place has been filled at Matawai by Miss Armstrong.

We shall soon be thinking of Holy Week services and Easter. It is proposed (D.V.) to hold lantern services at some of the places, and endeavour to teach, through the eye, as through the ear, something of the truth and blessed reality of the "one sacrifice for our redemption. May every effort both of others, as well as our own, result in blessing to the souls Christ died to save.

BAPTISMS.

Nov. 2nd., Charles Edwin Brown.
Jan. 11th., Joy Constance Reed.

MARRIAGE.

John Richard Will to Florence Wolstenholme.

BURIALS.

Iris Ada Amelia Grantham, two months.
Thomas Oates Randles, 43 years.

S. Augustine's, Napier.

Vicar: Rev. Canon Tuke.

Since our last monthly news we have had a visit from our former lay-reader, the Rev. C. A. Saunders, who is now curate of Ashburton parish. His old friends were glad to meet him, and to hear the address he gave.

The Bishop paid his first visit to us on Sunday, the 1st of March at Evensong. The Church was crowded to welcome our new Bishop whose earnest sermon was much appreciated. The Service was in keeping with Lenten devotion throughout, and impressive. At its conclusion the Vicar introduced the Vestrymen and Wardens in the Vestry, and in a few words on behalf of the parish, welcomed His Lordship and thanked him for his early visit.

Archdeacon Neild, the General Secretary of the Melanesian Mission preached a very thoughtful sermon on the work of the Mission the following Sunday evening, to a large congregation.

On the next evening the Schoolroom was visited by the Bishop who presided over a capital Melanesian Mission lantern lecture by Archdeacon Neild. Some three hundred people, including fifty of the Hukarere School girls, under Miss Bulstrode, listened with much instruction to the interesting and able talk on the Mission. The Bishop spoke with evident enthusiasm for the Mission and all Mission work. Before closing the

meeting with the Benediction, the Bishop warmly thanked the Archdeacon for his instructive lecture which was well illustrated by lantern slides shown by the Vicar. Canon Mayne heartily seconded the vote of thanks. The Vicar expressed his pleasure at so large an attendance, including many from the Cathedral parish and the Hukarere School. The hymns were played by Miss Thelma Griffin. There was a good response to the collection which after paying expenses amounted to nearly £4.

The prizes for the scholars who gained two-third marks and those who passed the Diocesan Examination will be presented next Sunday afternoon.

The Chrysanthemum Flower Show will be held on the 22nd and 23rd of April. The Vicar requests the members of the Women's Guild who have carried out the tea department so well on former occasions to again offer their good services. It is hoped all will make a point of attending the Show. Mr W. C. Yates will stage the exhibits and Mr Arthur Kennedy judge the chrysanthemum section. The home industries section should attract a large entry from our people.

The G.F.S.' first meeting this season will be held this week. The Vicar asks all our young girls from fourteen years to join this good society. Miss White is giving her valued services as Secretary and Miss Mannering will take the Candidates' class.

The Mothers' Union will commence the year with a corporate Communion on the 25th, at 11 a.m. Miss McClurg, the Secretary, whose services we appreciate, desires to see all our Mothers joining the Branch this season. Every member is asked to bring some new member with her.

The C.E.M.S. had a good discussion on several chance matters at its last meeting. The next will be on "The attitude of the Church in its relation to Gambling." The President, Mr Pallot, will preside for the last time, as his successor is to be nominated at this meeting of which notice will be taken in our next issue.

The S. Oswald's Guild, the junior branch of our C.E.M.S., have come most creditably out of the cricket competitions this season. They have come second after playing off with a High School team this last week. We congratulate the boys on making such a good effort in their first year. Mr Pallot, the C.E.M.S. President, has given the boys every encouragement by his zeal in getting them to practice.

The Services for Holy Week and Easter will be printed and placed in the pews of the Church. The Vicar

earnestly hopes our people will attend as many of the Services as possible, resolutely avoid any pleasure-making on Good Friday, and make the week a real help to their spiritual life, and a preparation for the glad Easter Festival. The Bishop will preach on Easter night here.

BAPTISMS.

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

James Douglas Wilson.
Eunice Mabel Heath.
Benjamin Leslie Burn.
Leonard Saunders.
Hugh Lynn McPhee.

MARRIAGE.

"Heirs together of the Grace of Life."

Sidney James Harris to Andrea Nicholson.

BURIAL.

"Blessed are the dead which die in the Lord."

Leonard Saunders, seven weeks.

Rotorua.

Vicar: Ven. Archdeacon Tisdall, M.A.

The members of the Mothers' Union held their first monthly meeting for this year in the Parish Hall on the second Friday in March, at 3 p.m. The Vicar read the M.U. Litany and gave an address in which he asked the members to review at this their first meeting for the year the three-fold object of their Society. There was a good attendance of over thirty members, and we understand that there will be a number of new members by the next meeting. The corporate Communion of the Society will be on the Festival of the Annunciation.

The members of the G.F.S. have also begun their meetings which are held in the Vicarage every Thursday evening.

The local Branch of the C.E.M.S. at their monthly meeting at the end of February devoted the time to a serious talk over the objects of their Society. They feel that they must make a forward movement, and that it must be based on a greater endeavour to get closer to God in prayer both individual and corporate. Our next meeting is to be a prayer meeting in which it is hoped that most of the members will each be able to lead the others in prayer. Later on when we have gained power in prayer, it is to be hoped that the Society may be able to start a series of public prayer meetings which may under the grace of God and the power of His Holy Spirit lead to a deepening of the spiritual life of our congregation generally. Two new members, Messrs Exall and Gilbert, are to be formally admitted to the Society at the early Celebration on Sunday, March 29th. We regret to

say that we are losing our Secretary, Mr P. Thom, who is leaving for Paengaroa in the Te Puke district. Mr Thom is a very old resident of Rotorua, and has been one of the most faithful of our Church workers. He is at present Vicar's Warden, Lay reader and Secretary of the C.E.M.S. and has never been known to fail an engagement. However, Paengaroa is not so very far from Rotorua, and we shall be seeing him sometimes. Moreover, our loss will be gain to the Te Puke district, and we feel sure that the Vicar of Te Puke will soon find Mr Thom a source of help and strength in Church life at Paengaroa.

On the third Sunday in March the Vicar visited Ngongotaha and Kaharoa for the purpose of holding Communion Service. It was the first Celebration at Ngongotaha and there were seven communicants.

Miss L. A. Turner, daughter of the late Captain Turner, well-known throughout all the Bay of Plenty, passed to her rest on the evening of March 13th, after a long and trying illness patiently borne. Miss Turner had been for many years a member of S. Luke's congregation, and at one time, before sickness laid its hand upon her, had done much work for the Church. Her mortal remains were laid to rest in sure and certain hope of the resurrection to eternal life, on the Sunday following her decease, the Rev. J. S. Greer officiating.

We are looking forward with great interest to giving a welcome to our new Bishop on the evening of Easter Tuesday. On the Wednesday morning following there will be a Celebration of the Holy Communion in S. Luke's at 7 o'clock for both Pakeha and Maori, which will give us all an opportunity of meeting with our Bishop round the Lord's Table, and be a preparation for the solemn opening of the new Maori Church at Ohinemutu later on that day.

Waipukurau.

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

On Wednesday last Mrs Seymour gave a most delightful "kitchen and China tea" at her residence, in aid of the forthcoming bazaar. Over 100 guests were present, and spent a most enjoyable afternoon in competitions, tennis and music.

On Sunday, a week ago, the annual Harvest Thanksgiving Services were held at Hatuma. There was a large congregation many going out from town also to attend.

We had a visit from Archdeacon Neild of the Melanesian Mission during the month, and he gave an interesting lecture on this work.

A further meeting was held in the Schoolroom on Thursday last to dis-

cuss matters in connection with the Bazaar. It was decided to hold the same on the 21st and 22nd of April. Mrs Stace was elected Secretary in place of Miss Harding resigned.

BAPTISMS.

Margaret Joan Smalley.
Henry Cook.
Bruce Waggy Meale.
Gladys Tui May Hall.
Theodore Ernest Brain.
Allen James Tully.

MARRIAGE.

On March 11th, Earnest Joseph Turner to Nellie Beatrice Houseman.

BURIAL.

Allen Bing Packer, four months.

Takapau.

Vicar: Rev. H. Collier.

The Harvest Thanksgiving Services were held on Quinquagesima Sunday, when the Vicar of Ormondville kindly preached the harvest sermons. The Services were bright and hearty and were well attended. The Choir rendered their part with credit.

The Rev. F. W. Martin kindly preached on the first and second Sundays in Lent, his kindly help being very much appreciated both by the parishioners and the Vicar.

The Ven. Archdeacon Neild gave an address on the work of the Melanesian Mission, in the Church on the evening of March 4th. It was disappointing to see so few present, but those who made the effort to be present were well repaid for their trouble. It is sincerely to be hoped that we may speedily become a Missionary hearted district.

ASHLEY-CLINTON.

The Harvest Festival was held in the public hall on Sexagesima Sunday, when a large congregation assembled. The special preacher for the occasion was the Rev. F. W. Martin, who was also Celebrant. The parishioners were very pleased to see their former Vicar once more and we all hope to have the pleasure of future visits from Mr Martin.

The Vicar intends holding a Children's Service in the public hall on Good Friday afternoon, and hopes to see a number of the parents and friends of the children present at the service.

MARRIAGE.

Arthur Dawson Stewart to Myrtle Lillian Balsler.

BAPTISMS.

John Lewis Rowe.
Ada Rachel Harriet Evans.
Charles Maxwell Thomas Doar.
Jean Doar.
Gordon John Jarvis Doar.