



The

Waiapu Church Gazette.

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Bible in State Schools League.

Pastoral from the Anglican Bishops to the Members of their Flock in the present Crisis.

We, the Primate and Bishops feeling deeply our responsibility to God and to those members of the body of Christ committed to our care, do hereby make our solemn appeal to them to put religious principles before party preferences in the exercise of their rights in the election of members of Parliament.

That we are driven by Parliament itself to adopt this course is shown by a brief review of the history of this movement. Ever since the enactment by Parliament of a Bill which excluded the Word of God from the public schools and divorced the teaching of religion from the education of the children of the people, the conscience of the majority of the people of this Christian country has been wounded and their religious convictions have been outraged. Speaking for our own communion we say that increasing efforts have been made from that time to obtain an amendment of the Act by the the removal of these disabilities. Few, if any, meetings of our representative Church Assemblies have taken place since that date without vigorous discussions on this subject ending with petitions to Parliament to afford relief; and we are aware that similar dissatisfaction with a merely secular system has also been strongly expressed by other denominations. These petitions and representations were entirely ignored by Parliament, or received the somewhat contemptuous answer that as the plans put forth by the several bodies were not identical, Parliament would not even take the subject into consideration until the religious bodies had themselves agreed upon the conditions under which such instructions should be given. Agreement has been arrived at by the representatives of 75 per cent, of the people of this country who have adopted a plan, which by almost universal and unchallengable testimony, has been proved to work well wherever it has been applied; but the Parliament of this democratic country appears disinclined to afford the parents and people generally an opportunity of expressing their judgment upon it. We, therefore, your spiritual guides, deeply convinced of the paramount value of religion to any nation, in relation to the prosperity and happiness of its people, and above all **remembering the injunction of Christ to put first The Kingdom of God and His Righteousness**, do under these circumstances earnestly and unhesitatingly exhort you to **make the Religious Interests of the Country the first question, by Voting only for Members of Parliament who will pledge themselves to Vote for the "Religious Instruction Referendum Bill" which passed its first reading last Session.** More than 150,000 electors have asked that the question in the Bill should be submitted for the decision of the people.

And we are, Your Servants in Christ,

(Signed) S. T. DUNEDIN, PRIMATE.
C. CHRISTCHURCH.
A. W. AUCKLAND.
T. H. WELLINGTON.
W. WALMSLEY WAIAPU.

23rd day of November, A.D., 1914.

It is requested that this Pastoral be read in the Churches.

Letter from the Bishop.

Bishopscourt,

December, 1914.

My dear People,

Since writing my last letter, I have visited Gisborne, consecrating the Maori Church at Manutuke on Sunday, October 25th. This Church, it will be remembered, was built in the place and on the site of the old, and historic Church, which was unfortunately burned to the ground. The beautiful old Maori carving of the old Church can never be replaced, but we have a very effective building, with some good Maori work in the interior, which I hope will from time to time be enriched, with skilful Maori work.

The Service of Consecration included the Consecration of the Font, Prayer Desk and Altar. It was an impressive service into which the Maori congregation entered with great earnestness.

In the afternoon the sacred rite of Confirmation was administered. There were eleven candidates, who had been carefully prepared from Te Rau College.

On Monday I administered Confirmation in the quiet chapel of Te Rau College.

From Gisborne I visited Rotorua, Tauranga and Te Puke, and many Maori settlements in their neighbourhood. At Rotorua, on Friday, October 20th, I instituted the Rev. Kenneth Maclean to the cure of S. Luke's. A large congregation assembled for the service, thus showing their sympathy with their new Vicar; and on the Saturday morning, at 7 a.m., there were a large number of communicants, when many were offering up their intercession for the Vicar and the parish. Since then the Vicar has married, and will ere this have returned to his parish, where the bride will receive a true New Zealand welcome.

From Rotorua the Rev. Fred Bennett motored me in his indomitable little car to Tauranga, where we received a warm welcome from Mr and Mrs Rice. The roads were bad but we did a splendid trip, without any disaster to ourselves, though the sight of our car had such an effect upon a horse, that the lady equestrian was unseated. But I won't describe this!

On Sunday we had a full day, and worked so hard. The whole thing was most happily arranged. And now our thoughts travel from the past to the future—to Christmas—the sweet festival of our Lord's Holy Incarnation. The Church has shown us the solemnity of this great festival by setting apart four Sundays to prepare for it, known to us as "Advent Sundays." It is by preparing for the reception of Christ as our Saviour, into our hearts and lives, that we prepare for the coming of Christ as our King and Judge. If we will receive Him now as our Saviour in humility and love, we need have no fear of His second coming.

On Friday we motored to Te Puke, where we got the usual kindly welcome at the Vicarage. On Friday evening and Saturday we visited the neighbouring Maori settlements and held services. These, again, Mr Bennett must describe.

Sunday was a glorious day. There was a Choral Eucharist at 11 a.m., at which there was a large and reverent congregation. After lunch at the Vicarage, we set off in the motor car to Rotorua, arriving in nice time for Evensong at S. Luke's, where there was a large congregation.

On Monday morning I held a conference with the Maori clergy and lay readers in the Church at Ohinemutu, which I had not seen since the opening in April. The Church is now quite complete. It is very beautiful and effective, and has the greatest charm of all in a Church, the atmosphere of quiet rest and devotion. It is one of those Churches that one would seek, not merely for its public worship, but for individual quiet thought and prayer, and I trust that it will be more and more used by our Maori brethren for this two-fold purpose.

I returned to Napier on Monday evening by the Main Trunk for the annual meeting of the G.F.S.

On Sunday, November 15th, I held Confirmations at Woodville in the morning, and at Dannevirke in the evening. There were ten candidates at Woodville, and twenty-one at Dannevirke.

On December 18th, the annual festival of the G.F.S. and Mothers' Union was held in Napier, commencing with a service in the Cathedral, when there was a very large attendance. This was followed by tea in the Bishopscourt grounds. Much credit is due to the ladies who organised the tea,

and worked so hard. The whole thing was most happily arranged. And now our thoughts travel from the past to the future—to Christmas—the sweet festival of our Lord's Holy Incarnation. The Church has shown us the solemnity of this great festival by setting apart four Sundays to prepare for it, known to us as "Advent Sundays." It is by preparing for the reception of Christ as our Saviour, into our hearts and lives, that we prepare for the coming of Christ as our King and Judge. If we will receive Him now as our Saviour in humility and love, we need have no fear of His second coming.

Christmas Day is one of THE days when we should receive Him in Holy Communion, in the simple elements of Bread and Wine. At the first Christmas He was pressed out of the inn at Bethlehem. "There was no room for Him in the inn." Let not the social joys of Christmas press Him out, but let us receive him in the way He Himself has ordained and ordered, with glad and contrite hearts. And let us remember as we plead there our gallant soldiers and sailors at the front, that though at war they too may know of His peace.

May I ask for your prayers, too, for Tamati te Kanapu, who, on Sunday, December 20th, I am ordaining at Ruatoki to the sacred office of Deacon, and for Eccles Alexander McCutcheon, whom I am ordaining in the Cathedral on Sunday, December 27th, to the Diaconate, and also for the Rev. John Pigott, to the holy office of Priest.

May this be a Blessed and Holy Christmas to you all.

I am,

Yours very sincerely in Christ,

Wm. WALMSLEY WAIAPU.

Bishop's Engagements.

December 2nd: Leave Gisborne for Te Karaka.

December 6th: Sunday, Holy Communion, 8 a.m.; 11 a.m., Matins and preach; 3 p.m., Children's Service; 7 p.m., Confirmation.

December 7th: Leave for Matawai.

December 8th, 9th, 10th: Matawai.

December 11th: Evensong at Otoko.

December 13th: Sunday, 8 a.m., Holy Communion at Matawai; 11 a.m., Matins and preach; 3 p.m., Motu; 7 p.m., Evensong and preach at Motu.

December 14th: Social at Motu.

December 15th: Social at Matawai.

December 16th: Leave by coach for Opotiki.

December 17th: On from Opotiki to Ruatoki.

December 20th: Sunday, 11 a.m., Ordination of Tamati te Kanapu to the office of Deacon at Ruatoki; 2.30 p.m., Evensong at Ruatoki; 7 p.m., Whakataue.

December 21st: Leave for Napier.

December 25th: Christmas Day, 11 a.m., preach in the Cathedral; Afternoon, service in the Hospital.

December 27th: 11 a.m., Ordination in the Cathedral (the Rev. J. Pigott to be ordained to the Priesthood, and Mr E. A. McCutcheon to the Diaconate); 7 p.m., Evensong and preach, Taradale District.

have taken place in the morning. On our arrival with the Bishop at 2.30 p.m., we were informed that the marriage was off, for the bride had eloped with a former lover of hers who had come all the way from Opotiki, then paddled across the harbour in a boat, and carried the bride off with him about 9 p.m. the previous night. The Natives rushed down about twenty minutes later to give chase. There was a launch anchored not far out. They scrambled on board, but they couldn't get the engine to start (not knowing how), so they poled the launch across to Tauranga. But the bride with her pakeha lover had meanwhile got a motor car and were off to no one knew where. Later it was discovered that they had gone to Te Puke. The bridegroom took the matter quite philosophically, for he placed two chairs before the photographer, on to one he placed the wedding garments and ring of the bride, and on the other he sat quite calm and collected. This is the only memento he now has of what promised to be a very interesting function. Fortunately for us the Bishop refused to have anything to do with a Sunday wedding. But as Ropere had agreed to the wedding he was sent over in the morning to carry out the function and the Bishop was due to arrive when everything was over.

As soon as the Bishop arrived on the Marae, short speeches of welcome were made by the three leading chiefs. After we had both responded, an empty benzine tin was requisitioned and in response to its anything but musical tones, the big whare-rumanoa was soon packed with a big congregation. The Bishop took a grip of the situation and decided that we should have a short Mission service. He took as his subject "The Cross of Christ," and made a strong appeal to his audience to realise the love of God as seen through the Cross of Christ. The majority of these people are not really Christian. Many are descendants of Hauhaus and others are indifferent. The bitterness resulting from the wars and from the confiscation of their lands are not altogether forgotten yet.

On Tuesday, November 3rd, the Bishop went out to Maungatapu, where stands the only Maori Church in this district. An open-air conference was held in front of

the Church, when the Natives brought up the matter of handing over the Church site to the Diocesan Trustees, also a request for a successor to the late Rev. Canon Goodyear, and financial assistance towards enlarging the Church, and the Maori Church Board Hui to be held there for the Tauranga Archdeaconry. After the Conference a short service was held in the Church, when the Church was nearly filled with an earnest and interested congregation.

On Wednesday our party consisted of the Bishop, Rev. and Mrs Rice, Rev. Ropere, Tom (an able and willing Native), and self. We started out at 10 a.m. to visit some settlements on a large island between the Mount and Katikati. At Rangiwaea my messenger arrived to say we were expected at a place about a mile and a half further on. We walked on and found a small child had died the previous evening. We all conformed to the Maori customs and entered the house of death and did respect to the dead, after which followed the speeches and a short open-air service.

We then descended the hill and got on board a dray, and were making our way in the sea for our launch which was about 200 yards out. Unfortunately, the horse and cart got into the mud and could not get out of it. We began to sink until the water just about touched the floor. The Maori driver offered at once to get us out of a hole by carrying us one by one to the launch. He then tried to get the cart out with no one in it, but the poor horse could not move it. As the tide was coming in he evidently decided to leave the cart there, for when we passed about two hours later, we could just see the iron top of the cart. All the rest was submerged. We got back at 8 p.m. At Kutaroa we had a very interesting meeting. The old people informed the Bishop that no Bishop had ever visited that part before.

On Thursday we went out to Wairoa, where the Bishop baptised four Maori children, and gave an address to about twenty adults and a large number of children from Miss Baker's school. On Friday we left for Te Puke and held service at Te Manoeka at 5 p.m., and on Saturday went on to Te Matai and held service there at 5 p.m.

The Bishop among the Maoris.

His Lordship the Bishop arrived at Rotorna on Friday, October 29th, and left on the day following for Tauranga. We arrived at our destination about 3.30 p.m., and after partaking of afternoon tea at the Rev. and Mrs Rice's artistically arranged new Vicarage, we went on to see the Rev. Ropere at the "Knoll." Here the Bishop went in to a number of questions re Maori Mission properties, repairs and renovation of the "Knoll," etc. It was discovered that when it rained, buckets and empty benzine tins had to be put into every room to catch the water as it trickled through the ceiling.

Sunday morning and evening the Bishop spent with the pakehas. In the afternoon we went across the harbour in the Mission launch to a settlement called Matapihi. There was a very large gathering of Natives as well as pakehas here who had assembled from all quarters to witness a fashionable Maori wedding. A brass band was also in attendance. The wedding was to

On Sunday afternoon we left Te Puke at 2.30 and arrived at Rotorua at 5.45 p.m.

On Sunday morning the Bishop met the Maori clergy and lay-readers at Ohinemutu, and held a conference and prayers in the new Maori Mission Church. He went out to the Whakarewarewa Mission House for lunch and caught the 3.30 p.m. train on his way back to Napier.

The Bishop had splendid weather and a very interesting and memorable tour.

Melanesian Mission.

THE GREAT SILENCE.

(By Captain Sinker.)

During this time of great anxiety and stress all over the world, it seems almost impossible to concentrate our thoughts on anything other than war. Yet one would very gently remind our readers what it all means to the Melanesian Mission.

In the farthest outpost of our Empire, English men and women are doing their daily round of common tasks, a good many in ignorance of the great upheaval in Europe. We have pledged ourselves to support them.

Rightly we call upon every English man and woman to unite in every effort to do what lies in their path for the safeguard of England and her possessions, and so we send large donations to the Prince of Wales' Fund; we send our husbands, sons, and brothers to take up arms; we send our women to nurse and comfort the wounded; we promote organisations; we deny ourselves things we are accustomed to; in fact, we, as an absolute united nation, are taking up arms each in his or her own way, in silence, for England and our homes. One cannot write too strongly of all the wonderful self-sacrifice each and every one is aiming at. There is just a little note of sadness comes in, and it is quite a natural one perhaps now. We hear, "Oh I can't bother about Missions now." But I would urge it isn't right, and it isn't British or sporting, and it does not conform with our British sense of honour. We have pledged ourselves to do something for Missions. Whatever is the outcome of

this war, of one thing we may be quite certain, Mission work will still go on. England's honour is at stake. Now Mission work, like every other organisation, must have funds.

In denying ourselves this and that, so as to enable us to do a little bit more for our country, let us not shove Missions in the background altogether. One is quite aware how hard it is for all of us to even talk on any other subject than war; but English men and women owe largely their power and wealth to the love of God. One might quite well apply Lord Kitchener's command to the troops to every one of us Britishers: "Fear God, Honour the King. Do your duty." There must be thousands upon thousands of people still in England and in the Dominions who say, "What can I do." Maybe some are too old, some are too young, some physically unfit, and heaps of other reasons. Well, none are too old, or young, or unfit, but they can help the honour of England by praying, not only for our Army and Navy, but for our Missionaries, who are suffering hardships and difficulties unknown, and perhaps now "forgotten." God will give victory to the righteous, and our Missions will not suffer if we pray earnestly and do not forget our obligations. Our great Empire is fighting for the peace of the world. Our Missions are fighting for the peace that passeth all understanding. And so in this time let no one think they are useless, and can do nothing for England. "They also serve who only stand and wait," and that must necessarily be the lot of thousands of loyal Britishers, and whilst they are standing and waiting, let them serve before the Throne of God in supplications and prayers for the brave soldiers and sailors, and that our Missionaries in the outpost of our Empire may not suffer through forgetfulness on our parts, and to the obligations we have pledged ourselves to.

When English people are greatly moved about anything, they do not go about making a noise: theirs is the silent part, and the greater they are moved, the more silent they become. One glories in being born a Britisher, because the silence of England denotes "strength," and behind that

strength there is the will to do, and if need be, die. The final issue may take a long time, and people and Missions must suffer. But the great silence of England speaks more forcibly than the din of ten thousand cannons. When it does speak England will be found with her honour untarnished, and she will not have forgotten her obligations to Foreign Missions. Thank God for it, and take courage. "Fear God, Honour the King, Do your Duty."

C.E.M.S.

THE ANGLICAN CHURCH.

(Continued from last Issue.)

Henry had, by the Act of Supremacy, assumed the title of "On Earth, Supreme Head of the Church of England." That most eminent Englishman, Sir Thomas Moore, was sent to the block because he would not subscribe to it. Fisher's death soon followed. The whole country was in uproar at the destruction of the old faith, and with the unlawful means by which it had been brought about. Agrarian discontent, and the love of the old religion united in a revolt in the North. The whole of the nobility in the North, with 30,000 men, were in arms, demanding redress for the wrongs done to the Church. Their advance was checked by negotiation, and under false promises they returned to their homes. Then the veil was flung aside, and the leaders of "The Pilgrimage of Grace," as it was called, were treated with ruthless severity. The country was covered with gibbets. Lord Darcy and Lord Hussey went to the block. The Abbots of Barlings, Whalley, Woburn, and Sawley hung from the gallows. The Abbots of Fountains and Jervaux were hanged at Tyburn. Lady Balmer was burned at the stake. Sir Robert Constable was hanged in chains before the gates of Hull. The old liberties of England, political and religious, now lay prostrate at the feet of the King. He alone could define orthodoxy, or declare heresy. The forms of its worship and belief were changed and re-changed at the royal caprice. The vast mass of wealth which flowed into the treasury from the Dissolution of the Monasteries was squandered with reckless prodigality. Henry's share alone was equal to about

£38,000,000 of our money. Something like a fifth of the actual land in the kingdom was transferred from the holding of the Church to that of nobles and gentry. The Russells and the Cavendishes are instances of families which rose from obscurity through the enormous grants of Church lands made by Henry to his favourites. Under Edward VI. the Protestants, who had now the upper hand, delighted in outrages on the faith which had trampled them under foot. The suppression of the Monasteries was the signal for a new outburst of ribald insult to the old religion. Orders were given to level every shrine to the ground. The Sacrament of the Eucharist, the centre of the Catholic system of faith and worship, was attacked with a scurrility which passes belief. In one Church, a Protestant lawyer raised a dog in his hands when the priest elevated the sacred host. The stone altars were demolished, and were replaced by wooden tables, generally stationed in the middle of the Church. The use of the new Liturgy, and attendance at the new service was enforced by imprisonment.

The distaste for changes, so hurried, and so rigorously enforced, was wide spread. Ecclesiastical order was almost at an end. All that men saw was religious and political chaos, in which ecclesiastical order had perished. Priests flung aside the surplice as superstitious. Patrons of livings presented their huntsmen or gamekeepers to the benefices in their gift, and kept the stipends.

The rapid and sweeping changes made during Edward's reign, were, however, completely eclipsed by the course of events under Mary. All the religious statutes passed in the previous reign were repealed, and for three years England was given up to religious persecution.

On the accession of Elizabeth, the outlook was dark. Eleven bishoprics were vacant, and hundreds of clergymen had been deprived of their livings, and their parishes were without clergy. Elizabeth's first and chief aim was to restore order. Parker was appointed Archbishop of Canterbury. A revision of the Prayer Book was made and the thirty-nine articles were drawn up and published. Broadly speaking, the consecration of Archbishop Parker was the connecting link by which the Apostolic succession in

the English Church was continued after the breach with Rome.

Objections have been, until recently, urged on to the validity of his consecration. "Validly consecrated!" cried the Roman controversialist of old. "Why, in place of consecration there was a sacrilegious scene in the Nags Head Tavern in Cheapside, when Seary, an apostate monk, struck Parker on the head with a Bible, and bade him receive power to preach the Word of God!" The utter baselessness of this fable is now admitted on all hands. That Parker was consecrated, as is recorded in the Lambeth register, it is impossible to doubt. It is admitted by such high authorities as Dr. Lingard, the Roman Catholic historian, and by Dr. Dollinger, who says: "The result of my investigation is that I have no manner of doubt as to the validity of the Episcopal succession in the English Church." In the following reign of James I. the Bible was re-translated by forty-seven scholars of both universities, and the result was the authorised version which is still in use. In the reign of Charles I, Archbishop Laud adopted stringent means to enforce order and discipline in the Church. This aroused the hostility of the Puritans which was intensified by the absolutism of the King, with which Laud was identified. When Parliament was summoned, the Puritan majority attacked the Church. Bishops were imprisoned, clergy were punished and Episcopacy was abolished. The use of the Prayer Book was forbidden under penalty of heavy fine or imprisonment. It was a crime in a child to read by the bedside of a sick parent, one of those beautiful Collects which had soothed the griefs of forty generations of Christians. For twelve years the National Church lay prostrate beneath military violence and fanaticism.

The year 1660 witnessed the restoration of Charles II, and the Church again raised her head. The Bishops and clergy emerged from their hiding places, and were re-instated in sees and Churches. The work of revision of the Prayer Book was concluded in 1661, principally under the wise guidance of Bishop Cosin, and it has remained practically the same to the present day. The Puritans, however, refused to conform, and most of them resigned

their benefices, casting in their lot with the Independents. The practical energy of the Church decayed. A spirit of deadness crept over the Church. The services were few in number, and the poor were "pewed" out of the Churches. This spiritual lethargy ultimately gave way to the evangelistic revival of Wesley and Whitefield.

Intense and absolutely sincere as was the piety of the evangelical Churchmen, it left the English Church for the most part untouched, and torpor, indifference, nay, neglect of first duties marked all Church work.

About the close of the eighteenth century, the condition of the Church was such that it seemed marvellous that it should survive such indications of debility and decay.

In 1774, Sydney Smith became curate-in-charge of a village Church. He found the Church empty, and the villagers food for Newgate and for the halter. Five years later he wrote, "In England there is no religion at all except among ladies in the middle rank of life. The clergy of England have no more influence on the people than the cheese-mongers of England." In 1801 Bishop Porteous wrote, "that the state of the kingdom, political, moral and religious, was so unavourable as to excite alarm in every mind of reflection." The most popular cry was "more pigs and less parsons." The Bishops were hated. They were defenders of slavery and the bloody penal code, and resolute opponents of every political and social reform. The Bishop of London could not keep an engagement to preach lest the congregation should stone him. The Bishop of Lichfield barely escaped with his life after preaching at St. Bride's, in Keel Street. The house of the Bishop of Bath and Wells was sacked and burnt. Archbishop Howley was insulted, spat upon, and only brought by a circuitous route to the Deanery, amidst the execrations of the mob. His chaplain complained that a dead cat had been thrown at him, when the Archbishop replied, "You should be thankful that it was not a live one." Dean Hole, in his "Memories," says that the curate of his village, who lived five miles away, rode over for one dreary service, dined, and they saw him no more during the week.

(To be Continued)

Waiapu Church Gazette.

DECEMBER, 1914.

Editorial.**MELANESIAN MISSION.**

A Service of Intercession was held in the Cathedral on November 20th on behalf of the Mission, and subsequently there was a meeting presided over by the Bishop, in St. John's School Room. The object of the meeting was to consider how best to help the Mission in its present financial straits. The Church of the Province of New Zealand is asked to raise a special sum of £1000 to make good the heavy fall in subscriptions through the war. It was considered that this Diocese ought to raise at least £200 towards the above sum. Many present agreed to each contribute or collect £1. The Bishop stated that he would invite the Clergy of the Diocese to adopt the same plan in their different parishes. It was felt that by united effort the money could be raised as a Christmas gift to the Mission which is in sore need of help. Captain Sinker's appeal will, we do not doubt, meet with sympathetic response.

MOTHERS UNION AND G.F.S. FESTIVAL.

A combined service of the above two Societies was held in the Cathedral Church of the Diocese on Wednesday, November 18th. There was a large attendance at the service. The sermon was preached by the Bishop. After the service the members proceeded to Bishops-court where they were welcomed by the Bishop and Mrs Sedgwick. A most pleasant time was spent, many having come from a considerable distance to the service and gathering.

THE ELECTIONS.

It is not the province of a Diocesan paper to the medium of any political party. It has been the aim of the Bible in State Schools' League to keep the movement clear of political strife; but if members of Parliament deliberately refuse to allow the electors of the Dominion to express their opinion either for or against the proposal by way of Referendum, the members of the

League must realise that in the consideration of their vote for a Parliamentary candidate, the question whether he will support the Referendum Bill must necessarily be a weighty factor in the determination of their vote. The people have a right to decide this matter for themselves, and it is to be hoped that electors will make clear to candidates that they must be prepared to give expression to that right. The pastoral letter of the Bishop's on this momentous question is inserted in this issue of the "Gazette."

Girls' Friendly Society.

At the last Council Meeting of the G.F.S. for the year 1914, the following members of council were present:—Miss E. Williams (President), Mrs Sedgwick, Mrs Ruddock, Mrs Stopford, Miss Mitford Taylor, Mrs Mayne, Mrs Tuke, Mrs Dean, Mrs Clark, Deaconess Esther Brand, Miss White, Mrs Callender, Mrs Cottle, Mrs Ziele, and Mrs Hansard.

After the minutes of the last meeting were read and confirmed, letters re new members from England were read and one from Miss McMichael regretting she had been unable to get money from the Central Fund for lodges towards the Napier Lodge, and also one from Mrs Dawson, of Dannevirke, resigning office, and saying Mrs Branting had been elected instead; also one from Mrs Seddon, again asking if we could not adopt badges, and this, as before, was negatived.

The report and balance sheet were read and adopted for the General Meeting which followed after a short interval for afternoon tea, kindly provided by Mrs Sedgwick.

ANNUAL MEETING.

The twelfth annual meeting of the Girls' Friendly Society was held at Bishops-court on November 11th. The Bishop of Waiapu presided, and a large number of Associates were present. Archdeacon Ruddock, Canons Mayne and Tuke were also present.

ANNUAL REPORT.

The last year of the G.F.S. can certainly be called an eventful one,

and much more interest has been taken by the Society, and good work done by the Branches. There are now 13 Branches, 119 Associates, 56 Hon. Associates, 63 Working Associates, 286 members, 37 Senior Candidates and 109 Junior Candidates, 13 commended members and two Senior Candidates have arrived from Great Britain, and all have been placed with Associates. The year commenced with an enjoyable Festival in conjunction with the Mothers' Union. A service was held in the Cathedral at which Bishop Averill preached, and afterwards all adjourned to Bishops-court for afternoon tea. During the afternoon Bishop and Mrs Averill were presented with an address from the Society, which expressed great regret at their departure from the Diocese. At the last annual meeting a strong committee was chosen with Mrs Ziele as Secretary, to collect funds for the G.F.S. Lodge. By their effort and a generous gift from the Hawke's Bay Ladies' Syndicate, the sum of £1034 8s 0d has been collected. A building committee was elected, Miss White acting as Secretary, with the result that a property on Sea View Terrace has been secured, and plans for the buildings are being prepared. The Intersessional Service was held at St. Augustine's on the 18th June, the day appointed in England. Archdeacon Williams preached an impressive sermon appropriate to the occasion. All the Branches co-operated in sending to Lady Godley, for the soldiers of the Expeditionary Force, 50 flannel shirts, 50 pairs pyjamas, 52 pairs socks. Mrs H. Lowry kindly gave all the material. The Society has much pleasure in welcoming Bishop and Mrs Sedgwick and Deaconess Esther Brand to the Diocese.

OFFICERS.

The following officers were elected for the ensuing year:—President, Miss Edith Williams; Vice-Presidents, Mesdames Sedgwick and Ruddock; Secretary, Mrs Stopford; Treasurer, Miss Jardine; Auditor, Mr Hansard; Literature Associate, Miss Mitford Taylor; Council, the wives of the clergy of the Diocese, Branch Secretaries and Mrs Hansard, Mrs Ziele, Deaconess Esther Brand, and Miss Pallot.

BALANCE SHEET FOR 1914.

Receipts.

	£	s.	d.
Brought forward	25	3	9
Subscriptions	16	1	3
Interest (Savings Bank)	18	0	
	£42	3	0

Expenditure.

	£	s.	d.
Printing and advertising	4	4	6
Stationery and postage	1	4	7
Central Fund subs. ...	10	2	
Expenses in connection with Expeditionary Force ...	13	8	
Incidental Expenses ...	5	0	
Exchange on Cheque ...	6		
In Savings Bank	33	18	10
Cash in hand	1	5	9
	£42	3	0

The report and balance sheet were adopted.

REPORT OF THE BUILDING COMMITTEE FOR THE G.F.S. LODGE.

The Building Committee have had three meetings at which they considered the various properties submitted to them, and selected one on Sea View Terrace with a cottage on it which can be so altered as to contain eleven bedrooms upstairs, and the sitting room, dining room, matron's rooms, kitchen, etc., downstairs. The price of the property was £550, and it is expected that the alterations will not exceed £1200. It is estimated that the furniture may be procured for £250, and towards this we may reasonably expect that a good deal of assistance will be given by members, perhaps each branch might undertake the furnishing of one bedroom. The financial position is as follows:— Estimated expenditure (property, £550; Alterations, £1200; Furniture, £250; Total, £2000. Receipts: In hand, £1034 donation promised, £100; accrued interest (say), £16; Mortgage, £850; Total, £2000.

The matter of the incorporation of the Society to enable it to hold property is under consideration, information having had to be obtained from other centres. The architectural work has been entrusted to Mr W. P. Finch, who has provided us with plans and estimates. The specifications are already prepared, and tenders will

be called for at the end of this week.

MARIE S. WHITE,

Hon. Sec. Building Committee.

BRANCH REPORTS.

S. AUGUSTINE'S.

We closed our meetings last year on November 19th with an entertainment, and jumble sale, work, flowers, sweets and produce stalls, after paying expenses, were able to give to the G.F.S. Building Fund £15, to the Melanesian Mission £5, to the Branch Sick Fund £9, and S. Augustine's Vestry for gas £1; total £30.

Miss Ruby Cane kindly gave pianoforte solos during the afternoon. In the evening the pupils from Hukare Girls' School sang prettily. Mrs Sunderland played accompaniments for the Rev. Noel Robertshawe, of Hastings, who came to assist, also for Mr Ronald Williams. Their songs received many encores.

We opened our meetings this year on March 16th, with a Branch Council Meeting. Rev. Canon Tuke was present and opened the meeting. After prayers we discussed the syllabus for the season's opening meeting. We were fortunate at this meeting to have Mrs Tucker, of Weymouth (England) present. Mrs Tucker had been sixteen years Branch Secretary of the G.F.S. Branch in Weymouth, and is now presiding Associate of same. Mrs Tucker gave us a most interesting talk on G.F.S. work, and some useful hints. We feel grateful to her for giving us one evening of her short visit to Napier.

Miss Mildred Mannering took up a candidates' class on April 2nd, and is doing most important work with twelve members. It is very necessary to keep up a candidates' class, and we are very grateful to Miss Mannering.

S. Augustine's held an admission G.F.S. service on April 2nd, when twenty were admitted. Canon Tuke gave a short and inspiring sermon.

On April 28th we held a social evening and jumble sale, and, in spite of a very wet day and stormy evening, we had a fair attendance, and cleared £8, which was given to the G.F.S. Lodge building fund. Miss Neville, Miss Clarke, Mr Sims, Mr and Mrs Ward, Mr Razel Wood all kindly gave valuable assistance with music and songs.

Miss Winnie Morris (Wellington) and Miss Retemeyer gave one evening a nursing demonstration and instruction to members. Miss Leslie one evening gave a lecture on China Missions and showed curios. One other evening, Mrs Duncan McNeil (Melbourne) and Miss Maret gave a musical evening. We had Miss Raine from Dunedin for one meeting, who gave a most interesting talk on G.F.S. work. On 13th October, we had a social evening, members of S. Oswald's Guild being present. On 19th October, Deaconess Esther Brand gave us a very helpful talk on woman's work and G.F.S. work which was listened to by a large meeting of Associates and members and friends with much interest.

We have held nineteen meetings this season, and will close about November 25th, with an entertainment and jumble sale, and hope to be able to hand a sum to the G.F.S. Lodge fund, Belgian fund, Melanesian Mission and Sick fund.

It is splendid to know we soon shall have a G.F.S. Lodge in Napier where lonely girls will find a comfortable home.

The annual festival evening service was held in S. Augustine's Church on 18th June. Ven. Archdeacon Herbert Williams was the preacher, and gave a most uplifting address on the G.F.S., its aims and objects.

Our meetings this year have been well attended; the Associates and members are keen for the success of the G.F.S. At all meetings we have light supper provided by the Associates and members in turn. Meetings close with prayer shortly after 9 p.m.

With God's help, we look forward hopefully to the future work at S. Augustine's Branch. I thank Canon and Mrs Tuke for great help and sympathy in the G.F.S., also Associates and members. We have lost some members by removal, but have gained ten new ones. Our members are:— Associates, 14; Married helpers, 3; Members, 60; Candidates, 12; Total, 89. The Magazines taken are:— Associates' Journal, 5; Friendly Work for Friendly Workers, 5; and Friendly Leaves, 12.

In addition to the sums above mentioned, the G.F.S. subscribed £2 towards the Relief Funds in connection with the war.

Working Associates:—Mrs Tuke, Mrs Hooper, Mrs Poley, Mrs Mc-

Farlane, Mrs Jenkins, Miss E. M. King, Miss E. Retemeyer, Miss M. S. White.

Honorary Associates:—Lady Whitmore, Mrs Waterworth, Mrs Burt, Mrs Lake, Mrs S. E. Wright, Mrs Stock.

(Signed) M. S. WHITE,

Sec. S. Augustine's Branch.

PORT AHURIRI.

S. Andrew's G.F.S. Branch report a slow but good progress for the year. We have gained eight new members. The attendance has been good at all times, members taking a keen interest in the work allotted to them.

We have put in a useful term, our work being chiefly Missions, visitation of the sick and aged, Bible Study, sewing for the war fund or Belgian relief fund, singing, recitations, and making botanical collections of New Zealand flowers and shells, etc.

We have been promised handsome prizes for the best collection of the above named and classified. We are indebted to Mrs Millar, of the Cathedral Branch, who comes regularly and gives us Bible expositions.

Working Associates:—Mrs Oliver Dean, Mrs Creagh, Mrs Ferguson, Miss Pallot.

Honorary Associates:—Miss Braithwaite.

SARAH L. DEAN,

Sec. Port Ahuriri Branch.

WAIROA.

Our Branch had a satisfactory year on the whole. Four of the members have left the district and three new ones have joined. Our meetings have been held fortnightly, and have been well attended. Most of the time has been given up to work for the bazaar which was to have been held in January but which, owing to the war, will have to be postponed. The girls were responsible for the making of eight shirts for the soldiers. So many outside people offered to make shirts for us that we were sorry a larger number had not been sent. Our thanks are due to the Vicar for his kindness in allowing us to hold our meetings at the Vicarage.

Working Associates:—Miss Rainbow, Mrs Sandeman, Miss Sydney Brann, Mrs Briggs.

G. K. BRANN,

Sec. Wairoa Branch.

ORMONDVILLE.

During the present year three of our members have married and left the district. Very few meetings have been held. The Bishop addressed a meeting in July at which several non-members were present as well as those who live near enough to attend meetings. Some of our members gave work on the soldiers' shirts which were sent to us from Napier, and which were returned when finished. All the girls help in some way in the Church work of the parish, either for collecting funds, Sunday School work or volunteer Church cleaning. We have admitted no new members this year.

Working Associates:—Miss Alice Webb, Mrs J. S. Hosking, Mrs Fisher.

ALICE WEBB.

Sec. Ormondville Branch.

HASTINGS.

For this our third annual report I think we can truthfully report good solid progress along all lines. The roll shows a membership of 56 girls and 19 candidates and 10 working and 30 honorary Associates. Twenty-nine meetings of the Society have been held this year to date, i.e., to the 30th September, and there are still nine more meetings before the break-up. These meetings have been divided in four classes: Sewing Bible Class, Addresses, At Homes and S. John Ambulance Classes. For the addresses the Society has been fortunate enough to obtain the services of some excellent speakers in Mrs Sunderland, Miss Walton, Dr. Boxer and our Vicar, Rev. J. B. Brocklehurst. The outbreak of this dreadful war and the furnishing of necessaries for our volunteers which resulted, was met in a whole-hearted manner by the girls, who provided all the towels necessary for the local troops besides paying a sum of money into the general fund for this purpose. Other sewing work was also done.

The Society sustained a great loss during the year owing to the departure of Rev. N. Robertshawe for the Old Country. Mr Robertshawe was the curate here, and took a great interest in our Branch. As a slight recognition of this we presented him before leaving with a solid leather suit case.

An innovation this year was the initiation of S. John Ambulance

classes. Forty girls and Associates are taking courses. Doctor Boxer was originally the lecturer, but he volunteered for the war and went into camp with the Expeditionary Force. Dr. Tosswill is now kindly continuing the lectures.

Dr. Boxer had spent much time and had made himself very popular with the girls, and on going into camp, Mr Brocklehurst presented him, on behalf of the girls, with a camera.

Working Associates:—Mrs Hamilton, Mrs Fannin, Miss G. Gray, Miss M. Gray, Miss Martin, Miss Hodgson, Miss Ebbett, Miss George, Miss Harper, Miss Walton.

Honorary Associates:—Mesdames Brocklehurst, Dudley Hill, A. H. Russell, S. H. Knight, Gascoyne, H. E. Beamish, Barcroft, Watson, Martin Smith, J. Fraser (Tomoana Road), Watts, Charlton, W. Watson, G. Callender, F. Brook, G. Ebbett, Beilby, De Lisle, Lewis, Ambrose Wellwood, Anderson, Stubbs, Tickett, and A. Rainbow, Misses Baird, Danvers, Gore Martin, Elsie Williams, Westmorland, and Elwin.

E. MAUD CALLENDER.

Sec. Hastings Branch.

TARADALE.

Our meetings have been held very rarely this year. On June 23rd, our annual Intercession Service was held in the Church. An impressive sermon was preached by the Rev. A. P. Clarke. At this service four new members were admitted, two of whom have recently arrived from Home. Socials have been held during the year, which have been well attended, and have proved very enjoyable.

Working Associates:—Mrs A. P. Clarke, Miss Stuart, Mrs Brown.

E. G. SMART,

Sec. Taradale Branch.

TE AUTE.

This small Branch consists of seven Associates and seventeen members. Unfortunately, most of our Associates have been away during this last year, and as I also was away, meetings have not been held regularly.

The annual service was held on June 19th, members of the Mothers' Union, as usual, joining with the G.F.S. About twenty-five were present. In answer to Lady Liverpool's appeal on behalf

of the Expeditionary Force, sewing meetings were held. Members of the Mothers' Union and G.F.S. again united, assisted by friends. Material was bought with money subscribed by the workers, and 37 undershirts were made. After this two dozen sets of pyjamas were made, the flannel being provided by Mrs Harry Lowry.

ADA WILLIAMS.

Sec. Te Aute Branch.

ROTORUA.

Weekly meeting have been held throughout the year, with the exception of the three summer months, and have taken the form each month of a social and sewing evening, a lecture, and a cooking demonstration when possible. The patients in the Sanatorium have been entertained by the little farces prepared by the members for the social evenings being repeated to them.

Seven new members have been admitted during the year, while there are three more Associates, one having belonged to an Auckland Branch.

In July the Organiser and Secretary of this Branch resigned to carry on similar work at Ellerslie, so a presentation was made to her.

On June 19th, nineteen members were present at the early Celebration and silent prayer was offered by the Associates and members in turn from 3 p.m. till 7.30 p.m.

Junior Candidates' Cards have been given to 56 little girls, but our classes in painting, needlework, etc., have been considerably reduced owing to the Presbyterians recently setting up a children's club, held on our afternoons, and at the same hour.

Honorary Associates:—Mrs Halkett, Mrs Carter, Mrs Algie, Miss Malroy, Miss Garrett, Miss Scott, Miss Young, Miss Hare.

IRENE M. HARE.

Sec. Rotorua Branch.

DANNEVIRKE.

The Dannevirke Branch of the G.F.S. was re-opened on March 6th, 1914, after a vacation of three months. The Branch consists of 34 members, one senior candidate, 25 junior candidates, ten honorary Associates, and eleven working Associates. Four members have married.

Fortnightly meetings have been held, and have been well attended. The usual routine work has been done. An industrial exhibition was held in November, 1913, which was highly successful.

The junior candidates' classes are held once a fortnight, and are well attended.

A subscription of £5 was collected and forwarded to the Napier Hostel building fund, also £2 2s has been subscribed to the local Patriotic Fund, and 7s 6d to Dr. Barnardo's Home.

Working Associates:—Mrs W. F. Knight, Miss D. Knight, Mrs Robertshawe, Miss Robertshawe, Mrs Green, Mrs Giesen, Mrs Benson, Mrs Fry, Mrs Glass, Mrs Dawson.

Honorary Associates:—Mesdames H. Knight, Branting, Cowper, H. Cowper, Soundy, Andrews, Lavelle, Macallan, Tansly, Lloyd, Hartgill.

MRS DAWSON.

Sec. Dannevirke Branch.

GISBORNE.

The year's work of the Gisborne Branch of the G.F.S. has been fairly successful, though we are still struggling against adverse winds. We have admitted four new Associates and four members.

On March 31st, Mrs Sunderland gave a pleasing and able address to the members, and on Friday, April 10th, she spoke to the Associates on the possibilities of the G.F.S. The address was very interesting and helpful, and Mrs Sunderland drew up a syllabus of suggestions.

On April 23rd a very successful sale of work in connection with the G.F.S. was held in the Te Rau College grounds, the proceeds of which were to provide a fund for the maintenance of a bed in the hospital in the Solomon Islands. Out of the same funds the Society has donated a pair of blankets and a number of flannel garments, made by the members, to be sent to the poor of England suffering from the calamities of the war. This year we are losing our best worker, Miss Florance, who is leaving us to be married. Although she has only been with us a year, she has endeared herself to all our hearts, and the good wishes, both of Associates and members go with her in her new life.

On Thursday, September 3rd, the members of the G.F.S. and

C.E.M.S. met, and a very pleasant social evening was spent, the members of the G.F.S. presenting Miss Florance with a pair of beautiful silver candlesticks as a token of their love and appreciation of her help, and on Friday, September 18th, the Associates met to bid her adieu, and the Secretary, on behalf of the Associates, presented her with a case of silver afternoon tea forks.

We are all looking forward to a more successful year in 1915.

Associates:—Miss Townley, Miss Florance, Mesdames Chatterton, Jones, Akrovd, Runciman, Kissling, Crawford, Desborough, Haultain, Parris, Goffe, Miss E. L. Faubert.

E. L. FAUBERT.

Sec. Gisborne Branch.

HAVELOCK NORTH.

Working Associates:—Mrs Cottle, Mrs Lush, Mrs Avery, Mrs J. Nairn, Miss R. Gardiner.

PUKEHOU.

Working Associates:—Mrs Warren, Mrs A. F. Williams, Miss Lydia Williams, Miss Keith, Miss Ada Williams.

CATHEDRAL, NAPIER.

Working Associates:—Mesdames Mayne, Ziele, Millar, Hansard, Miss Jardine.

Honorary Associates:—Mrs C. H. Maclean, Mrs Bulcher, Miss K. Williams, Mrs McLernon, Mrs Bear, Miss Sutton, Mrs Henley.

Associates for the commended members from Great Britain:—Mrs Ruddock, Mrs Lowry, Mrs Hansard, Mrs Ziele, Mrs Millar, Mrs Nairn.

Parochial News.

The Cathedral.

Vicar: Rev Canon Mayne

In future the parish news will be given in the body of this Magazine instead of on the cover. The Vicar wishes to give the money he thus saves to the Mission Field. The cost of printing the parish news separately has been about eight guineas a year.

The Annual Festival of the G.F.S. and Mothers' Union was held in the Cathedral on Wednesday, November 18th. It was splendidly attended, and the Bishop gave a very helpful address to the mothers and girls present. After the service all ad-

journed to Bishopscourt, where a most enjoyable afternoon was spent.

Two successful meetings, together with an Intercession Service, were held last month in connection with the urgent appeal for funds from the Mission. Twenty members of this congregation are already trying to collect at least £1. Several donations have already been sent in, and it is confidently hoped that the Cathedral parish will do its share.

The last meeting of the Session of the Ladies' Bible Class took place on Tuesday, November 24th. The next Session will commence about the beginning of April.

A memorial service for the late Lord Roberts was held in the Cathedral at 12 a.m. on Thursday, November 19th, the same hour as that chosen for the funeral in S. Pauls' Cathedral. Notwithstanding the very short notice, there was a large congregation, including Lieut-Colonel Hislop and the officers, non-commissioned officers and men of the Defence Department. The Bishop took the opening sentences and concluding prayers, Archdeacon Ruddock the Psalms, Canon Tuke and Mr Martin also assisted, the Vicar reading the lesson. Hymn 540 was sung and the Dead March in Saul played by the organist, Mr Bates, at the conclusion of the service.

There will be Celebrations of the Holy Communion on Christmas Day at 6 a.m., 7 a.m., 8 a.m., and after Matins. The preacher at 11 a.m. will be the Bishop, who will also be in residence the first two Sundays in January, preaching both morning and evening. Evensong with Carols on Christmas Day will be at 7.30 o'clock.

The Bishop will hold an Ordination Service on Sunday, January 27th, at 11 a.m.

Carol Service, etc., will be held on Wednesday, December 23rd, at 8 p.m. Collection for Choir funds.

On Thursday evening, November 19th, the Bishop confirmed thirty-eight candidates.

Parishioners are informed that very little damage has been done to the fabric of the Cathedral by the earthquake. One or two small cracks are visible in the brickwork of the north and south gables. As soon as possible this will be set right. Members of the congregation should bear in mind that when the building was erected special attention was paid to ensuring stability, and there is no doubt that the Cathedral is one of the safest buildings in the Dominion.

Waiapu's Christmas gift to the Melanesian Mission:—Received per Canon Mavne: Mrs Holt Thompson, £1; Miss Braithwaite, £1; Archdeacon Ruddock, £1; Mr H. W. Brabant £1; Mr Thos. Tanner, £5; "A Friend," £5; Canon Tuke, £1; Mrs

Ruddock £1 1s; Mr Jenkins £1; Mrs Brooke (Hastings), £1; "Two Hastings Sympathisers," £1; Deaconess Esther Brand, 10/-.

BAPTISMS.

William Douglas Bridson Chapman.
Phyllis Emily Mansner.
Gwendoline Lillian Wolfe.

MARRIAGE.

(By the Bishop of Waiapu.)

George Enoch Kear to Ellen Martha Goldstone.

BURIALS.

John Patrick Ward, 26 years.
Mary Keith Bennett, 4 years.

S. Augustine's, Napier.

Vicar: Rev. Canon Tuke.

The Confirmation Service held on Sunday, November 22nd, at 7 p.m., was very impressive. It was our Bishop's first Confirmation in our Church. Twenty-four candidates were presented by the Vicar. The Bishop's text, "Ye shall receive power from on high," had an unexpected but striking illustration from the earthquake which caused considerable alarm to many congregations that evening. His Lordship had just been saying that the Holy Spirit's power was greater than any mechanical force, greater than any force put into the field by the armies in Europe, when the Church shook violently. Well might the Bishop add after it: "Yes, and it is even greater than that." The congregation bravely kept their seats although some were considerably disturbed and others had to go home to look after sick and other relatives who naturally were much alarmed.

All the candidates and Choir behaved admirably under a trying moment, and indeed the congregation generally.

Deaconess Esther Brand kindly paid a visit to our Mothers' Union, and greatly interested them by her sympathetic and instructive talk with them. She also paid a visit to our G.F.S., when a large attendance greeted her. All the Associates and members present were very pleased to have her helpful words, and we shall look forward to other visits in the future. The Deaconess has thoroughly commended the valuable work she has come to take charge of in this Diocese.

A large number of our mothers and G.F.S. members attended the annual service in the Cathedral where an impressive address was given by the Bishop, and afterwards enjoyed the hospitality of Bishopscourt in the spacious gardens.

The scheme for lighting the Church and school with electric light is in abeyance owing to the war making our Church finance very difficult.

The G.F.S. annual entertainment

and jumble sale will be held on the 2nd of December. Miss White, our Secretary, will be in charge, and under her able direction, backed by the Associates and members, it only needs a loyal support by Church people to make it a great success.

Anyone who can give the Vicar any offerings to help the Melanesian Mission tide over its present financial difficulties, will be helping to relieve the anxiety of the General Secretary and the staff of that splendid Mission. It is intended to give a Christmas gift from this Diocese of £200 to help towards the £1000 required. This is our Bishop's desire, and many in other parishes are doing their best to help.

Before the next issue of this paper Christmas will have again come and gone. Our hearts will all be touched with thoughts of dear ones at the front, and for those thousands already widowed and their fatherless children. May God in His infinite mercy bring the war to a speedy end.

The Choir are practising some beautiful carols, old and new, for a special evening before Christmas, when the proceeds will be given to the Choir funds.

Several children are entering for the Diocesan Examination, let us hope with some successful issue to their efforts.

BAPTISMS.

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

William George Browlie.
Ivan Loader.
David Victor Burn.
Rangi Skews.
Richard Ronald Rowe.
Mary Wallis Guthrie-Smith.
Merle Vivian Adamson.
Lionel Arthur Croon.
And two adults.

MARRIAGES.

"Heirs together of the Grace of Life."

Charles Napier Spiller to Harriet Ethel Simmonds.
Edward Loraine Weaver to Marion Turney.
Noel Frederick Simmons to Bertha Holt.
Herbert Nathaniel Simmonds to Grace Ruby Evans.

BURIAL.

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

John Skews, 33 years.

Otane-cum-Pukehou, cum-Elsthorpe.

Vicar: Rev. G. W. Davidson.

A Celebration of Holy Communion with special reference to the war is offered each Wednesday morning at 7.30 a.m., each Wednesday a war Intercession service is held, and at noon each day (when at home) the Vicar rings the bell as a call to pri-

vate prayer.

To help reduce the parish debt a great gymkhana is being arranged for next February, and already promises of all kinds are coming in to help. Mr Setton is appointed Organising Secretary.

A sowers band has been started at Otane, with Mrs Wishaw as Secretary, and the Vicar hopes to have a real live band here. The band is going to keep the Church tidy and the grounds also in order, as well as to help in Foreign Missions. Elsthorpe also is to start a sowers' band, and between the bands the Vicar hopes to guarantee a "scholars' keep" at Melanesia in response to Melanesia's special appeal through the Rev. A. C. Neild.

A gift afternoon and evening was held at the Vicarage in aid of the work of Deaconess Brand in Napier, and resulted in a fine lot of crockery, kitchen utensils and other necessities. Mrs Davidson was well pleased at the response of all. Socially the function was quite a success.

Members of the congregation have given expression to their appreciation of the children's singing lately, the Monday afternoon Bible and singing class having joined the choir. Their young voices ring out brightly and on the whole tunelessly. Carols for Christmas are now being practised.

PUKEHOU - TE AUTE.

Miss Enma Williams has started a working party to work making clothes for Belgian women and children, and much help has been given by residents generally.

The sowers' band here has postponed its annual sale until after Christmas and also the annual gathering of Gleaners has been postponed until March instead of November as in former years. Mr Allen Williams has presented the Church with an Altar Cross which the Vicar has gratefully accepted on behalf of the committee and congregation. It will fill a real want in our well-appointed Church. The cross will, we hope, be placed on Christmas Day.

The weekly war Intercession has been changed from Wednesday to Friday and the hour altered to 3 p.m., the Rev. J. A. McNickle for the most part relieving the Vicar of this duty and allowing the use of the College Chapel. The Vicar is glad to hear that the change of hour and day accounts for larger attendance.

ELSTHORPE.

Things here are normal. Confirmation Classes have not yet been revived but are not forgotten. A resident, Mr Pearson, has most generously presented the Vicar with a buggy horse so that now the Vicar can get

about at a great rate with his buggy and pair. This means, of course, extra expense, but extra work at less cost of energy. Mr Pearson has also offered to keep a supply of chaff for the Vicar's use at Elsthorpe.

Mrs Gilmour has now taken over the duties of organist which is a relief. The gift afternoon for Deaconess Brand and her Rescue Home, etc., is being arranged.

There enters into her rest Mrs White, widow of the late Mr William White, of Otane. For some years Mrs White has been an invalid, and has been lovingly attended to by her two daughters and other children. Her end is peace, perfect peace, and we can only thank God for her life and hope and pray to meet her in renewed strength in Paradise above.

Tauranga.

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

Lay Readers: Messrs. C. H. Butcher, P. R. Philpotts and F. A. Stevens.

During the Vicar's absence at Synod the services were taken by the Rev. Chas. Tobin, who has been attached as Chaplain to the Reserve Forces now in training at Trentham.

The Bishop was here for All Saints' Day, when he preached at the Choral Celebration to a large congregation, and in the evening the Church was simply packed, when he confirmed twenty-one candidates and gave a most impressive address.

On November 2nd his Lordship preached at Oropi, and met the parishioners. For the next three days he visited the Maoris with the Superintendent, the Rev. F. Bennett and the Rev. Ropere. He, however, managed a flying visit to Gate Pa, where a gift afternoon for the sale of work was being held in the grounds of Mr H. Southey; he also had afternoon tea with the Bethlehem parishioners, a function chiefly organised by Miss Baker.

The annual sale of work of the Ladies' Guild was held on November 12th in the Parish Hall and grounds in beautiful weather. It was very well patronised, and the Guild is able to hand over £50 to the Vestry toward the payment of the debt on the Vicarage. The Gate Pa ladies had a stall, part of the proceeds from which will go towards painting S. George's Church.

The Junior Work Guild has presented to the Church a brass alms dish and a pair of beautiful alms bags; they were dedicated at the early Celebration on the 23rd Sunday after Trinity. The offertories on that Sunday went to the Belgian Relief Fund and amounted to £13/13/6.

Classes of instruction on the Holy

Communion have been proceeding for some weeks, and the lately confirmed will make their first Communion on Advent Sunday.

The Bishop has offered to hold a Mission after Easter, and preparation for it has begun. Prayers have been issued to all parishioners for daily use.

Havelock-cum-Clive.

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

Curate: Rev. Lionel Mackay, B.A.

On November 5th Deaconess Esther Brand gave a very interesting talk to the Mothers' Union and friends on Social Work in the Diocese. The Mothers' Union agreed to furnish the dining room in the Home in Napier which is being started in connection with this work, and already much of the required furniture has been promised.

The annual festival of the Mothers' Union and G.F.S. was held in Napier on November 18th. Both of our Branches were well represented, although perhaps not so well as they would have been if the day had been pleasanter, and after the service in the Cathedral some of those who were present found the climb to Bishopscourt too much to attempt on such a hot and windy day.

A lantern lecture was given by Mr Tanner on November 3rd, in the Schoolroom, on Evolution in connection with the C.E.M.S., which was followed by an interesting discussion, when many different views were expressed. At the following meeting of our C.E.M.S., Mr R. Gardiner read a paper on Buddhism, illustrating and explaining his remarks by the use of a diagram. This concluded the year's programme, which has consisted of a number of interesting papers on the different religions and a Bible Study class.

The S. Oswald's Guild has met as usual, and this month took the form of a debate on "Sport."

The G.F.S. has met on alternate Tuesdays to complete the filling of a box with clothes for a slum parish in London. The Shipping Company has kindly consented to take it free of charge. Mrs Crompton Smith also at one of the meetings gave a most interesting and helpful address on "Aesthetics," one of the most important subjects at the present time. On November 25th a Missionary sale of work was held at Molland. The work has been done by the Missionary Sewing Guild and the Children's Missionary Band. The proceeds are to be given to the Melanesian Mission which is in such need of funds at the present time.

During Advent services will be held on Wednesday and Saturday evenings at 5 p.m., at S. Luke's and S. Mark's, Clive, on Thursday evening at 7.30.

The earthquake was somewhat disturbing to the services on the evening of the 22nd, and the congregation are to be congratulated on their coolness.

The choir at Clive are at present practising the cantata, "Nazareth," to sing at Christmas. There is still room for more voices in the choir, and men are specially wanted.

The Sunday School examinations were held on November 22nd and 29th. This is the first time the Clive Sunday School has entered for the Diocesan Examinations. There is still need of more Sunday School teachers and a Superintendent.

We have received the new Communion linen which has been given, and have also received 10/- towards a new office book for the Altar.

It is hoped that as many as can will attend the Intercessory Services during Advent, on Thursday evenings. It is a time when our prayers are wanted.

Puketapu.

Vicar: Rev. Percy Davis.

Every Wednesday evening at 7.30 p.m. there is a Litany of Intercession in the little Church on the hill. After the Litany there is a short address. In a scattered district like this, there are many whom distance bars from coming to offer up Intercessions to God, the Eternal Giver, for the peace of the world; but there is nothing to prevent them offering up Intercessions at the same hour in their own homes, and thus a great breath of Intercession would rise to God from hearts united in prayer. We, in our country homes of peace, plenty and happiness, are prone to forget the horrors of a great war raging at the other side of the world, where men are pouring out their life blood for us; where mothers are giving up their sons for us and the sword of anguish is piercing their hearts. Let us remember the command divine, "Pray one for another."

It is a thankfulness that we can report that Sunday School is now held in the Church three Sundays in the month, Miss Mountfort having offered her services as teacher. May God's blessing be upon the teacher and the little ones so dear to His heart.

At Rissington a band of women, whose hearts God has touched, have with their hands made a nice lot of clothes for the waifs and strays in Dr. Barnardo's Homes. Little sad hearts will be gladdened at Christmas time. "In as much as ye have done it to one of the least of these My brethren ye have done it unto Me."

BAPTISMS.

William Richard Hollis.
Annie Culshaw.
Frederick James Culshaw.
Leonard Culshaw.
Mavis Culshaw.
Evan Tong.

Rotorua.

Vicar: Rev. Kenneth McLean, M.A.

The Right Rev. the Bishop of Waiapu paid a visit to Rotorua on Friday, October 30th, and on the evening of that day, in S. Luke's Church, inducted the Rev. Kenneth Maclean to the position of Vicar of the parochial district. There was a fairly large congregation. The sermon was preached by the Bishop on the text: "Now there are diversities of gifts, but the same spirit." (I Corinthians xii. 4). Really great work, he said, could only be done by means of diversities of gifts. No great work could be done by the gifts of one man. In the magnificent cathedrals of the Old Land were embodied the work of many men, and of many ages. The beautiful prayer book of the Church of England was not drawn from any one age; some of it went back to apostolic times; it comprised diversities of gifts. It was so with the work of nations, with the work of any body of people, and so it was with the Church of Christ. Our Lord chose twelve men, absolutely different, and gave them the work of building up His Church. One reason why the Church of England was strong was because in it there had ever been diversities of gifts but the same spirit. So with this parish. It was a big task to build up the work of the Church in Rotorua, perhaps the most difficult parish in the Diocese. That task required the work of many men, each bringing his own particular gifts. He ventured to think that the last Vicar had left his mark, given his touch to the work here, and their new Vicar would add his touch, but it would not be the same touch. If it were the same it would not be with the same power. Many and many a time the work of a clergyman had been spoiled for the first year or two by

his parishioners having looked to find in him the same gifts they had found in another. Their Vicar had not come here to imitate another, but he had come to give them of his best; he had not come to work alone for them, but to work with them, and they must co-operate with him by offering all their gifts to the work of building up the Church of God here. Their Vicar could not do that work alone, nor did God mean him to do it alone. He (the Bishop) would ask them to pray for their Vicar, to help him, and to remember that, just as the work of the Church demanded a diversity of gifts, so the worship of the Church demanded a diversity of gifts. The special gifts of each one in the parish were needed to make that worship perfect. His Lordship concluded by invoking a blessing on the Vicar and his work, and the parish.

On Monday, November 2nd, the Rev. K. E. Maclean left on a visit to New South Wales, intending to return in three weeks' time with the lady who has undertaken to share his life and work. Before his departure he made arrangements for the services at S. Luke's to be taken by the Rev. A. J. Greenwood, formerly of Melanesia, and the Rev. Canon McFarland, of Auckland. The former gentleman conducted the early Communion Service and Morning Prayer on the following Sunday, November 9th, preaching with much power and impressiveness at the latter service. In the evening the Bishop returned from a visitation of the Bay of Plenty district, and preached to a crowded congregation in S. Luke's from the text: "God so loved the world that He gave His only begotten Son, to the end that all that believe in Him should not perish, but have everlasting life." This sermon was an eloquent indication of the truth that "God is Love," which, he argued, was proved by the gift of God's Son to be the Redeemer of the world.

On the afternoon of that Sunday the remains of a former old resident of the parish, Mr Henry Kusahs, who died during the preceding week, at his son's residence at Takapuna, were interred in the Rotorua cemetery. The coffin was borne from the Church to the hearse, and thence to the grave by members of the C.E.M.S., of which Mr Kusahs had been a worthy member, and the burial service was conducted by the Rev. A. J. Greenwood. A large number of old residents attended the funeral.



Waiapu Church Gazette

NAPIER, DECEMBER, 1914.

Proceedings

OF THE

Special

SESSION OF THE NINETEENTH SYNOD OF THE
DIOCESE OF WAIAPU.

NAPIER, 22ND JANUARY, 1914.

Members of the Synod met in the Cathedral at 11 a.m. for the Celebration of the Holy Communion, the Right Rev. Bishop Averill, D.D., being the celebrant.

The Synod assembled in St. John's School Room at 4 p.m. under the Presidency of the Ven. Archdeacon H. W. Williams, Commissary.

The President called the roll and 54 Clergy and 35 Laymen answered to their names. The Synod was declared to be duly constituted and was then opened with Prayer.

Archdeacon Williams read his appointment as Commissary of the Diocese by the Bishop of Waiapu and a letter from the Most Rev. the Primate giving authority to call a Special Meeting of Synod for the election of a Bishop.

The President then read his opening address, which was as follows:—

ADDRESS.

Brethern of the Clergy and Laity.

Although it is little more than four years since we met in Special Session for the election of a Bishop of this Diocese, there have been many changes in the personnel of the Synod. During the interval eight of the Clergy, including Canon Goodyear who passed to his rest on Sunday night, have been removed by death, and eleven have resigned, while the changes among the Laity have been even more numerous. And so it comes about that of the sixty-one Clergy now entitled to vote twenty-seven are new to the procedure, and of the forty-seven Lay Representatives no less than thirty-three are new.

For the information of the new members I will indicate the course which it seems to me to be advisable that we should follow. I would suggest that the Synod go at once into committee, and that any discussion which may be necessary should take place in committee. If, as we hope, agreement can be reached in committee Synod will, on resuming, proceed to the Election: a Nomination will be made, and the Ballot take place. As this is a Special Session for the purpose of electing a Bishop it is not competent for us to transact any business other than that connected directly with the election.

I would remind the Members, old and new alike, of the great importance of the duty now laid upon us. We have to choose one who shall direct the affairs of this Diocese for so long a time as it may please God to continue him in his office: and upon our choice depends the solemn consecration to the Episcopal Office. In making our choice we shall of course take into consideration the special needs of the Diocese, the welfare of the Church at large, and the honour of God's Holy Name. With so much depending upon it, the vote of each member, I need hardly say, demands prayerful deliberation.

Since the election of our Bishop to the See of Auckland we have been praying for divine guidance in this matter, and it remains for us now by our actions to prove the sincerity of our prayer that "no private interests, prejudices or passions may prevent us from earnestly seeking to do God's will in choosing him whom He has chosen for this office and ministry." God's answer to this prayer of ours will be in direct relation to our sincerity and faith.

On the motion of Canon Mayne, seconded by Mr. Tanner, it was resolved, "That the hearty thanks of the Synod be accorded to the President for his address and that it be printed as part of the proceedings of Synod." Carried.

Canon Mayne proposed, "That the Synod do now go into Committee." Carried.

All strangers were requested to leave the room.

Synod in Committee. A lengthy report of a Committee of Enquiry set up by members of Synod was read and considered.

Synod in Committee adjourned from 6.30 p.m. to 8 p.m. Synod resumed in Committee. The Chairman of Committee reported progress and Synod resumed.

Canon Mayne proposed and Mr J. H. Sheath seconded, "That the Synod do proceed to the election of a Bishop." Carried.

The President moved and Mr. T. Tanner seconded, "That the Rev. Canon William Walmsley Sedgwick, B.A., is a fit and proper person to be the Bishop of this Diocese." A ballot was then taken and the President declared Canon W. W. Sedgwick duly elected as Bishop of the Diocese.

The President announced that he would telegraph to Canon Sedgwick and announce his reply later. In case of the non-acceptance of the office it was decided that no Special Session of Synod be held again until the Ordinary Session in 1914.

After the close of the Special Session of Synod the Members of Synod passed the following votes of sympathy.

The thanks of the Synod were accorded to the Secretaries, the Committee of Enquiry and the Chairman of Committee for their work.

A hearty vote of thanks and appreciation was accorded to the President.

The Te Deum having been sung, the President closed the Session at midnight with the Benediction.

H. W. WILLIAMS,
President.

Confirmed by the Standing Committee, 29/1/14.

(1) To Mrs. Goodyear on the death of her husband, Rev. Canon Goodyear; and (2) to the Rev. F. W. Martin on the death of his wife.



Waiapu Church Gazette

NAPIER, DECEMBER, 1914.

Proceedings

OF THE

SECOND SESSION OF THE NINETEENTH SYNOD
OF THE DIOCESE OF WAIAPU.

NAPIER, 24TH SEPTEMBER, 1914.

THE Synod assembled in St. John's School Room at 8 p.m. After prayers the names of the Clerical and Lay Representatives were called and the President declared the Synod duly constituted.

The President then delivered the following

ADDRESS.

In bidding you welcome to the second session of the Nineteenth Synod of the Diocese, I would like to express my sincere thanks for the kind welcome I have received at the hands of Clergy and Laity, both here and in the various parts of the Diocese I have visited, together with many expressions of loyalty. There is a marked sense of brotherhood and unity through the Diocese—a unity that manifests itself in many ways—for this I am deeply thankful.

It is not easy to take up the burden of such a work, the burden of the Episcopate, but your kind sympathy, your loyalty, your glad willingness to share some of the burden, wherever it is possible, the help and counsel of those who have long served the Diocese—all this has done much to lighten that burden—and to all I would tender my sincere thanks.

I would welcome specially the new members of Synod, both cleric and lay—you, who will bring fresh into our council those special gifts with which God has endowed you, and will bring them to bear upon the work and government of the Diocese, together with that knowledge and experience gained elsewhere, which offered and consecrated to God and His service, must enrich this portion of Christ's

church to the glory and enrichment of the whole. May we, as church members, consecrate more and more our individual gifts to His glory, for the building up of His church on earth. We would welcome, as a new member, the Rev. T. C. Cullwick who has had a long experience of active missionary service. He joined the Melanesian mission in 1886, and served under Bishop John Selwyn and Bishop Wilson; he was Archdeacon of South Melanesia for 11 years, and so with his ripe experience he takes his seat among us for the first time. We have to welcome, too, to our Synod the Rev. Kenneth Maclean, who after taking his B.A. degree at Cambridge, and serving for 2½ years on the staff of the Parish Church at Portsea, has returned to New Zealand, and succeeded Archdeacon Tisdall, as vicar of Rotorua. The Bishop of Winchester speaking, of course, of his own Diocese, calls Portsea "our great school of Parochial apprenticeship." I am thankful indeed that our young New Zealanders, (and there is an increasing number of them) are taking advantage of such training as the Church of the Homeland affords. Others, lay members, come into this Synod Hall for the first time, to offer to Christ for the furtherance of His Church, those same gifts which have made them successful professional and business men in the world. The Church to-day, as ever, has need of those gifts.

Let us be mindful, all of us, as we enter upon another session of Synod, of the lives of those who have gone before—of those early founders of the Church of the Province of New Zealand, whose voices are now silent, but whose work still lives, who gave of their very best, and whose work God has accepted and blessed. We have entered upon their labours; let us be faithful, too, to our trust, and offer our best to God.

Since last Synod the Rev. Canon Goodyear has passed away. The Rev. W. Goodyear may be said to have been the last of the English missionaries sent by the C.M.S. to New Zealand. It is true that the Rev. J. S. Hill was sent out at the same time, but he never took up Maori work. The Rev. E. C. Stuart (afterwards Bishop of Waiapu) who visited the New Zealand Mission in 1876 had impressed upon the Society the need of another missionary on the East Coast, and it was in consequence of this that Mr Goodyear was sent out. He arrived at Auckland in December, 1878, and spent a year at Gisborne studying the Maori language. In 1879 he was placed by the Bishop at Tolaga Bay, and

in 1880 at Wairoa. He was ordained deacon on February 2nd, 1880, and priest on March 5th, 1882. In 1883 he was moved to Maketu. The district of Maketu and Tauranga was at that time in urgent need. Archdeacon Brown at Tauranga and the Rev. S. M. Spencer at Maketu had both become incapacitated for active work by the infirmities of old age. The people about Tauranga who had fought against the Government were still very bitter against Christianity, having got the notion into their heads that they had been deceived by the missionaries who, they said, had come to the country for no other purpose than to pave the way for soldiers to come and dispossess them of their lands; while many of the Arawas who had fought on the Government side, had taken up with a cult resembling that of Te Kooti, the author of which was one Himiona of Motiti Island. The district included Rotorua as well as the coast line from Tauranga to Matata and after 1899 to Opotiki, but in 1905 he was relieved by the Rev. F. A. Bennett of the charge of Rotorua. In 1895 he had the assistance of the Rev. Rameka Haumia, a deacon, who was admitted to the priesthood in 1901 and died in 1913. For a long time progress seemed to be slow, but the effect of many years of steady work became very evident in the readiness with which a great number of the people attended the services of the mission which was held in the district by the Rev. F. A. Bennett in 1912. It is to be noted, however, that much improvement had taken place long before this. At Tauranga, which had been the most difficult part of the district, a considerable change had been noticeable as far back as 1903, when the people at Maungatapu had begun to collect money for the rebuilding of their Church. The old Church of this place had fallen to pieces many years before.

It was at Ruatoki, in the course of the mission of 1912 that Canon Goodyear suffered a serious breakdown, from which he never fully recovered. He was able, however, to attend the Diocesan Synod in October, 1913, but after that his strength gradually failed until he passed to his rest in January following.

We have also lost through death the oldest of our Maori Clergy. I cannot do better than quote the notice that appeared in the April number of our Diocesan "Gazette."—"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 Waerenga-a-Hika 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 Hauhauism 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.

While writing this there has come the tidings of the death of Captain Kerr, late R.N., of Tauranga. Captain Kerr closely identified himself with Church work in the district of Tauranga, especially with the building of the Church at the Gate Pa, near which he lived, and of which he was a lay reader. It was through his influence and work that this splendid and historic site was secured on which the Church now stands. He had been in failing health for some time, and unable to attend the public services of the Church he so loved, and at last passed quietly away at the ripe age of 81 years.

Captain Kerr's work was not, however, limited to the district in which he lived. He took a keen interest in the wider field of the Church's operations and served for many years as a member of this Synod.

With him there passes from the service of the Church militant, one of that band of lay workers of which the Church of the Province of New Zealand may be so justly proud, to enter and enrich the Church expectant in Paradise.

All will regret the death of the Rev. W. H. Bawden. Mr Bawden was ordained both Deacon and Priest in this Diocese and, after holding several positions as Curate and Vicar, exchanged into the Diocese of Auckland, but was soon compelled to resign through ill-health. He underwent a very serious operation, from which he never recovered, and passed away on September 4th. Mr Bawden did good and faithful work at Opotiki where he is remembered with affection. It was mainly through the influence of Mr Bawden that the historic Church at Opotiki was restored. Our sympathy goes out to his sister, who did so much to help him in his Parish work, and who nursed him up to the last. May the faithful work which he did in this Diocese bear much fruit.

There have been other losses, through translation, to other Dioceses. The Ven. Archdeacon Tisdall, after 10 years of faithful work at Rotorua, accepted what he felt to be a call to Ellerslie, in the Diocese of Auckland. He did this only after careful and prayerful thought. His loss is felt not only in Rotorua, where his faithful work endeared him to many friends; but by the whole Diocese.

The Rev. J. L. Greer, assistant Curate of Rotoura, has followed his Vicar to Ellerslie. Our prayers go with them both in their new work.

The Rev. Noel Robertshawe, after two years of faithful service as assistant curate of Hastings, has gone home to get further training in the Old Country. We wish him God-speed, and hope to welcome him back again to the old Diocese in which he was born and brought up.

The Rev. Vivian Gray has also left the Diocese. We have also lost from our band of workers, Miss Griffin, who 10 years ago began her work among the Maoris at Whakarewarewa. She had of late been suffering from throat trouble, and acting under the advice of her doctor, resigned. We wish her God-speed and pray that her health will be fully established. I have appointed Miss Hare to fill Miss Griffin's place. Miss Hare has done several years of faithful work among the Maoris at Putiki, in the Diocese of Wellington, and I am most thankful that we have secured her services for such important work in this Diocese. I should like here to express my appreciation of the faithful and self-sacrificing work that is being done among the Maoris of our Diocese by our lady workers.

MATERIAL DEVELOPMENT.

Since my consecration in February I have had the privilege of opening three new Maori Churches—at Ohinemutu, Ruatoki and Takapau. These Churches stand as a witness to the faith of the Maori people, they are an outward and visible sign of a living faith. In each case the offerings made on the opening day practically freed the Churches of debt. At Ohinemutu the large sum of £1600 was offered. At Ruatoki £600 and at Takapau over £100. At Takapau nearly the whole of the sum was offered in the Church at the opening service. I would have my Maori brothers hold before them a two-fold ideal in the future. (1) to raise the whole sum as far as may be in the district itself where the Church is being built, and (2), to make all the offerings on the opening day in the Church, as a direct offering to God, and solely for his honour and glory. I can enter into the joyousness and brightness of the Maori temperament, and on such occasions as the opening of a Church, it is both natural and right that this should be manifested. Let us learn to express this within the walls of the Church—in hymns and spiritual songs, "singing and making melody in our hearts to the Lord." I would not eliminate the social side, but I would accentuate the Spiritual:—"Rejoice in the Lord."

On Sunday, July 12th, I was able to open and consecrate the English Church at Matamau, being free of debt. This Church was built chiefly through the energy of the Rev. C. E. Nicholas, assistant curate of Dannevirke who, with his people, is to be congratulated on the erection of a very effective little Church. May it become the centre of strong Church life. I would here speak generally about the raising of money for God's work. Direct giving is God's way of giving. The glory of Solomon's temple was surely in the eyes of God, not the glory of gold or silver as such, but the glory of the precious things offered willingly, "because with a perfect heart they

offered willingly unto the Lord." It was not extracted: it was offered. The splendid cathedrals as they stand to-day in our England, represent the glad freewill offerings of the people—they stand for self-sacrifice. They are not the product of bazaars or side shows. Will you commend to your people direct giving as the way to give. It is the simplest way: it is God's way. Bazaars are not the necessary adjunct of Parish organisation. The Parish of Gisborne has shown what can be done through prayer and self-sacrifice. Let us try and please God and do Him honour, and no more will be heard of bazaars, and such like. They do not appeal to the men outside the immediate influence of religion. They manifest a strange lack of faith towards our own people, as well as in the power of God, and in His willingness to further his own work.

While speaking of the material, I would say that I view with thankfulness the erection of permanent buildings which are gradually taking the place of the old wooden Church. We have a noble example in this our beautiful Cathedral, also in Waerengaahika, Gisborne, Havelock, the Maori Church at Manutuke, and one now in process, in Hastings. It was natural in the early days that wooden Churches should go up. Wood was the material that lay to hand. It was natural to offer to God what God had in nature so lavishly provided—and it was as well in days when the development of a township was uncertain or the tenure insecure. For the same reason it may be well to-day in Maori settlements especially, still to build in wood; but, when the population is assured, let us offer to God more permanent buildings, churches that will outlive generations. Only in this way can associations gather round these sacred buildings and a sentiment be fostered which does so much to build up living organisations, whether it be of Empire, or of the Church of the living God.

Spiritual Development.—It is not easy to gauge the building up of the spiritual fabric. Nor would I attempt so to gauge it. The precious things are hidden: they lie not on the surface. But there is one word which should be written large over the Church of the Province of New Zealand, and that word is "Opportunity." This is true, of course, of every age since the Pentecostal outpouring of the Holy Ghost, but it seems particularly true of the Church of New Zealand to-day. The general mission, under the guidance and power of the Holy Spirit did its work. It did not gather in great numbers living outside the direct influence of the Church, as in the first days of Parochial missions in the Old Country, which some of us remember. But it created a sense of sin—a hunger after God, in those who heard its message. It gave Church members a wider outlook, the desire for a fuller, a more comprehensive grasp of "the faith once delivered to the Saints." It has made men expectant. Men are lifting up their heads, waiting. An expectant, waiting, Church, that I believe to be the position of the Church of New Zealand to-day. And what follows upon this—there is more realisation of God's presence and God's power, and more prayer. Men are waiting, but not wait-

ing vainly—they are waiting upon God. Earnest men are getting together with one accord in one place. We find gatherings of prayer, at C.E.M.S. meetings, in quiet places, in upper rooms. It is the attitude of the first days of the Church, and it means, it must ever mean, Pentecostal power. It is a time of the Church's opportunity, and, therefore, of solemn warning. It behoves us Clergy as messengers, watchmen and stewards of the Lord, as our ordination service has it, to remember that to-day is our opportunity:—to come as messengers of God with a message to men who hunger; as watchmen, who discern the signs of the times, and warn men; as stewards, who dispense not our own, but the unsearchable riches of God.

This is not an age of materialism. That is passed, I believe, for ever. There is a recoil from that, and we are living at the far end of the recoil, and so, in difficult times. The recoil is from materialism to spiritualism. It is not then an irreligious age. It is a very religious age, and *the* fight to-day is not the Church against the world. That is going on, and will go on I suppose, as long as the world lasts with its fascinations and allurements. The real centre of the fight to-day is between religion and *the* religion; between the revealed religion of Christ—the Christian faith in its entirety, based upon the great central truths—the holy Incarnation, the Virgin birth, the Atonement, the Death and Resurrection of our Lord and Saviour Jesus Christ, between that, as interpreted by the Holy Catholic Church right down the ages, and the modern man's interpretation.

What causes consternation, to my mind, is not what finally brought the Kikuyu Conference to a head viz., whether Christians of other bodies, should be admitted to the Holy Communion at our altars or not, but that which lies far deeper. What does the Church to-day stand for? What is Christianity? (1) Can that be the Church, or any part or branch of the Church as founded by Christ, which has not descent from the Apostles in unbroken line; or, can he be a lawful Bishop, priest or deacon in the Church who has not had Episcopal consecration or ordination; (2) can one in any sense of the word be a Christian, and deny the great central truths of the faith, the Incarnation of our most Holy Redeemer, and all that that great foundation truth means and stands for.

Whatever would lead men away from these central truths, whether presented in the form of Theosophy, or in any other form, is of the Devil, and not of the Holy Spirit of God. The position of a man who once believed, but who has lost his faith, is understandable, but the position of a clergyman who has lost his faith in the revealed religion of Christ, in these great fundamental truths, and who still holds office in the Church and draws the emoluments thereof, is unthinkable.

The Church of England is indebted to the Bishop of London for the resolutions standing in his name, which were passed at the convocation of the Upper House a few months ago. The question that confronts us is—what are we to do as leaders in the Church of New Zealand to meet this growing unrest? I believe there is but one way—not to engage in con-

troversy, not to be upset by the strange questionings of the modern mind, but to teach steadily, faithfully, unflinchingly, these eternal truths to our young; for the clergy to seize upon every opportunity of teaching, especially in preparing confirmation candidates, to spare no time or pains in instructing them in these great truths as facts of our faith—facts which, though questioned and assailed, remain eternal facts. Teach, teach, teach, till men believe. To quote the words of Carlyle in his French Revolution. 'Strong was he that had a Church, what we can call a Church: he stood thereby, though in the centre of immensities, in the conflux of eternities, yet manlike towards God and men, the vague shoreless universe had become for him a firm city, and dwelling which he knew. Such virtue was in belief, in these words well spoken. "I believe" well might men prize their 'Credo,' and raise stateliest temples for it, and reverent hierarchies, and give it the tithe of their substance. It was worth living and dying for.'

On Sunday last, September 20th, I admitted the Rev. C. E. Nicholas to the sacred office of Priest. Mr Nicholas' long and faithful service as a layman is well-known to all. We wish him years of faithful service as a Priest.

I have re-appointed Archdeacon Williams and Archdeacon Ruddock to the respective Archdeaconaries of Waiapu and Hawke's Bay for another term of years.

Archdeacon Ruddock I have appointed as Secretary of the Home Mission Fund. The income of this fund averages about £300 a year. I am most anxious to raise the annual income to at least £1000, in order to meet the growing needs of the Diocese. The Church, if she is to be a living Church, must do more than hold her own. She must push out into new fields. As the country develops, she must develop her resources and seize her opportunities. There are several places in my mind where expansion is needed, but I would specially mention Napier South. Here I would place at once a young and earnest clergyman, under the Vicar of St. Augustine's, but living amidst this growing population.

It is here, in cases like this, that an increased Home Mission Fund would be of the utmost benefit. Owing to the war and the many claims of the Empire, it is not a suitable time to make this, or perhaps, any special appeal, but when the time comes I feel sure that the Diocese will respond.

THE WAR.

It is not easy to concentrate our thoughts for any consecutive time outside the arena of war, nor is it for me to follow its fortunes. As a Christian people we cannot consider war to be the final tribunal of nations. And yet as we view the position calmly there is much to thank God for:—The dignity and calm judgment of Sir Edward Grey, upon whom such heavy responsibility fell; that England was the last to unsheath the sword, and only did so when her honour was at stake; for a united Britain, and an Empire that throbs to-day with one pulse; that we entered upon the conflict with no thought of self aggrandisement, but solely in the defence of

right and for right's sake. All these are subjects for thankfulness. We talk of the glory of war: poets have immortalised it. There is this side of it; and we should not be human if the pulse of the nation were not quickened by the gallant bearing of our soldiers at the front, grimly, stubbornly, resisting the weight of the enemy often five times its strength in numbers, though not in valour. Charging joyously with the light heartedness of schoolboys, and forcing their way by sheer dash and gallantry through overwhelming odds; humble in victory, sharing their food with the needy, and patient in death—such is the British soldier. There is this side of war. But there is also the other side. War is of the evil one and not of God. It is the result of man's pride and stubbornness. God permits and uses it to fulfil His ends. It is one of His four sore judgments. Though we have entered upon this conflict with a clear conscience, we have much to bewail as a people. There are blots upon our nation's escutcheon, not the least of these, the opium traffic with China, for which England was responsible. There are national sins. Intemperance, Impurity, and Gambling, which has so gripped our people—all of these call for God's judgment, and for our humiliation and repentance. Let us use this time, this critical time in our nation's history, not merely as a time of prayer for success and victory over our foes in the field, but as a time of heart searching and penitence, and prayer for victory over sins which lie at the very heart of the nation, that here, too, we may know the glory of conquest.

Once again, before I leave this subject. We have seen the great sight—England mobilising her forces. The Empire responding to the call of the Empire's need. Parents willingly, aye gladly, offering their sons. The sons of the Empire willing to sacrifice all, if need be,—all, save the Flag, which symbolises to the Empire still, honour and truth and justice.

And the question comes to us—has the Church of Christ ever mobilised her forces against the great powers of the Evil One! The need of the Church to-day, as of the Empire, constitutes a call. There are "fields white unto harvest." India with her millions, China lifting herself up and asking, (she has actually done so) for the prayers of our Church, Japan hungering for what she has never had—the Christ. Shall we mobilise, shall we do for the Church of the living God what men are doing for the Empire. Shall we not array the forces of the Church and lead them forth in the name of the Lord of Hosts, and of His Divine Son; and, in the power of His Eternal Spirit make the fields of the East the battlefields of the Cross, and then in turn, harvest fields of Christ and of His Church.

The Empire's response has been "Here am I, send me." Is the Church's response to be, as Canon Scott Holland once put it—"Here am I, send some one else"—or, seeing for themselves, the vision of the whitened harvest—everything ready, only the human agent needed—will men offer and offer gladly their sons for the Ministry. Will they hold up before them as a possible vocation this holy office; and to their daughters, not merely the heal-

ing of wounds on the battlefields of Europe, but the gathing in of souls into the Kingdom of God and of His Christ.

"If I have eaten my morsel alone,"

The Patriarch spoke in scorn.

What would he think of the Church were he shown
Heathendom huge, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fulness of bread,
Eating her morsel alone.

Ever from those who have largest dower
Will Heaven require the more
Ours is affluence, knowledge, power,
Ocean from shore to shore;
And East and West in our ears have said,
"Give us, O give us this living Bread"—
Yet we eat our morsel alone.

"Freely ye have received, so give,"
He bade Who hath given us all,
How shall the soul in us longer live
Deaf to this starving call
For whom the blood of the Lord was shed,
And his Body broken to give them bread,
"If we eat our morsel alone?"

May the war leave behind its lessons. May the Empire be humble enough to learn them, and may we, as a people, take life more seriously, putting first things first:—"the unseen and eternal" before the "seen and temporal," and, learn through suffering, loss and self sacrifice, the true proportion of things.

The breaking out of the war has, perforce, affected the flow of national life—political and social. It must affect, too, to a certain extent the Church's work, not spiritually, save, surely, to quicken it; to bring men into closer fellowship in and through Christ; to make men realise more and more the need and power of prayer: but materially, to a certain extent at least. We do not look for a falling off in the support of the ordinary work of our parishes. Indeed, I am sure that such will not be the case. But as a Diocese I feel that we cannot make any strong appeal for any special work while the claims in connection with the war are so urgent. This I stated above in connection with the Home Mission Fund. It applies, in part at least, to the Women's Social Work Fund. This is the position. The Synod of 1912 passed a resolution that steps be taken to commence such work in the Diocese, and a Committee was set up for the purpose, with the result that we were able to secure the services of a Deaconess from England. Deaconess Esther Brand, for 7 years Head of the Deaconess' Home in Bedford, in the Diocese of Ely, is now with us, and ready to commence her work. Her initial task is to establish a home for rescue work in the Diocese. For this purpose two houses in Burlington Road, Napier, have been set apart. Committees have been formed in various Parishes in the Diocese to further the work, by interesting others and by collecting subscriptions. These committees have representation on our Central Council in Napier. Subscriptions have come in

to the secretary and treasurer in support of the work, and are still coming in. Deaconess Esther will shortly take up her residence in the smaller of the two houses, and begin work in a quiet way, visiting Parishes where committees have been formed, and addressing meetings. Indeed this she has already begun. Thus the work will gradually grow, and, as the funds come in, the Preventive and Rescue work will be established.

But this will not constitute the whole range of Deaconess Esther's work. I am most anxious that when this, her initial work, is set going, she will be enabled to undertake a work which is of great importance—the establishment of a training home for Church workers and Deaconesses. I should indeed, be thankful if we could have in our Diocese, such a training home as that which has long been established in Christchurch, which has proved such a strength to that Diocese. The fact that several of my Clergy have expressed the need of a Deaconess in their parishes shows how real the need is—a need which I believe a well trained Deaconess can fill. The working power of the large parishes would be increased enormously through this means. Here I speak from experience having worked for ten years a large town parish with a Deaconess on the staff.

I would thank those Parishes that have formed committees, and have responded so whole heartedly to the appeal that has been made for this work. I would also thank individual subscribers.

AN AGE OF UNREST.

We are living in an age of Social unrest. Everywhere are signs of it. This is not in itself bad, it means that men are not satisfied with things as they are. They desire something better.

Knowing what we do of the social degradation that obtains in the Old Country, in the centres of civilisation, the sweating system with all its attendant horrors, can we—with any conception of the great brotherhood of man, as taught and manifested by Jesus Christ, and applied by the great Apostle Paul—can we say these things do not concern us here in New Zealand. Surely our hearts go out in sympathy to our brethren across the seas. Then there are social evils that touch the very life of this Dominion and which cause serious concern:—The loose way men regard the marriage bond; the lack of parental control; the want of home life; the inordinate love of pleasure. These are evils which touch us closely. There is one evil of which I would specially speak. The decrease in the birth rate. This touches the very life and heart of the nation, for it touches the sanctity of the home. How can God's purpose be fulfilled in a people, or how can a nation hold her own amid the nations of the world if our mothers refuse the burden and the joy of motherhood. Such a nation in the very nature of things must go under: she is not fulfilling her destiny—and the remedy for these evils is not from without. It can come through no legislation; or no resolutions of Synod, but only through the power of the Incarnate Son of God. "The Kingdom of God is within." It is the quiet controlling influence of the Christ—the will held in

subjection to the sway of Christ: every thought in sweet captivity to His will.

There are organisations at work in the Diocese such as the Mother's Union and G.F.S., which I am thankful to say have a place, either one or both of them, in most of our Parishes. And I am most thankful for the band of women who serve on our central Diocesan Councils, and to those who minister in the several Parishes. Through the medium of these two societies much can be done to strengthen the home life by holding before its members the dignity and glory of a pure womanhood, and the sacredness of life, and of motherhood.

I would here express my thanks to those who have subscribed to the building of the G.F.S. Hostel, which will supply a real want in Napier. The amount that has come in through donations justifies the Building Committee in taking steps to procure a site with a view to building very soon. I am most thankful that this long cherished scheme is within sight of fulfilment. Through these and such organisations, the Church is able to get into touch with the few. But why does not the Church rise and meet these great social evils? It has frequently been made a charge against the Church of England that she leaves it to the other bodies to deal with these social problems. The question to my mind, resolves itself into a yet bigger one—How is the Church effectively to do it? How is she to meet these crying evils? I believe there is but one way, and that by getting at the very root of things—by educating the children of our land. And by education I mean the training and discipline of the whole triune being, body, mind, and spirit. I have respect for the educational system of the Dominion as far as it goes, but it does not go far enough. It has no place in its system for the training and development of the spiritual faculties. Australia, in all save one State, Tasmania, Canada, South Africa, Norfolk Island, have all realised this, and, by the voice of their people, have rectified it.

Is New Zealand to remain in this unique and unenviable position of being the only colony in the Empire that withholds the Bible from her State Schools. Surely in justice to the many adherents to the Bible in State Schools League, the Referendum will be granted, and the question decided by the vote of the people. It is a momentous question, since it concerns the very life and stability of the Dominion. It is not for me to answer the objections that have been raised by opponents of the League—they have been answered. But it is for me to say, that we cannot as Christians and loyal sons of the Church, be content with the present state of things, with a system that makes it possible for a child to be educated,—educated forsooth! without any knowledge of God's word, or of the very name of Jesus.

Let us do all in our power to further the cause of the League, by our prayers and by our constant efforts in every possible way.

The war has postponed the bringing up of the Bill before the House—but only postponed it. The Bill is not withdrawn. The war has also affected the active canvassing that was going on. It was thought best at headquarters that this should be in abeyance for a time. But let us remember

that the whole question is still before us in all its solemn bearing. Is the Bible to be a factor in the educational system of the country? What is to be the *National* system of education?

If we fail to get the Referendum or, getting it, we lose on the vote of the people, then I am not alone in thinking that the matter will be deferred for 50 years. Our generation at least, will not live to see it brought forward again. In the event of failure now, what should be our Church's attitude? Should we say the burden of the responsibility does not rest with us—"we did our best and lost." I say, the burden of the responsibility would still rest with us. It is the Church's duty to see that the children of the Church are educated. If we can get a National system of education that appeals to a Christian so much the better. And that is what we must work for and pray for, for it is sorely needed, and now is our opportunity; but failing this, we must do all in our power as a Church to raise Church Schools throughout the Dominion; so much do I believe that we can meet these great social evils only by giving our children, in their earliest days, a knowledge of the Bible, and a standard of life and action. That standard being the pattern life of the man Christ Jesus. Without this we shall have this standard, and that standard, accordingly to the standard that obtains at the time, and the standard of the Christ be lost.

This then is the position. If the Bible in State Schools cause is lost, we must go for our own Church Schools "con amore," and establish them wherever possible, cost what it may.

But why not support this policy right away, the policy of our own Church Schools, in lieu of the "Bible in State Schools," and be independent of the state and of the public vote. For two reasons (1) because it is most important that we should have a National system—that every child living in this Christian land should have the right and the opportunity of receiving religious instruction; and (2) because it would be impossible to establish Church Schools in every district and centre, and so, still possible for a child to be "educated" without any knowledge of the Bible.

I would make it quite clear that I am not running one against the other, "The Bible in our State Schools," against Church Schools. We want both—we want the former, to ensure the possibility of religious instruction being within the reach of every child in the land. We want the latter—the Church Schools, in order to build up our own children in the faith.

It was ignorance that crucified the Christ—the ignorance of the people. Ignorance to-day is still the great foe of the Cross.

I well know the work of our Sunday Schools, and the splendid and self denying labours of our Sunday School teachers. I know how their value has increased ten fold by the preparation classes given week by week by the Parish clergy, often sadly overworked. These will ever be valuable adjuncts to the educational system of our Church. But over and above this, we need, in our centres, Church Schools where the great central truths of our faith are taught and imparted, not merely by

word, but by atmosphere. This I believe to be one of the greatest needs of our Church to-day, and through this, which I believe to be "higher education," we are to meet and meet effectively those great social evils which are only to be met by a knowledge of the Incarnate Christ, and through the power of His Resurrection.

MARSDEN CENTENARY.

It is not necessary for me to enter into details in connection with the Marsden Centenary Commemoration. These were laid fully before you at last year's Synod. The man himself—his zeal; his devoted work, his great love for the Maori people, showing itself as it did, in devoted service and self sacrifice—all these call for a memorial worthy of the man and of the occasion.

You will remember that the last General Synod, held at Nelson, decided to commemorate the landing of Marsden in the following ways:—

1. To hold a series of services in Maori and English at the Marsden Cross, Bay of Islands, during Christmas week, 1914.
2. To hold a Church Congress in Auckland in February, 1915, to which representatives from all parts of the Anglican Communion were to be invited.
3. To establish a Memorial Fund of £20,000 to found and foster religious education in the Province.

1. With regard to the services on Christmas Day, the following is a copy of a resolution agreed to at a meeting of the Executive Committee of the Marsden Centenary Celebration Commission, held at Auckland on July 27th, 1914—"That the General Secretary write to the Bishop of each Diocese, stating that it depends on the number of people intending to visit the Bay of Islands for Christmas Day next, as to whether or not satisfactory arrangements can be made with the Steamship Companies, and to ask the Bishops to arrange that the General Secretary be informed by the end of October, at the latest, of the number of people from their Dioceses likely to make the visit, it being understood that such people are to be held responsible for the amount of their fares from Auckland. This is necessary as the Steamship Companies will, in all probability, require a guarantee from the Commission." I should like to take this opportunity of making this known among the members of Synod, and I will take further steps to make it known to a wider circle of Church people, through the medium of our Diocesan Gazette.

2. With regard to the holding of the Church Congress. This will be held in Auckland on February 8th, 9th, and 10th 1915, when the following subjects will be dealt with:—

Monday, February 8th.—Morning, 10—12:—The President's Address: "Old Testament in the Light of Modern Research."

- (1) Its Importance and Historic Value;
- (2) Its Message for to-day.

Afternoon, 3—5.—"Ministry."

- (1) Supply and Training.
- (2) Methods of Work.

Evening, 8—10 p.m.—General Meeting: "Relation of the Church to the Family."

- (1) Marriage.
- (2) Home and School Life.

Tuesday, February 9.—Morning, 10—12.—The New Testament. "The Person of the Lord Jesus Christ."

- (1) Reasonableness of the Incarnation and Resurrection.
- (2) Futility of a Non-miraculous Christianity.

Afternoon, 3—5.—"Re-union."

- (1) Our Lord's Ideal.
- (2) Its urgency in view of Missionary and Evangelistic Problems.

Evening, 8—10.—Men's Meeting. "Men's Duty."

- (1) To Themselves.
- (2) To the Church.
- (3) To Society.

Wednesday, February 10th.—Morning, 10—12.—"The Bible and Evolution."

- (1) Creation.
- (2) Sin and Redemption.

Afternoon, 3—5.—"Modern Heresies."

- (1) Theosophy.
- (2) Spiritism.
- (3) Christian Science.

Evening, 8—10.—Missionary Meeting.

- (1) Missionary Work in the 19th Century.
- (2) Missionary Problems of To-day.

3. As regards the raising of the Memorial Fund. I have had a letter from the General Secretary of the Executive Committee of the Marsden Centenary Commission, saying that owing to the war, the Executive Committee have postponed the appeal for subscriptions to the Marsden Centenary Fund for the present. I sincerely hope that this is merely postponement, and that when the tension of the war is less felt, an appeal will be made, and that churchmen of the province will respond, so that a fitting and lasting memorial be raised to one who did so much for the Church of this Province, the Maori race, and the Dominion in general.

Before leaving this subject I should like to add that at the Triennial Maori Hui held at Ohinemutu in April last it was unanimously resolved that the Maori memorial of the landing of Marsden should take the form of raising £1000, the income of which shall be devoted to the providing of a stipend for a Maori Missionary in the Islands of Melanesia, and a Committee consisting of the Rev. Fred Bennett, the Rev. Piri Munro and the Rev. Pine Tamahori to take steps to raise this amount. It is feared that the war, with its claims, will militate against the work, but I hope that if this be so, it will not be allowed to fall through, and that the Maori people will see to it that their memorial to their own great Missionary shall be a worthy one. I can conceive nothing more suitable, nothing that would appeal more to the heart of Marsden himself, than this provision for a living agent at work in one of the Islands of Melanesia.

THE MAORI MISSION.

I have not been long enough as head of the Diocese to lay before you any policy in regard to the Maori Mission. I have visited a large number of the Settlements, and have seen enough to be deeply interested in this part of my work, enough too to see that the Maori Priesthood must be of the very best, the best that the race can offer—only thus can the Church advance. There is one thing I am sure we want as a Diocese to realise more and more—that we are one Church—English and Maori—one by the blood of Jesus Christ; and anything that will tend to draw us closer together in the holy bond of fellowship and loving sympathy, in Christ Jesus—that I will further with God's help.

RE-UNION.

All who love our Lord Jesus Christ in sincerity and truth must long for unity—not uniformity, but unity through diversity.

Our Lord made it quite clear that the unity he prayed for was a visible unity—the unity of a living organism, the Body.

"I labour for peace, but when I speak thereof they make them ready for battle." How true is this of the Kingdoms of the world, of peace conferences which have ended in war. So alas, in the Kingdom of Christ. We viewed with satisfaction the great Missionary Congress in Edinburgh where Missionaries of all denominations gathered in conclave, and also what followed: the establishment of the World Conference of Faith and Order. We awake from our dream of the peace of Christendom to find dissension in our own ranks. Is there to be no peace? Yes, to that we are moving on. But not by compromise, not by letting go our hold upon the great fundamental truths of our faith, but by holding on to the faith however assailed, by strong convictions, by letting go nothing that involves principle, by a larger charity with those who differ, even though we cannot yield one jot of the faith; by coming into closer fellowship with each other in Christ, through pardoned sin; thus we move on to the fulfilment of the Prayer of the Great High Priest "that all may be one."

President's Address.—On the motion of Arch-deacon Williams it was resolved, "That the thanks of the Synod be given to the President for his Address, and that he be respectfully requested to allow the same to be published with the proceedings of Synod."

Officers of Synod.—The Rev. J. W. Robinson was appointed Clerical Secretary, vice Rev. N. Robertshawe, resigned.

Hours of Business.—It was resolved that the hours of business be from 4 to 5.50 p.m., with an adjournment to 8 p.m.

Sessional Committee on Returns and Accounts.—The President nominated the following as a Sessional Committee on Returns and Accounts:—Rev. Canon Tuke, Rev. T. Fisher, Rev. F. W. Chatterton, Messrs. J. H. Sheath and J. A. McLean.

The Synod concurred.

Apologies for Absence.—Apologies were made for several of the Clergy and Laity who were absent.

Papers laid upon the Table.—Accounts of the Diocesan Treasurer, Waiapu Board of Diocesan Trustees, Waiapu Maori Mission, Te Aute Trust Board, Buller Trust, Bishopric Endowment Fund, East Coast Native Pastorate, Waerenga-a-hika Native School Trust, Waiapu Church Gazette, Statistical Returns and Accounts from Parishes and Districts, Reports of the Standing Committee, Diocesan Trusts Board, Bishopric Endowment Trustees, Clerical Pension Board and Accounts, Recess Committee re payment of Stipends through Diocesan Office, and Acts of the Bishop.

Standing Committee.—On the motion of Mr. J. B. Fielder it was resolved that the Standing Committee consist of 5 Clerical and 6 Lay members.

The President stated that nominations must be in writing on forms prepared for that purpose and must be received by him not later than the adjournment on Friday evening.

Notice of motion having been given the Synod adjourned until Friday at 4 p.m.

Second Day, 25th September, 1914.

Synod resumed at 4 p.m. After prayers the minutes of the previous meeting were read and confirmed.

Te Aute Estate.—Mr. F. W. Williams moved:—“That the trustees of the Te Aute Trust Estate be authorised to raise a loan not exceeding £15,000 for the purpose of surveying and roading the estate and cutting it up for leasing; that this Synod recommends the General Synod to authorise the trustees to raise this loan.”

Archdeacon Williams moved, “That all the words after ‘leasing’ be struck out.” This was agreed to by the proposer of the motion and the motion as amended was adopted.

Re Ordination Question.—The Rev. E. Robertshawe moved, “That this Synod is utterly opposed to any alteration in the question put to candidates for the office of a deacon as to belief in Holy Scripture. 2. That this proposition, if carried, be forwarded by his Lordship the Bishop to the Prayer Book Revision Committee in England, and to the next session of the General Synod of the Province.”

Archdeacon Ruddock moved that the Synod proceed to the next order of the day, which on a division resulted as follows:—

	Ayes	Noes
Clergy	19	17
Laity	12	7

Amendment carried.

Re Clergy Pension.—Mr. H. A. King moved, “That it be a recommendation to the Pension Board to take into consideration the possibility of making such alterations in the granting of pensions, that any clergyman retiring at 60 may receive a pension of £100 per annum and £5 or £10 a year extra for each year he continues to work till he reaches the age of 65.”

Archdeacon Williams moved as an amendment, “That the Standing Committee be instructed to endeavour to elaborate a scheme for the purpose of strengthening the Pension Fund in order that the Clergy may be enabled to retire at the age of 60.” The original motion having been withdrawn, that proposed by Archdeacon Williams was carried.

Report of Committee re Election of Synodsmen.—Presented by Canon Mayne.

Report re Diocesan Gazette.—Presented by Archdeacon Ruddock.

Report of Recess Committee on Fire Insurance.—Presented by Archdeacon Ruddock.

The above Reports were read and laid upon the Table.

Clerical Pension Board Representative.—Mr. J. B. Fielder moved, “That the Synod proceed to the election of one member to represent this diocese on the Clerical Pension Board, vice the Ven. Archdeacon C. A. Tisdall, resigned.”

The following were nominated:—Archdeacon Williams, Canon Tuke and the Rev. J. Hobbs.

A ballot was taken, after which Canon Tuke and the Rev. J. Hobbs withdrew their names and the Ven. Archdeacon Williams was duly elected.

Resolution re Gambling.—The Rev. J. Hobbs moved, “That this Synod respectfully desires his Lordship the Bishop to form a Committee, or to take such other steps as he may deem fit, with the object of dealing with the insidious vice of gambling. Carried.

Nominations to Standing Committee.—The President announced the following nominations:—Clergy; Ven. Archdeacon Williams, Ven. Archdeacon Ruddock, Rev. Canon Mayne, Rev. Canon Tuke, Rev. J. B. Brocklehurst, Rev. E. Robertshawe. Laity: Messrs J. B. Fielder, F. W. Williams, J. H. Sheath, J. A. McLean, J. P. Williamson, and Dr E. A. W. Henley. The President stated that 6 Clergy having been nominated a ballot would take place on Monday evening. The correct number of Laity having been nominated no ballot was necessary.

Notices of motion having been given the Synod adjourned.

Third Day, 28th September, 1914.

Synod resumed at 4 p.m. After prayers, the minutes of the previous meeting were read and confirmed.

Report of Sessional Committee on Returns and Accounts.—The Report was presented by Canon Tuke, read and laid upon the table.

Illness of Mr. J. B. Fielder.—Standing Order No 14 having been suspended, Canon Mayne moved the following resolution: “That the Synod deeply regrets to learn of the sudden illness of the respected Lay Secretary, Mr. J. B. Fielder, and trusts that he will soon be restored to his usual health, and respectfully requests the President to order a copy of this resolution to be sent to him.” Carried unanimously.

Re Lay Representation in Synod.—Canon Mayne moved, "That the schedule of lay representatives attached to the report of the committee be considered in committee."

Synod went into Committee, progress was reported and Synod resumed.

Re Payment of Clergy through Central Office.—Mr. F. W. Williams moved, "That the report of the Recess Committee appointed to consider and report on payment of stipends of clergy through the central office be accepted." Carried.

The President read the decisions of the Standing Commission appointed by the General Synod relating to St. Mary's Parish, Mornington, and St. Paul's, Dunedin.

APPEAL TO THE STANDING COMMISSION
RE THE PARISH OF ST. MARY'S, MORNINGTON,
DUNEDIN.

STATEMENT OF CASE.

The resignation of Archdeacon Neild caused a vacancy in the Parish of St. Mary, Mornington, and under the provisions of Title A Canon 2 the Bishop called a Conference between the Board of Nomination of the Diocese and the Vestry of the said Parish on April 17th 1913.

On opening the meeting the Bishop gave a short address on which he explained what he believed to be the object of the meeting prescribed by Clause 9 of the Canon. In this he stated that while it was proper to consider the condition and character of the vacant Parish, and even the sort of Clergyman likely to be most useful he did not think that that was the occasion for introducing the names of particular Clergymen. The Bishop's interpretation was not so challenged as to call upon him to rule on the question and after discussing at length the condition of the Parish the meeting was adjourned to allow the Vestry to consider further the amount to be offered as stipend for a succeeding Clergyman.

The Bishop was subsequently asked to join in the submission of a case to the Standing Commission for the interpretation of Clause 9 of Canon 2 Title A and the parties to the case are the Bishop of Dunedin and Messrs. John Ash and Joseph Kerr, Churchwardens of St. Mary's, Mornington.

QUESTION.

What is the purpose and scope of the Conference ordered by Title A, Canon 2, Clause 9: and is the introduction of the names of particular Clergymen and the consideration of their qualifications at this meeting inconsistent with the Clauses which prescribe the subsequent selection and submission of names by the Board of Nominators to the Vestry?

S. T. Dunedin
Joseph Kerr
John Ash

IN THE MATTER of the appeal of Messrs. Ash and Kerr, to the Standing Commission for the interpretation of Clause 9 of Canon 2, Title A.

Arguments upon which I relied in stating to the Conference between the Board of Nominators and the Vestry of St. Mary's, Mornington that I did not consider the Conference the proper time for introducing the names of particular Clergymen or considering their qualifications.

It is manifest that the ipsissima verba of the Clause itself contain no definition or limitation of the subjects which may be discussed at the Conference but I was guided in my ruling by:

- (1) The general object of the whole Canon, which I take to be the unfettered action of the Board in the use of its discretion in application to the particular case and
- (2) The relation of Clause 9 to the Clauses which follow:
- (3) I submit that under these considerations the natural, proper, and valuable purpose of Clause 9 is to give direct and reliable information to the Board of Nominators as to:
 1. The financial condition of the Parish (see Clause 15).
 2. The Church population within it and the Spiritual condition of the people.
 3. The general characteristics of the Clergyman desired, the demands likely to be made upon his strength by the existence of special institutions within the Parish, the type of Church views, married or single, and the like.
 4. Matters such as the past history of the Parish which would be useful to the Board as bearing upon the nomination.

Further, and in particular, it is laid down by Clause 10 that it is "the duty of the Board of Nomination" "to nominate to the Vestry" and I submit that this implied that it is for the Board to initiate the introduction of names, and not for the Vestry to introduce names to the Board. The Vestry cannot be much acquainted with the Clergy of the Diocese at large and it was a principal object in the enactment of this new Canon that the Bishop should become a member of the Board in order that the qualifications of the Clergy generally might receive attention at the hands of the Board. Again, the Board having, by the Conference, been made fully acquainted with the condition of the vacant Parish ought to have entire freedom to present to the Vestry the name of such Clergyman, or of such Clergymen, as in their judgment would be most fitted to work successfully under those conditions. If, in the Conference, the Vestry be permitted to urge the nomination of a particular Clergyman whom nevertheless the Board, having superior knowledge, does not present to the Vestry for acceptance, friction, which might be disastrous, would be likely to occur, and if, on the other hand, the Board should feel itself obliged to submit that particular name there would be grave danger of mere parochial or congregational election becoming the custom of the Church.

These dangers being patent to the members of the General Synod who voted for the enactment of the Canon, as I myself did, I ruled, in the case in question, on what I believed to be the proper object and meaning of the Clause.

(Sgd) S. T. Dunedin
Bishop of Dunedin and Primate.

Messrs Kerr and Ash stated in writing that they were quite satisfied to leave the case as stated to the consideration of the Commission.

THE MORNINGTON CASE.

DECISION OF STANDING COMMISSION.

There cannot be said to be two or more parties practically interested in the question submitted herein. Inasmuch as a Vicar has been nominated and appointed to the Cure, the Churchwardens of the Parish do not appear to have any practical interest in the question submitted.

The Standing Commission is expressly debarred from entertaining any question of interpretation unless such question be raised by two or more parties practically interested therein (see Title C Canon IV C. 9 p. 391 General Synod Book 1913). No decision which the Standing Commission can now give can have any practical bearing on the nomination of the Mornington Cure, or on any proceedings incidental to such nomination.

Assuming however that the question in this case is properly brought before the Standing Commission so that it can give a decisive interpretation of the Canon, then it appears to the Standing Commission:

1. That the purpose and scope of the Conference ordered by Title A Canon II. C. 8 is to enable the Parish to express through its representatives its views as a Parish on all subjects in any way connected with the nomination of a Clergyman to such Parish. There is nothing in the Canon either expressed or implied which limits or is intended to limit the scope of the Conference, provided that the subjects brought before it are relevant to the said nomination of a Clergyman to such parish.

In particular, and in the absence of express provision to the contrary, there seems to be no power conferred on the Bishop to forbid the introduction of the names of particular Clergymen to the consideration of the Conference.

2. That the introduction of names of particular Clergymen and the consideration of their qualifications at this meeting is not inconsistent with the Clauses which prescribe the subsequent selection and submission of names by the Board of Nomination to the Vestry.

I certify that this and the preceding sheets bearing my signature are true and correct copies.

CHAS. H. STATHAM

Secretary to the Standing Commission.

5th May 1914.

APPEAL TO THE STANDING COMMISSION .
FROM CERTAIN PARISHIONERS OF ST. PAUL'S,
DUNEDIN.

WE the undersigned registered and communicant members of the Church of the Province of New Zealand, members also of the subchapter of the Cathedral of St. Paul, Dunedin, elected by the congregation at the last annual meeting, do hereby appeal to the Standing Commission, under Title C. Canon IV. II. on behalf of the Parishioners of the Parish known formerly as the Parish of St. Paul, Dunedin, and now known as the Cathedral District of St. Paul, Dunedin, for the relief from certain disabilities which the Parishioners of the said Cathedral District, are suffering under a statute passed by the Dunedin Diocesan Synod in the year 1894.

In this said year of 1894 the Dunedin Diocesan Synod passed a Statute, viz. No. VIII, constituting a Cathedral and Chapter in and for the Diocese of Dunedin, by which Statute the Parish of St. Paul is declared "to cease to be a Parish" and the Parishioners are deprived of certain rights and privileges to which under the Canons of the General Synod they are entitled. It is with reference to them that we appeal. We recognise the right of a Diocesan Synod to constitute a Cathedral, and our appeal has no reference to the action of the Synod of the Diocese of Dunedin in constituting the Church of St. Paul, Dunedin, to be the Cathedral of the Diocese. We appeal solely against those portions of the Statute of 1894 which deprive the Parishioners of the Parish of St. Paul, Dunedin, of the right to manage their own affairs. The portions of the Statute in question are for convenience of reference marked A(1), A(2), B(2) and C, and are as follows:
A (1) "The Parish of St. Paul in the City of Dunedin, shall from and after the day on which this Statute shall come into operation cease to be a Parish." Statute VIII. 2.

(2) "The Church of St. Paul shall no longer be a "Parish Church." Statute VIII. 2.

B (1) "From and after the day on which this Statute shall come into operation the provisions of Statute No. III, "The Regulation of Parishes Statute," 1888. . . shall cease to apply to the Cathedral Church and to the Cathedral District hereby constituted." Statute VIII. 3.

B (2) "From and after the day on which this Statute shall come into operation, the provisions. . . of Statute IV, "The appointment of Pastors Statute, 1889," shall cease to apply to the Cathedral Church and to the Cathedral District hereby constituted." Statute VIII. 3.

C "The general management of the affairs of the Cathedral District and of the Cathedral Church, including the management of property, the maintenance and erection of buildings, and the care of the furniture of the Cathedral Church, shall be entrusted to a Chapter." Statute VIII. 4.

WE therefore appeal to the Standing Commission to declare the above named portions of the said Statute VIII—either all or part of them as the Standing Commission may decide—to be null and void, and to restore to the Parishioners of St. Paul, Dunedin, the rights and privileges to which under the Canons of the General Synod they are entitled.

SIGNED;—Richard James Barrett; Henry Thomas Green; John Earnest Joyce; Henry James West; John Wilson; George Russell Simpkin; George Edgar Moreton; Sydney Dunkley; Thomas Dundas Bonnar Paterson; William Thomas Milward; John Mac-laren.

DUNEDIN, July 7th 1914.
DECISION.

THE STANDING COMMISSION having considered the Appeal of certain Parishioners resident in the Cathedral District of St. Paul, Dunedin, finds:—

1. That the Cathedral Statute 1894 was passed by the Synod of the Diocese of Dunedin with the consent and co-operation of the Parishioners of the Parish of St. Paul, Dunedin.
2. That by such Act the said Parish ceased to be a Parish and ipso facto became a Parochial District.
3. That the action of the Synod in so changing the status of the said Parish in the circumstances was not repugnant to any provision of the Constitution or of any Canon of The General Synod but was within the powers of the Diocesan Synod under Clause 20 of the Constitution.
4. That as a Parochial District there were no rights inherent in such District under the Canons of the General Synod save that of representation in the Diocesan Synod which representation such District has retained.
5. That as applicable to a Parochial District there was nothing in the Cathedral Statute (1894) which was repugnant to any provision of the Constitution or of any Canon of The General Synod.

On these grounds the Standing Commission dismisses the Appeal.

C. CHRISTCHURCH,
Chairman.

1st September, 1914.

I certify that the above is a true and faithful copy.

CHAS. H. STATHAM,

Secretary to the Standing Commission.

Dunedin, 12th September, 1914.

Election of Standing Committee.—On a ballot being taken the following clergy were elected:—Ven. Archdeacon Williams, Ven. Archdeacon Ruddock, Canon Mayne, Canon Tuke and the Rev. J. B. Brocklehurst.

The President declared the above duly elected, together with the Laity nominated.

Social Evil.—Rev. J. Hobbs moved, "That his Lordship the Bishop be respectfully asked by this Synod to consult with such of the clergy, medical practitioners and other gentlemen as he may think right, so as, if possible, to organise a systematic and educative crusade against the terrible prevalence of venereal disease which has recently been brought to light."

The resolution, seconded by Dr. E. A. W. Henley, was unanimously carried.

Notices of motion having been given the Synod adjourned.

Fourth Day, 29th September, 1914.

Synod resumed at 4 p.m. After prayers the minutes of the previous meeting were read and confirmed.

Cathedral Chapter.—Report presented by Canon Mayne was read and accepted.

Report Bishopric Endowment Trust.—Mr F. W. Williams moved, "That the report of the Waiapu Bishopric Endowment Trustees be accepted." Carried.

Report of Standing Committee.—Mr. F. W. Williams moved, "That the report of the Standing Committee be accepted." Carried.

Report of Diocesan Trusts Board.—Mr. F. W. Williams moved, "That the report of the Diocesan Trusts Board be accepted." Carried.

Waiapu Maori Mission.—Mr. F. W. Williams moved, "That the Synod go into Committee for the purpose of considering the report of the Sub-Committee of the Standing Committee re Waiapu Maori Mission." Carried. Synod went into Committee. The Synod resumed and the Chairman reported progress.

Diocesan Church Gazette.—Archdeacon D. Ruddock moved, 1. "That the report concerning the Church Gazette be accepted." 2. "That the Standing Committee be directed to make necessary arrangements for the financial stability of the Diocesan Church Gazette." Carried.

Fire Insurance.—Archdeacon D. Ruddock moved, "That the report of the committee on Diocesan Self-insurance against fire be accepted." Carried.

Home Mission Fund.—Canon Mayne moved, "This Synod views with gratification that his Lordship the Bishop has drawn attention to the urgent need of augmenting the Home Mission Fund and that he has appointed, with the concurrence of the Standing Committee, the Ven. Archdeacon Ruddock as organising secretary." Carried.

Standing Commission.—Archdeacon Williams moved, "That in view of the decision of the Standing Commission that a Parochial District has no inherent rights under the Canons of the General Synod, save that of representation in the Diocesan Synod, it is desirable that legislation should be introduced in General Synod to affirm and define the rights of Parishes and Parochial Districts in the administration of money collected by themselves for Church purposes and with regard to property held by the General Synod in and on behalf of such Parishes and Districts." Carried.

Lay Representation in Synod.—Archdeacon Williams moved, "That the schedule of Lay Representatives be as follows:—Each Parochial District and Native Church Board District shall be entitled to one Lay representative, and each Parish to two Lay representatives with the exception of the Cathedral Parish which shall be entitled to three representatives."

Synod went into Committee, progress was reported and leave asked to sit again. Synod resumed. Archdeacon Ruddock moved as an amendment, "That representation to Synod be based on Census returns giving the Church population, and that it be left to the Standing Committee to carry the above into effect." Carried.

Board to Administer Maori Clergy Properties.—Rev. F. W. Chatterton moved, "That in view of the very difficult position in which some of our Maori Clergy are placed in regard to land in which they are interested and for which they have responsibilities, a Committee be appointed to consider and to report to next Synod whether the Church can render some relief to the Maori Clergy by appointing a Board to administer the properties of Maori Clergy in the Diocese who wish to entrust them to such Board, so that they may carry on their own spiritual work without being hampered by such responsibilities themselves. Such Committee to consist of Ven. Archdeacon Williams, Rev. F. A. Bennett, Mr. C. A. de Lautour, and the mover." Carried.

Rev. F. W. Whibley.—Rev. Canon Tuke moved, "That this Synod tenders its sincere sympathy with the Rev. F. W. Whibley in his enforced absence from Synod through illness and is glad to learn he is progressing favourably towards restoration." Carried.

The Late Rev. W. H. Bawden.—Rev. H. T. Rawnsley moved, "That this Synod places on record its recognition and appreciation of the faithful work of Rev. W. H. Bawden in this Diocese, and respectfully requests the Right Rev. the President to convey an expression of the deep sympathy of the Synod to his sister, Miss Bawden." Carried, all standing.

Payment of Stipends through Central Office.—Mr. J. A. McLean moved, "That the Recess Committee appointed to consider and report on payment of stipends to Clergy through the central office be re-appointed and that they be asked to place before the vestries of the Diocese the benefits of constituting a Central Church Fund from which the stipends of clergy will be paid and to report to next Synod." Carried.

The Late Ven. Archdeacon H. C. Gould.—Rev. Canon Mayne moved, "That this Synod, having learnt of the sudden death of Arch. H. G. Gould of Dunedin, beg to tender their deep sympathy to his widow and daughter and respectfully request the President to convey the same to them." Carried, all standing.

Report of Sessional Committee on Returns and Accounts.—Rev. Canon Tuke moved, "That the Report be accepted." Carried.

Printing Committee.—Mr. F. W. Williams moved, 1. "That a Printing Committee be appointed to superintend the publication of the proceedings of Synod and to make arrangements with respect to the printing for next year." 2. "Such Committee to consist of Archdeacon Williams, Archdeacon Ruddock, Canon Mayne, Mr. J. B. Fielder and the mover." Carried.

Thanks.—Rev. J. Hobbs moved, "That the Synod extends a hearty vote of thanks to the people of Napier for the kind hospitality extended to members of Synod." Carried.

Confirmation of Minutes.—Archdeacon Williams moved, "That the minutes of this day's proceedings be confirmed at the next meeting of the Standing Committee." Carried.

The President having pronounced the Benediction the session closed.

REPORT OF COMMITTEE SET UP LAST SESSION RE ELECTION OF SYNODSMEN.

Members.—Archdeacons Williams and Ruddock, Rev. Canon Mayne, Messrs. F. W. Williams, J. H. Sheath, and Dr. Henley.

Enquiries have been made as to the procedure of assigning the number of lay representatives of the various parishes and parochial districts throughout the Province—it appears that in Dunedin, each Parochial District has one member and each parish two. In Christchurch each Parish and Parochial District has one member while any Parish or Parochial District with 200 registered church members or more is entitled to an extra member. In Auckland Parishes or Parochial Districts with less than 60 registered church members have one member each, under 150, two members, over 150, three members. An examination of the Synod rolls of Christchurch and Auckland discloses the fact that the regulations are not strictly adhered to, in the three remaining Dioceses Wellington, Nelson and Waiapu the number of lay representatives is according to a schedule which is revised from time to time by the Synod, in the case of our own Diocese the provision is made that this revision shall be effected by a resolution which shall have been considered by the Synod in Committee and subsequently passed:—The Committee is of opinion that the regulations in force in this Diocese, are as satisfactory as those in any other Diocese of the Province.

The last revision of this Schedule was made at the Second Session of the 17th Synod in the year 1907. On that occasion a Committee was set up to draw up a schedule, which it did, basing its recommendations upon the Church population as disclosed in the previous census, and provided for a total of 33 members. When the resolution was considered in Committee, the numbers for 12 parishes or districts were altered, making a total of 46 lay members. Since that date the following new districts have been created, viz., Otane, Takapau, Puketapu, Frasertown, Maraekakaho, Mata-mau as subdivisions of older Parishes. In each instance the parish or district from which these new districts were formed has not had the number of its representatives altered.

For the Committee,

F. MAYNE,
Chairman.

Napier, 25th September, 1914.

The Committee recommends that the following be the schedule:—Napier, 4 members; Havelock, 2 members; Hastings, 3 members; Maraekakaho, 1 member; Otane, 1 member; Waipawa, 1 member; Waipukurau, 1 member; Takapau, 1 member; Tara-dale, 1 member; Puketapu, 1 member; Porangahau, 1 member; Gisborne, 3 members; Tauranga, 1 mem-

ber; Dannevirke, 2 members; Matamau, 1 member; Port Ahuriri, 1 member; Eskdale, 1 member; St. Augustine's, 2 members; Ormondville, 1 member; Woodville, 1 member; Wairoa, 1 member; Fraser-town, 1 member; Opotoki, 1 member; Rotorua, 2 members; Te Puke, 1 member; Whakatane, 1 member; Waipiro, 1 member; Tolaga Bay, 1 member; Waerenga-a-Hika, 1 member; Patutahi, 1 member; Te Karaka, 1 member; Weber, 1 member. Native Church Board Districts—Heretaunga, 1 member; Turanga, 1 member; Tauranga, 1 member. Total 46 members.

REPORT OF RECESS COMMITTEE ON FIRE INSURANCE.

Members.—Mr. J. H. Sheath, Mr. W. M. Beckett and Archdeacon Ruddock.

Your Committee has had the question of Diocesan Self-Insurance against fire under further consideration and as the present time is not favourable for the consideration of schemes which involve financial outlay, asks leave to bring the matter forward through the same Committee at the next Session of Synod.

DAVID RUDDOCK,
Chairman.

REPORT OF THE RECESS COMMITTEE APPOINTED TO CONSIDER AND REPORT ON PAYMENT OF STIPEND TO CLERGY THROUGH THE CENTRAL OFFICE.

Members.—Ven. Archd. H. W. Williams, Ven. Archd. D. Ruddock, Mr. F. W. Williams, Mr. J. A. McLean, Mr. J. P. Williamson, and Mr. George Ebbett.

In the report presented to Synod at its last session your Committee stated that the disuse of the present system involves a complete change from a mode of procedure which has been followed since the establishment of the Diocese and is of opinion that it is desirable to obtain both from Clergy and Vestries a written statement regarding the plan proposed.

The Committee accordingly issued a letter to the Clergy of the Diocese asking that the matter might be brought before their several vestries and that answers to the following questions might be given.

1. If such a system of payment of Stipends through the Diocesan Office would meet with the approval of the Vestry?

2. Whether the Vestry would be prepared to give or arrange for personal guarantees to the Diocesan Treasurer when advances were required to meet the necessary payments for Stipends.

3. In view of the almost united expression of opinion by the Vestries against a change in the present system of payment of Stipends of the Clergy your Committee recommends that no action be taken at present.

FRED. W. WILLIAMS,
Chairman.

September 2nd 1914.

REPORT OF THE CATHEDRAL CHAPTER.

Report of the Cathedral Chapter of the Diocese of Waiapu to the Second Session of the 19th Synod of the said Diocese.

Members.—The Right Rev. the Bishop, Canons F. Mayne, J. C. Eccles, C. L. Tuke and Mr. J. B. Fielder Lay member

In accordance with Diocesan Canon VI., Section 7, the Chapter presents its annual report to Synod.

Ordinary Meetings.

None.

Special Cathedral Services.

Synod Service January 22nd, 1914.

Farewell Services of Bishop Averill, February 1st.
Consecration of the Right Rev. W. Walmsley Sedgwick, M.A., Bishop of the Diocese, February 22nd, 1914.

Services in connection with the Patriotic Fund, August 23rd, 1914.

Death.

The Chapter sincerely grieves to have to record the death of two of its members, the late Canon W. Goodyear, who for 36 years worked faithfully amongst the Maoris in this Diocese, and Mr. J. Thornton.

Translation of Bishop Averill to Auckland.

On January 31st, 1914, Bishop Averill officially resigned his charge as Bishop of the Diocese to enter upon the new sphere of his labours as Bishop of Auckland.

Consecration of Bishop Sedgwick.

On Sunday, February 22nd, 1914, Canon W. W. Sedgwick was consecrated as Bishop of Waiapu by the most Reverend the Primate of New Zealand, S. T. Nevill, D.D., assisted by the Bishops of Christchurch, Wellington, Auckland and Nelson and Bishop William Leonard Williams. At Evensong the same day the Bishop was enthroned by the Vicar on behalf of the Chapter.

Diocesan Library.

The Diocesan Library lately stored in the upper Vestry of the Cathedral and the Schoolroom has been removed to the buildings in Church Lane, known as Cathedral Chambers, which have lately been acquired by the Diocese.

Installation of Electric Lights.

Electric lighting has been installed in the Chancel of the Cathedral and an electric motor fitted to the organ.

Faculty re Memorial to the late H. S. Tiffen.

A faculty has been granted by the Bishop for the erection of a suitable memorial tablet to the memory of the late H. S. Tiffen, a munificent benefactor of the Cathedral.

Ordination.

On Sunday the Rev. C. E. Nicholas was ordained to the Holy Office of Priest.

Wm. W. WAIAPU.
FRANK MAYNE, Vicar,
J. B. FIELDER, Chapter Clerk.

REPORT OF STANDING COMMITTEE.

Members and Meetings.—The Right Rev. Bishop Averill (retired) 3, the Right Rev. Bishop of Waiapu 4, Ven. Archd. H. W. Williams 3, Ven. Archd. D. Ruddock 8, Rev. Canon Mayne 5, Rev. Canon C. L. Tuke 8, Rev. J. B. Brocklehurst 5, Dr. E. A. W. Henley 6, Mr. J. H. Sheath 6, Mr. F. W. Williams 6, Mr. J. A. McLean 5, Mr. J. B. Fielder 8, Mr. J. P. Williamson 7.

Resignation of the Right Rev. Bishop Averill.—The Right Rev. A. W. Averill, D.D., resigned the See of Waiapu on the 31st January, 1914, to undertake the oversight of the See of Auckland.

Election, Consecration and Enthronement of the Rev. Canon William Walmsley Sedgwick as Bishop of Waiapu.—At a Special Session of the Diocesan Synod, held at Napier on the 22nd January, 1914, presided over by the Commissary, the Ven. Archd. H. W. Williams, the Rev. Canon William Walmsley Sedgwick, B.A., was duly nominated and elected to the Office of Bishop of this Diocese. The nomination having been agreed to by the several Dioceses of the Province, he was consecrated in the Cathedral Church at Napier on February 22nd, 1914, by the Most Rev. the Primate and the Bishops of Christchurch, Auckland, Wellington, Nelson, and Bishop W. L. Williams. The Bishop was enthroned in the evening of the same day, and an address of welcome presented to him on the day following.

Marsden Centenary.—The scheme for the observance of the above agreed to by the General Synod is, as far as possible, to be carried out, and in addition it is proposed to endeavour to raise a capital sum of £30,000 to be divided among the several Dioceses as a means of augmenting the Stipends of the Country Clergy. Since this decision was arrived at the outbreak of war in Europe has necessitated postponement of any scheme for raising funds.

An anonymous gift of land to the estimated value of about £10,000 has been made to this Diocese in commemoration of the Centenary of the landing in New Zealand of the Rev. Samuel Marsden. The Waiapu Board of Diocesan Trustees are directed to apply the income of the Trust for the training and payment of a Guild of Teachers of Religion in the Primary or Secondary Schools in the Diocese, in accordance with the tenets of the Church of England in New Zealand. The Standing Committee has expressed through the Bishop the thanks of the Diocese to the anonymous donors for this valuable gift.

Territorial Camps.—The Diocese this year co-operated with the Diocese of Wellington in making provision for Social and Spiritual Work at the Camps held in Hawke's Bay. A sum of money has been collected for the purchase of a Diocesan Tent and equipment of same.

Property in Church Lane known as Cathedral Chambers.—Arrangements have been made to acquire the above for Diocesan purposes. A Report on the purchase of the same is appended. (See Appendix A.)

Globo Policy re Accident and Sickness.—This Policy has been transferred from the New Zealand Insurance Company to the Royal Exchange Company owing to the large increase in the Premiums claimed for Insurance.

Social Work.—The Parochial Clergy have been requested to form Womens' Committees in connection with this Fund, and several have begun their work. Deaconess Esther Brand, formerly head of the Deaconess' Home at Bedford, England, has been engaged to take general oversight of such work in the Diocese, and arrived last month.

Diocesan Library.—The Diocesan Library has been placed in the Cathedral Chambers in Church Lane, recently acquired by the Diocese.

Home Mission Fund.—The need for the augmentation of this Fund was referred to in the last Report of the Standing Committee. The Bishop, with the concurrence of the Standing Committee, has appointed the Ven. Archdeacon D. Ruddock Organising Secretary of the Fund.

Boundaries of Parochial Districts.—The Boundaries as defined in the Report presented by the Commission in 1912 have been agreed upon by your Committee.

Maori Mission Work.—The Committee has given prolonged consideration to the above, and a Report on the same is appended. (See Appendix B.)

APPENDIX TO REPORT OF STANDING COMMITTEE.

A

REPORT SUB-COMMITTEE RE WAIAPU MAORI MISSION.

The report of the Sub-Committee re Waiapu Maori Mission was read, considered, and adopted.

The report is as follows:—

Members: The Right Rev. the Bishop, Archdeacon Williams and Archdeacon Ruddock, Messrs. F. W. Williams and J. B. Fielder. The Rev. A. F. Williams was in attendance at the request of the Bishop.

Your Committee reports that it has reviewed the finances of the Waiapu Maori Mission, and is of opinion that the time is ripe for a re-organisation of its administration; that larger contributions should be made by the Natives themselves for the maintenance of established work and extension in Missionary Districts.

The Committee therefore makes the following recommendations:—

1. That the Bishop be respectfully requested to nominate a Committee to advise on the management and finance of the Maori work in the Diocese and to report from time to time to the Standing Committee.

2. That after the conclusion of the present financial year the Native Clergy be paid their Stipends monthly.

3. That in future the premiums to the Clerical Pension Board be deducted from the salaries of the Native Clergy, and that they be notified forthwith of this proposal.

4. That the premium for the Sick and Accident Insurance for each Clergyman engaged in Maori Work be charged to the Fund from which his salary is paid.

5. That the whole of the expenses of Maori Work in Hawke's Bay should be defrayed by the Maoris themselves from endowments and direct contributions.

6. That the stipends of the Maori Clergy in the Districts of Tauranga, Whangara, Tokomaru, Hikurangi, Waiapu, Kawakawa and Te Kaha should be similarly defrayed by the Maoris.

7. That the Superintendents impress upon the Maoris the necessity for insuring all Church buildings.

8. That the Bishop be requested to appoint collectors in the different Archdeaconries with a view to extinguishing the present debit balance.

9. That the Maoris in the respective Archdeaconries be assessed towards the expenses of the Special Session of Synod as follows:—Tauranga £3, Waiapu £25 and Hawke's Bay £7.

B

REPORT OF THE SUB-COMMITTEE APPOINTED BY THE STANDING COMMITTEE UPON THE PURCHASE OF PROPERTY IN CHURCH LANE FOR DIOCESAN PURPOSES.

Members of Committee: Archdeacon H. W. Williams, Archdeacon D. Ruddock, Mr J. H. Sheath, Mr J. P. Williamson.

Mr F. W. Williams having offered to the Diocese for the sum of £1500 (fifteen hundred pounds) the property held by him in Church Lane known as the Cathedral Chambers, and his offer having been accepted with thanks by the Diocese, your Committee reports as follows:—

(1.) The property has a frontage of 54ft. and a depth of 56ft. The Government valuation of the property is £1624 (sixteen hundred and twenty-four pounds); the unimproved value is £324. Improvements are valued at £1300.

(2.) The present income from the property is £100 (one hundred pounds) per annum.

(3.) The outgoings are estimated at £15 (fifteen pounds) per annum.

Your Committee makes the following recommendations:—

(a) That the property be conveyed to three persons (3) appointed by the Standing Committee, to be held by them on behalf of the Diocese from July 1st, 1914, until such time as all liabilities thereon shall have been extinguished.

(b) That arrangements be made for a Mortgage of £1000 (one thousand pounds).

(c) That 20 (twenty) Debentures of £25 (twenty-five pounds) each, bearing 5 (five) per cent. interest per annum be issued to cover the balance of purchase money.

(d) That interest under Clauses b and c be paid out of rents of property.

(e) That arrangements be made for the Diocese to redeem one or more of the Debentures in each financial year.

(f) That for the ultimate extinction of the debt a Sinking Fund Account be opened, into which any surplus revenue derived from the property shall be paid, together with such sums as may be from time to time allocated or contributed for such purpose.

(g) That all Accounts in connection with this property be kept by the Diocesan Treasurer.

(h) That on the extinction of the debt the said property be transferred to and vested in the Waiapu Board of Diocesan Trustees, Incorporated.

DAVID RUDDOCK, Archdeacon,
Chairman.

Napier, May 9th, 1914.

REPORT OF DIOCESAN TRUSTS BOARD TO THE SECOND SESSION OF THE 19th SYNOD OF THE DIOCESE OF WAIAPU.

Members and Meetings.—The Right Rev. Bishop Averill (retired) 3, the Right Rev. Bishop of Waiapu 4, Ven. Archd. H. W. Williams 3, Ven. Archd. D. Ruddock 8, Rev. Canon Mayne 5, Rev. Canon C. L. Tuke 8, Rev. J. B. Brocklehurst 5, Dr. E. A. W. Henley 6, Mr. J. H. Sheath 6, Mr. F. W. Williams 6, Mr. J. A. McLean 5, Mr. J. B. Fielder 8, Mr. J. P. Williamson 7.

Since the last Session of Synod the following business has been transacted:—

Properties Vested in Trustees.—The Waiapu Board of Diocesan Trustees has been appointed to hold the following Properties for general Church purposes:—

Part of Block V. Taumata-o-tea Block, Clyde Survey District, 3 acres.

Section 13, Township of Greerton, in exchange for Section 41 A.

Lots 1-2, 66 and 67, part of Lot 271, Waimana Survey District, Whakatane.

Section No. 1 Waipiro Native Township, leasehold, Site of Church.

The Hinerapa Rapaea Endowment Trust. The sum of £100 to be invested and the income to be devoted towards the Stipend of the Native Clergyman in the Native District of Dannevirke.

Sections 3 and 4 of Block IV., Section 4 of Block VI., Sections 1-2-3-4 of Block VII., Oranga Estate, Auckland, 33acs. 1rd. 9pchs.

TERMS OF TRUST.

The Donors of the Oranga Estate are transferring this Property to the Waiapu Board of Diocesan Trustees Incorporated in commemoration of the Centenary of the landing in New Zealand of the Rev. Samuel Marsden, and direct that, at the discretion of the Trustees, this land may be leased for a term or terms of years, or sold, and, if sold, the proceeds of such sale be reinvested in land for leasing or re-sale or lent on first-class mortgage or other securities, and all the rents and income therefrom shall be devoted to the following purposes, within the area of the Diocese of Waiapu as at present constituted:—

For the training and payment of a Guild of Teachers of Religion in the Primary or Secondary Schools in the Diocese, in accordance with the tenets of the Church, known as the Church of England in New Zealand; and in the event of such Religious Teaching being prohibited in the Public Schools, or its not being required for the above purpose, this income may be used for assisting or establishing Schools in connection with the Church of England, where such Religious Training will be given.

The following New Trustees have been appointed:—

Bishopric Endowment Trust.—Francis Logan, of Napier, Barrister; Charles Ellison, of Napier, Merchant; Walter Shrimpton, of Matipiro, Sheepfarmer; Frederic Wanklyn Williams, of Napier, Merchant; Ven. Archdeacon D. Ruddock (vice Sir W. R. Russell, deceased).

Waerenga-a-Hika Trust, Incorporated.—Bishop W. W. Sedgwick vice Bishop Averill, resigned.

The following Trusteeships were dealt with under the provisions of General Synod, Title F., Canon 1, Clause 14:—

Te Aute Trust Board, Incorporated.—Right Rev. Bishop Sedgwick (vice the Right Rev. Bishop Averill, resigned); Mr. Harold Arthur Russell, of Apley, Sheepfarmer (vice Sir W. R. Russell, deceased); Mr. J. N. Williams (re-appointed).

Waiapu Board Diocesan Trustees, Incorporated.—Messrs. Charles Ellison and Bernard Chambers, re-appointed.

Waerenga-a-Hika Trust, Incorporated.—Mr. Charles Gray and the Bishop of Waiapu, re-appointed; Mr. Heta Te Kani Tuhoe, of Poverty Bay (vice Mr. Winiata Te Hata, retired by effluxion of time).

Bishopric Endowment Trust, Incorporated.—Ven. Archdeacon D. Ruddock and Mr. J. N. Williams, re-appointed.

East Coast Native Pastorate Trust.—Mr. A. H. Wallis, re-appointed.

WM. WALMSLEY WAIAPU,
President.

Napier, 4th September, 1914.

REPORT OF THE WAIAPU BISHOPRIC ENDOWMENT FUND, (INCORPORATED), TO THE DIOCESAN SYNOD, SEPTEMBER, 1914.

Trustees.—Mr. J. N. Williams, Mr. F. Logan, Mr. J. H. Coleman, Mr. W. Shrimpton, Mr. F. W. Williams, Mr. C. Ellison, Ven. Archd. Ruddock.

The Trustees herewith present to the Synod the Annual Statement of Accounts for the year ended 30th. June, 1914.

During the year the Waiapu Endowment Fund Extension Committee handed over a further sum of £150 to the Funds of the Trust, and the H. and W. Williams Memorial Trust paid the sum of £238 5s 6d being the difference in values on an adjustment of boundaries of the St. Lawrence property. These two sums have been added to the Capital of the Fund which now stands at £19,206 7s. 7d. Since last year the number of Trustees has been increased from three to seven and the personnel of the Trust has been changed through the death of Sir W. R. Russell and the resignation of Mr. C. H. Edwards. The Trustees desire to place on record their appreciation of the valuable services rendered to the Trust by both these gentlemen whose loss is greatly regretted. The vacancies have been filled by the appointment of the Ven. Archd. Ruddock and Mr. C. Ellison.

W. J. PALLOT, Secretary.

REPORT OF THE SESSIONAL COMMITTEE ON RETURNS AND ACCOUNTS.

Members.—Rev. Canon C. L. Tuke, Rev. F. W. Chatterton, Rev. T. Fisher, Messrs. J. H. Sheath, and J. A. McLean.

Your Committee begs to report as follows:—

1. No returns have been sent in from Opotiki Parochial District, nor from Tauranga, Rotorua, Whakatane, Opotiki, Ruatoki and Urawera Maori Districts.
2. No Roll of Communicants appears to have been kept by Port Ahuriri and Waipiro.
3. The Returns of Baptisms are very small, indicating either a falling off in Church population, neglect of the Baptismal Sacrament, or failure to return.
4. There is no record of the Pension Fund being complied with by the Otane and Puketapu Parochial Districts; the same applies to Takapau Parochial District, but we learn that in this case this has now been remedied.
5. The Returns from the Porangahau Parish are deficient in many details, and no Home Mission Fund offertories were received from Gisborne, Waipawa and Porangahau.
6. The District of Weber is to be commended for its contribution of £18 15s. to the Home Mission Fund.
7. Your Committee respectfully recommends the Standing Committee to revise the headings of the Statistical Returns Sheet.

8. Your Committee once more calls the attention of the Synod to the need of having a simpler form of return for Maori districts, which the Maori Clergy themselves should be able to fill in. The amount raised by Maori congregations towards stipend and other objects should be included.

Signed on behalf of the Committee,

C. LAWRENCE TUKE,
Chairman.

REPORT ON DIOCESAN CHURCH GAZETTE.

The Diocesan Gazette has completed its fifth year of existence and the financial year has ended with a small credit balance. It will be necessary since the Diocese has taken over the financial responsibility of the Gazette to make adequate provision for the same.

DAVID RUDDOCK,
Editor and Manager.

Appendix.

ACTS OF THE BISHOP.

Reported to the Diocesan Synod.
24th September, 1914.

Consecrations.—

Church of St. Michael and All Angels, Matamau, 18th July, 1914.

Portion of Public Cemetery, Waitohora, Weber District, 19th July, 1914.

Church of England Cemetery, Elsthorpe, Otane District, 30th August, 1914.

Ordinations.—

Briscoe, Francis Daly, Auckland, 7th December, 1913. Deacon.

Kelham, Robert Cecil, Auckland, 7th December, 1913. Deacon.

Hori Raiti, (George Wright) Auckland, 7th December, 1913. Deacon.

Johnson, Henry Alexander, Auckland, 7th December, 1913. Deacon.

Crawshaw, Frederick Alfred, Auckland, 7th December, 1913. Deacon.

Harvie, Edgar Lionel, Auckland, 7th December, 1913. Deacon.

Pigott, John, Waiapu, 7th December, 1913. Deacon.

Robinson, John William, Waiapu, 21st December, 1913. Priest.

Greer, John Lawrence, Waiapu, 21st December, 1913. Deacon.

Nicholas, Charles Edmund, Waiapu, 20th September, 1914. Priest.

License to the cure of Souls.—

Kear, George Enoch, Frasertown, 9th November, 1913.

Smailes, George Wells, Opotiki, 3rd December, 1913.

Davidson, Gerard Walkinshaw, Otane, 5th January, 1914.

Cullwick, Thomas Cartwright, Waipawa, 15th February, 1914.

Maclean, Kenneth Edward, Rotorua, 27th August, 1914.

Permission to Officiate.—

Martin, Francis White, Priest, 3rd December, 1913.

Wray, Charles, Priest, 3rd December, 1913.

Russell, John Delacourt, Priest, 30th July, 1914.

Surrogates.—

Kear, George Enoch, Frasertown, 9th November, 1913.

Smailes, George Wells, Opotiki, 3rd December, 1913.

Davidson, Gerard Walkinshaw, Otane, 5th January, 1914.

Cullwick, Thomas Cartwright, Waipawa, 15th February, 1914.

Maclean, Kenneth Edward, Rotorua, 27th August, 1914.

Assistant Curates.—

Pigott, John, Waipiro, 21st December, 1913.

Greer, John Lawrence, Rotorua, 22nd December, 1913.

Grey, Vivian Talbot, Gisborne, 14th January, 1914.

Faculties.—

Tauranga District, 19th December, 1913.

Taradale Parish, 6th March, 1914.

Ormondville District, 8th April, 1914.

Licensed Lay Readers.

Speight, Herbert, District of Port Ahuriri and Petane, 17th October, 1913.

Bowen, Lewis Alfred, Waipawa, 29th October, 1913.

Whenua Kura Nikera, Waipatu, 12th October, 1913.

Ihakara Rapana, Waipatu, 12th October, 1913.

Te Raro Te Rangikatuakina, Waipatu, 12th October, 1913.

Puro Te Hau, Waipawa, 26th October, 1913.

Ranginui Rautahi, Waipawa, 26th October, 1913.

Fothergill, Thomas, Ormondville, 25th January, 1914.

Philpotts, Thomas Richard Winsbury, Tauranga, 25th April, 1914.

Stevens, Francis Alfred, Tauranga, 25th April, 1914.

Reed, Guy Dalrymple, Tolaga Bay, 7th September, 1914.

Guist, Joseph John, Wairoa, 10th September, 1914.

Bell, Lionel Samuel Fenton, Whakatane, 14th September, 1914.

Snell, Edgar Frank, Whakatane, 14th September, 1914.

Writs for Election of Synodsmen.—

District of Wairoa, 22nd July, 1914.

Dannevirke Country District, 20th August, 1914.

Appointment New Trustees.—

Bishopric Endowment Trust, 29th January, 1914.

Appointment of Commissary.—

Ven. Archdeacon H. W. Williams, M.A., 22nd July, 1914.

Appointment of Archdeacon of Waiapu.—

Ven. Herbert William Williams, M.A., 16th July, 1914.

Appointment of Archdeacon of Hawke's Bay.—

Ven. David Ruddock, B.A., 16th July, 1914.

Appointment of Superintendent of the Maori District of Waiapu.—

Ven. Herbert William Williams, M.A., Archdeacon, 1st July, 1914.

Appointment of Superintendent of the Maori District of Hawke's Bay.—

Rev. Arthur Frederick Williams, B.A., 1st July, 1914.

License as Deaconess.—

Esther Bessie Brand, Waiapu, 6th September, 1914.

J. B. FIELDER
Registrar of the Diocese.

Napier, 22nd September, 1914.

LICENSED LAY READERS:

Ananita Utauta, Motiti Island, 12th February, 1913.

Aldrick, Arthur S., Takapau, 3rd September, 1913.

Amohau, H. M., Ohinemutu, 23rd November, 1910.

Anaru, Te W., 21st July, 1910.

Anaru, K., 21st July, 1910.

Andrews, Edward Weston, B.A., Napier, 1st September, 1904.

Arlidge, Colin Dale, Gisborne, 17th July, 1910.

Armstrong, Charles Edward, Gisborne, 21st January, 1909.

Baker, Joseph Goadby, Peterehema, Tauranga, 17th February, 1897.

Bass, Percy William, Gisborne, 9th June, 1912.

Bell, William, Dannevirke, 15th February, 1908.

Bowen, Lewis Alfred, Waipawa, 29th October, 1913.

Bishoprick, Charles, Te Puke, 29th December, 1900.

Brown, Charles Harkworth, Wairoa, 23rd June, 1909.

Butcher, Charles Joseph, Otumoteai, Tauranga, 15th March, 1901.

Cahill, W. J., Mamuku, Rotorua, 15th June, 1904.

Carter, William Alfred, Rotorua, 9th November, 1910.

Clark, G., 15th April, 1911.

Cooke, Chas. John, Waipukurau, 2nd December, 1908.

Curd, Frank Burley, Waipukurau, 9th December, 1904.

Date, Herbert Charles, Tolaga Bay, 16th February, 1913.

Downs, Morehu, Taupo, 23rd November, 1911.

Enoka, Matuha, Te Ngae, 23rd November, 1910.

Epiha, Te R., 21st July, 1910.

Eria, M., 21st July, 1910.

Eruera Karaka, 1st April, 1913.

Fendall, Charles Donald, Whetukura, 19th May, 1904.

Fitzroy, Cecil Augustus, Havelock North, 1883.

Forsdick, Wm. Charles, Rotorua, 12th January, 1912.

Fraser, John Augustus, Havelock North, 10th November, 1909.

Gardiner, Thomas Henry Reginald, Havelock North, 2nd March, 1908.

Gardner, Frank Warren, Te Karaka, 31st October, 1912.

Hairewa, H., 28th March, 1911.

Hakopa, H., August, 1911.

Hamilton, Alfred William, Havelock North, 10th November, 1909.

Hammond, Percy J., Rotorua, 9th November, 1910.

Hapeta Winiata, Taupo, 7th April, 1913.

Hawkins, Thomas, Rotorua, 9th November, 1910.

Hemi Te Uara, Maketu, 12th February, 1913.

Hemopo, Te Wera, Taupo, 23rd November, 1911.

Henare Kingi, Te Maiti, 12th February, 1913.

Herehuka, Te Kanapu, Whakarewarewa, 23rd November, 1910.

Herewini, E., 31st March, 1911.

Hikana, Hone, Tauranga, 23rd November, 1911.

Hill, Alfred Edward, Havelock North, 10th November, 1909.

Himoni, Te Otimi, Maketu, 23rd November, 1911.

Hoani Retima, Te Maiti, 12th February, 1913.

Hoani Ngawhika, Motiti Island, 12th February, 1913.

Hobson, Thomas, Takapau, 28th August, 1901.

Hoeta, Pakinga, Taupo, 23rd November, 1911.

Hohepa, Wiremu, Taupo, 23rd November, 1911.

Hope, John, Rangitukia, 23rd September, 1899.

Hoskins, Thomas George, Ormondville, 1st June, 1909.

Hughes, Thomas, Woodville, 21st October, 1904.

Hura Hatera, 1st April, 1913.

Ihakara, Kopae, Whakatane, 23rd November, 1911.

Katai, H., 20th March, 1911.

Kawhena, E., 20th March, 1911.

Kay, John, Te Karaka, 23rd November, 1911.

Keepa, Hununu, Okere Falls and Taheka, 23rd November, 1910.

Kere Wano, Otamauru, 19th March, 1913.

Keepa, R. M., August, 1911.

Kingi, Henare, Te Puke, 23rd November, 1911.

Kingi, Wiremu, Whakatane, 23rd November, 1911.

Kupa, Te Kakotea, Tauranga, 23rd November, 1911.

Liddle, Albert Gerard, Dannevirke, 12th November, 1908.

Lovell, Jaspas Francis Stanhope, Weber, 27th September, 1909.

Lyons, Frederick Maxwell, Rotorua, 9th November, 1910.

Maaka, Aritaku, Waimarama, 26th April, 1912.

Maihi, K., 21st July, 1910.

Mapu, P., 21st July, 1910.

Matenga, Te Waaka, Taupo, 23rd November, 1911.
 Matoha, H., 21st July, 1910.
 McCarthy, Samuel Ernest, Napier, 6th February, 1909.
 McCutcheon, E. A., 12th May, 1911.
 McLean, J. A., 15th April, 1911.
 Merton, John Charles Llewellyn, Waipukurau, 2nd December, 1908.
 Moeke, E., 20th March, 1911.
 Mohi, W., 21st July, 1910.
 Mihaka Ratahi, Otamauru, 19th March, 1913.
 Mutu Mohi, Teawahou, 28th March, 1913.
 Nainia, Te K., 21st July, 1910.
 Nainia, Te R., 21st July, 1910.
 Nikira, Whakara Kura, Waipatu, 12th October, 1913.
 Ngamanu Tupaea, Otamauru, 19th March, 1913.
 Ngata, P., 20th March, 1911.
 Paenga, Te H., 27th February, 1911.
 Paikea, H., 21st July, 1910.
 Pakatai, E., 20th March, 1911.
 Pallot, Alfred Gruchy, 30th August, 1904.
 Paora, W., 28th March, 1911.
 Paori Eripitana, Mokai, 15th May, 1913.
 Paora Rokino, Waipahihi, Taupo, 15th May, 1913.
 Paramena Taiawhio, Te Maiti, 12th February, 1913.
 Pene Kopae, Pahou, 19th March, 1913.
 Penlington, Wm. A. A., Gisborne, 17th July, 1910.
 Nepi Hotene, Te Maiti, 12th February, 1913.
 Piahana, Henare, Tauranga, 23rd November, 1911.
 Pitiroi, —, Taupo, 23rd November, 1911.
 Pitkeathly, Chistopher Charles, Wairoa, 7th December, 1907.
 Pokiha, Henare, Maketu, 23rd November, 1911.
 Potini, P., 20th March, 1911.
 Puha, W., 20th March, 1911.
 Rae, H., 26th March, 1911.
 Raikes, Edward Campbell, Rotorua, 7th June, 1907.
 Raniera Whatati, Te Maiti, 12th February, 1913.
 Rapana, Ihakara, Waipatu, 12th October, 1913.
 Rautahi Ranginui, Waipawa, 26th October, 1913.
 Rangiaho, Paora, Ruatoki, 14th December, 1911.
 Rapaea, H., 21st July, 1910.
 Rapaea, H. K., 21st July, 1910.
 Rapaera, Te Kohunui, Ruatoki, 14th December, 1911.
 Rewiri, Manuhiri, Whakatane, 23rd November, 1911.
 Robinson, John, Rotorua, 1896.
 Robinson, William, Makotuku, 19th May, 1904.
 Speight, Herbert Peter, Petane, 17th October, 1913.
 Saunders, Charles, Waipukurau, 23rd September, 1899.
 Saunders, Charles F., Napier, 30th August, 1904.
 Sealy, Alfred Desmond, Te Puke, 3rd September, 1913.
 Smith, William Henry, Havelock North, 10th November, 1909.
 Snell, Edgar Frank, Opotiki, 5th May, 1908.
 Stirling, D., 26th March, 1911.
 Taitua, H., 26th March, 1911.

Tamaira, Te Waaka, Taupo, 23rd November, 1911.
 Tamatui Rewa, Pahou, 19th March, 1913.
 Tamihana Tikitere, Maketu, 12th February, 1912.
 Tamati, Te Wirihana, Mourea, 23rd November, 1910.
 Te Hau, Puro, Waipawa, 26th October, 1913.
 Te Hai Kingi, Te Maiti, 12th February, 1913.
 Te Hanataua Hori, Te Maiti, 12th February, 1913.
 Te Kihirini Wenetia, Te Maiti, 12th February, 1913.
 Te Tapore Teia, Te Maiti, 12th February, 1913.
 Te Urukeha Karaka, Te Maiti, 12th February, 1913.
 Te Nguha Huirama, Mokai, 15th May, 1913.
 Te Pukai Mohi, Te Maiti, 12th February, 1913.
 Trent, James Dudley, Tolaga Bay, 16th February, 1913.
 Waewae Ratapahi, Motiti Island, 12th February, 1913.
 Wetini Paora, Waiotapu, 7th April, 1913.
 Wiremu Hapara, Maketu, 12th February, 1913.
 Wiremu Hona, Pekapegatahi, 19th March, 1913.
 Wiremu Karaka, Tarukenga, 28th March, 1913.
 Wi Keepa Karanami, Te Maiti, 12th February, 1913.
 For Lay Readers appointed during the year, see "Acts of the Bishop."

SICKNESS AND ACCIDENT INSURANCE POLICY, UNDER DIOCESAN CANON XIII.

The following illnesses and Diseases are covered by the Policy:—

Typhoid, Typhus, Scarlet Fever, Small Pox, Diphtheria, Measles, Carbuncle, Diabetes, Asiatic Cholera, Tetanus, Pneumonia, Pleurisy, Erysipelas, Bubonic Plague, Appendicitis, Peritonitis, Meningitis (Brain Fever), Ptomaine Poisoning, Epilepsy, Apoplexy, Varicella, Cancer, Hydrophobia, Quinsey, or Bursa.

The following are the benefits or sums payable on individual members in the case of their meeting with accidents:—

Occupation.	Death by Accident.			T.T.D. by Accident.			T.T.D. by Specified Diseases.			Annual Premium Each.		
	£	£	s. d.	£	£	s. d.	£	£	s. d.	£	£	s. d.
Curate	250	2	0 0	2	0	0	1	1	0			
Licensed Clergy other than Curates	500	3	0 0	3	0	0	1	15	0			
Bishop	750	3	0 0	3	0	0	2	2	0			

The period for which compensation for Temporary Total Disablement by Accident or Disease is to be paid is limited to fifty-two successive weeks, calculated from the date of accident.

As it is the intention of the Diocesan Synod that the occupant of an office, rather than the individual, shall be insured under the policy, it is hereby agreed that in the event of any Clergyman leaving any cure or district and a successor being appointed, the benefits of the policy shall extend to such successor upon the company being notified in writing by the

Diocesan Treasurer of such change, together with the name of the person appointed as such successor, and it is hereby further agreed that in the event of any person assured under the policy ceasing to be a Clergyman of the Diocese of Waiapu the liability under the policy in respect of such Clergyman shall cease.

NOTE.—Church Officers are requested to refer to the above in cases of illness or accident to their Clergy, and to communicate at once with the Diocesan Treasurer at Napier, from whom forms of claim and surgeon's certificate can be obtained. The cost, if any, for the latter must be paid by the claimant. These forms when filled in must be returned to the Diocesan Treasurer, and if found correct a claim will be made on the company. For further particulars see Diocesan Canon XIII.

It is now unnecessary to take out Accident Policies for Church employees, as the Diocese has taken out a Globo Policy for the whole Diocese. Particulars of all accidents to such employees should be made at once to the Diocesan Treasurer, Napier.

ABSTRACT OF THE REPORT OF THE CLERICAL PENSION BOARD OF THE DIOCESES OF AUCKLAND, WAIAPU AND MELANESIA FOR THE YEAR ENDING JUNE 30, 1914.

“Meetings.—

One meeting of the full Board has been held during the past year, at which the attendance was as follows, viz:—

Name.	1914. August 14.
The Bishop of Auckland	P
The Bishop of Waiapu	a
Ven. Archdeacon Calder (Commissary, Bishop of Melanesia)	P
Ven. Archdeacon Tisdall	P
Canon Nelson	P
Canon Haselden	P
C. Hudson	P
J. B. Fielder	P
A. B. Robertson	P
W. J. Speight	P
F. W. Williams	P

Three meetings of the Executive Committee, consisting of the Auckland members of the Board, have been held during the past year, at which the attendances were as follows:—

Name.	1913.		1914.	
	Nov. 21.	Dec. 19.	Jan. 19	June 16.
The Bishop of Auckland	—	—	P	a
Ven. Archdeacon Calder	—	—	P	a
Canon Nelson	—	—	P	P
Canon Haselden	—	—	P	P
C. Hudson	—	—	P	P
A. B. Robertson	—	—	a	a
W. J. Speight	—	—	P	P

Accounts.—

The Board submit statement of accounts for the year ending June 30th, 1914.

The income under all heads amounted to £4,814 4s. The total capital of the Fund is now £55,242 6s. 11d., being an increase of £3,236 4s. 9d. during the year.

Grants.—

From the No. 1 (Clergy Sick Fund) £475 16s. 8d. has been paid in pensions and £119 for sick allowance. From the No. 2 (Clergy Pension Fund) £450 has been paid to five claimants. From the No. 3 (Widows and Orphans' Fund) fifteen grants have been made to the value of £375. The Board has continued the grants made to widows based upon a payment of £2 per year for each year during which deceased clergy leaving widows were associated with the Fund. From the Supplementary and Reserve Fund grants to the amount of £280 3s. 1d. have been made; from the Blandy Trust (Auckland portion) two grants, amounting £35; and from the Cottrell Legacy grants amounting to £60 8s. have been made.

During the year one Native clergyman has become associated with the No. 1 Fund, and five European clergy and one parish have joined the No. 2 Fund. Four European clergy have ceased to contribute to the No. 2 Fund because of entering upon pensions, death or withdrawal.

Suggested Amalgamation with Nelson and Dunedin Funds.—

Negotiations which were proceeding by correspondence with this object in view having failed to bring about the result, have been concluded.

Schedules.—

Schedules are attached giving names of Clergy and Parishes of each Diocese that are contributors to the Pension Fund. A list of Surplice Fees is also attached.

Auckland Accident Insurance Fund.—

There were twenty-eight clergy enrolled in this Fund at the end of June, 1913. There are now thirty-one such clergy. The smallness of the membership seems to imply but a limited acquaintance on the part of the clergy with the value of the Fund. Under it, by means of a single payment of way of an entrance fee (£2 10s.), any clergyman in the Diocese of Auckland may become covered against loss arising from personal accident, to a defined amount, no yearly or other premium being required. The yearly premium is paid from the "Cottrell Fund."

Quinquennial Examination of No. 2 Fund.—

The fifth of these actuarial examinations of the Pension Fund has been entrusted to Mr. George Leslie, of Wellington, who made previous investigations of the Fund. His report will be presented to Synod if received in time.

A. W. AUCKLAND,
Chairman."

LIST OF CLERGY AND PARISHES CONTRIBUTING FOR THE YEAR 1914 TO No. 2 CLERGY PENSION FUND.—
WAIAPU.

No.	Name of Contributor.	Date of Entry.	Parish Contributing.	Date of Entry.	Am't of Pension £
1	The Right Rev. the Bishop of Waiapu	1914...	...	...	100
2	Rev. J. B. Brocklehurst	1910...	Hastings	...	1905...100

No.	Name of Contributor.	Date of Entry.	Parish Contributing.	Date of Am't of Entry.	Pension
3.	Rev. M. W. Butterfield	1911	Waerengaahika Trust	1909	100
4.	Rev. F. W. Chatterton	1905	Te Rau College	1906	100
5.	Rev. A. P. Clarke	1905	Taradale	1905	100
6.	Rev. H. P. Cowx	1905	Waipawa	1905	100
7.	Rev. O. Dean	1905	Port Ahuriri	1905	100
8.	Rev. T. Fisher	1905	Ormondville	1907	100
9.	Rev. J. Hobbs	1905	Te Puke	1905	100
10.	Rev. F. C. Long	1909			100
11.	Rev. J. A. Lush	1912	Havelock	1905	100
12.	Rev. J. McNickle	1913	Te Aute College	1913	100
13.	Rev. F. W. Martin	1905	Waipukurau	1905	100
14.	Rev. Canon Mayne	1906	Napier Cathedral	1905	100
15.	Rev. H. T. Rawnsley	1907	Patutahi	1912	100
16.	Rev. E. D. Rice	1913	Tauranga	1913	100
17.	Rev. E. Robertshawe	1907	Dannevirke	1907	100
18.	Ven. Archd. D. Ruddock	1906	Waipau Mission Chapel	1908	100
19.	Rev. W. J. Simkin	1913	Wairoa	1906	100
20.	Rev. L. D. Thomas	1905	Gisborne	1905	100
21.	Rev. Canon Tuke	1905	S. Augustine's, Napier	1905	100
22.	Rev. A. F. Williams	1905	Hawke's Bay Maori Mission	1905	100
23.	Ven. Archd. H. W. Williams	1905	Gisborne Maori Mission	1905	100
24.	Rev. G. Digby Wilson	1909	Waipiro	1905	100
			Opotiki	1905	100
			Rotorua	1905	100

LIST OF CLERGY CONTRIBUTING FOR THE YEAR 1914 TO No. 1 CLERGY SICK FUND. WAIAPU.

European Clergy.

No.	Name	Date of Entry.
1.	Rev. Canon Eccles	1890
2.	Rev. F. E. T. Simcox	1890

Maori Clergy.

No.	Name	Date of Entry.
1.	Rev. F. A. Bennett	1913
2.	Rev. W. T. Fraser	1903
3.	Rev. P. Hakiwai	1909
4.	Rev. T. Hapimana	1898
5.	Rev. H. P. Huata	1899
6.	Rev. M. Keepa	1909
7.	Rev. P. Kohere	1907
8.	Rev. R. T. Kohere	1912
9.	Rev. M. Manahi	1912
10.	Rev. H. Munro	1911
11.	Rev. T. Ngaki	1904
12.	Rev. H. Pahewa	1895
13.	Rev. W. K. Paraire Rangihuna	1910
14.	Rev. A. Rangi	1895
15.	Rev. R. Tahuriorangi	1904
16.	Rev. P. Tamahori	1909
17.	Rev. T. T. Tawhai	1911
18.	Rev. W. A. Waaka	1911
19.	Rev. H. T. Wainohu	1907
20.	Rev. R. W. Wikiriwhi	1912

SURPLUS FEES.

	£	s.	d.
Auckland Diocese	232	2	6
<i>Waiapu Diocese.</i>			
Bishop Averill	0	10	0
Bishop Mules	0	5	0
Archdeacon Tisdall	5	5	0
Canon Mayne	5	15	0
Canon Tuke	17	5	0
Rev. W. H. Bawden	1	0	0
Rev. A. F. Bennett	3	10	0
Rev. J. B. Brocklehurst	11	5	0
Rev. J. W. Chapman	1	15	0
Rev. F. W. Chatterton	1	0	0

Name	£	s.	d.
Rev. A. P. Clarke	3	5	0
Rev. H. Collier	0	5	0
Rev. G. W. Davidson	0	10	0
Rev. P. C. Davis	0	10	0
Rev. O. Dean	1	5	0
Rev. T. Fisher	0	15	0
Rev. W. T. Fraser	3	0	0
Rev. — Galway	0	10	0
Rev. T. Hapimana	2	0	0
Rev. G. E. Kear	0	10	0
Rev. M. Keepa	0	10	0
Rev. P. Kohere	4	5	0
Rev. M. Kupa	1	0	0
Rev. J. A. Lush	0	10	0
Rev. L. G. M. Mackay	0	15	0
Rev. M. Manahi	0	15	0
Rev. T. A. Meyer	0	15	0
Rev. H. Munro	3	0	0
Rev. T. Ngaki	0	5	0
Rev. H. Pahewa	0	10	0
Rev. A. Rangi	0	5	0
Rev. W. K. P. Rangihuna	0	10	0
Rev. H. T. Rawnsley	0	10	0
Rev. E. D. Rice	3	0	0
Rev. E. Robertshawe	3	0	0
Rev. J. W. Robinson	1	5	0
Rev. F. E. T. Simcox	2	0	0
Rev. W. J. Simkin	3	15	0
Rev. P. Tamahori	0	15	0
Rev. L. D. Thomas	10	5	0
Rev. W. A. te Waaka	0	15	0
Rev. H. W. Wainohu	0	10	0
Rev. E. Ward	0	10	0
Rev. G. N. N. Watson	1	0	0
Rev. F. W. Whibley	3	0	0
Rev. A. F. Williams	1	0	0
Total	£104	5	0

RETURN OF CHURCHWARDENS, 1914-15.

Districts.	Names and Addresses: 1st. Clergyman's; 2nd. People's Warden.
Napier	F. W. Williams, J. H. Sheath, Napier
Port Ahuriri	H. T. Handley, Frank Smith, Napier
St. Augustine's	R. Thorp, S. E. Wright, Napier
Havelock North	W. J. Rush, S. R. Quartley, Havelock N.
Hastings	R. Brathwaite, G. Ebbett, Hastings
Taradale	O. McCutcheon, A. H. Burr, Taradale
Puketapu	W. Shrimpton, Matapiro, Joseph Bicknell, Puketapu
Otane	W. T. Williams, Te Aute, Geo. Clark, Otane
Waipawa	E. Bibby, H. T. Arrow, Waipawa
Waipukurau	John Hobson, Hatuma, Joseph Hallett, Waipukurau
Takapau	E. R. deL. Bean, W. T. Smith, Takapau
Porangahau	George Hunter, S. M. Kemp, Porangahau
Ormondville	S. J. Dockery, Thos. Fothergill, Ormondville
Dannevirke	F. J. Knight, G. F. B. Smallbone, Dannevirke
Matamau	H. Unwin, R. C. Callender, Matamau
Weber	L. G. Crosse, Wm. Palmer, Weber
Woodville	H. Burnett, E. H. Giles, Woodville
Wairoa	W. Taylor, Henry W. Brown, Wairoa
Frasertown	John Davie, S. G. Stacey, Frasertown
Gisborne	A. L. Muir, G. J. Winter, Gisborne
Te Karaka	L. H. McLean, Puha, J. G. Appleton, Te Karaka
Waerenga-a-hika	E. H. Image, Matawhero, Chas. Gray, Waiohika
Patutahi	C. Bilham, R. Sherratt, Patutahi
Tolaga Bay	W. E. Holder, H. Weeks, Tolaga Bay
Waipiro	A. M. Beale, Waipiro Bay
Te Puke	E. N. Hoyte, Chas. Bishoprick, Te Puke
Rotorua	John Halkett, John Wrathall, Rotorua
Whakatane	E. Cadness, F. A. Read, Whakatane
Opotiki	—, H. T. Torrens, Opotiki
Tauranga	T. R. W. Philpots, T. H. Cross, Tauranga

Officers of the Diocese of Waiapu.

Lord Bishop of Waiapu:

The Right Reverend William Walmsley Sedgwick, M.A., 1914.

THE CATHEDRAL CHURCH OF ST. JOHN THE EVANGELIST:

Cathedral Chapter:

THE DEAN OF WAIAPU.
Vacant.

CANONS.

- Stall 1—The Reverend Charles Laurence Tuke, 1907.
Stall 2—Vacant.
Stall 3—The Reverend Frank Mayne, M.A., 1906.
Stall 4—The Reverend John Charles Eccles, 1903.

LAY MEMBERS.

- Stall 1—Vacant.
Stall 2—Mr. John Beckett Fielder, 1889.

Archdeacon of Tauranga:
Vacant.

Archdeacon of Waiapu:

The Venerable Herbert William Williams, M.A.
(Commissary).

Archdeacon of Hawke's Bay:

The Venerable David Ruddock, B.A.

Chaplains to the Bishop:

The Venerable Archdeacon H. W. Williams, M.A.
The Reverend Canon F. Mayne, M.A.
The Reverend Canon C. L. Tuke.

Examining Chaplains:

The Venerable Archdeacon H. W. Williams, M.A.
The Venerable Archdeacon D. Ruddock, B.A.

Mission Chaplains:

The Venerable Archdeacon D. Ruddock, B.A.
The Reverend F. A. Bennett.

Bishop's Commissaries in England:

The Rev. J. O. S. Murray D.D., Master of Selwyn College, Cambridge.
The Ven. H. H. Foster, Warden, St. Paul's College, Burgh, Lincolnshire.

Standing Committee:

The Right Rev. the Bishop, Ven. Archdeacons H. W. Williams, M.A., and D. Ruddock, B.A., the Revs. Canons F. Mayne, M.A., and C. L. Tuke, Rev. J. B. Brocklehurst, Messrs. J. B. Fielder, J. H. Sheath, J. A. McLean, F. W. Williams, J. P. Williamson, and Dr. E. A. W. Henley.

Diocesan Board of Nomination.

The Right Reverend the Bishop, the Venerable Archdeacon H. W. Williams, and Mr. F. W. Williams.

Diocesan Representatives Clerical Pension Board:

The Venerable Archdeacon H. W. Williams, Messrs. J. B. Fielder, F. W. Williams.

Diocesan Secretary and Treasurer:

Mr. J. B. Fielder, 1876.

Waiapu Board of Diocesan Trustees:
(Incorporated 1904).

(1) The Rev. Canon C. L. Tuke, (2) Mr. Chas. Ellison, (3) Mr. Bernard Chambers, (4) Mr. F. Logan, (5) Mr. F. W. Williams, Chairman, Mr. J. B. Fielder, Secretary and Treasurer.

Trustees East Coast Native Pastorate Fund:

(1) Ven. H. W. Williams, (2) Mr. A. H. Wallis, (3) Mr. F. W. Nolan.

Diocesan Auditor:

Mr. W. J. Tabuteau.

Diocesan Solicitors:

Messrs. Sainsbury, Logan and Williams

Editor Waiapu Church Gazette:

Ven. Archdeacon D. Ruddock, Napier.

Treasurer Waiapu Church Gazette:

Mr. J. B. Fielder.

Librarian Diocesan Library:

Rev. Canon F. Mayne, Napier.

THE BISHOP'S COURT.

Chancellor:

Mr. Francis Logan, Barrister-at-Law, 1902.

Assessors:

The Rev. Canons F. Mayne, J. C. Eccles, C. L. Tuke; the Rev. J. Hobbs, F. E. T. Simcox, E. Robertshawe; Messrs. Cecil A. Fitzroy, Thomas Tanner, J. H. Sheath, C. A. de Latour, E. H. Williams and S. E. McCarthy.

Church Advocate:

Mr. Hubert Burnett, Barrister-at-Law, 1910.

Registrar:

Mr John Beckett Fielder, 1884.

TRUSTEES SUNDRY TRUSTS.

Trustees of Te Aute College Trust Board and Buller Trust.

(Including Hukarere Native Girl's School, Napier.)
(Incorporated 1908.)

(1) The Right Rev. Bishop W. L. Williams, (2) Harold A. Russell, (3) Mr. Ihaia Hutana, (4) Mr. J. N. Williams, (5) Mr. J. B. Fielder, (6) Right Rev. the Bishop of Waiapu, (7) Ven. Archdeacon D. Ruddock, (8) Mr. Thomas Crosse, (9) Mr. Frederic W. Williams. Mr. G. H. Bickerstaff, Secretary.

Trustees of Waerenga-a-hika School Trust Board:
Gisborne (Incorporated.)

(1) Mr. Charles Gray, (2) The Right Rev. the Bishop of Waiapu, (3) Mr. Winiata Te Hata, (4) The Ven. H. W. Williams, (5) Mr. E. W. Mann, (6) Mr. J. B. Kells, (7) Mr. Richard Sherratt, (8) Mr Marangi Haapu, (9) Mr. Heta Te Kani Tuho.

Trustees of Bishopric Endowment Fund:
(Incorporated.)

(1) Ven. Arch. D. Ruddock, (2) Mr. J. N. Williams, (3) Mr. J. H. Coleman, (4) Mr. F. Logan, (5) Mr. Chas. Ellison, (6) Mr. W. Shrimpton, (7) Mr. F. W. Williams.

Trustees of the Nairn Trust:

Hon. J. D. Ormond, Messrs. J. H. Coleman, F. W. Williams, C. J. N. Nairn, and George Hunter.

Trustees Foster Trust:
(Incorporated.)

Mr. C. A. Fitzroy, Mr. H. Humphries, Mr. F. W. Williams.

Trustees Airini Donnelly Trust:

Waiapu Board of Diocesan Trustees (Incorporated).

Recess Committees to Report to next Session re Payment of Stipends from Diocesan Office:

Ven. Archdeacons H. W. Williams and D. Ruddock, Messrs. G. A. Ebbett, J. A. McLean, F. W. Williams, and J. P. Williamson.

re Five Insurances:

Ven. Archdeacon D. Ruddock, Messrs. W. M. Beckett, J. H. Sheath, with power to add to their number.

List of Clergy of the Diocese of Waiapu.

NAME.	DATE OF ORDINATION.	ADDRESS.	STATUS IN DIOCESE.	* 4 Sitting Days, No. of Attendances.
The Right Rev. William Walmsley Sedgwick, M.A., Bishop of Waiapu	Cons. 22 Feb., 1914	Napier ...	Bishop of the Diocese	4
The Right Rev. William Leonard Williams, D.D., Bishop	Cons. 10 Jan., 1895	Napier ...	Bishop, retired, permission to officiate	4
<i>Archdeacons:</i>				
The Ven. Herbert William Williams, M.A.	25 Sept., 1887	Gisborne	Archdeacon of Waiapu, Bishop's Commissary	4
The Ven. David Ruddock, B.A.	18 Feb., 1883	Napier ...	Archdeacon of Hawke's Bay & Mission Chaplain	4
<i>Canons:</i>				
The Rev. Frank Mayne, M.A.	23 Dec., 1894	Napier	Vicar Cathedral Parish, Napier, Canon	4
The Rev. John Charles Eccles	27 May, 1877	Woodville	Vicar Woodville Parochial District, Canon	4
The Rev. Charles Laurence Tuke	21 Dec., 1882	Napier ...	Vicar St. Augustine's Parochial District, Napier, Canon	4
<i>Priests:</i>				
The Rev. Frederick Augustus Bennett	1 Nov., 1897	Rotorua	Maori District	3
The Rev. Joseph Broadhurst Brocklehurst	P. 1902	Hastings	Vicar Hastings Parish	3
The Rev. Matthew Wm. Butterfield, B.D.	29 Sept., 1894	Waerenga-a-hika	Headmaster Native Boys' School	3
The Rev. John William Chapman	20 Dec., 1891	Whakatane	Vicar Whakatane Parochial District	3
The Rev. Frederick William Chatterton, B.D.	20 Nov., 1887	Gisborne	Principal Maori Theological College	4
The Rev. Alfred Pickering Clarke	15 March, 1888	Tamadale	Vicar Tamadale Parish	4
The Rev. Herbert Collier	21 Dec., 1911	Takapau	Vicar Parochial District of Takapau	4
The Rev. Thomas Cartwright Cullwick	1889	Waipawa	Vicar Waipawa Parish	4
The Rev. Gerard Walkinshaw Davidson	6 Jan., 1900	Otane	Vicar Parochial District of Otane	3
The Rev. Percy Coleman Davis	3 Nov., 1912	Puketapu	Vicar Parochial District of Puketapu	4
The Rev. Oliver Dean	1 June, 1890	Port Ahuriri	Vicar St. Andrew's Parochial District, Port Ahuriri	3
The Rev. Thomas Fisher	P. 1903	Ormondville	Vicar Parochial District of Ormondville	4
The Rev. Walter Tuahangata Fraser	21 Dec., 1908	Dannevirke	Curate Dannevirke Maori District	4
The Rev. Peni Te Uamairangi Hakiwai	28 August, 1910	Ruatoki	Curate Ruatoki Maori Mission District	4
The Rev. Taimona Hapimana	P. 1896	Opotiki	Opotiki Maori District	4
The Rev. John Hobbs	27 May, 1877	Te Puke	Vicar Parochial District, Te Puke	4
The Rev. Hemi Pititi Huata	10 March, 1901	Wairoa	Curate Wairoa Maori District	...
The Rev. G. E. Kear	1909	Frasertown	Vicar Parochial District of Frasertown	...
The Rev. Pohipi Kohere	21 Dec., 1908	Rangitukia	Curate Rangitukia and Te Horo Maori Districts	4
The Rev. Rewiti Tuhorouta Kohere	28 August, 1910	Horoera	Curate Te Ararua Maori District	4
The Rev. John Arthur Lush, B.A.	P. 1907	Havelock North	Vicar Havelock North Parish	3
The Rev. Lionel John Mylton Mackay, B.A.	P. 1908	Havelock North	Curate Havelock North Parish	3
The Rev. Kenneth Edward Maclean, M.A.	1912	Rotorua	Vicar Parochial District of Rotorua	3
The Rev. Manihera Manahi	21 Sept., 1913	Whakatane	Curate Whakalane Maori District	...
The Rev. J. A. McNickle, M.A.	P. 1899	Fukehou	Headmaster, Te Aute College	2
The Rev. Himepiri Munro	21 Dec., 1911	Te Hauke	Curate Hawke's Bay Maori District	2
The Rev. Taruturu Ngaki	3 Nov., 1912	Te Puke	Curate Te Puke District	2
The Rev. Chas. E. Nicholas	20 Sept., 1914	Dannevirke	Curate Matamau Parochial District	3
The Rev. Hakaraia Pahewa	20 Dec., 1896	Te Kaha, Opotiki	Curate Te Kaha Maori District	4
The Rev. Ahipene Rangī	20 Dec., 1896	Tokomaru	Curate Tokomaru Maori District	...
The Rev. Wiremu Katene Paraire Rangihuna	28 August, 1910	Gisborne	Curate Nukutaurua Maori District	...
The Rev. Henry Thomas Rawnsley	P. 1900	Patutahi	Vicar Patutahi Parochial District	4
The Rev. Eric Dudley Rice, M.A.	P. 1906	Tauranga	Vicar Tauranga Parochial District	4
The Rev. Edward Robertshaw, B.A.	18 Feb., 1883	Dannevirke	Vicar Dannevirke Parish	4
The Rev. John William Robinson	21 Dec., 1913	East Coast Railway, Gisborne	Missioner, New Railway, East Coast, Assistant Curate, Matawai	4
The Rev. Frederick E. T. Simcox	22 Feb., 1874	Porangahau	Vicar Porangahau Parish	4
The Rev. William John Simkin	P. 1909	Wairoa	Vicar Wairoa Parochial District	...
The Rev. Geo. Wells Smailes	1908	Opotiki	Vicar Opotiki Parochial District	...
The Rev. A. W. C. Stace	1901	Waipukurau	Vicar Waipukurau Parish	4
The Rev. Ropere Tahuriorangi	P. 1905	Tauranga	Curate Maketu and Tauranga Maori District	4
The Rev. Pine Tamahori	17 Dec., 1911	Tuparoa	Curate Tuparoa Maori District	...
The Rev. Tapeta Timutimu Tawhai	10 March, 1901	Tolaga Bay	Curate Tolaga Bay Maori District	...
The Rev. Leslie Dawson Thomas	8 June, 1899	Gisborne	Vicar Gisborne Parish	4
The Rev. Wiremu Arometa Te Waaka	21 Sept., 1913	Taupo	Curate Taupo Maori District	...
The Rev. Henare W. Te Wainohu	21 Dec., 1908	Mohaka	Curate Mohaka Maori District	2
The Rev. Edgar Ward	28 Dec., 1900	Waerenga-a-hika	Vicar Waerenga-a-hika Parochial District	4
The Rev. G. N. N. Watson	P. 1911	Te Karaka	Vicar Te Karaka Parochial District	4
The Rev. Frederick William Whibley	6 June, 1909	Weber	Vicar Weber Parochial District	...
The Rev. Rewi Matata Wikiriwhi	21 Sept., 1913	Rotorua	Assistant Curate Maori District, Rotorua	...
The Rev. Arthur Frederick Williams B.A.	5 June, 1900	Te Aute	Superintendent Maori District of Hawke's Bay	4
The Rev. George Digby Wilson	31 May, 1885	Waipiro	Vicar Parochial District, Waipiro	4
<i>Deacons:</i>				
The Rev. Ereataa Kruiini	21 Sept., 1913	Galatea	Curate Galatea Maori District	...
The Rev. Matene Keopa	1908	Tokomaru	Curate Tokomaru Maori District	...
The Rev. Pathana Kokiri	21 Sept., 1913	Te Hauke	Assistant Curate Te Hauke Maori District	...
<i>The Rev. John Pizotti</i>	<i>7 Dec. 1913</i>		<i>Assistant Curate, Waipiro District</i>	

Permission to Officiate.

NAME.	DATE OF ORDINATION.	ADDRESS.	STATUS IN DIOCESE.	* 4 Sitting Days, No. of Attendances.
<i>Priests:</i>				
The Rev. Ratema Te Awekotuku	28 August 1873	Mourea, Rotorua	Permission to officiate	...
The Rev. Hugh H. Scriven Hamilton, B.A.	1873	Gisborne	Permission to officiate	...
The Rev. Edward Jennings	6 March, 1887	Gisborne	Permission to officiate	2
The Rev. Francis White Martin	22 March, 1885	Napier	Permission to officiate	4
The Rev. Theodore Albert Meyer	P. 1882	Tolaga Bay	Permission to officiate	...
The Rev. Matonga Waaka	1 March, 1891	Muriwai, Gisborne	Permission to officiate	...
The Rev. Hone Waitoa	1 March, 1891	Te Ararua	Permission to officiate	...
<i>Deacons:</i>				
The Rev. Hoeta Te Hata	13 March, 1892	Tauranga, Taupo	Permission to officiate	...

Second Session of Nineteenth Synod.

(FOUR SITTING DAYS.)

NAMES OF LAY REPRESENTATIVES ELECTED TO THE 19TH SYNOD OF THE DIOCESE OF WAIAPU.

No.	Electoral District.	Name.	Four Sitting Days.	
			Attendance.	Residence.
1.	Napier	W. P. Finch	2	Napier
	"	J. B. Fielder	2	"
	"	J. H. Sheath	4	"
	"	F. W. Williams	4	"
2.	Havelock	Thomas Tanner	4	Havelock North
3.	Hastings	A. W. Hamilton	3	Hastings
	"	T. H. Gill	—	"
	"	George Ebbett	—	"
4.	Otane	T. J. C. Warren	—	Pukehou
5.	Waipawa	J. A. McLean	4	Havelock North
	"	L. A. Bowen	3	Waipawa
6.	Waipukurau	C. Saunders	—	Waipukurau
	"	W. G. Bryce	—	"
7.	Takapau	Wm. Hobson	2	Takapau
8.	Porangahau	E. W. Andrews	4	Napier
9.	Taradale	O. McCutcheon	4	Pakowhai
	"	Hiram Harris	4	"
10.	Puketapu	H. N. Coleman	2	Hastings
11.	Gisborne	G. J. Winter	—	Gisborne
	"	C. A. de Lautour	—	"
	"	A. H. Wallis	—	"
12.	Tauranga	S. E. Wright	3	Napier
13.	Dannevirke	W. H. Hewett	—	Dannevirke
	"	L. J. Skerman	—	"
	"	R. J. D. Davis	—	"
14.	Port Ahuriri	H. T. Handley	—	Napier
	"	A. H. Noble-Campbell	3	"
15.	St. Augustine's	R. Thorp	2	"
	"	J. P. Williamson	4	"
16.	Ormondville	J. Brabazon	—	Makotuku
	"	T. Fothergill	2	Ormondville
17.	Woodville	H. Burnett	—	Woodville
	"	S. Bolton	—	Otete, Patutua
18.	Wairoa	H. W. Brown	1	Wairoa
	"	John Davey	—	Frasertown
19.	Opotiki	Dr. E. A. W. Henley	4	Napier
20.	Rotorua	J. Wrathall	4	Rotorua
	"	W. E. G. Hudson-Hobson	—	"
21.	Te Puke	W. M. Beckett	2	Napier
22.	Whakatane	W. F. Barnard Brown	—	Whakatane
23.	Waipiro	Wm. Oates, sen.	1	Tokomaru Bay
24.	Tolaga Bay	Frank Williams	4	Waipiro
25.	Waerenga-a-hika	W. H. Brabant	4	Napier
26.	Patutahi	H. A. King	2	Patutahi
27.	Te Karaka	N. D. F. Symes	—	Te Karaka
28.	Weber	F. M. Gregorie	—	Havelock North
29.	Matamau	George W. France	4	Matamau
30.	Heretaunga	Taranaki K. Te Ua	—	Ohiti, Fernhill
31.	Turanga	Vacant	—	"
32.	Tauranga	Henare M. Amohau	—	Ohinemutu

Notice to Vicars and Churchwardens of Parishes

AND

Parochial and Missionary Districts.

Forms under the Loans Fund Canon, 1911, can be obtained from the Diocesan Office.

The Collections made at all Services annually on the

FIRST SUNDAY IN ADVENT:

For the Maori Mission.

MID-LENT SUNDAY and FIRST SUNDAY IN SEPTEMBER:

For the Diocesan Home Mission Fund.

WHIT SUNDAY:

For the Melanesian Mission.

An announcement of such Offertories must be made at all Services on the previous Sunday, setting out the urgency for funds.

The full amount of all Donations, Offertories, etc., must pass through the Churchwardens' Cash Book, and those for the Diocese to be sent at once to the Diocesan Treasurer.

A printed book for the entry of all Offertories having been issued to each Parish and Parochial District in the Diocese, Churchwardens are requested to keep the same duly posted up, and the Offertories added up at the end of each year, the total of which should agree with that shown in the Annual Accounts. The same should be examined and signed by the Auditors when the Accounts are audited. All Donations, Collections, and Offertories are now to be shewn under the respective headings re Missions, etc.; in the Return of Accounts.

Amounts received for Easter Offertories are NOT to be entered in the Parish Accounts. Due notice of such Collections should be given.

Church Members' Books of Declaration and Churchwardens' Books can be obtained from the Diocesan Secretary, Napier.

Any additions, alterations, or removals in connection with any Church, Building, or Furniture thereof, must not be made without a Faculty from the Bishop. An application signed by the Vicar, Churchwardens, and at least Three Vestrymen, or Church Members, giving full particulars on such additions should be sent to the Diocesan Secretary, Napier, from whom forms can be obtained.

And special attention is called to General Synod, Title F., Canon III., paragraphs 13, 14, and 17. Application must be made, and all plans and specifications submitted, to the Waiapu Board of Diocesan Trustees, Incorporated, Mr. J. B. FIELDER, Secretary, Napier.

DIOCESE OF WAIAPU.

SUMMARY OF STATISTICAL RETURNS FROM PARISHES AND DISTRICTS FOR YEAR ENDING 30th JUNE, 1914.

Parish or District Number.	PARISH OR DISTRICT.	Vicar's Annual Stipend.	Clergy.	Lay Readers.	Churches.	SITTINGS.			Other Places of Worship.	PAROCHIAL GUILD OR ASSOCIATION.			Sunday School Buildings.	Other Places used as Sunday Schools.	TEACHERS.			SUNDAY SCHOOLS.						Sunday School Libraries.		Bible Classes.		Religious Instruction District School Children.						BAPTISMS.		PERSONS CONFIRMED.		MARRIAGES.			Burials.	No. of Registered Church Members.	Parish or District Number.	REMARK.			
						Appropriated with Payment.	Free, including Choir, etc.	Total.		Male.	Female.	Total.			Meetings held during year.	MEMBERS.			SCHOLARS.			No. of Books.	No. issued during year.	No. on Roll.	Average Attendance.	On Roll.		Average Attendance.			Adults.	Infants.	Male.	Female.	No. on Roll.	By Banns.	By License.	Churchings.									
																Male.	Female.	Total.	Male.	Female.	Total.					Male.	Female.	Total.	Male.	Female.									Total.	Male.					Female.	Male.	Female.
						Male.	Female.	Total.		Male.	Female.	Total.			Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.					Female.		
1	Napier Cathedral Parish	450	1	3	1	400	415	815	1	2	1	7	20	27	142	171	313	91	114	205	200	..	28	21	200	300	32	4	19	500	7	9	14	*	200	1			
2	Port Ahuriri and Petane District	255	1	2	2	...	180	180	1	1	...	1	5	6	38	46	84	29	36	65	42	12	93	75	5	82	1	2	1	11	...	2					
3	St. Augustine's (Napier) District	250	1	...	1	...	350	350	...	1	70	89	159	...	3	15	183	285	468	100	200	300	200	...	20	18	200	300	200	280	480	3	94	7	13	358	21	22	81	36	44	3			
4	Havelock Parish	300	2	3	2	25	409	434	2	1	70	89	159	...	3	15	183	285	468	100	200	300	200	...	20	18	200	300	200	280	480	3	94	7	13	358	21	22	81	36	44	3			
5	Hastings Parish	400	1	3	1	...	350	350	...	1	5	15	160	196	356	128	172	300	430	...	44	25	95	125	88	119	207	2	99	8	...	350	4	11	10	24	80	5		
6	Taradale Parish	260	1	4	2	...	180	180	3	1	3	14	66	75	141	538	26	8	12	172	3	7	3	19	54	6			
7	Puketapu District	220	1	2	2	9	3	3	8	1	2	21	7			
8	Otane District	250	1	4	4	1	8	8	25	35	60	18	27	45	20	14	5	...	50	1	3	34	8			
9	Waipawa Parish	240	1	1	2	...	230	230	7	1	3	8	84	90	174	59	65	124	200	41	26	40	24	64	24	...	86	4	8	10	10	32	9			
10	Waipukurau Parish	250	1	3	2	...	120	120	4	1	...	25	25	4	10	12	80	70	150	70	65	135	100	80	24	20	30	...	50	1	2	1	14	...	10			
11	Takapau District	210	1	2	1	...	90	90	3	1	...	46	46	18	...	2	1	3	4	23	22	45	18	17	35	...	6	6	40	29	40	29	69	1	15	...	50	1	4	...	11	
12	Porangahau Parish	350	1	...	3	30	270	300	1	1	6	11	17	3	8	11	20	20	14	9	5	30	2	1	...	3	36	12			
13	Ormondville District	200	1	2	3	...	500	500	2	1	...	40	40	15	1	1	42	36	78	30	24	54	83	93	70	80	150	1	...	1	15	7	12	80	2	1	6	10	...	13			
14	Dannevirke Parish	250	1	1	1	87	186	273	3	1	3	9	91	88	179	29	5	11	170	4	3	15	13	...	14	
15	Dannevirke Country District	120	1	...	1	70	70	70	7	4	2	30	50	80		
16	Weber District	150	1	1	1	...	80	80	10	1	3	1	21	32	53	60	
17	Woodville District	225	1	1	1	39	161	200	3	1	...	27	27	3	8	11	37	34	71	28	30	58	200
18	Wairoa District	250	1	...	1	90	119	209	1	4	42	59	101	36	38	74
19	Frasertown District	200	1	1	1	4	2	1	18	20	38	75	74	149
20	Gisborne Parish	300	2	2	1	290	590	880	3	1	8	12	110	225	335	300	...	14	10
21	Te Karaka District	200	2	1	2	8	1	7	2	119	127	246	24	20
22	East Coast Railway Mission	150	4	1	68	61	129	54	60	114
23	Waerenga-a-hika District	250	1	1	1	...	120	120	3	1	30	35	65	20	24	44
24	Patutahi District	250	1	2	2	60	60	7	1	...	12	12	8	...	3	...	20	32	52	16	26	42	8	6	
25	Tolaga Bay District	200	1	1	1	120	120	6	1	1	2	12	30	42	8	20	28		
26	Waipiro District	200	2	6	1	1080	1080	2	1	4	2	57	97	154	50	75	125	20	20	16	19	35	
27	Te Puke District	200	1	3	1	100	100	5	1	7	...	7	12	...	2	2	5	17	22	4	16	20	283	...	8	7	3	7	10	
28	Rotorua and Outlying combined	225	2	2	2	260	260	4	1	11	13	92	92	184	70	80	150	14	12		
29	Whakatane District	200	1	4	1	450	450	7	1	23	23	21	2	3	30	32	62	20	22	42		
30	Opotiki District	225	1	1	1	315	315	...	1	3	4	30	40	70	20	31	51	100		
31	Tauranga District	200	1	2	2	270	270	4	1	7	50	57	3	4	14	18	50	80	130	35	65	100	200	
32	Rotorua Maori District	*250	2	3	1	100	100	7	2	3	3	20	30	50	15	20	35		
33	Tauranga Maori District	*200	6	...	2	300	300	5	1		
34	H.B. Maori Mission	250	1		
35	Ruatoki and Uriwera Mission	*100	1	...																																											

DIocese OF WAIPU.

SUMMARY OF ACCOUNTS FROM PARISHES AND DISTRICTS FOR YEAR ENDING 30th JUNE, 1914.

Parish or District Number.	PARISH OR DISTRICT.	VICAR OR OTHERWISE.	RECEIPTS.														EXPENDITURE.						LIABILITIES.				AVAILABLE ASSETS.				FIRE INSURANCE.				R ^e Diocesan Globo Policy under Labor Laws of N.Z.	Parish or District Number.				
			Balance Cr. 1st July, 1913.	Pew Rents.	General Offerories.	Offerories and Donations for Special Purposes from all sources.					Subscriptions to Stipend Fund.	Miscellaneous Receipts.	Balance Dr. 30th June, 1914.	Total Receipts.	Balance Dr. 1st July, 1913.	Stipend Paid.	Ordinary Expenditure.	Special Offerories and Donations from all sources paid over.	Extraordinary Expenditure.	Balance Cr. 30th June, 1914.	Total Expenditure.	Parish or District Number.	Cash Account - Dr. Balance.	For Stipends and Salaries.	Special Offerories and Donations not paid over.	Other.	Balance available Assets over Liabilities.	Pew Rents due.	Subscriptions due and payable.	Other.	Balance Liabilities over available Assets.	On Churches.	On Vicarages.	On Schoolrooms, &c.			On Chattels Property, &c.	Premiums paid.	Amount paid for Labor by Churchwardens.	
						Diocesan Home Mission.	Melanesian Mission.	Maori Mission.	Foreign Missions.	Other Special.																														Total Special Offerories & Donations from all sources.
1	Napier Cathedral Parish	Rev. Canon F. Mayne, Vicar	...	331	633	158	76	98	11	24	367	...	115	192	1638	20	450	614	367	187	...	1638	1	192	...	150	...	17	...	314	3400	925	500	2650	17	116	0	0	1	
2	Port Ahuriri & Petane District	Rev. O. Dean, Vicar	99	1	1	3	...	48	168	318	...	225	84	2	4	...	318	2	2	...	2	...	775	...	800	85	4	9	5	0	2		
3	St. Augustine's (Napier) District	Rev. Canon C. L. Tuke, Vicar	...	4	245	1	31	8	32	13	85	...	37	264	635	...	250	146	85	122	32	635	3	21	11	...	32	...	975	650	550	330	12	23	12	0	3	
4	Havelock Parish	Rev. J. A. Lush, Vicar	...	157	6	270	30	19	31	31	111	...	338	114	996	...	475	149	113	242	17	996	4	17	...	3000	700	235	220	10	40	0	0	4		
5	Hastings Parish	Rev. J. B. Brocklehurst, Vicar	656	20	8	15	1	89	133	...	2411	226	3426	269	550	256	93	2258	...	3426	5	226	...	40	8	214	...	66	422	1200	900	975	875	23	50	14	0	5
6	Taradale Parish	Rev. A. P. Clarke, Vicar	...	42	115	12	4	81	97	...	105	135	494	...	260	93	97	22	22	494	6	22	...	788	300	300	152	7	25	14	0	6		
7	Puketapu District	Rev. P. Davis, Vicar	41	1	4	1	...	5	11	...	206	25	283	...	165	62	11	...	45	283	7	45	...	300	1	5	0	0	7		
8	Otane District	Rev. G. W. Davidson, Vicar	100	...	4	4	...	5	13	...	110	1394	1617	41	125	66	13	1329	43	1617	8	911	...	59	852	700	900	6	56	15	4	8		
9	Waipawa Parish	Rev. T. C. Cullwick, Vicar	117	3	3	2	...	98	106	...	192	237	1059	423	219	144	106	167	...	1059	9	407	325	...	12	627	93	1600	1100	400	...	14	7	16	0	9
10	Waipukurau Parish	Rev. A. W. C. Stace, Vicar	...	47	92	2	2	2	...	6	71	...	1550	...	1766	...	279	124	6	1249	108	1766	10	758	...	547	211	600	800	250	40	7	13	0	0	10		
11	Takapau District	Rev. H. Collier, Vicar	...	62	83	2	2	1	2	...	7	...	87	87	326	...	210	57	7	...	52	326	11	41	41	...	82	...	250	500	3	12	19	0	11	
12	Porangahau Parish	Rev. F. E. T. Simcox, Vicar	...	11	20	1	1	...	...	1	3	...	100	262	397	9	350	23	3	12	...	397	12	1	...	10	...	11	800	1000	100	...	9	...	...	...	12
13	Ormondville District	Rev. T. Fisher, Vicar	...	...	95	...	2	2	...	15	19	...	58	186	358	14	200	102	19	...	23	358	13	...	...	23	...	23	920	300	190	...	6	2	8	0	13
14	Dannevirke Parish	Rev. E. Robertshawe, Vicar	...	43	208	6	3	4	4	6	23	...	83	2	107	466	40	250	150	23	3	...	466	14	...	107	...	8	15	84	700	600	520	300	9	29	11	6	14	
15	Matamau District	...	...	15	48	...	...	...	...	...	17	...	66	...	146	...	140	4	...	...	2	146	15	...	...	...	...	...	200	...	100	50	1	...	...	...	15
16	Weber District	Rev. F. W. Whibley, Vicar	...	2	13	3	...	...	...	77	80	...	52	95	242	...	114	...	80	42	6	242	16	...	...	124	82	...	206	310	100	...	2	0	10	0	16
17	Woodville District	Rev. Canon J. C. Eccles, Vicar	...	20	114	3	2	3	...	4	12	...	90	136	402	46	225	60	11	60	...	402	17	30	8	1	33	3	75	700	550	350	175	7	21	18	9	17		
18	Wairoa District	Rev. W. J. Simkin, Vicar	...	24	110	3	3	3	...	...	9	...	31	237	538	21	213	79	9	216	...	538	18	127	...	68	...	28	167	1150	650	...	...	10	0	0	18
19	Erasertown District	Rev. G. E. Kear, Vicar	...	...	43	...	2	...	...	2	84	...	122	...	251	...	133	36	2	8	72	251	19	...	...	136	64	72	550	...	...	...	...	2	...	...	19
20	Gisborne Parish	Rev. L. D. Thomas, Vicar	...	257	663	...	15	29	...	1511	1555	...	174	...	2649	23	444	319	1555	295	13	2649	20	528	575	23	4	1076	4000	500	1690	1090	18	69	0	0	20	
21	Te Karaka District	Rev. G. N. N. Watson, Vicar	...	14	93	3	21	24	...	...	48	...	107	699	961	...	350	23	48	539	1	961	21	...	...	255	...	41	214	425	350	...	...	3	...	...	21
22	E.C. (Gisborne) Railway Mission	Rev. J. W. Robinson, Missioner	...	...	37	1	1	2	3	2	9	...	11	138	199	...	137	50	9	3	...	199	22	4	...	...	...	...	...	...	...	...	...	...	...	...	22
23	Waerenga-a-Hika District	Rev. E. Ward, Vicar	...	27	57	2	2	1	5	...	98	172	379	...	250	21	5	79	23	379	23	193	...	24	169	550	400	...	80	3	2	10	0	23		
24	Patutahi District	Rev. H. T. Rawnsley, Vicar	...	20	55	2	1	2	5	...	134	363	577	...	250	50	5	185	87	577	24	250	...	87	163	200	150	370	30	3	5	0	0	24		
25	Tolaga Bay District	Rev. T. A. Meyer, Vicar	...	54	77	2	1	2	...	2	7	...	115	957	1210	...	203	15	7	911	74	1210	25	...	...	74	...	74	500	500	...	135	2	2	10	0	25	
26	Waipiro District	Rev. G. D. Wilson, Vicar	...	77	78	1	1	1	...	28	31	...	227	13	426	...	316	37	31	10	32	426	26	...	...	32	...	32	400	...	...	...	2	6	10	0	26
27	Te Puke District	Rev. J. Hobbs, Vicar	...	5	141	2	2	2	...	1	7	...	26	64	278	...	200	71	7	...	...	278	27	35	...	4	...	16	23	400	350	...	...	3	...	...	27
28	Rotorua & Outlying Combined	Ven. Archdeacon Tisdall, Vicar	...	23	261	15	18	12	...	22	67	...	17	207	575	...	312	139	63	52	9	575	28	...	...	1098	704	...	1802	900	800	200	110	10	...	...	28
29	Whakatane District	Rev. J. W. Chapman, Vicar	...	1	81	2	2	...	62	290	436	...	200	18	2	171	45	436	29	111	550	...	661	280	400	...	70	3	13	0	0	29		
30	Opotiki District	...	...	12	135	3	3	4	...	6	16	...	19	114	373	...	225	27	16	105	...	373	30	...	...	...	...	...	700	775	250	350	11	13	0	0	30
31	Tauranga District	Rev. E. D. Rice, Vicar	...	15	6	218	6	9	6	...	31	...	2	83	355	...	190	89	31	26	19	355	31	420	...	19	401	750	450	175	225	7	4	0	0	31		
32	Rotorua Maori District	Rev. F. A. Bennett, in charge	90	1761	530	2381	7	366	23	...	1985	...	2381	32	530	...	20	520	30	1250	625	600	...	12	32		
33	Tauranga Maori District	Rev. R. Tahuriorangi, Curate	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	33	...	...	...	...	...	...	...	...	...	...	...	...	...	33
34	H.B. Maori Mission	Rev. A. F. Williams, Superintendent	...	...	...	...	...	...	...	...	...	...	...	270	270	...	250	20	...	...	...	270	34	...	...	...	...	...	...	...	...	...	...	...	...	...	34
35	Ruatoki & Uriwera Maori Miss'n	Rev. P. Te U. Hakiwai, Curate	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	35	...	...	...	...	...	...	...	...	...	...	...	...	...	35
36	Mohaka Maori District	Rev. H. Wainohu, Curate	...	38	12	...	...	...	...	...	100	...	...	...	150	...	100	10	...	...	40	150	36	...	...	...	...	...	...	...	...	...	...	...	...	...	36
37	Wairoa Maori District	Rev. H. Huata, Curate	...	32	21	...	...	...	...	...	100	...	168	...	321	...	100	44	...	...	177	321	37	...</													

DIOCESE OF WAIAPU.

Accounts of the Diocesan Treasurer for the Year ending 30th June, 1914.

Diocesan Home Mission Account.

RECEIPTS.		£	s.	d.	£	s.	d.
To Balance 1st July, 1913	...	116	4	8			
„ Offertories and Donations—							
Napier	...	157	18	7			
Havelock and Clive	...	27	9	6			
Hastings	...	7	16	0			
Waipawa	...						
Waipukurau	...	1	18	9			
Porangahau	...						
Dannevirke	...	6	4	11			
Taradale	...	9	15	0			
Tauranga	...	6	9	2			
Gisborne	...						
Port Ahuriri	...	2	15	0			
Napier South	...						
(St. Augustine's)	...	11	0	5			
Ormondville	...	2	17	8			
Weber, Rev. Whibley,	...						
wool money and re-	...						
fund	...	18	16	0			
Woodville	...	2	8	4			
Wairoa	...	2	10	1			
Opotiki	...	3	0	0			
Whakatane	...	1	7	6			
Rotorua	...	14	7	10			
Te Puke	...	2	1	2			
Waipiro	...	2	17	6			
Tolaga Bay	...	2	3	1			
Waerenga-a-hika	...	1	1	4			
Putatahi	...	1	14	3			
Te Karaka	...	0	9	3			
„ Railway Mission	...	9	8	11			
Puketapu	...	0	5	3			
Otane	...	3	7	2			
Matamau S.S.	...	1	5	0			
Takapau	...	1	11	8			
Waipawa Maori District	...	3	6	2			
					306	5	6
„ Interest	...				25	10	7
„ Porangahau last year	...				0	15	3
					<u>£448</u>	<u>16</u>	<u>0</u>

EXPENDITURE.

By Grants in aid of Stipends	...	352	10	0
„ Balance on 30th June, 1914	...	96	6	0
		<u>£448</u>	<u>16</u>	<u>0</u>

Training Camp Marquee Account.

RECEIPTS.

To Donations	...	123	5	6
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EXPENDITURE.

By Half Share Cost Hymn Books	...	11	5	0
„ Cost Chairs	...	42	9	2
„ Share Expenses Camp	...	33	19	9
„ Balance 30th June, 1914	...	35	11	7
		<u>£123</u>	<u>5</u>	<u>6</u>

Grants in Aid of Stipends Account.

RECEIPTS.		£	s.	d.
To Grants from Trust Funds—				
Diocesan Home Mission	...	352	10	0
Waipapu Board Diocesan Trustees	...	625	0	0
		<u>£977</u>	<u>10</u>	<u>0</u>

EXPENDITURE.		£	s.	d.
By Grants in Aid of Stipends—				
Waipukurau Outlying	...	30	0	0
Dannevirke Outlying	...	60	0	0
Rotorua Outlying	...	40	0	0
Frasertown	...	40	0	0
Ormondville	...	12	0	0
Woodville	...	7	0	0
Wairoa	...	55	0	0
Opotiki	...	55	0	0
Whakatane	...	65	10	0
Rotorua	...	50	0	0
Te Puke	...	60	0	0
Tolaga Bay	...	45	0	0
Waerenga-a-hika	...	65	0	0
Te Karaka	...	65	0	0
„ (Rev. J. W. Robinson, Rail-	...			
way Missioner	...	100	0	0
Weber	...	16	10	0
„ (Special)	...	9	0	0
Patutahi	...	70	0	0
Tauranga	...	40	0	0
Waipawa	...	50	0	0
Puketapu	...	22	10	0
Takapau	...	20	0	0
		<u>£977</u>	<u>10</u>	<u>0</u>

Inter-Diocesan Sunday School Lessons Books Account.

RECEIPTS.

To Sales during Year to Parishes, Districts, etc.	...	19	19	4
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EXPENDITURE.

By Balance 1st July, 1913	...	2	3	8
„ Purchase Books	...	17	0	10
„ Balance 30th June, 1914	...	0	14	10
		<u>£19</u>	<u>19</u>	<u>4</u>

Social Work Fund Account.

RECEIPTS.

To Donations	...	45	15	6
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EXPENDITURE.

By Balance 30th June, 1914	...	45	15	6
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Diocesan Expenses Account.

RECEIPTS.

	£	s.	d.	£	s.	d.
To Assessments due for last year—						
Porangahau	9	6	0			
Port Ahuriri	6	13	0			
Waipawa	9	0	0			
Gisborne	17	0	0			
				41	19	0
„ Assessments for year 1913-14—						
Napier	40	10	0			
Havelock	18	5	0			
Hastings	32	10	0			
Waipawa	9	5	0			
Waipukurau	9	5	0			
Porangahau (not paid)						
Dannevirke	18	5	0			
Taradale	9	5	0			
Tauranga	9	5	0			
Gisborne	34	0	0			
Port Ahuriri	12	5	0			
St. Augustine's, Napier	14	17	0			
Ormondville	8	7	6			
Weber	3	15	0			
Woodville	10	10	0			
Wairoa	8	5	0			
Opotiki	10	10	0			
Whakatane	3	10	0			
Rotorua	14	0	0			
Te Puke	3	15	0			
Waipiro	10	10	0			
Tolaga Bay	3	10	0			
Waerenga-a-hika	5	5	0			
Putatahi	4	10	0			
Te Karaka	3	15	0			
Puketapu	6	0	0			
Otane	12	10	0			
Takapau	6	0	0			
Frasertown	3	10	0			
				325	14	6

„ Sale Registers				2	12	1
„ Offertory Synod Service				2	13	3

£372 18 10

EXPENDITURE.

	£	s.	d.	£	s.	d.
By Dr. Balance 1st July, 1913				35	15	1
„ Travelling Expenses of Clergy—						
To Synod	134	11	5			
To Meetings	5	14	0			
„ Salary Diocesan Secretary, etc.	25	0	0			
„ Fitting Chamber for Synods	8	4	6			
„ Attendance, etc., for Synods	3	2	0			
„ Examination, Printing, etc., for Sunday Schools	9	16	6			
„ Printing Synod Report	42	8	3			
„ Printing for Synods	11	16	6			
„ Sundry Printing	6	15	6			
„ Auditor	4	4	0			
„ Board Clergy to Synod	13	15	0			
„ Seals for Diocese	12	5	0			
„ Globo Policy Premium for Parochial Employees	2	12	3			
„ Removal, etc., Diocesan Library	6	5	0			
„ Stationery, Stamps and Sundries	30	9	6			
				316	19	5
„ Balance 30th June, 1914				20	4	4

£372 18 10

Melanesian Mission Account.

RECEIPTS.

	£	s.	d.	£	s.	d.
To Offertories—						
European Districts	142	17	0			
Native Districts	8	13	5			
				151	10	5
„ Donations				184	0	5
„ For Support of Native Scholars				44	0	2
„ For Child's Cot				10	0	0
„ For Motor Boat				5	10	0
				<u>£395</u>	<u>1</u>	<u>0</u>

EXPENDITURE.

	£	s.	d.
By Treasurer of the Mission, Auckland	395	1	0
	<u>£395</u>	<u>1</u>	<u>0</u>

General Missions Account.

RECEIPTS.

	£	s.	d.
To Cash-Boxes	1	0	0

EXPENDITURE.

	£	s.	d.
By Balance 30th June, 1914	1	0	0

Foreign Missions Account.

RECEIPTS.

	£	s.	d.
To Cash for—			
New Guinea Mission	36	18	0
Bible-in-Schools League	17	9	0
Church Missionary Association	15	14	0
Mission to the Jews	26	11	4
British and Foreign Bible Society	5	11	8
	<u>£102</u>	<u>4</u>	<u>0</u>

EXPENDITURE.

	£	s.	d.
By Remittances to the respective Treasurers	102	4	0

Marsden Centenary Account.

RECEIPTS.

	£	s.	d.
To Meeting Napier during Session of Synod	4	4	6
„ Balance Dr. 30th June, 1914	1	0	8
	<u>£5</u>	<u>5</u>	<u>2</u>

EXPENDITURE.

	£	s.	d.
By Rent Meeting Hall	1	10	0
„ Expenses Delegate to Meeting, Auckland	3	15	2
	<u>£5</u>	<u>5</u>	<u>2</u>

Clerical Pension Account.

RECEIPTS.

	£	s.	d.
To Surplice Fees from Clergy for Marriages	104	5	0

EXPENDITURE.

	£	s.	d.
By Treasurer Pension Board, Auckland	104	5	0

Woodville Land Account.

RECEIPTS.

	£	s.	d.
To Balance 1st July, 1913	19	1	6
„ Interest	1	1	6
	<u>£20</u>	<u>3</u>	<u>0</u>

EXPENDITURE.

	£	s.	d.
By Balance 30th June, 1914	20	3	0

Clergy Insurance Accident and Sickness Premium Account.

RECEIPTS.

	£	s.	d.
To Cash for Outstandings last year	5	0	0
„ Cash from Parishes and Districts on account Premiums for Current Year	56	0	0
„ Balance Dr. 30th June, 1914	57	17	0
	<u>£118</u>	<u>17</u>	<u>0</u>

EXPENDITURE.

	£	s.	d.
By Balance 1st July, 1913	24	0	0
„ Annual Premiums Royal Exchange Assurance for Current Year	94	17	0
	<u>£118</u>	<u>17</u>	<u>0</u>

Suspense Account.

RECEIPTS.

	£	s.	d.
To Cash for Payment to Te Aute Trust	2	0	0
„ Balance Dr. 30th June, 1914	16	10	6
	<u>£18</u>	<u>10</u>	<u>6</u>

EXPENDITURE.

	£	s.	d.
By Advance Removal of a Clergyman	17	12	6
„ Cable to England	0	18	0
	<u>£18</u>	<u>10</u>	<u>6</u>

Fixed Deposit Account.

RECEIPTS.

	£	s.	d.
To Withdrawals during Year	952	12	11
„ Balance on Deposit 30th June, 1914	277	11	4
	<u>£1230</u>	<u>4</u>	<u>3</u>

EXPENDITURE.

	£	s.	d.
By Balance 1st July, 1913	283	4	3
„ Deposited during Year	947	0	0
	<u>£1230</u>	<u>4</u>	<u>3</u>

Accounts of Hukarere Native Girls' School.

From 1st November, 1910, to 30th June, 1914.

RECEIPTS.

	£	s.	d.	£	s.	d.
To Fire Insurance Old School				2200	0	0
„ Laying Foundation Stone by the Governor				252	16	5
„ Opening School—						
Europeans	34	16	7			
Natives	112	11	0			
				147	7	7
„ Donations—						
Europeans	6004	16	1			
Natives	725	4	8			
Contractors for Building	158	7	0			
Architect	50	0	0			
				6938	7	9
„ Interest				164	2	8
„ Offertories				2	12	2
„ Services Bishop's Chapel and Cathedral				9	4	10
„ Te Aute Trust Board				350	0	0
„ Australian Tenths				2	0	0
„ Sale of Photographs				0	19	0
„ Amounts borrowed bearing Interest				1443	17	8
				<u>£11,511</u>	<u>8</u>	<u>1</u>

EXPENDITURE.

	£	s.	d.
By Bull Bros.' Contract	10,258	7	0
„ Materials for Building	707	8	8
„ Architect	500	0	0
„ Expenses Laying Foundation Stone	25	17	5
„ Labour, Printing and Sundries	19	15	0
	<u>£11,511</u>	<u>8</u>	<u>1</u>

Bishopric Endowment Special Canvass Account.

RECEIPTS.

	£	s.	d.
To Balance 1st July, 1913	621	9	8
„ Interest	8	10	3
„ Donations	17	2	0
	<u>£647</u>	<u>1</u>	<u>11</u>

EXPENDITURE.

	£	s.	d.
By Treasurer, Capital Account	150	0	0
„ Additions to Bishopscourt	451	17	7
„ Repairs	2	7	9
„ Purchase Fittings	16	7	6
„ Balance 30th June, 1914	26	9	1
	<u>£647</u>	<u>1</u>	<u>11</u>

Recapitulation of Balances, 30th June, 1914.

	Dr.			Cr.		
	£	s.	d.	£	s.	d.
Diocesan Home Mission Account	—	—	—	96	6	0
Diocesan Expenses Account	—	—	—	20	4	4
Bishopric Endowment Special Canvaas Account... ..	—	—	—	26	9	1
Woodville Sale Land Account	—	—	—	20	3	0
Fixed Deposit Account	277	11	4	—	—	—
Training Camp Marquee Account	—	—	—	35	11	7
Suspense Account	16	10	6	—	—	—
Sunday School Lessons Books Account... ..	—	—	—	0	14	10
Clergy Insurance Death, Sickness, &c., Account	57	17	0	—	—	—
Social Work Account	—	—	—	45	15	6
Marsden Centenary Account	1	0	8	—	—	—
General Mission Account	—	—	—	1	0	0
Balance Bank Account	—	—	—	106	15	2
TOTALS	£352	19	6	£352	19	6

Audited and found correct.

W. J. TABUTEAU, F.I.I.A., N.Z., Auditor.

J. B. FIELDER, F.I.I.A., N.Z.,

Diocesan Treasurer.

ACCOUNTS OF THE WAIAPU MAORI MISSION

For the Year ending 30th June, 1914.

RECEIPTS.				EXPENDITURE.			
	£	s.	d.		£	s.	d.
To Balance 1st July, 1913			28 16 10	By Salaries			2934 10 0
„ Grants from Endowment				„ Pensions			150 0 0
Trusts—				„ Travelling Allowances			168 1 3
H. and W. Williams	2400	0	0	„ Rent Allowances			74 13 0
Waiapu Board Diocesan				„ Board Allowances			378 0 0
Trustees	601	13	10	„ Rates Superintendent, Gis-			
East Coast Native Pas-				borne			30 8 5
torate	300	0	0	„ Te Rau Students			120 0 0
New Zealand Mission Trust				„ Insurance Native Churches			14 13 3
Matenga Bequest, Nelson				„ Expenses Native Clergy to			
Christchurch Diocese	50	0	0	Synods—			
Offertories—			3424 3 10	Annual Session	53	1	10
European Districts	153	11	2	Special Session	61	19	5
Native Districts				Board Annual Session	13	15	0
Refund Ruatoki							128 16 3
	20	1	3	„ Telephones, Natives			9 0 0
			173 12 5	„ Building and Furnishing			
„ Donations—				Mission House, Whaka-			
Europeans	546	15	0	tane			225 0 0
Natives	30	19	6	„ Repairs Clergy Buildings			73 10 0
			577 14 6	„ Horse and Harness			16 0 0
„ St. Matthew's, Dunedin			10 0 0	„ Clergy Outfit			20 0 0
„ S.P.G., London			0 13 9	„ Removal Expenses			10 0 0
„ C.M. Association			2 13 0	„ Government Grant, Matron			50 0 0
„ Refund Stipend			8 6 8	„ Advance for Subsidy			15 0 0
„ Government Grant Hospital				„ Auditor			2 2 0
Matron			50 0 0	„ Interest, Stamps, etc.			12 11 0
„ Grant from Standing Com-							£4432 5 2
in aid Native Clergy Ex-							
penses Special Synod							
Meeting			26 19 5				
„ Waiapu Superintendent on							
account of same			8 10 0				
Balance Dr.			120 14 9				
			£4432 5 2				

J. B. FIELDER F.I.I.A., N.Z.

Treasurer.

Audited and found correct,

W. J. TABUTEAU,

Auditor.

Waiapu Board of Diocesan Trustees, Incorporated.

Income and Expenditure of Sundry Trusts for Year ending 30th June, 1914.

	Hawke's Bay Trust.	Waiapu Trust.	General Church Trust.	Clergy Insurance Sickness and Death by Accident Account.
Receipts.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
To Balance 1st July, 1913			85 15 10	
„ Rents	807 6 0	525 0 0		11 16 11
„ Interest	1 11 6		190 13 2	
„ Services Mission Chaplain		14 7 6		
„ Balance Dr. 30th June, 1914	19 2 4			
Totals	£ 827 19 10	539 7 6	276 9 0	11 16 11
Expenditure.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
By Balance 1st July, 1913	17 19 6	111 8 10		
„ Land and Mortgage Taxes	50 8 0	33 18 3	10 15 8	
„ Rates	38 14 5			
„ Diocesan Secretary and Treasurer	50 0 0			
„ Office Charges	40 8 9	26 5 0	11 4 0	0 11 5
„ Audit	2 2 0			
„ Rent of Office	15 0 0			
„ Interest to Widows				11 1 1
„ Assessment Board Theological Studies...	16 0 0			
„ Grants Theological Students			55 0 0	
„ Annual Premium Clerical Pension Board			10 0 0	
„ Fire Insurance	7 14 2			
„ Grants Aid Stipends—				
European	500 0 0	245 0 0	110 0 0	
Natives	75 0 0			
„ Sundries	14 13 0		2 19 6	
„ Balance 30th June, 1914		122 15 5	76 9 10	0 4 5
Totals	£ 827 19 10	539 7 6	276 9 0	11 16 11

	Hastings Trust.	Havelock Trust.	Kaikora Trust.	Waipukurau Trust.	Orm'ndville Trust.	Wairoa Trust.	Gisborne Trust.	Original See Site Trust.
Receipts.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
To Balance 1st July, 1913			10 10 9			0 5 0		
„ Rents	71 5 0	15 0 0	6 8 7			72 10 0	12 10 0	36 0 0
„ Interest		0 2 2		66 5 3		1 16 0		
„ Balance Dr. 30th June, 1914					4 19 0			
Totals	£ 71 5 0	15 2 2	16 19 4	66 5 3	4 19 0	74 11 0	12 10 0	36 0 0
Expenditure.								
By Churchwardens and Treasurers	67 13 9	14 7 2	16 8 7	23 12 5		68 2 3		36 0 0
„ Diocesan Treasurer				37 10 0				
„ Capital Account				1 16 7				
„ Advertising					4 19 0	2 14 3	2 8 6	
„ Office Charges	3 11 3	0 15 0	0 10 9	3 6 3		3 14 6		
„ Balance 30th June, 1914							10 1 6	
Totals	£ 71 5 0	15 2 2	16 19 4	66 5 3	4 19 0	74 11 0	12 10 0	36 0 0

Income and Expenditure of Sundry Native Endowment Trusts for Year ending 30th June, 1914.

	Hawke's Bay Mission Trust.	Omahu Trust.	Moteo Trust.	Ngatihuri Trust.	Waiohiki Trust.	Waimarama Trust.	Waipawa Trust.	Taupo Trust.	Diocesan Native Pastorate Trust.	Airini Donnelly Trust.	Hinerapa Ropara Trust.
Receipts.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
To Balance 1st July, 1913...	58 16 6	16 8 5	17 5 7	55 14 9	14 15 1	2 13 3	10 6 11	27 8 5	88 1 8		
„ Interest ...	348 0 0	26 11 10	25 0 0	54 19 0	25 10 7	14 10 0	13 15 0	15 0 0	43 4 9	60 0 0	1 6 4
TOTALS ...	£ 406 16 6	43 0 3	42 5 7	110 13 9	40 5 8	17 3 3	24 1 11	42 8 5	131 6 5	60 0 0	1 6 4
Expenditure.											
By Balance 1st July, 1913...											
„ Grants Aid Stipends	250 0 0	20 0 0	20 0 0	80 0 0	20 0 0	10 0 0	20 0 0	30 0 0		55 8 9	1 5 1
„ Travelling Expenses	20 0 0										
„ Annual Premium Pension Board...	10 0 0								10 0 0		
„ Mortgage Tax ...	18 2 6			1 16 10					0 18 2	1 11 3	
„ Fire Insurance ...		1 11 3							0 17 3		
„ Office Charges ...	17 8 0	1 6 6	1 5 0	2 14 9	1 5 6	0 14 6	0 13 9	0 15 0	2 3 0	3 0 0	0 1 3
„ Audit... ..	1 1 0								1 1 0		
„ Balance 30th June, 1914...	90 5 0	20 2 6	21 0 7	26 2 2	19 0 2	6 8 9	3 8 2	11 13 5	116 7 0		
TOTALS ...	£ 406 16 6	43 0 3	42 5 7	110 13 9	40 5 8	17 3 3	24 1 11	42 8 5	131 6 5	60 0 0	1 6 4

Diocesan Loan Fund Account for Year ending 30th June, 1914.

RECEIPTS.

To Balance 1st July, 1913	£ s. d.	1234 6 4
„ Interest	104 18 3	
„ Redemption Payments from Districts	75 17 11	
„ Amounts Repaid by Mortgagors	179 15 0	
TOTALS	£1594 17 6	

EXPENDITURE.

By Loans to Districts	£ s. d.	430 0 0
„ Loans on Mortgage	246 3 0	
„ Office Charges	5 4 9	
„ Balance in Bank and on Fixed Deposit	913 9 9	
TOTALS	£1594 17 6	

Capital and Investment Accounts of Trusts.

Diocesan and Parochial Trusts.

	Capital.	Investments.
	£ s. d.	£ s. d.
Hawke's Bay Trust	81 0 0	
Waipapu Trust	7000 0 0	7000 0 0
General Church Trust	3700 0 0	3600 0 0
Waipukurau Parochial Trust	1150 0 0	1150 0 0
Clergy Insurance Death by Accident	428 17 0	428 17 0
Diocesan Loan Account Awaiting Investment—	1865 7 9	951 18 0
TOTALS	£14225 4 9	£14225 4 9

Native Endowments.

	Capital.	Investments.
	£ s. d.	£ s. d.
Hawke's Bay Mission Trust	5800 0 0	5800 0 0
Omahu Trust	500 0 0	500 0 0
Moteo Trust	500 0 0	500 0 0
Ngatihori Trust	1090 0 0	1090 0 0
Waiohiki Trust	485 0 0	485 0 0
Waimarama Trust	250 0 0	250 0 0
Waipawa Trust	250 0 0	250 0 0
Taupo Trust	300 0 0	300 0 0
Diocesan Native Pastorate Trust	900 0 0	900 0 0
Airini Donnelly Trust	1000 0 0	1000 0 0
Hinerapa Ropara Trust	100 0 0	100 0 0
TOTALS	£11175 0 0	£11175 0 0

Balances of Accounts, 30th June, 1914.

	Dr.	Cr.		Dr.	Cr.
	£ s. d.	£ s. d.		£ s. d.	£ s. d.
Hawke's Bay Trust	19 2 4		Forward	24 1 4	392 10 4
Waiapu Trust		122 15 5	Taupo Trust		11 13 5
General Church Trust		76 9 10	Waipawa Trust		3 8 2
Clergy Insurance Death by Accident		0 4 5	Diocesan Native Pastorate Trust Property Purchased Suspense Account	205 1 0	116 7 0
Ormondville Trust	4 19 0		Suspense Account	20 1 5	
Gisborne Trust		10 1 6	Fixed Deposit Account	850 0 0	
Hawke's Bay Mission Trust		90 5 0	Bank Account	519 4 11	
Omahu Trust		20 2 6	Trust Accounts Awaiting Investment as per Capital and Investment Account		1094 9 9
Moteo Trust		21 0 7			
Ngatihori Trust		26 2 2			
Waiohiki Trust		19 0 2			
Waimarama Trust		6 8 9			
Forward	£24 1 4	392 10 4			
				£1618 8 8	£1618 8 8

J. B. FIELDER, F.I.I.A., N.Z.

Treasurer Waiapu Board of Diocesan Trustees Incorporated.

I certify that I have examined all the Accounts of the Treasurer of the Waiapu Board of Diocesan Trustees Incorporated for the year ending 30th June, 1914, comprised in Statement of Balances £14,225 4s 9d, £11,175, and £1618 8s 8d, herewith, and find same correct. I also certify that I have seen the securities for Investments on Mortgage, Fixed Deposits and other securities, and have ascertained that all buildings comprised in Mortgage securities are covered by Policies of Insurance against Fire.

W. J. TABUTEAU, F.I.I.A., N.Z.,

Auditor.

Other Diocesan Trusts.

Waiapu Bishopric Endowment Trust.

INCOME ACCOUNT.

RECEIPTS.

	£	s.	d.
To Balance 1st July, 1913	262	19	3
„ Rents	820	8	0
„ Interest	473	9	0
	<u>£1556</u>	<u>16</u>	<u>3</u>

EXPENDITURE.

	£	s.	d.
By Insurance	12	19	0
„ Rates and Taxes	118	5	3
„ Repairs	57	15	4
„ Salaries	25	0	0
„ Audit Fee	2	2	0
„ Sundries	1	11	10
„ Grants Aid Stipends--			
Bishop Averill	583	6	8
Bishop Sedgwick	352	11	3
„ Balance Cr. 30th June, 1914	403	4	11
	<u>£1556</u>	<u>16</u>	<u>3</u>

CAPITAL ACCOUNT.

RECEIPTS.

	£	s.	d.
To Balance 1st July, 1913	18818	2	1
„ Additions to Capital for Year	388	5	6
	<u>£19206</u>	<u>7</u>	<u>7</u>

EXPENDITURE.

	£	s.	d.
By Freehold	10000	0	0
„ Mortgage on Freehold Estate	9100	0	0
„ Balance 30th June, 1914	106	7	7
	<u>£19206</u>	<u>7</u>	<u>7</u>

Audited and found correct,

W. J. TABUTEAU, Auditor.

Estimated Annual Income of Trust for Ensuing Year, £1200.

FRED. W. WILLIAMS,

Trustee.

Accounts of the Te Aute Trust Board (Incorporated).

For the Year ending 30th June, 1914.

RECEIPTS.

	£	s.	d.	£	s.	d.
To Rent				2312	11	0
„ Government Grants—						
Te Aute College ...	330	0	0			
Hukarere School ...	500	15	0			
				830	15	0
„ Grant Te Makarini Fund ...				60	0	0
„ School Fees—						
Te Aute College ...	249	7	6			
Hukarere School ...	61	5	0			
				310	12	6
„ Sale Books, Te Aute ...				50	11	4
„ Repayment Clothes and Boots, Te Aute ...				46	12	6
„ Sale Black Soil, Hukarere ...				10	12	0
„ Contributions Fifes and Flutes, Te Aute ...				7	4	4
„ Insurance Claim, Te Aute ...				4	0	0
„ Refund Fares, Te Aute ...				2	5	0
„ Refund and Discount, Hukarere ...				2	11	3
„ Balance 30th June, 1914 ...				1584	17	11
				<u>£5222</u>	<u>12</u>	<u>10</u>

EXPENDITURE.

	£	s.	d.	£	s.	d.
By Balance Dr. 1st July, 1913				871	8	3
„ Maintenance—						
Te Aute College ...	661	16	8			
Hukarere School ...	898	14	5			
				1560	11	1
„ Repairs and Alterations—						
Te Aute College ...	362	16	7			
Hukarere School ...	12	16	0			
				375	12	7
„ Salaries and Wages—						
Te Aute College ...	828	8	0			
Hukarere School ...	486	9	9			
				1314	17	9
„ Books and Stationery—						
Te Aute College ...	97	4	10			
Hukarere School ...	17	3	10			
				114	8	8
„ Medical—						
Te Aute College ...	8	3	5			
Hukarere School ...	19	6	10			
				27	10	3
„ Technical—						
Te Aute College ...	26	5	6			
Hukarere School ...	10	10	0			
				36	15	6
„ Sundries, etc. ...				126	18	7
„ Bank Charges ...				33	6	11
„ Fifes and Flutes, Te Aute ...				14	3	2
„ Rates and Insurance ...				112	12	6
„ Rent, Hukarere School Site ...				30	0	0
„ Mortgage on Account ...				200	0	0
„ Interest on Mortgage ...				17	10	0
„ Pension late J. Thornton ...				50	0	0
„ Secretary ...				25	0	0
„ Printing and Advertising ...				4	0	1
„ Clerical Pension Board ...				10	0	0
„ Surveying College Estate ...				145	5	10
„ Auditor ...				4	4	0
„ Leasing Lands, Hukarere ...				7	7	0
„ Desks, Hukarere School ...				57	5	0
„ Travelling Expenses ...				9	15	7
„ Clothes, etc., Te Aute ...				54	0	1
„ Purchase Horse, Te Aute ...				20	0	0
				<u>£5222</u>	<u>12</u>	<u>10</u>

BALANCE-SHEET.

ASSETS.		£	s.	d.
To Accrued Rent (5 months) ...		916	13	4
„ Balance Liabilities over Assets ...		1010	7	6
		<u>£1927</u>	<u>0</u>	<u>10</u>
LIABILITIES.		£	s.	d.
By Balance Dr. Cash Account ...		1532	18	7
„ Buller Trust Account ...		194	2	3
„ Mortgage Account ...		200	0	0
		<u>£1927</u>	<u>0</u>	<u>10</u>

G. H. BICKERSTAFF,
Secretary.

Audited and found correct,
W. J. TABUTEAU,
Auditor.

Accounts of the Buller Trust.

For the Year ending 30th June, 1914.

CAPITAL ACCOUNT.

RECEIPTS.

	£	s.	d.
To Credit end of Previous Year ...	1000	0	0
„ Additions to Capital for Year ...	150	0	0
	<u>£1150</u>	<u>0</u>	<u>0</u>

EXPENDITURE.

	£	s.	d.
By Mortgage ...	1000	0	0
„ Balance ...	150	0	0
	<u>£1150</u>	<u>0</u>	<u>0</u>

INCOME ACCOUNT.

RECEIPTS.

	£	s.	d.
To Credit from Previous Year ...	164	3	11
„ Interest ...	61	2	10
	<u>£225</u>	<u>6</u>	<u>9</u>

EXPENDITURE.

	£	s.	d.
By Buller Scholar—M. T. Ngata—(final) ...	26	5	0
„ Printing Examination Papers ...	3	18	6
„ Transfer to Capital ...	150	0	0
„ Auditor ...	1	1	0
„ Balance 30th June, 1914 ...	44	2	3
	<u>£225</u>	<u>6</u>	<u>9</u>

Estimated Annual Income of Trust for Ensuing Year, £60.

G. H. BICKERSTAFF,
Secretary.

Audited and found correct,

W. J. TABUTEAU,
Auditor.

Waerenga-a-Hika Trust.

CAPITAL ACCOUNT.

RECEIPTS.

	£	s.	d.
To Balance 1st July, 1913	380	1	4
„ Additions to Capital for Year	9	4	9
	<u>£389</u>	<u>6</u>	<u>1</u>

EXPENDITURE.

	£	s.	d.
By Balance on Fixed Deposits on 30th June, 1914	389	6	1
	<u>£389</u>	<u>6</u>	<u>1</u>

INCOME ACCOUNT.

RECEIPTS.

	£	s.	d.
To Balance 1st July, 1913	322	14	8
„ Rents	883	10	9
„ Interest	4	2	3
	<u>£1210</u>	<u>7</u>	<u>8</u>

EXPENDITURE.

	£	s.	d.
By Maintenance	221	13	7
„ Insurance	10	12	4
„ Salaries	375	11	5
„ Board for Pupils	152	8	10
„ Balance 30th June, 1914	450	1	6
	<u>£1210</u>	<u>7</u>	<u>8</u>

Audited and found correct,

W. M. PORTER, F.P.A.N.Z., Auditor.

Estimated Annual Income of Trust for Ensuing Year, £880.

HERBERT W. WILLIAMS,
Trustee.

East Coast Native Pastorate Trust.

CAPITAL ACCOUNT.

RECEIPTS.

	£	s.	d.
To Balance 1st July, 1913	6785	0	0
	<u>£6785</u>	<u>0</u>	<u>0</u>

EXPENDITURE.

	£	s.	d.
By Freehold	6705	0	0
„ Balance 30th June, 1914	80	0	0
	<u>£6785</u>	<u>0</u>	<u>0</u>

INCOME ACCOUNT.

RECEIPTS.

	£	s.	d.
To Balance 1st July, 1913	185	0	1
„ Interest	401	13	10
	<u>£586</u>	<u>13</u>	<u>11</u>

EXPENDITURE.

	£	s.	d.
By Maintenance	12	11	0
„ Taxes Government	20	19	1
„ Grants Aid Stipends	300	0	0
„ Balance 30th June, 1914	253	3	10
	<u>£586</u>	<u>13</u>	<u>11</u>

Audited and found correct,

W. M. PORTER, F.P.A.N.Z., Auditor.

Estimated Annual Income of Trust for Ensuing Year, £400.

HERBERT W. WILLIAMS,
Trustee.

Waiapu Church Gazette.

Statement of Accounts for Year ending June 30th, 1914.

RECEIPTS.

	£	s.	d.
To Balance in hand, July 1, 1913	14	10	3
„ Subscriptions and Donations	184	4	10
	<u>£198</u>	<u>15</u>	<u>1</u>

Audited and found correct,

W. J. TABUTEAU, F.I.I.A., N.Z.
Auditor.

EXPENDITURE.

	£	s.	d.
By Expenses Publication of "Gazette"	192	10	10
„ Balance 30th June, 1914	6	4	3
	<u>£198</u>	<u>15</u>	<u>1</u>

D. RUDDOCK,
Manager.