



The Waiapu Church Gazette.

Vol. V.—No. 5.

NAPIER, NOVEMBER, 1914.

Published Monthly } Price 2d. or 2/6 per Annum
Post Free

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, Ziele, Miss Palot, Branch Secretaries, and the wives of the Clergy.

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Treasurer—Miss Jardine.

BRANCHES AND SECRETARIES.

S. Augustine's, Napier—Miss White, Hastings Street.

S John's Cathedral—Mrs Mayne.

Port Ahuriri—Mrs Oliver Dean.

Ormondville—Miss Alice Webb, Marion, Ormondville.

Dannevirke—Mrs Dawson, Victoria Avenue, Dannevirke.

Pukehou—Miss Ada Williams, Roxton, Pukehou.

Gisborne—Miss Faubert, 363 Childrens' road, Gisborne.

Hastings—Mrs Callander, Avenue road, Hastings.

Taradale—Miss Smart, Taradale.

Havelock North—Miss J. Hewson, Havelock North.

Wairoa—Miss Brann, Wairoa.

Waipiro—Mrs Wilson, The Vicarage, Waipiro.

Rotorua—S. Luke's Branch, Miss Hare, Mission Home, Whakarewarewa.

DATE		CALENDAR FOR NOVEMBER, 1914.
1	☿	21ST SUNDAY AFTER TRINITY (<i>All Saints Day</i>)—M., Wisdom 3, 1-10; [Heb. 11, 33-12, 7. E., Wisdom 5, 1-17; Rev. 19, 1-17.]
2	M	
3	Tu	
4	W	
5	Th	
6	F	
7	S	
8	☿	22ND SUNDAY AFTER TRINITY—M., Daniel 6; Heb. 1. [E., Daniel 7-9 or 12; Luke 24, 13.]
9	M	
10	Tu	
11	W	
12	Th	
13	F	
14	S	
15	☿	23RD SUNDAY AFTER TRINITY.—M., Hosea 14; Heb. 9. [E., Joel 2, 21 or 3, 9; John 4, 31]
16	M	
17	Tu	
18	W	Mothers' Union and Girls' Friendly Society Festival, Cathedral Napier, [2.30 p.m.]
19	Th	
20	Fr	
21	S	
22	☿	SUNDAY NEXT BEFORE ADVENT—M., Eccles. 11 and 12; James 1. [E., Haggai 2, 1-10 or Mal. 3 and 4; John 7, 25.]
23	M	
24	Tu	Diocesan Sunday School Examination for Junior Grade.
25	W	
26	Th	
27	F	
28	S	
29	☿	ADVENT SUNDAY—M., Isaiah 1; I Peter 2, 11-3, 8. E., Isaiah 2 or 4, 2; John 11, 17-47. Offertories for Maori Mission. Diocesan Sunday School Examination for Intermediate and Senior Grades. S. Andrew, A. & M.—M., Isaiah 54; John 1, 35-43. E., Isaiah 65, 1-17; John 12, 20-42.
30	M	

Mothers' Union.

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

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

Executive Committee—Mesdames Sedgwick, Ruddock and Maclean.

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

Prayers.

For use in Private Devotions in connection with the present War.

Confession of Sin.

O Almighty God, King of Kings, and Lord of Lords, who rulest in the armies of heaven and amongst the inhabitants of the earth, to whom it belongeth justly to punish sinners and to be merciful to them that truly repent; remember not the sins of our nation nor our forgetfulness of Thee, but listen to the prayers of Thy people who humble themselves before Thee. Save us and deliver us, we beseech Thee, from the hand of our enemies; that we, being armed with Thy defence, may be preserved evermore from all perils to glorify Thee, the only giver of all victory; through the merits of Thy Son Jesus Christ our Lord. Amen.

O, Lord God of Hosts, who ruleth over all the nations of the earth, and usest the sword for Thy judgments, and who at Thy will makest wars to cease, Look, we beseech Thee, with pity upon all those who oppose Thy will; purify us, we humbly pray Thee, from all sin in our share of this present strife; bring it speedily, if it please Thee, to an end, and restore to us the blessing of a lasting peace; and meanwhile, to those who fight by sea or land, give we pray Thee protection and true courage in danger, and mercy in victory, through Jesus Christ our Lord. Amen.

For those at Sea.

O Eternal Lord God, who alone spreadest forth the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; be pleased to receive into Thy Almighty and most gracious protection the persons of Thy servants who have gone forth from this Dominion and the fleet in which they sail. Preserve them from the dangers of the sea and from the violence of the enemy, and bring them safely to the haven whereunto they are appointed. May they under Thy most mighty protection return in peace and safety to enjoy the blessings of the land and with a thankful remembrance of Thy mercies, praise and glorify Thy Holy Name; through Jesus Christ our Lord. Amen.

For Absent Friends.

O Eternal Lord God, from whom no space or distance can ever separate us, we know that those who are absent from each other are still present with Thee. We pray Thee to have in Thy holy keeping those who have gone forth from our shores. Grant that they and we drawing nearer to Thee may be drawn closer to each other, bound together by the unseen chain of Thy love in the Communion of Thy Saints and the Fellowship of Thy Spirit; that whether or no, as seemeth best to Thy Divine Providence, we meet together again here on earth, we may surely meet together at the resurrection of the just and go in together to that house of many mansions which Thou hast prepared for them that unfeignedly love Thee; through Jesus Christ our Lord. Amen.

Almighty and Everlasting God, we beseech Thee to bless our sons who are gone forth from New Zealand to fight the battles of their country: Let Thy fatherly hand ever be over them: Let Thy Holy Spirit ever be with them; that, by Thy most mighty protection, they may be preserved in body and soul; through our Lord and Saviour Jesus Christ. Amen.

For Peace.

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; defend us Thy humble servants in all assaults of our enemies; that we, surely trusting in Thy defence, may not fear the power of any adversaries; through the might of Jesus Christ our Lord. Amen.

For the Sailors in our Fleet at this Time.

O Thou that slumberest not nor sleepest, protect, we pray Thee, our sailors from the hidden perils of the sea, from the snares and assaults of the enemy. In the anxious hours of waiting, steady and support those on whom the burdens of responsibility lie heavily; and grant that in dangers often, in watchings often, in weariness often, they may serve Thee with a quiet mind; through Jesus Christ our Lord. Amen.

For the Army and Navy.

O Lord God of Hosts, stretch forth, we pray Thee, Thine almighty arm to strengthen and protect the sailors and soldiers of our King in every peril, both of sea and land; shelter them in the day of battle, endue them with loyalty and courage and power to endure hardships, and grant that in all times of trial they may put their sure trust and confidence in Thee; through Jesus Christ our Lord. Amen.

O God, by whose gracious Providence all things in heaven and earth are ruled, hear our prayers, we beseech Thee; if it be Thy will, grant victory to our arms, and restore peace in our time, that we and all other Christian people may praise Thy Holy Name in godly union and concord; through Jesus Christ our Lord. Amen.

O, Almighty Lord God, King of all kings, and Governor of all things, that sittest on the throne judging right, we commend to Thy fatherly goodness the men who through perils of war are serving this nation, beseeching Thee to take into Thine own hand both them and the cause wherein their King and Country send them. Be Thou their tower of strength where they are set in the midst of so many and great dangers, make all bold through death or life to put their trust in Thee, who art the only giver of all victory, and canst save by many or by few; through Jesus Christ our Lord. Amen.

For Sufferers and Mourners.

Let us pray—

For those who suffer—the sick, the wounded, the dying, and the mourners—that Thou wouldst be with them for support and comfort.

We beseech Thee to hear us, good Lord.

For those who go forth to minister to the suffering—to their souls and bodies—that Thou wouldst grant them endurance and patient watching, with skill and gentleness, to the healing of pain and sorrow.

We beseech Thee to hear us, good Lord.

For all who are slain in battle—that Thou wouldst receive their souls into Thy peace and deal with them according to the multitude of Thy mercies.

We beseech Thee to hear us, good Lord.

Have mercy, O Lord, upon the wounded and the suffering, whether of our own people or of the enemy. Let Thy grace be their comfort, although natural friends be far away. Raise them to health if it be good; but chiefly give them such faith and patience that they may glorify Thee upon the earth, and, escaping safe from the assaults of Satan, may rest in peace, and rise to partake of Thy glory; through Jesus Christ our Lord. Amen.

Thanksgiving.

Let us give God thanks—

For the unity of the Empire, and the Spirit of patriotism.

For those who have offered for the service of the Empire.

For parents who have willingly offered their sons.

For the generous gifts of our people.

For courage manifested by our soldiers and sailors in battle.

For victories vouchsafed to our forces by land and sea.

O Almighty God, the Sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand; we bless and magnify Thy great and glorious Name for victories vouchsafed, the whole glory whereof we do ascribe to Thee, Who art the only giver of victory. And, we beseech Thee, give us such a sense of Thy great mercy, as may appear in our lives by an humble, holy, and obedient walking before Thee all our days, through Jesus Christ our Lord: to Whom with Thee and the Holy Spirit, be all glory and honour, world without end. Amen.

Subscriptions :—Mrs Dunnage 2/6, Mrs M. Nelson 2/6, Ormondville £1/2/6, Rev. G. Watson 15/-. Rev. J. Hobbs £2/5/-. Mrs M. Sefton 2/6, Dannevirke £1/5/-. Mrs J. Doar 2/6, Rev. T. A. Meyer 15/6, Mrs Nelson 2/6, Rev. L. D. Thomas 7/6, M. Downey 2/6, Rev. T. Meyer 17/6, E. J. Rich 2/6, R. Renny 5/-. Rev. J. Lush £7/10/-. Mrs F. H. Alexander 2/6, Mrs Reynolds 2/6, Rev. C. A. Tisdall 2/6, S. Augustine's £7/10/-. Mrs Townsend 2/6, Miss M. Davidson 2/6.

Letter from the Bishop.

Bishopscourt,

Napier, October 23rd, 1914.

My dear People,

On Monday, October 12th, I was laying the foundation block of a new Church at Te Ruhanga, in the district of Dannevirke. The land was given by a neighbouring settler, a keen loyal Church worker; the logs for the timber had been given by another. These had been sent to the mill, and the boards, ready for use, were lying stacked on the ground. There was the promise of construction. It was a glorious day, the settlers had come together in goodly numbers, the Choir had come in from the Parish Church, and several of the neighbouring clergy were present, robed. It was a peaceful, happy scene: on all sides were bright faces: and there, under the glorious sky, with Spring's message of hope and fruition around us, it was hard indeed to realise in any degree what is going on at the theatre of war. Here were signs of construction, there destruction. Here we were endeavouring to build up a little Church, to be the centre of worship, and of fellowship in a growing district; there lands were being laid desolate, Churches whose foundations were laid centuries ago in hope, and historic Cathedrals, the expression of the faith of generations gone, built upon the prayer and self-sacrifice of bygone ages, were being destroyed by a ruthless foe.

It is just this failure to comprehend in any measure the awful desolation that is going on that makes us such laggards at prayer. Here we see our young men going forth in all the strength of manhood, bright and hopeful of the future, and willing to share in the Empire's struggle. We see the bright side. There they see cities laid waste, manhood stricken, everywhere destruction. Perhaps it will only be when our sons from New Zealand reach the centre of operations, and are actually in the hand to hand struggle—only when we make the offering of our own—of our own young life—that we shall really get down on our knees in prayer, as a people.

It is easy to admire the splendid courage, the endurance, the magnificent daring of our soldiers, and to

give them our applause. But it is the last thing "Tommy Atkins" wants. What he does want, and what the British sailor wants is—our prayers.

I remember when I was working in Dorsetshire, it was the year of the Indian Famine, 1897, committees were formed in the village to raise funds for our suffering Indian fellow subjects. There was scarcely any response. The scene of desolation was too far away. It was outside the lives of those who were appealed to. Then came photos from the famine-stricken district, of gaunt living skeletons, mothers holding in their emaciated arms emaciated and wizen-faced babes. These were taken round by the working committee. Then the villagers realised it, and with tears made their offerings. In some cases the women offered more than they could really afford and had to be restrained. They would have given their all.

Must the fact be brought home closer, closer than it has yet been brought, till we realise by suffering, till the sacrifice is actually offered, before we begin to pray in dead earnest?

The Churches in France are full of praying people. The congregations in many Churches in England are doubled. Special week-day Celebrations are held in a great number of Churches, daily Celebrations in others where they have not had them before. England is a praying England. England is at prayer. It behoves us to look to ourselves. The war should affect us in this way: Let us pray. It has affected us in other ways. It has affected the offerings to the Melanesian Mission, as an urgent appeal which comes to us from the General Secretary of the Melanesian Mission for New Zealand, which appears in the pages of this "Gazette" shows. This should not be so, nor need it be so. As a Diocese we are refraining from making special appeals, such as for the Marsden Centenary, or the Home Mission Fund, because we recognise the claims of the war. But do not let the constructive work of the Church suffer in the Isles of Melanesia—any shortage there is very serious—while we are equipping men to destroy. Let us see that men are equipped for the building up of the Church in these Isles of the Sea. I would urge you to respond to that appeal.

Once more, there is another danger. It concerns us near at home. I mean the work of the Bible-in-Schools' League. There is no doubt that this has been pressed out of our minds, and prayers, too, by this great Imperial Struggle.

We were asked to suspend activities when the war cloud first burst upon us—but not our prayers. I hope that the prayer for "the Bible-in-Schools," sanctioned by the Bishops, will be continued to be said in all the Churches, and at home in family prayer.

The position of the Bible-in-State-Schools' League is this: It seems that the Referendum Bill is not to come up this Session. I believe that this has now been definitely stated. But it will come up, and we have got to hold this fact before us at the forthcoming elections. It is not for the Church to take part in politics, but the Church has a right to speak of the rights of the people; and it is surely within the right of the people of New Zealand that they should have a Referendum upon that which is so momentous—the restoration of the Bible into our State Schools.

Yours very sincerely in Christ,

Wm. WALMSLEY WAIAPU.

Bishop's Engagements.

November 1st: Tauranga, Holy Communion 8 a.m., Parish Church; 11 a.m.; Maungatapu, 7 p.m., Confirmation in Parish Church; Visit native settlements during week.

November 6th: Leave for Te Puke.

November 8th: Te Puke, Holy Communion, 8 a.m.; 11 a.m., Matins and Preach; Afternoon Service at Maori settlement, most likely at Matai; 7 p.m., Evensong, and preach at S. Luke's, Rotorua.

November 9th: Leave by express for Napier.

November 11th: Preside at Annual Meeting, G.F.S.

November 12th: Meeting in S. John's Schoolroom, Melanesian Mission, 8 p.m.

November 15th: 11 a.m., Confirmation, Woodville; 7 p.m. Confirmation, Dapnevirke.

November 18th: Mothers' Union and G.F.S. Festival, preach at the Cathedral, 2.30 p.m.

November 19th: Confirmation at Cathedral, 7.30 p.m.

November 22nd: Morning, (not yet fixed); Confirmation, S. Augustine's, 7 p.m.

November 23rd: Confirmation at Hastings, 7.30 p.m.

November 26th: Leave for Gisborne.

November 29th: Waerenga-a-hika, Holy Communion, 8 a.m.; 11 a.m., Confirmation; 7 p.m., Patutahi, Evensong and Preach.

November 30th: Muruwai, Confirmation.

Social Work Fund.

The Trustees have sanctioned the expenditure of a sum of money amounting to £114 on necessary repairs and renovation of the house in Burlington Road to be used as a Rescue Home, on the recommendation of the Ladies' Committee. An appeal is made for that sum. Contributions, small or large, may be sent to Archdeacon D. Ruddock, Napier, to cover this expenditure, and will be gladly received by him.

During the past six weeks Deaconess Esther Brand has given addresses on the subject of her work at Otane, Te Aute, Elsthorpe, Waipukurau, Puketapu and Rissington, and at each place the interest aroused is taking a definite shape. At Waipukurau, where a local committee has already been formed, the members have each undertaken to give or collect a guinea a year, and, as a contribution towards the furnishing of the house, the Mothers' Union is giving a "linen tea." At Te Aute a "crockery tea" has been proposed, and at Elsthorpe a "dry grocery tea." An address to the Mothers' Union at Port Ahuriri had for its immediate result the offer of a "kitchen tea." Meetings have been arranged for S. John's, Napier, S. Augustine's, Napier, Hastings, Havelock, and Taradale. Gifts of furniture will be most welcome—single bedsteads (iron preferred), chairs of all kinds, a dining table and small tables, coal scuttles and fire irons, rugs, curtains, etc.

The War.

LONDON'S INTERCESSION.

The Scene at St. Paul's Cathedral, London.

More than a fortnight had elapsed since formal war was declared between Germany and Great Britain, and the early anxieties had given place to greater hopefulness as a consequence of Belgian bravery and the knowledge that French and British forces alike were in their allotted positions. But on Friday last as one returned from the early service at which the faithful offered their petitions on behalf of a war-stricken world, they were greeted by the news that Brussels, the miniature Paris, was occupied by the Germans, and nervous newspaper readers, unfamiliar with the rules of strategy, were correspondingly depressed. Thus the large congregation which assembled in London's Cathedral at 10.30 a.m. was perhaps more than usually sobered by the thought that what unfortified Brussels was then enduring London itself might be called upon to suffer. Certainly the great congregation, filling the Dome and stretching far down the Nave towards the west door of the Cathedral, conveyed the impression of serious devotion. There were evidently few who were there from any motive less worthy than that of earnest supplication on behalf of King and country, of relatives or friends, on sea and land. And the rendering of the service expressed very deeply the thought and devotion of a people faced by so serious, so awe-inspiring possibilities.

The service commenced with the hymn, "Praise my soul, the King of Heaven," sung as the choir and clergy, who included Canons Newbolt and Alexander, proceeded to their respective places. Then followed the Litany, sung, though not in procession, to Tallis' setting, after which there was a Celebration of the Holy Communion, beautifully sung to the always effective "Aeterna Christi Munera" of Palestrina. The introit was Schubert's "The Lord is my Shepherd"; there were special Collects, Epistle (1 Peter, v. 5-11), and Gospel (S. Matt. xxiv. 3-13), and during the Communion of the people Gounod's "O Saving Victim" was sung, conveying with its plaintive crescendo of supplication, and its clos-

ing note of assurance of the Divine succour, just that impression of faith in the goodness and mercy of God which the whole service was calculated to impress upon the minds of those present. Psalm cxxv. (Qui confidunt) was sung after the Blessing, and the very impressive service was brought to a conclusion. The alms were for the City Branch of the British Red Cross Society, collected during the singing of Gounod's "Jerusalem, O turn thee," at the Offertory.

At Evensong there was yet another large gathering, many French ladies, who were manifestly deeply moved, being present. But it is not saying too much that the gathering for the 8 o'clock service was one of the most thrilling one has ever seen. At 7, S. Paul's Churchyard seemed to be packed, and the busses found difficulty in making their way. On the plinth of one of the columns there was a notice, "Church full"—a somewhat mysterious notice, for the police were still admitting people. The dome was reserved for soldiers, but the great space in the Nave was open to all, and was crowded. Among the military there was the Honourable Artillery Company in considerable numbers, and a large muster of Territorials. As they entered and took their places there entered also a long file of Red Cross nurses, who found their places in the south transept. In a remarkably short space of time the space under the dome was packed, save for a few front seats, which had been reserved specially, but were filled just as the service began by some of the patiently waiting crowds in the transepts. To the very western door the whole building was packed, and there was hardly a vacant spot when the Bishop of London was led to the western door to meet the Lord Mayor of London, the Mayors of London Boroughs, and other civic dignitaries. Canons Newbolt and Alexander were in attendance upon the Bishop, and at the chancel gates, the procession from the western door followed the choir into the chancel.

The service was modelled on Compline. It had the ninety-first Psalm, sung with especial tenderness, the special lesson from the Epistle of S. Peter, read by Canon Newbolt, and a beautiful Litany inserted in the Collects. Before the address, what had been the hymn of the day at S. Paul's, "Praise

my soul, the King of Heaven," was sung with singular fervour as it had already been sung within the walls of the Cathedral that day. The fine young men in khaki sung with a strength which overtopped the whole of the voices of the congregation. Eyes were moistened at the song of praise, and on the cheeks of not a few men and women round where we stood there were tears. And Canon Alexander, in his beautiful address, brought home the central thought to each of us. He took as his text "We went through fire and water, and Thou broughtest us out into a wealthy place." He spoke of the Psalms with their alternations of joy and despair. He told us of our own feelings of hope and fear at this time of stress. He pictured the sorrows of Belgium, and then in a fine passage he dealt with the moral purpose of England's intervention. Then he dealt with the "wealthy place." That place must mean a deeper national union, a closer understanding of each other by different sections of the community. It must mean a deeper brotherhood of the nations. "Watchman, what of the night?" he asked, in a fine reference to Watts' picture on the south wall of the Cathedral. "God may have deeper treasures of religious feeling for us as a result of this war. We have given far too much time to the trivial things, to amusement and pleasure, and we have neglected His worship, while far too much thought and time have been taken up by sport and racing." We need some discipline, and in God's hands are the issues of the war. If we but trust Him He will bring us into a "wealthy place."

And then the vast multitude sang "Rock of Ages," and in an intense silence we knelt while the Bishop of London pronounced the Blessing, "Unto God's gracious mercy and protection we commit you." Often as his Lordship has solemnly pronounced that precious committal, it is doubtful if ever it has been bestowed under such impressive conditions, while yet we knew that the news-boys in and about the Cathedral yard were distributing sorrowful news. We waited a space, and then the military band at the chancel gate sounded its note, and we all sung one verse of "God save the King." The great western door was opened; the sound of the bold and affecting anthem went out to the crowds in the street outside. We heard them

trying to join in, a little behind us it seemed, and then when all was over and we stood again in silence we heard the great cheer which followed the anthem in the outside street. There was the vast crowd as we came out. It continued half way down Ludgate Hill, where the busses found their normal route after a puzzling deflection of their journey. There was no unseemliness. It was a solemn crowd which looked up at the open western door and saw the light on the altar beyond and the civic dignitaries coming down the steps. And in quietness and trust it separated into the night.

New War Hymn.

DEDICATION TO THE KING AND QUEEN.

The King and Queen have accepted the dedication of a hymn written by Bishop Boyd-Carpenter, Canon of Westminster, and formerly Bishop of Ripon, for use during the war. The hymn which is sung to the tune of "St. Peter." Reinagle or to "Bristol," A. and M., is given below:—

O God Our Strength.

O God, the strength of those who war,
The hope of those who wait;
Be with our sons gone forth to fight,
And those who keep the gate.

We draw the sword to keep our troth,
Free from dishonour's stain,
Make strong our hands to shield the weak,
And their just cause maintain.

Give to our hosts in battle's hour
Firm hearts and courage high;
Thy comfort give to those who fall;
Thy peace to those who die.

Breathe on our land the spirit calm
Which faith in right bestows,
And in the hours of dark suspense
A faith which stronger grows.

In Thee alone we place our hope,
Thou keeper of the just,
And Thou, through fight and fire of fears,
Wilt justify our trust.

Thy ways are wonderful, O God,
Who makest wars to cease,
O let this be the final war
That ushers in Thy peace.

AMEN.

Mothers' Union and Girls' Friendly Society.

The yearly festival of the above two Societies will be held on Wednesday, November 18th. There will be a service in the Cathedral, Napier, at 2.30 p.m., at which an address will be given by the Bishop. After the service, members of the Societies will meet in the garden of Bishoptcourt for afternoon tea.

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

Subscriptions (2/6 per annum, post free) are payable in advance. They may be paid to the Local Clergy or sent direct to Mr. J. B. Fielder, Diocesan Treasurer, Tennyson St., Napier, to whom cheques and postal notes should be made payable.

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

Parochial news and all other matter for insertion in a particular issue must be received by The Editor "Waiapu Church Gazette," Napier, not later than the 21st of the preceding month.

Waiapu Church Gazette.

NOVEMBER, 1914.

Editorial.

THE WAR.

We have again printed prayers for use at this time of the Empire's dire need. We hope they may be used at family and private prayers as well as at services of Intercession in Church. Would it not help to emphasise our sense of dependence upon God in this awful struggle if a service of Intercession was held, say, on the evening of Sundays in the Church, when many are present at Divine Service as well as at other times when only a few can be there? We need to take the Bishop's exhortation in his letter to heart.

BIBLE IN STATE SCHOOLS' LEAGUE.

It has been found impossible to introduce the Bible in State Schools' Referendum Bill this Session. We trust that the majority of members in the next Parliament will be those who will be prepared to give the people the opportunity of expressing their mind by a Referendum on the lines advocated by the League.

SOCIAL WORK FUND.

Attention is drawn to the appeal on behalf of the work which is to be undertaken under the leadership of Deaconess Brand. The house to be used as a Refuge Home has to be repaired at a cost of £114, and we need the money to pay for the same. The Bishop has asked Archdeacon D. Ruddock to receive and acknowledge donations for this special object. He will be glad to receive the same. Such a work of charity must commend itself to our people, and we can hope for a speedy response.

MOTHERS' UNION AND G.F.S. FESTIVAL.

This yearly gathering of the above two Societies reminds us of the enormous influence for good exercised by them throughout the English Dominions. The growth of both has been remarkable. In our own Diocese branches are being established in the different parishes and districts. It is hoped that many country members will be in Napier for the service on the 18th inst., at the Cathedral, and the social gathering at Bishopscourt after the service.

THE "GAZETTE."

It is particularly requested that subscriptions be paid for the "Gazette." Donations will also be thankfully received for the same. Will subscribers please note that as the "Gazette" has been taken over by the Diocese, ALL MONEYS SHOULD BE PAID TO THE DIOCESAN TREASURER, MR J. B. FIELDER, TENNYSON STREET, NAPIER.

Melanesian Mission.

Urgent Appeal.

The European war has brought about a very serious crisis in the Mission finances, and unless the many friends of the Mission in New Zealand come to the rescue very speedily there is every possibility that the work will be stopped altogether. Up to August 5th there was every indication of an exceptionally prosperous year financially. Then in England, Australia and New Zealand contributions almost entirely ceased. Present indications suggest that New Zealand alone will be over £1000 short. England,

which usually finds half our income, will be worse. In the meantime the usual expenses are going on. There is no question that the many friends of the Mission in England will do their share, but there will be delay, and we must do ours.

Contributions are earnestly asked for, and may be sent to your Diocesan Treasurer or to the General Treasurer of the Mission.

ALFRED NEILD,

Melanesian Mission Office,
Auckland.

I earnestly commend this appeal to your very serious consideration.

WM. WALMSLEY WAIAPU.

Bishopscourt,

Napier, October, 1914.

The Early Days of the Melanesian Mission.

It is proposed to give the natives an account of the founding of the Church in Melanesia. The first of the series of papers has just been printed at Norfolk Island. It was written some years ago by the Rev. George Sarawia, the first Melanesian priest. He was the constant companion of Bishop Patteson in the early days of the Mission, and until his death in 1901 he was a faithful steward of the mysteries of God.

He opens his story by telling how the white man first landed at Vanualava, in his huge canoe that moved so quickly without paddles; surely, he thought, it is animated by some spirit, and the sailors with oilskin legs filled poor George with alarm. He was persuaded to go on board ship, and sat with bones "shaking like an earthquake," while the Bishop read prayers with the sailors. He thought they were planning to kill him, and when they replied "Amen," flesh and blood could stand it no longer, and George fled out of the saloon. Eight months later the ship came back, and George was taken to school at Lifu. At Lifu he quite failed to be moved by what he heard. "His heart was dark, and his eyes were closed, and he himself asleep." But he learnt something of the great heart of Bishop Patteson. One day he asked him, "Who made the sun and the moon and the stars? Qat?" he said. "Not Qat, but

God," replied the Bishop. Then he thought that Qat is called God by the whites.

After three months he returned to his old life and took part in a village fight, but he told his people that the Bishop was gentle and kind, and loved the natives. Later he went to New Zealand for a short stay, and began to attend school regularly. But he was half-hearted, and could not understand what it all meant. He went a second time, and on the way he saw how brave the Bishop was when in danger, and that many schools were springing up in the New Hebrides. He began to realise that the Bishop was not only his teacher, but had a message for all the natives of Melanesia. Now he began to understand. The Book spoke to him as a friend. The words of his teachers became full of meaning. He gave himself "hot-hearted" to learning, and applying what he learnt. At last he was prepared for Holy Baptism, and with five others was baptised. "The first fruits of Melanesia," he says. New light broke in upon him. "I thank my Father in Heaven, for He has had mercy upon me, and has brought me out of darkness into light." He found real joy in worship and prayer, especially when he realised he could intercede for the heathen in the Islands. On his return he had a new message for his people, "the goodness of God," rather than the kindness of the Bishop. He was ordained deacon at Norfolk Island, and priested at Auckland in 1873, on S. Barnabas Day. He worked on Mota, but all the school people of the Banks Islands knew him and loved him. He has probably exerted greater influence than any native in Melanesia. His last words are still remembered, "All is finished, I start out on a journey and the wind is fair. There is no return for me. But righteousness and peace will still remain—follow after them."

H.N.D.

Religious Examination for Schools.

As announced in the August number of the "Gazette," the examination this year will be on Lessons 1 to 26 of the 4th year's course of the Inter-Diocesan Series of Sunday School Lessons.

There will be three grades:— Junior, up to 12 years of age; Intermediate, from 12 to 14 years; Senior, over 14 years.

Two separate papers will be given for each grade, one on the Biblical Lessons, and the other on the Catechism.

The Intermediate Grade will be examined on the Senior Grade lessons; but different examination papers will be set for each.

The Junior pupils will be specially examined on Lessons 1, 4, 5, 17, 23, 24, (Church Seasons) and 18, 19, 20, 21 and 22 (Catechism).

The Examination is fixed for November 22nd, for Junior Candidates and November 29th for Intermediate and Senior.

The Examination Papers will be forwarded to the Clergy in due course.

C.E.M.S.

THE ANGLICAN CHURCH.

(A Paper read at a meeting of the Havelock North Branch by one of the members.)

The term "the Anglican Church" conveniently discriminates the Episcopal Churches of English origin, from the Roman and Greek Communities, and from the Nonconformist bodies; and is popularly considered as arising from and out of the Reformation. This, however, is quite an erroneous idea. The important fact is borne out by the clearest testimony, that there existed in Britain a regularly constituted Church, with an extensive Episcopate, acknowledged by the Church at large, at the beginning of the fourth century, and most probably much earlier. Tertullian, at the end of the second century, speaks of parts of Britain inaccessible to Roman arms, yet subject to Christ. Origen, Athanasius, Eusebius and Jerome, all speak of the establishment of the Christian faith in Britain. It is a historical fact that British Bishops were present at important councils of the Church early in the fourth century, proving that the Church in Britain was fully recognised, even at that early period, as a true and properly constituted Church, in close communion with the other Churches in Christendom.

It was an evil day for the Church when the Romans withdrew their legions from Britain. Under the Saxon invasion, Christianity was almost annihilated, the scattered remnants being driven to the west and north. But there was light shining in the darkness. S. Patrick laid the foundation of the Church in Ireland. Later, S. Columba carried the Gospel to Iona, and evangelised the Northern Picts. We find then, that long prior to the Mission of S. Augustine, a compact and independent Church, cut off by political circumstances from direct intercourse with the main body of Christendom, of undoubtedly apostolic descent, retaining all the essential marks of a true branch of the Catholic Church, propagating its succession according to the primitive tradition, and with a distinct and independent ritual and liturgy. It is important to note these facts because the landing of Augustine is too frequently looked upon as the era of the English Church.

About the close of the sixth century, S. Augustine landed in Thanet, and wrought a work for the Church which lasts to this day. He firmly established Christianity in the Kingdom of Kent. But it is startling to discover how small a portion of the evangelisation of England was due to the Roman Missionaries. Leaving Wales out of the question, twenty-six out of the forty English counties owe their conversion to native sources. The revival of the Church in Northumbria was the work of Aidan, the monk of Iona, who fixed his seat at Holy Island. From the conversion of Northumbria followed that of Mercia, and the whole of the Midland countries were soon after evangelised. It was a Church full of life and vigour that confronted Augustine and the Roman Missionaries after their first success in preaching to Ethelbert and his people. Probably Augustine had very little knowledge of the extent and complete organisation of such a Church when he landed in Britain.

Acting under instructions from Rome, he endeavoured to bring the native Church under his jurisdiction. The British Bishops refused, and the result was a complete severance of the two Churches. The strife had eventually risen to such a pitch that in A.D., 664, Oswi, King of Northumbria, summoned

the Synod of Whitby. The points actually raised were trivial, but the real point at issue was which of the two Communion—that of S. Columba with its monastic organisation, or that of Canterbury with its secular ministry—should prevail in England. The British Church was represented by Colman (Aidan's successor), and the Roman Church by Wilfrid. The decision of the King was emphatic. "You own," said he to Colman, "that Christ gave the keys of the Kingdom of Heaven to Peter; has He given such power to Columba?" "No," was the reply. "Then," rejoined the King, "will I rather obey the porter of Heaven, lest when I reach its gates, he who has the keys turn his back on me, and there be none to open." This decision virtually settled the matter, and the mass of English Christians submitted to the Roman rule. During the next twenty years, the work of unification and organisation was carried on under the wise leadership of Theodore as Archbishop of Canterbury. To him we owe the extension of the Episcopate and the unity of the Church, the organisation of the parochial system, and the provision for a permanent endowment for Church purposes. In his great work of organisation of the Church, he achieved also a great national work. He strengthened the idea of National Unity. His councils were the first of all National gatherings for general legislation. The holding of the English noble or landowner became the parish, and his chaplain the parish priest. He encouraged landowners to build parish Churches and to form parishes out of their holdings. He proposed that councils of the whole Church should be held twice a year and thus Synods were instituted.

A few years later, the northern barbarians swept down upon our shores. Villages were burnt, and Churches and Monasteries destroyed. S. Edmond was shot to death by arrows near the spot where the Abbey of Bury S. Edmonds was raised in his honour. At length the tide of Danish invasion was stemmed by Alfred, who began the work of restoring the Church. It was left to Dunstan, seventy years later, to complete the work.

The Norman Conquest marks a distinct epoch in the history of the Church of England. Discipline was

restored, learning was revived. Churches and Cathedrals were built on a scale and massiveness hitherto unknown. William's policy was to strengthen the Church to serve as a balance to the power of the feudal barons. Ecclesiastical abuses were corrected and discipline enforced.

From the time of William Rufus, we find the King, the Pope, and the National Church representing the liberties of the nation, engaged in a triangular duel. For the first four hundred years after the death of William I, the Church of Rome had the best of the struggle, and the power of the Pope in England reached its climax when the worthless King John consented to do homage for his Kingdom.

Before the end of the twelfth century, Church and State were in conflict in the persons of Henry II and Beckett, who, despite his faults, stood out before the world as the champion of religious liberty against the personal will of the sovereign.

(To be Continued.)

The Deaconess in History.

In studying the history of the Order of Deaconesses our starting point is Holy Scripture. In Romans xvi. 1, we read, "I commend unto you Phoebe, our sister, who is a Deaconess of the Church that is at Cenchrea; that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you; for she herself also hath been a succourer of many and of mine own self;" and in 1 Timothy iii., 11, S. Paul lays down rules for the Women-Deacons,—they "must be grave, not slanderers, temperate, faithful in all things." The meaning of both these passages is made clear in the Revised Version, the Greek word "Diaconia" is that always used of a minister in the Church. Bishop Lightfoot writes, "As I read 'my New Testament, Phoebe is as much a Deaconess, as Stephen and Philip are Deacons." This comparison exactly expresses the value of the reference; we do not expect or claim to find in the early Church life of the first century, the definite organisation of later days, but we find first principles and essential rudiments, and there growing up side by side with

the ordered ministry of men is the ordered ministry of women.

History has left us considerable records of the early Deaconesses, we see them at work in the Eastern Church as late as the twelfth century, but the closer we go back to Apostolic times, the more we hear of them. Not only from the pens of ecclesiastical writers do we learn their history, the heathen statesman, Pliny, writing to his royal master, the Emperor Trajan, gives him the account he had extracted from the lips of martyr Deaconesses, of the faith for which they were ready not only to die, but endure the torture of the Roman Governor. We get many a glimpse of them at their work: now one alone, now in twos and threes, and sometimes in larger bodies.

Once there comes before us a queenly figure amongst them,—Olympia of Constantinople, who stands out on the page of history as one whom God had endowed with great gifts, beauty, wealth, position, influence. She was a strength to S. Chrysostom, and had been admitted to her office by his predecessor at a very early age, because of the beauty of her character. Letters from S. Chrysostom to her are extant. Under this great Head Deaconess were forty women belonging to that one Church. In the Western Church, speaking generally, women's work developed mainly on the lines of the Sisterhood; and in the rough condition of society in the Middle Ages, those who felt called to God's special service were everywhere obliged to seek the shelter of the Convent.

The primitive Deaconess was always under the jurisdiction of the Bishop, and was considered a clerical person.

There is no doubt that the rite by which a woman was admitted to the diaconate was regarded as ordination. The General Council of Chalcedon, 451 A.D., speaks of a Deaconess as "ordained by imposition of hands." The Bishop laid his hands upon her head praying that she might receive the grace of the Holy Spirit, even as Phoebe who was called to the work of the ministry. He then invested her with the diaconal stole, and placed in her hand the Chalice, which she put back upon the Holy Table.

The work of the Deaconess has always lain primarily among those

of her own sex, and her service was specially needed in the East, where women lived in greater seclusion than did their sisters in the West. The most important of her functions related to the administration of Holy Baptism, which was always performed by immersion. She received the candidates as they came up out of the water, and to her was committed their further instruction in the faith. Another of her principal duties was the visitation of women in their own homes, and she was permitted to take to them in sickness the consecrated Bread and Wine from the Altar.

She was the Church's Almoner, reporting cases of distress, and distributing to each "the ministrations that is right"; she was the door-keeper of the Church on the women's side, ready to welcome strangers and find places for them; she was also, somewhat later, the cleaner of the Sanctuary, the lighter of the lamps, and she prepared the Sacramental elements. The Order was never forbidden by any Eastern Council, nor, with the exception of a few local synods in Gaul, was it ever abolished in the West. Owing to the changed conditions of Church life, it gradually fell into disuse, and the Deaconess passed out of sight, but she, like the maiden in the miracle, was not dead, but sleeping: her office lay dormant, until the time came when "the new life which God has given to His Church in England in these last days should call back out of the past this beautiful form of Ministry."

In 1869 Bishop Tait set apart Elizabeth Ferrend to be the first Deaconess of the English Church. The way had been prepared by the German Protestant Institutions, whose members took the title of Deaconess; the famous Institution at Kaiserwerth was founded in 1833, and in thirty years there were 1200 workers, all sprung from the mother-house, or its branches. The name had thus become familiar but unfortunately its Protestant associations had led many to regard it with distrust, which was increased by its adoption by the Mildmay workers, who held it without any connection with a Ministerial Order. Slowly but surely the movement spread, the first Deaconess Institution was that of London (West), the second was the Ely Diocesan Home at Bedford, founded in 1869 by Bishop Harold

Browne, who threw himself heartily into the cause, and helped it on by every means in his power. They followed Chester, Canterbury, Salisbury, Winchester, East London, South London or Rochester, Llandaff, Durham, Exeter, and Newcastle.

Not only in England but beyond the seas has the Order been revived, the American Church even preceded us, the first Deaconess being set apart at Baltimore in 1855.

There are now large Training Homes at New York and Philadelphia. And passing round the globe we find Institutions at Sydney, Melbourne, Christchurch, Lahore, and Lucknow, whilst in Canada and South Africa, China and Japan, there are parish Deaconesses, although as yet no centre for training. In women's work in the Foreign Mission Field there is great scope for the Deaconess, there the old need of the early Eastern Church is emphatically repeated, "a woman to minister to the women."

The subject was brought before Convocation in 1871, and Principles and Regulations signed, and in 1891 Resolutions were passed which had been drawn up by a special Committee, the first of these being that it was desirable to encourage the revival of a ministry which had undoubtedly formed part of the organisation of the Early Church.

Having thus briefly studied the Deaconess in History, I think we shall be in a position to answer the questions often asked: is it a ministry that can be laid aside at will? is it compatible with the formation of family ties? Undoubtedly the Deaconess is called to a life-long service, the faithfulness required of her is faithfulness unto death, it is not only a matter of doing a certain work, but of living a certain life, hence the careful training necessary. The whole aspect of the life, for those who know it from the inside, depends on its being permanent. And it is a life that requires a whole-hearted dedication, the Candidate kneeling before the Bishop, promises to give herself to the work in singleness of heart, it is thus impossible for her to fulfil at the same time the vocation of a wife. There is no thought of comparing the one calling with the other, as higher and lower, they are mutually exclusive, because each demands the whole.

Let us end with one practical question: Do we believe as we should in the reality of Vocation? do we believe in a purpose of God for each soul and a call to fulfil that purpose? We need to cultivate the grace of humble, prayerful Expectation, and then the call to each particular form of service will meet with a due and glad response.

A Solitary Way.

"The following poem," writes T. E. (Gipsland) "has an unusual history. A gentleman from New York was sojourning in 1885 at a Christian home for tourists, in Edinburgh, Scotland, known as 'Darling's Regents Hotel.' A copy of this poem was presented to him by its proprietor, and during many lonely hours—which occur in the most pleasant of foreign journeys—it was often read, and always with great comfort. On the traveller's return he had a few copies of it printed for free distribution. The demand became so large that a recent edition of 60,000 has been issued."

THERE is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well and are beloved,
To every one of us, from time to time
There comes a sense of utter loneliness;
Our dearest friend is "stranger" to our joy,
And cannot realise our bitterness.
"There is not one who really understands,
Not one to enter into all I feel;"
Such is the cry of each of us in turn.
We wander in a "solitary way,"
No matter what or where our lot may be;
Each heart, mysterious even to itself,
Must live its inner life in solitude.

And would you know the reason why this is?
It is because the Lord desires our love,
In every heart He wishes to be first.
He therefore keeps the secret-key Himself,
To open all its chambers, and to bless
With perfect sympathy and holy peace
Each solitary soul which comes to Him.
So when we feel this loneliness, it is
The voice of Jesus saying: "Come to Me;"
And every time we are "not understood."
It is a call to us to come again;
For Christ alone can satisfy the soul,
And those who walk with Him from day to
day
Can never have a "solitary way."

And when beneath some heavy cross you
faint,
And say, "I cannot bear this load alone,"
You say the truth. Christ made it purposely
So heavy that you must return to Him.
The bitter grief that "no one understands"
Conveys a secret message from the King,
Entreating you to come to Him again:
The Man of Sorrows understands it well,
In all points tempted He can feel with you;
You cannot come too often, or too near;
The Son of God is infinite in grace,
His presence satisfies the longing soul,
And those who walk with Him from day to
day
Can never have a "solitary way."

Review.

"Religious Development between the Old and New Testaments."

(By Canon R. H. Charles.)

(Home University Library, Williams & Norgate, London, 1s.)

This is an interestingly written and readable book for the general reader. The current view on the subject in the near past, not only amongst the laity, but amongst scholars generally, was that to prophecy was due all or practically all the religious development of Israel; that between Malachi and the Christian era there was a period of silence, in which there was no inspiration and no prophet, and no development in religious thought and experience, and that Christianity practically leapt full-grown into life at the beginning of the Christian era, unbeholden to those so-called years of silence.

These ideas have been rudely shattered by the research of recent years, and the vast services of apocalyptic, not only to Judaism, but still more to Christianity, are now coming steadily into recognition.

In the religious development of Israel the chief agents in pre-exile times were seers and prophets, and, during the exile and after it, prophets, biblical students, and apocalypticists.

So far from the Old Testament having been closed in the fifth century B.C., it is now acknowledged even by the most conservative Old Testament critics, that portions of it, such as Daniel, Isaiah xxiv-xxvii, and the Maccabean Psalms, belong to the second century B.C.; while progressive scholars are more and more recognising that late elements are to be found in the Old Testament in a far larger degree than had hitherto been surmised. Old Testament criticism has therefore narrowed down the period of silence to something under two centuries.

But more recent research has shown that no such period of silence ever existed. In fact we are now in a position to prove that these two centuries were in many respects centuries of greater spiritual progress than any two that had preceded them in Israel. The materials for such proof are to be found in the Apocrypha, but mainly in that not inconsiderable body of

literature which was written between 180 B.C. and A.D. 100. These were issued pseudonymously, i.e., under assumed names, which are always the names of various ancient worthies in Israel anterior to the time of Ezra.

Owing to the efforts of Ezra and his spiritual successors the Law came to be regarded as the complete and last word of God to man. When this view of the Law became dominant, it is obvious that no man, howsoever keenly he felt himself to be the bearer of a divine message to his countrymen, could expect a hearing. Hence to gain such a hearing such men published a series of books—only a portion of which are preserved—under the names of Ezra, Baruch, Jeremiah, Isaiah, Moses, Enoch, etc.

This literature was written probably for the most part in Galilee, the home of the religious seer and the mystic. The development was not only of a religious but also of an ethical character. In both these respects the way was prepared by this literature for the advent of Christianity, while a study of the New Testament makes it clear that its writers had been brought up in the atmosphere created by these books and were themselves directly acquainted with many of them. Owing to these religious thinkers and visionaries—which include the writers of Daniel, Isaiah xxiv-xxvii, and of Psalms xlix and lxxiii—the hopeless outlook of the faithful individual in the Old Testament was transformed into one of joy.

The doctrine of the last things in the prophets dealt only with the destiny of Israel as a nation, and the destinies of the Gentile nations, but it had no message of light and comfort for the individual beyond the grave. For all men ultimately, whether of Israel or of the Gentiles, the unblessed abode of the shades, was the final and everlasting habitation.

It was this school of writers which transformed that expectation into the hope of a blessed immortality. With this doctrine the Old Testament prophet as a prophet was not concerned. Not even a hint of it is to be found in the Old Testament prophecy. On the other hand the apocalypticist made it a fundamental postulate of his belief in God.

Further the Christian expectation of a new heaven, and a new earth is derived not from prophecy, but

from apocalyptic. Old Testament prophecy looked forward to an eternal Messianic kingdom on the present earth which should be initiated by the final judgment. But in apocalyptic this underwent a gradual transformation, till the hopes of the righteous were transferred from a kingdom of material blessedness to a spiritual kingdom. This transference of the hopes of the faithful took place about 100 B.C. At this period the earth had come to be regarded as wholly unfit for the kingdom, and it was taught by many that the Messianic kingdom was to be of temporary duration, and the goal of the risen righteous would be heaven itself.

There is a stirring chapter which fills the gap of ethical evolution between the imprecatory Psalms and the teaching of the New Testament with regard to forgiveness. The section of the volume which deals with the reinterpretation of traditional forms of dogma and symbols of belief is an eloquent and fearless plea for a progressive restatement of theological beliefs.

Other works on the same period worth reading are Fairweather's "The Background of the Gospels" (T. and T. Clark), and Professor Bacon's Berkley Lectures "Christianity, Old and New" (Oxford University Press, 2/6).

F.W.M.

Parochial News.

S. Augustine's, Napier.

Vicar: Rev. Canon Tuke.

The Mothers' Union had an interesting meeting last month, when the Rev. T. Fisher, Vicar of Ormondville, most kindly came at short notice and gave an address dealing fully on some interesting points in Church life and doctrine. At the after-meeting Mrs Gardiner read a paper in the Schoolroom, and an instructive and helpful time was spent.

Deaconess Esther Brand will pay her first visit to our branch this week, when we hope we shall be able to record a good attendance.

The Dorcas meeting is held each Friday afternoon from two o'clock till five. Already sufficient clothing has been prepared for the Belgian fund to fill one large case. Any friends who will come and help at these meetings will be welcomed. Afternoon tea is made and the working party, under Miss Faulknor, is a busy, happy and capable one.

The choir is rightly commended for its valued and efficient service, but it

needs more male and female members who will attend regularly both morning and evening. There are several with good voices in the congregation who are invited to join and make early application to Mr H. L. Hars-ton, Choirmaster and Organist.

Each Thursday evening Interces-sions are offered for all engaged in the great European war. So far our people have not responded to this call of God to the Christian world to gird His heavenly armour on against the tyranny of arrogant militarism with the base intrigue, cruelty and dishonour it carries in its train. If ever the Empire needed faithful men and women of prayer and supplication it is to-day. If we realised the magnitude of the inter-ests involved and what the issues of this war mean to our nation, we should be coming to our week-day Celebration and Thursday Interces-sions.

The G.F.S. is looking forward to a visit from Deaconess Esther Brand this evening.

Many parishioners might join in taking the monthly Church magazine which includes "The Dawn of Day" for the small sum of threepence per month. It affords plenty of good reading and keeps one abreast of the work going on in the Church.

Confirmation Classes are held week-ly in preparation for Sunday, No- vember 22nd, when our Bishop will hold his first Confirmation in the Church. The Vicar asks for much prayer for those offering themselves.

Influenza has been very rife and has visited the town in a severe form. Many parishioners have been ser- viously ill with it.

BAPTISMS.

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

Sylvia Nancy Parnell.
Rosina Jean Phillip.
James Hammond Byford.
David William Rench.

MARRIAGE.

"Hairs together of the Grace of Life."

George Henry Pullen to Alice Wright.

BURIALS.

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

Pauline Mary Tankard, 32 years.
William Springfield, 62 years.
Florence Minnie Joyce Whittingham 6½ years.
Olive May Schofield, 24 years.

Waipukurau.

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

Since our last notes in the "Ga- zette" we had a most helpful visit from the Bishop of the Diocese. His Lordship preached at both services at S. Mary's Church, and was much ap- preciated. At the evening service the Vicar presented twenty-three candi-

dates who received at the Bishop's hands the sacred rite of Confirmation.

At a meeting of the Vestry, held on September 2nd, it was decided to ask all Church members to contribute to a stated sum per quarter or year, and thus place the financial position of the Church on a satisfactory basis.

It is pleasing to note an increase in the number of communicants, es- pecially those attending the early Celebration.

Deaconess Esther Brand paid us a visit on September 24th, and was present at our usual monthly meet- ing of our Mothers' Union. The Litany was said in S. Mary's Church at 2.30, conducted by the Vicar. Afterwards we adjourned to S. An- drew's Sunday School (our own Schoolroom being engaged) where Deaconess Brand gave us a most in- teresting address which was greatly appreciated by all present. She briefly sketched the history of the Order of Deaconesses, how it was proved a part of the organisation of the Church in early Christian days, commencing with Phoebe the Deacon- ess (Rom. xvi. 1) how the Order fell into disuse in hard and troublous times, how it was revived in Eng- land in the Diocese of London in 1862. She also laid great stress on the fact that besides opening a refuge for those who had already fallen in sin, there was much preventive work to be done, in this all could help by furthering the cause of religious education and by working to the ut- most such societies as the Girls' Friendly Society and the Mothers' Union, and that they also needed the co-operation of the men if they would strike at the root of the evil. Af- ternoon tea was provided by Mes- dames Tait and Hallett.

A meeting of the Waipukurau parish committee of ladies engaged in social and rescue work was held on October 8th. Present: Mesdames Harding, Reed, Heatley, Stace, Broad, Harper, French Scholes, Hal- dane, Rood, and Miss Godfrey.

Mrs Stace presided, and it was un- animously decided that Mrs Harding act as representative, and that Mrs Hentley undertake the duties of Sec- retary and Treasurer. It was agreed that each member of the committee be responsible for the subscribing or collecting of one guinea a year. The first subscription is to be paid at the end of this month, and the Sec- retary will notify when next is due. Mrs Stace promised to have a gift afternoon, at the Vicarage on the last Thursday afternoon of this month. It will take the form of each guest bringing a gift of house linen to- wards the furnishing of the Rescue Home. Afternoon tea will be pro- vided. The meeting closed with prayer.

The Ladies' Guild, in connection with S. Mary's Church, met on Thursday, Mrs Stace presiding. The balance sheet, considered very satis- factory in connection with the re-

cently held Bulb Show, was presented and adopted. The resignations of Mrs Winter (Secretary) and Mrs Curd (Treasurer) were accepted with great regret. Mrs Stace will carry on the duties in the meantime.

Some of the members of our Mothers' Union branch here are look- ing forward to being present at the Annual Festival on November 18th.

Te Puke.

Vicar: Rev. J. Hobbs.

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

To the Parishioners,
My dear Friends,

On Sunday, November 8th, we are hoping to have among us our Bishop. The Vestry and myself thought the best way of celebrating the occasion would be to have a "Corporate Communion" of the whole of the parish; so I am asking all who can to be present at S. John's Church on that day at the eleven o'clock Cele- bration of the Holy Communion. If friends will bring their own provision for lunch, they will find tea ready for them at the Vicarage immediately after the service, with the opportu- nity of meeting their Bishop in friendly converse. Probably his Lord- ship will give the afternoon and evening to the Ranguru Maori people.

We are anticipating a second short visit from the Bishop on a week- evening somewhere about May, when he hopes to administer Holy Con- firmation. Will any who may desire preparation kindly notify me early?

The present financial year entered with considerable financial anxiety to the Churchwardens and Vestry. Our overdraft stood at £35 and estimates showed an unavoidable deficit of £20 a year. At the last Vestry meeting I was able to take a message that certain ladies would remove from our shoulders the payment of our inter- est (£12 10s) for this year, their idea is to have periodical "gift afternoons" at different houses, with an evening concert combined with an auction sale of the gifts, and perhaps a floral fete during January. This will not in any way abstract freewill offerings, but will add a sociability always needed in Church life. Their offer was received by the Vestry with many thanks. In addition to this, several special contributions of five and ten shillings have been sent in, and (most valuable) fresh subscribers have taken up the "systematic free-will offerings," so that our present hope is, with great economy, to re- duce our overdraft by ten pounds instead of increasing it by twenty.

The Chaplain-General of H.M. For- ces has written to the Home papers making the request that throughout the Empire, at noon daily, "when the hands of the clock point Heaven- wards" everyone should remember the battle-field. He attached to the

letter a short prayer of which 200,000 copies have been given to the soldiers, on cards small enough to be placed in their caps. The prayer adapted for our use will run thus,—
May I ask for its large use?—

Almighty and Most Merciful Father,
Watch over our defenders;
Forgive them their sins;
Grant them Thy Grace;
Give them Thy Power;
For Jesus Christ's Sake; Amen.

I should like to close this letter with the expression of very sincere thanks to my kind Hastings friends, who made my short visit to old scenes such a joy to me.

Yours very sincerely,

J. HOBBS.

Otane-cum-Pukehou, cum-Elsthorpe.

Vicar: Rev. G. W. Davidson.

On Synod Sunday the parish had the welcome change of a town clergyman in the person of the Rev. O. Dean, of Port Ahuriri. The visitor was kindly motored to Elsthorpe and back by Mr John Howard who is always so ready to help the Vicar in this way besides taking the Vicarage party trips from time to time.

Deaconess Esther Brand has paid two visits to the parish and has won many sympathisers and helpers in her social and rescue work schemes now being started in Napier. Pukehou-Te Aute Mothers' Union are preparing a gift afternoon for the new Deaconess Home. Elsthorpe talks of a "dry stores afternoon," and Otane will do something of the same kind or join with Pukehou-Te Aute. Mrs Gordon Williams is our representative on the Central Committee, Mrs Keith most generously resigning in her favour.

A meeting in connection with the Bible in Schools' League was held, and the Vicar is to try and arrange a combined public meeting if possible.

War Intercessions are held regularly at the different centres, one every week being arranged for Te Aute each Friday through the kindness of the Rev. J. A. McNickle and Rev. A. Williams. All these services are really well attended.

Our Verger, Mr Megson, has been obliged to resign his Vergership. We are all sorry that falling health is the cause, but when one has reached the age of 84, it is time to rest. His wife, aged 80, has quite chirped up again after her illness, and is "at it again" with her missionary box. The old one is so worn out that the Vicar has procured a new one for her.

We have to record the removal of a very useful family from Elsthorpe centre—the Smith family. Mrs Smith has been our organist, and she and her husband and his brother were regular communicants, and in every way did all they could for Christ

and His Church at Elsthorpe. The ladies of the district of Elsthorpe made her a presentation. The Vicar also gave the boys a present. Miss Gilmour has taken over the duties of organist, and glad we are that she so kindly comes the long distance regularly. Miss Saxton also acts when required. We shall all be glad to hear good things of Mr and Mrs Smith in their new life at Pahiatua.

We have to record the death of old Mrs Brock, who for many years was a regular communicant and worker at Otane, and who of late years has been somewhat of an invalid. Mr Cheer also has been called to his rest. Reference was made to both at the following Sunday services.

Puketapu.

Vicar: Rev. Percy Davis.

A meeting was held at the Vicarage Puketapu, on the afternoon of Friday, October 2nd., on behalf of the Women's Social Work.

Deaconess Esther Brand gave a short account of the Order of Deaconesses in the Primitive Church. It had arisen to meet the needs of the community, and for the same reason the office had been revived in the English Church just over fifty years ago, when Bishop Tait ordained Elizabeth Ferard—the foundress of the West London Deaconesses' Institution. Since then the number of Deaconesses had been slowly but steadily increasing, and it was hoped that the movement would take root in this Diocese, and that there would be established before long a centre of training for Church workers and Deaconesses. She then spoke of the Preventive and Rescue Work which was being organised, and asked for support for the refuge which would be opened in Napier in a few months. Mrs Frank Hutchinson, jun., the representative for the district, would be glad to receive subscriptions, or promises of gifts towards the furnishing of the house.

Havelock-cum-Clive.

Vicar: Rev. J. A. Lush, B.A.

Curate: Rev. Lionel Mackay, B.A.

The Patronal Festival of S. Luke's was kept on October 18th. There was a Choral Celebration of the Holy Eucharist at eleven o'clock, at which service the preacher was the Bishop of the Diocese. The preacher at the evening service was the Rev. Canon Mayne. There was a retiring offertory during the day for the Plunket Society, when about £3 was collected in the boxes at the door, to be devoted to this object.

There was a very good attendance at the last meeting of the Mothers' Union when Mrs Munro gave an interesting talk on Maori work. At the meeting on November 5th, Dea-

coness Brand will be present to speak on the Social Work of the Diocese. All who are interested are invited to attend.

The usual meetings of the C.E.M.S. were held during the month for Bible study and to discuss Mahomedanism. At the next meeting on November 3rd Mr Tanner will speak on evolution, which will be followed by the usual discussion.

There has been a good attendance at the last two meetings of the S. Oswald's Guild, which is the Junior Branch of the C.E.M.S. George McKeesick has been appointed Secretary.

A meeting of the Vestry was held during the month and as a result the greater part of the Vicarage paddock has been let for grazing, while the Vicarage has been improved by a new window and alterations to the kitchen range.

The rite of Confirmation was administered at S. Mark's, Clive on Tuesday, October 13th, when twelve candidates were presented to the Bishop for the laying on of hands. We trust that we shall see many more coming forward to take their part in the active work of the Church. After the service a supper was provided at the hall by the ladies' committee, to which a number of the parishioners came to take the opportunity of meeting the Bishop. It is hoped that later on we may have a social to welcome the Bishop and Mrs Sedgwick, and that we may be able then to let him know something more of the work of the Church in Clive.

Taradale.

Vicar: Rev. A. P. Clarke.

Most of the subscribers to the Church "Gazette" have paid up, but there are still a few from whom the Vicar would be glad to hear.

The Rev. Robinson in the morning and the Rev. G. D. Wilson in the evening, occupied the pulpit in All Saints' Church on Synod Sunday, each of them preaching helpful sermons. The Vicar and parishioners are very grateful to these two clergymen for denying themselves a rest from preaching.

Our Annual Missionary Sale of Work was held in the Parish Hall on Wednesday, October 8th, and proved a marked success. Months of self-denying preparation produced splendid results. The various helpers worked with a will and most harmoniously.

It is gratifying that notwithstanding so many pressing demands upon the purse at the present time God's work has not been allowed to suffer.

The Vicar is most thankful that a permanent teaching staff has now been obtained for the Greenmeadows Sunday School, and that the School continues to prosper.