



The Waiapu Church Gazette.

VOL. VIII.—No. 12.

NAPIER, JUNE 1st, 1918.

Price 2d. or 2s 6d per Annum Post Free.

Calendar.

JUNE.

- 2nd.—1st SUNDAY AFTER TRINITY. **Mattins**, John iii. 7-iv. 15; John xiii. 21. **Evensong**, Josh. v. 13-vi. 21, 21 or Josh. xxiv.; Hebrews ix.
- 9th.—2nd SUNDAY AFTER TRINITY. **Mattins**, Judges iv.; John xviii. 28. **Evensong**, Judges v. or Judges vi. 11; James i.
- 11th.—ST. BARNABAS AP. and MAR. (Melanesian Mission Festival).
- 16th.—3rd SUNDAY AFTER TRINITY. **Mattins**, I. Samuel ii. to v. 27; Acts i. **Evensong**, I. Samuel iii. or iv. to v. 19; I. Peter i. 22 to ii. 11.
- 23rd.—4th SUNDAY AFTER TRINITY. **Mattins**, I. Samuel xii.; Acts vi. **Evensong**, I. Samuel xiii. or Ruth i.; II. Peter iii.
- 24th.—ST. JOHN BAPTIST (Ath. Creed).
- 29th.—ST. PETER, AP. and MAR.
- 30th.—5th SUNDAY AFTER TRINITY. **Mattins**, I. Sam. xv. 24; Acts ix.-23; **Evensong**, I. Sam. xvi. or xvii.; I. John iii. 16, iv. 7.
- JULY.**
- 7th.—6th SUNDAY AFTER TRINITY. **Mattins**, 2 Sam. i.; Acts xiii. 26. **Evensong**, 2 Sam. xii. to 24 or xviii.; Matthew ii.

Diocese of Waiapu.

Letters intended for the Bishop should be directed to him personally at Bishops Court, Napier.

All parochial business communications should be sent to the Diocesan Secretary. (Such letters should not be addressed to him, or to anyone by name, but as follows:—The Diocesan Secretary, Diocesan Office, Napier, P.O. Box 227.)

Cheques should be crossed and marked "not negotiable" and made payable to the order of the Diocesan Secretary, and not to anyone by name.

Diocesan Secretary—**Rev. W. J. Simkin.**
Phones— Office, 877; House, 798.

The Bishop's Engagements.

- June 2nd.—Rotorua.
June 9th.—Tauranga (Eng.)
June 16th.—Tauranga. (Maori work).
June 23rd.—Te Puke.
June 30th.—Whakatane.

PASTORAL LETTER.

My Dear People,—

At the beginning of Lent I made a special appeal for Lenten offerings, asking that they might be given to the Jerusalem and the East Mission. I regret to say that so far only about £50 has come in.

The Church of the Province, realising the pressing needs of this Mission, pledged itself to raise £1000 this year. The year is now nearly up.

I do want my Diocese to take its full share of this responsibility. I can conceive of no Mission that has, at this crisis, such a claim upon our sympathy, our prayers and our offerings. Will you help?

All contributions should be sent to the Diocesan Secretary, Diocesan Office, Napier.—I am,

Yours Sincerely in Christ,
Wm. WALMSLEY WAIAPU.
Bishopscourt, May 15th, 1918.

Diocesan Social Work.

The annual meeting of the Central Committee was held at St. Mary's Home on Tuesday, May 11th, at 2.30 p.m. The Bishop presided and there was a good attendance of delegates from the parishes. The meeting opened with Intercession. The report of the House Committee and the balance-sheet were read and accepted. The latter showed that the contributions had been well maintained, and some parishes had been able to be included in this account. The payments for infants prove that the nursery part of the work was self-supporting.

In every branch of the work there had been progress. The cases received had been just those for which the Home was intended, young girls who

needed timely help and religious influence to set them on the right path. The new nursery had fully justified its existence, there now being eleven children in it. The plan for the enlargement and improvement of the laundry premises, made necessary by the increase in the nursery, was shown and approved.

There were two ladies in training, one for parochial work, the other for the Maori mission, and a Maori student had just left to begin work at the Whakatane Mission House.

A hearty vote of thanks was accorded to Mr T. B. Bear, the retiring treasurer. The Bishop announced that Mr P. H. Harris had kindly consented to take his place, and been elected by the Trustees.

The ladies of the House Committee for the ensuing year were elected as follows:—Mrs Sedgwick, Mrs Rudock, Mrs J. H. Williams, Mrs Henley, Mrs C. H. Maclean, Mrs Kinross White and Miss Wood.

It was agreed that a social gathering with one or more addresses, be held at the Home on the Saturday before Synod.

Subscriptions to Church Army Huts.

From Otane, Elsthorpe and Otane.—
Rev. J. A. McNickle £3 3s, Mrs C. N. B. Williams £10, Atua children (real self-denial) 12s, Jorgensen children (hut) 10s, Mrs Oatham (hut) 19s, Miss Gilmer's list (Elsthorpe) £8 0s 6d.

Waiapu Contributions (Church Army Day) Messrs Sadler Smith £5, Messrs Fowler £1, Mrs Williams (trench comforts) £5, Huts £5, Pafutahi £3 11s 7d, Paotoka £4 6s, Clive £15 4s 10d, Takapau Hut £204 10s 2d, Tolaga Bay £14 13s 6d, Waiapu £72 18s 9d, Waipahi Bay £346 1s 10d, Ormondville £170 8s 7d, Rotorua £520. Total, £1373 15s 5d.

Per M.A.C. Canon Mayne (Napier) £446, Dannevirke and Weber £402 2s 6d, Mrs Ormond (Ormondville Hut) £200. Total, £1048 2s 6d.
Rotorua Institute.—Chaplain Burgin's visit £159 13s 10d.

Poverty Bay Clerical Association.

At a meeting of the Poverty Bay Clerical Association on April 9th, the following resolution was passed with instructions to forward a copy to the Bishops of the province, and to the Clerical Societies in the different Dioceses:—

“That this meeting affirms the opinion that adequate religious instruction must form the basis of the curriculum in all Schools and Training Colleges; and realising with thankfulness that there is a growing desire for agreement among all denominations on the subject, it believes that the time is opportune for steps to be taken to find a basis for agreement and to formulate a general scheme involving no sacrifice of principle on the part of any denomination. With this end in view the Bishops of the Province are earnestly and respectfully asked to confer with the heads of other denominations so that no time may be lost in deciding upon some suitable course of action.”

It was felt that while we must press on with our Church Schools, they could never meet the need alone and that the matter of religious instruction in State Schools must not be allowed to drop.

Correspondence.

(To the Editor).

Sir,—In the May issue of the “Gazette” you draw attention to the Bishop’s appeal on behalf of the Jerusalem and the East Mission and you conclude by saying, “Will all who are willing to give or who have funds in hand kindly send them at once to the Diocesan Secretary, Napier?” By the same mail arrives a circular letter from the Bishop in which he says: “With regard to moneys subscribed. We are most anxious to ascertain what is being contributed by the Church of this Province for Foreign Missions. I would urge therefore that as far as possible all moneys collected or subscribed for Foreign Missions be passed through the Parish books. . . .” It is quite obvious that this was written after your note had gone to press, but if you would be kind enough to draw attention to it, it would probably save a good deal of muddling. I have been endeavoring for some time to get people to send their subscriptions and donations through the Parish books.—I am, etc.,

J. PIGOTT.

The Vicarage,
Waipiro Bay, May 7th, 1918.

United Ministers’ Conference.

For the last ten years it has been the custom in Gisborne on Whit Monday for the clergy of the district to meet the ministers of other denominations in conference to discuss controversial questions in a perfectly frank manner in order to get a knowledge of one another’s position as a first requisite for any removal of obstacles to union. This is in accordance with the recommendation of the last Lambeth Conference, and ten years’ experience has proved that it can be done with advantage and without any sacrifice of principle, or bitterness of feeling. The meetings have taken place at Te Rau College. At the last meeting held on Whit Monday, May 20th, there were present:—Anglicans: Ven. Archdeacon Williams, Revs. Packe, Rawnsley, Ward, Wilson, Chatterton, Malcolm, Drake, Te Kanapa, Puha, Wharehina and Tokoroa. Non-Anglicans: Revs. Aitken and Wheeldon (Presbyterian), Abbey (Wesleyan), Carlisle (Baptist), and Messrs Parlane and Jones (Presbyterian Home Missionaries).

The Ven. Archdeacon Williams was voted to the chair.

The meeting began at 10.30 a.m. with a short but very helpful devotional paper on “Prayer” by Rev. Abbey. He dwelt very strongly on the necessity of undisturbed private prayer if the life and work of the minister was to be effectual. After this the Ven. Archdeacon Williams opened the subject for discussion, which was, “Are the present divisions of the Church justifiable.” He drew a sketch of the early history of the Church in its undivided state, and then gave an outline of the various divisions from the schism between the East and West in the 11th Century, and the rise of the various bodies which separated at the time of the Reformation, and afterwards down to our own day. The evil results of these divisions were then pointed out, and the question asked whether it was necessary that they should continue, and if not, what steps should be taken to improve the present condition of things. Rev. J. Carlisle (Baptist) followed, and stated that in his opinion so long as the Anglican Church did not recognise the other religious bodies as branches of the Church, the present divisions are justifiable and will continue. He considered that the Baptist Church was as real a part of Christ’s Church as any other communion, and had the seal of God’s approval in its spiritual results. After the two opening addresses the discussion was continued by Revs. Ramsay, Chatterton, Aitken, Wilson and Packe and Messrs Parlane and Jones until 1 o’clock. Quite a

number of important points were brought out. The Conference proved most interesting and the time was, all too short. The members lunched together afterwards at the Alexandra Tea-rooms.

Girls’ Friendly Society.

A meeting of the Diocesan Council was held at the Lodge, Napier, on Wednesday, May 8th. It was decided to hold a conference of G.F.S. Associates in September or October, the date and speakers to be settled later.

It was agreed that Bible Searching Papers for members should again be set, and Deaconess Esther Brand undertook to prepare a paper on “The Scripture Rules and Counsels in the Guide Book.” It was agreed to ask that the offertories in the parishes on the Annual Day of Intercession and Thanksgiving (Thursday, June 20th) should be given to the G.F.S. War Work Fund (England). Miss Holmes was appointed assistant secretary to Mrs Stopford.

Mrs Anderson gave an interesting account of the G.F.S. room, recently bought and furnished by the Hastings branch, and used by members as a rest and lunch room, as well as for meetings.

A letter was then read from Lady Vincent, President of G.F.S. work in Northern and Central Europe, in which she expressed her thanks and that of her Council for the sum of £25 sent from Waiapu Diocese to the Foreign Lodges’ Fund. She said: “It gives us a special sense of the warmth and comfort of G.F.S. friendship when it reaches us at a time like this.” She also added: “Please give my hearty greetings to your Council and beg that if any of them should visit England while I am still President they will surely let me know, that I may arrange a meeting between us.”

A Generous Gift.

The Rev. F. W. Whibley reports that a generous Churchman (or Churchwoman?) has given £1000 to provide a soup, coffee, etc. stall among the New Zealand troops under the management of the Church Army. We mentioned in the “Gazette” some time ago that a chaplain at the front was appealing for such a stall and expressing the appreciation of the boys for Mr McHardy’s van, which is a similar stall run by the Y.M.C.A., and we understand that the present generous offer is the result of that appeal. The donor wishes to remain anonymous.

N.Z. Church Missionary Society.

Deficit £430.—A worker offered to contribute the sum of £10 on condition that other friends of the Society or parishes contributed similar sums, in order to remove the deficit by April 30th. The Committee have been greatly encouraged by the response, which was sufficient to meet the requirements by the time specified.

Kerman Hospital, Persia.—Information has come to hand to the effect that two doctors (a man and a woman) have now returned to Kerman after doing good work in India. These are doubtless Dr. Winifred Westlake and Dr. Dodson. It is hoped that this opening, coming as it does after many prayers, will enable the missionaries to reopen and carry on their work without further interruption.

Miss Lee has returned to the Dominion after working strenuously for more than two years among the Maori soldiers in England.

The Rev. H. Nind has been accepted by the Society for support in lieu of Mr Bourne, retired from the Melanesian Mission.

The Rev. Frank Long has received much encouragement in his deputation work in the Diocese of Waiapu.

Miss Thorp has been located at Chung-an, which is in the Far West of the Fuh Kien province, China. The Mission Station at Chung-an was opened four years ago amidst much distrust, but this has largely disappeared and there are now great openings for mission work in the thickly populated district.

We are requested to state that the principal of Te Aute College will be grateful for books suitable for boys. Will kind donors please send their contributions to the Diocesan Office, or to Mrs Alan Williams, Pukehou.

Missions.

The "Southern Cross Log" has been amalgamated with the "Australian Board of Missions Review." Subscribers can obtain copies as usual, 2s 6d per annum.

The Rev. Hugo Gorovako, of Guadalcanar, is dead.

Mr George Warren, of Melanesia, is serving in the Australian Field Ambulance.

Mr Frank Browning is with the R.A.M.C. in France.

Maori Mission.—More ladies are wanted to live among the Maoris as missionary workers; £500 a year is required to support five such ladies. Miss Chatterton writes from Kaitaia

describing her work. She badly needs a horse and trap, and will be grateful for second-hand clothing for women and children, the postage on which she will pay. She has a large number of Maori patients under her care.

Fiji.—The Viceroy of India has stated that the indenture system is to be abolished in Fiji and elsewhere. Indian women's hospitals in Fiji belonging to the Sugar Company are managed by male superintendents and the Sugar Company refuses to replace them with matrons. Leaders of the Nationalist movement in India are greatly stirred by this insult to Hindoo women, and unless the wrong is put right serious trouble may result.

New Guinea.—From New Guinea comes a very earnest appeal for more workers. Three priests are wanted at once. Side by side with the really remarkable progress of the Mission goes the still more rapid progress of commerce. New Guinea is full of possibilities and attracts hundreds of adventurers and settlers. Bishop Sharp has the double responsibility of christianising the natives and guarding the white population from lapsing into a worse state of Godlessness. Recently the first Papuan priest was ordained and the fifth Papuan deacon. By the end of 1918 the Bishop thinks that considerably more than 1000 Papuans will have been baptised during the year, and 800 confirmed. The communicants are dependent almost solely on white priests for the supply of their spiritual needs. The Rev. Copland King, the veteran missionary, has broken down from ill-health, and others of the staff are also suffering chiefly from over-work and lack of furloughs.

Melanesia.

The first issue of the "Southern Cross Log" as a cover to the "A.B.M. Review" was published in April. In explaining the position the editor of the "Log" emphasises the fact that the new arrangement will double the amount of information supplied to subscribers, but at the same time it is only a second best until such time as New Zealand herself starts a missionary magazine better suited to New Zealand readers than an Australian one can be.

News has recently been received that Dr. James Metcalfe, second son of the late Dr. P. M. Metcalfe, for so many years medical officer to the mission on Norfolk Island, has returned to work with the army in France. Dr. Metcalf was seriously wounded in both legs while attending to the wounded in the trenches on September 25th last. His younger brother, Dr. Frank Metcalf, was mortally wounded a few days later, dying on October 6th. The shock of his bro-

ther's death and his own wounds nearly proved fatal to the elder brother, and we can indeed rejoice with his family that he has recovered sufficiently to resume work. Both brothers were with the A.I.F. in France, having volunteered for medical work in the trenches. (Since writing the above cable information has reached Australia that Dr. James Metcalf has also died of wounds).

No recent news has come from the Mission except that the "Southern Cross" reached Norfolk Island safely from Auckland.

Guild of St. Barnabas.

At a very simple service in St. Augustine's Church on May 3rd, there was inaugurated the Napier branch of St. Barnabas' Guild, for nurses. It is a Church Association of a deeply religious character, formed for the benefit of those nurses who desire to maintain a high standard in every duty of their noble profession. The Guild has its headquarters in London, but is world-wide in its operations. There were present on this occasion, one member, eight nurses admitted as Associates (to become members after six months' trial), and one who joined as an honorary member. After the service a meeting was held, when Mrs. J. Murdoch was selected to be recommended as Superior to the branch, the Rev. J. Hobbs as the Chaplain, and Nurse Crosse was appointed hon. secretary and treasurer. Monthly meetings will be held in St. Augustine's Church on the Friday before the first Sunday in each month. Others who were prevented by duty from being present on the first occasion hope at an early date to become Associates. Many nurses who have entered into the spirit of the Guild of St. Barnabas have thankfully learned its value.

Subscriptions to Church Gazette.

Rev. J. McNickle 10s, Rev. Canon Coates 7s 6d, Rev. F. H. Spencer 2s 6d, Mrs F. Dunnage 2s 6d, Bishop of Waiapu £2 2s, Rev. E. A. McCutcheon £1 10s.

Subscriptions for July 1918-1919 now due.

Subscriptions for July 1917-1918 NOW OVERDUE.

Will those vicars who have Church Army Hut Cards on hand not yet distributed and not wanted, kindly return them to Rev. F. W. Whibley, as his supply has run out and the hut cards are at present in demand?

Editorial Notices.

Please address all communications re business or Editorial matter to Rev. M. W. Butterfield, c/o "Waipawa Mail," Waipawa.

Literary Matter should reach the Editor on or before the 15th of the month. News Items, including Parish Notes, on or before the 22nd of the month.

The Manager will send extra copies of the Gazette to any clergy who wish to have them for samples to gain new subscribers.

Waipapu Church Gazette.

Saturday, June 1st, 1918.

GIRLS' FRIENDLY SOCIETY.

We have been asked to draw attention to the war work of the G.F.S. The war work of the Church of England is being carried on by a great many different societies in connection with the church. Our readers by this time know a good deal about the work of the Church Army, but that is only one of our many organisations. It might conceivably have been better, and it would certainly have helped to prevent the common but erroneous impression that the Church is neglecting her duties in this respect, if all our war work had been amalgamated, but our different societies are experts in their special branches of work and although less impression is made on the public eye, the work is being done with more efficiency when each of our agencies is working in its own department. We have mentioned before the C.E.M.S., the Church of England Waifs and Strays' Society and the Mothers' Union; of the rest the work of the G.F.S. is not the least valuable. A leaflet before us shows that the G.F.S. has done and is doing an enormous work on behalf of the tens of thousands of women and girls in England who work in the munition factories. For these the G.F.S. has opened hostels at most of the large munition centres. Existing lodges have been used and in many cases much enlarged, and numerous others have been built to provide the girls with healthy recreation and lodging places, and open-air recreation grounds have also been supplied. Still the demand of the girls is for more, and the G.F.S. is constantly enlarging the sphere of its work and sending workers to act as friends and advisers to the girls who are working under conditions trying to physical and moral welfare. Although we hear less about it, the work of the munition workers is just

as necessary to the conduct of the war as that of the soldiers at the front, and they deserve our sympathy and help just as fully. It is of the utmost importance that the grand work of the G.F.S. among those upon whose purity and integrity the future of our nation depends, should be well supported; £600 provides a large recreation hut and £25 will provide a rest-room. Any of our readers who wish to help this magnificent work should send their donations to the secretary of the nearest G.F.S. Lodge or to Miss B. Holmes, the Napier assistant secretary, c/o St. Mary's Home, Napier.

A Bishop's Suggestions.

The Bishop of Tasmania delivered an important and striking charge to his Diocesan Synod last month. He pleaded for more definite Church teaching both to children and adults, Confirmation at an early age and the restoration of the Holy Eucharist to its proper place as the centre of worship. With regard to this subject he said:—"The weakness of our present system is obvious. A well-known London priest said during the South African war: "How many of those dear lads who are starting out to die, if necessary, for England, are going out in the strength of the Sacraments? The awful question to be driven home is that, as far as England is concerned, the Sacraments are lost, and I challenge any clergyman, layman, or bishop in the whole of England to say that he can in any sense be satisfied with the method in which the Sacraments are received in England to-day." Have we improved since then? Listen to these words of the Bishop of London: "The Church has to repent of one signal failure shown us by the war. The Church has not failed altogether. She has not failed in teaching the Church catechism; her sons in glorious numbers have shown their readiness to die for their country, but where she has failed, and we are bound to face it, is in bringing home to the manhood of the nation the sacramental religion as outlined in the Prayer Book." Later, he adds: "I was struck by the experience of a chaplain in Egypt, in regard to the men in his brigade. They had seen a Communion service for the first time in the desert and had asked why should they not participate. After that hundreds wanted to be prepared for confirmation." Notice those words, "They had seen a Communion service for the first time in the desert," and yet these were largely our own men, brought up under our system.

Is it not true that "the great mass even of Church-goers simply ignore

the one distinctive act of Christian worship altogether, and satisfy their conscience by attending at Mattins and Evensong, and listening to sermons? What they have never seen or joined in, they have learned to forget." Of course the remedy for this failure will lie greatly in our teaching; but the Holy Communion itself will be a better teacher than the best of us. Make it the principal service of the day; the people's service, meant not for the few, but for the whole body of Christian believers, and you will find it will soon explain itself and justify itself.

Waifs and Strays.

As illustrating the food difficulties in England the following extracts from the monthly paper of the Waifs and Strays' Society are interesting. The Society had arranged for a "pound day"—for gifts in kind for their homes, but this had to be abandoned on account of the Food Controller's regulations re "hoarding."

The Food Controller's notice as to hoarding food, though not altogether explicit as to the limits of storing, raised in some Homes which were on the point of having a Pound Day a vision of, say, a thousand pounds of generosity delivered at St. X—Home on Monday, and the Controller's van appearing on Tuesday to confiscate nine-tenths of the store! So vast a tragedy was scarcely likely, but the situation is one not altogether easy of solution, and the following letter has therefore been circulated among the Homes:—

"There is laid upon every one of us a moral and a legal obligation to assist in making the most of the nation's food, by husbanding resources, and by setting ourselves against hoarding more than our legitimate share. The situation is one of peculiar difficulty where large families of young children, such as are housed in the Society's Homes, are concerned, and particularly affects the future of 'Pound Days.'

"I may point out that my reason for so strongly emphasising at the present time the necessity for holding a Pound Day, or some equivalent for it, is the very serious position in which, owing to the shortage of food and the price of such as can be secured, the Society will soon find itself. It is essential that we should use every legitimate means for securing such food as our children need, and at as low a cost as we can. I had hoped, as notified in the February "Magazine," to send round a circular urging upon all Homes the advisability of utilising to the utmost this most profitable method of increasing their stores, but the recent rules laid

down by the Country's Food Controller necessarily lead me to modify that which I had unreservedly proposed to urge.

"An interview with the authorities of the Food Controller's Department makes it evident that there exists at present no absolute rule as to the amount allowed of such stores as many Homes anticipate from their Pound Days, or the length of time goods may be kept. I suggest therefore that Pound Days be initiated as usual: that the appeal for their support emphasise the difficulties and ask for a money contribution rather than one in 'kind,' but that the latter be by no means discouraged. Much, it appears to me, will depend upon the attitude of the local representative of the Food Controller's Office; and I advise that the Chairman or Secretary of the House Committee should as a preliminary step interview this official and so far as possible secure his goodwill and a 'friendly ruling' on the subject. I need hardly add that I shall be glad to be made acquainted with any special local difficulties which may occur over this matter, and to give such advice as I can or to approach the Central Authorities dealing with the food question.—Yours sincerely,

"E. de M. RUDOLF."

What Pound Days do really mean to the Society was illustrated by reports from several Homes given in our last number. The following recent returns from Homes in Chester Diocese alone are further proofs of their value. Tattenhall, 990lbs. and £19 15s; Rock Ferry, 1,787lbs.; New Brighton, 656lbs. and £13 6s; Altrincham, 113lbs. and £14 2s; Knutsford, 642lbs. and £2 17s. Over 5,000lbs. and £50 as contributions for just five Homes in one county! And these figures do not include substantial contributions of firewood, potatoes, and clothing! Who would drop Pound Days?

"Amnesty Week" brought in to the Homes many contributions, anonymous and otherwise, from those who need not be held guilty of "hoarding" but who felt that their laudable desire to save had led to a personal possession of more than a "fair share" of the national store. The Editor himself was invaded late one evening in his office corner by the genial bearer of a kit-bag bulging with rice, sugar and beans!

Remember that our boys and girls are doing all they can to meet the feeding difficulties. There is hardly a Home which is not utilising every inch of its garden, and many have secured allotments as well. Then of course there are the Farm Homes which do things on the big scale; in fact, every scrap of available ground from the fifty-acre farm to the foot-square plot, every species of food

from cattle and grain to tame rabbits and radishes; is receiving attention from our own young workers. A collection of pictures of such industries would be valuable, but for the present we can only suggest what is being done by pictures which show what some of our efforts were in the old days of peace.

Here is just one startling proof of the urgency of our plea for substantial additional support. At this time last year the Society had £6000 in hand on which to go forward. To-day that reserve has no existence, and we are living "from hand to mouth," virtually depending for our daily bread upon the daily contributions of our well-wishers.

Little repairs are being very gallantly carried out in the Homes without asking for that outside help which it is so difficult to obtain. Boys and masters—aye, girls and matrons—have discovered themselves as expert paper-hangers and glaziers and painters—when, that is to say, they can secure the paper and glass and paint!

* * *

Altogether the March number is most interesting, especially from the old boys of the Homes, who are so splendidly distinguishing themselves in the Army and Navy on every front and battlefield. The Rev. H. Packe, M.A., Gisborne, is appealing on behalf of the Church of England Waifs and Strays' Society, and will be glad to forward any subscriptions sent to him. We commend the matter to Sunday School superintendents. The Church of England Society undertook the care of 962 new cases during the year ending December 31st, 1917. Of these 734 were "rescued" cases, the remainder orphans, children of poor widows, deserted and illegitimate children. The Society has at present in its 113 homes 3539 children. It has passed through its own homes since its foundation 17,423 children, and has found good private homes for 22,728.

Interesting Government statistics given in the "Church Standard", March 8th, show that in Australia the percentage of ministers to percentage of population of the various denominations is as follows:—Church of England, 30 per cent. of ministers, 44.5 per cent. population; Roman Catholics, 24.3, 22.8; Methodists, 15.9, 9; Presbyterians, 14.3, 11; Congregational and Baptists, 4, 1; Salvation Army, 1.6, .5; Seventh Day Adventists, 1.8, .12; so that Roman Catholics in proportion to membership have 2½ times as many clergy as we have; Methodist, 2½; Presbyterians, 2; Congregational and Baptists, 6½; Salvation Army, 5; Seventh Day Adventists, 24.

A Sheaf of Extracts.

Relating to Church Army Huts.

From Sir Archibald Murray's despatch on the operations at Gaza:—

"The impossibility of granting leave home on any extended scale has rendered the Army in the field dependent on rest camps and voluntary institutions for that rest and relaxation so necessary in view of the arduous conditions of campaigning in the desert and in tropical heat. I wish to take this, my last, opportunity of expressing the thanks of the whole Field Force to those ladies and gentlemen who have done so much to obviate the deprivations imposed on it, by those conditions. Especially are they due to the Church Army... whose Recreation Huts are provided, not only in the rest camps, but also throughout the front. It would be hard to exaggerate the value of these institutions, both in sustaining the morale and the health of the troops."

From Mr Philip Gibbs' communique in the "Daily Telegraph" and "Daily Chronicle," 28th November:—

"There are no estaminets behind the lines of this fighting front into which our men can go for sing-song for an hour or two on their way to the front; and no whole billets in which they can rest when they are relieved in the lines; and they seem like men in the middle of a great desert, enormously far from the civilised world, enormously lonely. They are lonely except for their own comradeship and their own playfulness, and the help of padres and other friendly souls of the Church Army... who put up tents and huts in this wilderness, and arrange a little entertainment of body and soul for men who would otherwise be parched for such things."

From a letter from a private soldier somewhere on the West front:—

"I came across a Church Army Hut well in the line. I think it is about the only hut I have seen close up. Tea and coffee, etc., and games are a great comfort to our men, and whoever is in charge of this hut deserves great praise for his pluck, because it is in a very hot quarter which comes under heavy shell-fire."

From a private in R.A.M.C. on the West front:—

"For the past two months we have been in an area where there was very heavy shelling, so much so that it was impossible to erect a Recreation Hut near us, but we were not long in finding a Church Army Hut, which was about twenty minutes' walk further back. Each Sunday a good number of our ambulance used to make the journey thither, enjoying to the

full the live, cheery and inspiring services. By far the most helpful of them all was the Celebration of Holy Communion which immediately followed the Sunday service. There always followed an informal time of hymn-singing, seeming to stamp all that had gone before with greater sacredness, and sending one away with a deepened spiritual life. The attendance at these gatherings was absolute proof of their appreciation by the soldiers. The life of ——— here (the superintendent of the hut) was not a mere serving of tables, but a life by which he has made every effort to get into personal touch with the soldier."

The war goes on; and the sailors and soldiers of the King, from these islands and from many daughter lands, are fighting in many fields. Wherever they are, whether in the bitter cold of the far north or under the sun of Palestine, whether in the mud of Flanders or the hot sands of Egypt, the plains of Lombardy or Macedonian Hills, there, speaking broadly, the Church Army goes too. And so, please God, the Church Army will go on so long as there shall be need for its services to the men who are serving us all amid toil, discomfort, danger, wounds and death.—“Church Army Review.”

The Church Army authorities recently received the following interesting epistle from a Tommy in the trenches; it is only an example of many such letters:—

“Dear sir kindly if possible forward me 1 of them Soldier Pocket comparion I applied for 1 of you some 18 months ago, and i found it was 1 of the handiest books atiomry (?A Tommy) could have in thsse days, in that 18 months i learnt all i wanted specially in french, and now i have lost my book i hae Lost my best friend it was very handy to me and also my comrades too, dear Sir, if you can send me on 1 of these books i should always Worship it where i am my new address is (so-and-so) B.E.F. france dear Sir i shall be pleased to hear from you at your earliest request I remain your Mr ——— above address.

Bolsheviks and the Russian Church.

The Bolsheviks have determined to crush the Russian Church. One of their methods is to no longer recognise marriages and baptisms performed in churches—they have appointed the police station for these solemnities. It is also proposed to forbid the clergy to officiate at burials.

Non-Communicating Attendance at the Front.

(By the Rev. Gerald W. Elliott).

Two men from a Labor Battalion came into my Hut one evening in June. “We wonder,” they said, “if you would celebrate for us next Sunday evening after Evensong? We can't come at any other hour, and we haven't made our Communion for months past.” And, of course, I said that I would gladly do so.

I wish I could adequately describe that Celebration. Nearly forty men had walked over four miles on a very close and sultry day to be present. It was nearly dark, and the only light was a little circle near the altar. The men could not read their books, but the responses came firmly and clearly for all that.

But even more than the devotion of the communicants was the impression made by a group of men who stood or knelt near the door of the Hut. They were not communicants, but apparently they were very much interested in this service. One group stayed inside, the others remained in a semi-circle at the door—never moving, never speaking, but just watching. Now and then a man, pipe in mouth, would walk down the duckboards from the road to see what was going on. And the pipe would be removed, and he would remain one of this watching group.

The next Sunday it was the same. A few more came in and knelt at the back of the Hut, but the majority remained at the door. And then, on the following Sunday, I asked those watchers to come in and kneel down and join in the prayers. They did so, and the following week I had quite a number of conversations with men who had long given up the practice of Communion. Three who had never been confirmed gave me their names as candidates, and the next Sunday several others made the first Communion since boyhood. And they continued to come to the Blessed Sacrament every Sunday until either they or I had left that neighborhood.

This is not a story read in a paper or told by someone who had heard that it happened. These incidents took place in the Salient of Ypres in my C.A. Hut.

And then I came home on Tuesday last and found that six clergy and 55 of the laity of Dublin would have had me say to those who knelt and those who stood at the door, “Depart ye hence,” “Ye hold the mysteries of Christ in derision,” “Give place to them which be godly disposed.”

Is it not tragic to think that those who sit in the Councils of our Church should be alienated thus from the

facts of life, so wanting in sympathy for the crying needs of their fellow-men? “Church Army Review.”

Review Column.

We have received a copy of Gospel Booklets No. 14 from the publisher, Mr J. E. M. Rountree, Hills road, Marshlands, Christchurch (1d). The Booklets so far published are entitled:—1. What is the Old Faith of Our Fathers (4th edition). 2. The Power of Forgery. 3. The Reformation. 4. The Smoke Screen. 5. They Say! What do They Say? Let Them Say. 11. The Way of Peace. 12. Religion and the University—The Creed of a Teacher. 13. United Services—The Pretence or the Reality? 14. Some Reasons for Public Baptism. 15. Martin Luther. 16. Why Don't You Make Your Communion Oftener? 17. What is Holy Communion? 21. By His Side—Our New Zealand Soldier—Dead.

Maori editions of 1 and 5 in preparation.

We have seen several of these and have no hesitation in highly recommending them for circulation where the clergy wish to inculcate good, sound teaching in their parishes.

The booklets are thoughtful, scholarly, and eminently readable.

The tract has fallen into disrepute for several reasons. Even the splendid little Oxford “Penny Library” issued by the Community of Resurrection and written by some of the ablest Churchmen in England can be offered gratis to our Churchmen and hardly find readers, while many of the same people will read anti-Christian literature with avidity. Perhaps the floods of silly “Gospel tracts” circulated broadcast by the Plymouthists are responsible for a general aversion to tracts of all kinds. But the “tract” has a real work to do and the “Gospel Booklets” in question are the best we have seen of their kind. The particular one under review (No. 14) aims at explaining the reason for baptism being administered after the Second Lesson at morning and evening prayer as ordered in the Prayer Book. We heartily endorse all the reasons given, but we appreciate the difficulties in the way. If Baptism is to be administered at the proper place in the service the old custom must be revived of having certain Sundays, set apart for this solemn administration. In a town church we should otherwise have a baptism at nearly every service. Again one reason why clergy are disinclined to obey the rubric is the almost universal opinion that the present service is much too wordy and obsolete in its language, and too long, and by those who are not well instructed the vicarious promises

of the God-parents are not understood. A shorter, modernised service to be used during Evensong on special occasions, and a solemn form, longer if necessary, but modern in expression, to be used with appropriate hymns and ceremony as a separate service on such occasions as Easter, Whitsuntide and Christmas, would be far more satisfying than the present service which seems sometimes so far fetched and ambiguous in its language and which is not suitable for use during evensong, nor sufficiently ceremonious for a separate "Solemn" service. Those who use Hymns A. and M. are also at a disadvantage as regards suitable hymns. Nos. 325 and 326, which are good, are seldom used because of their unfamiliar tunes; 327 and 328 are addressed to the child and to the God-parents, and are not hymns to God at all and confuse the seal of the Cross with the washing of regeneration. However, we agree that baptism should be sometimes publicly administered in spite of the practical difficulties to which we cannot shut our eyes.

We commend unreservedly the rest of the booklets that we have seen. It is an excellent series.

Parochial Notes.

Taradale.

Vicar: Rev. A. P. Clarke.

We had a very welcome visit from the Rev. F. Long on Tuesday, May 7th, and much enjoyed his magic lantern lecture on his work in the mission field.

The Meanee Boy Scouts, under Mr. Boneshae, attended service at Meanee on Sunday, May 12th, and the Vicar is glad to know that they will do so at regular intervals.

There are still a few subscribers to the "Gazette" who have not yet paid for 1917-1918. Would they kindly communicate with the Vicar? The subscription is really due in advance on 1st July in each year.

A Sunday School was started in Riverbend road several Sundays ago. For some time past the need for a Sunday School there has been felt, the great difficulty being the lack of a room. This was overcome for a while through the kindness of Mr Sam Wood, of Napier, who allowed us the use of a small cottage. He has, however, most unfortunately for us, sold the place, together with other property of his, so that just at present we are without a room. There were twenty children's names on the roll, so that there is no doubt about the need of a school. Should these lines meet the eye of some kindly disposed person able to help in this good work,

we should be deeply grateful to receive financial aid which would enable us to buy a little place in which we could carry on this very necessary work.

St. Andrew's, Port Ahuriri.

Vicar: Rev. F. B. Redgrave, M.A.

The day of continuous prayer in connection with the war, which was held on the Saturday after Ascension Day was well observed. The day began with a Celebration of Holy Communion at 7.30, and the whole morning there was someone in the church, whilst for most of the afternoon there were half-a-dozen persons praying.

On Ascension Day the Bishop kindly preached to a very good congregation on the "Joy of Ascension-tide."

The electric light has been installed in the church, it being a very great improvement on the gas, which was far from satisfactory. The cost has been borne by a very successful concert which was held in the Coronation Hall, at which several of the best-known Napier musicians helped us.

We now sing the Psalms at the evening service, which makes the service much brighter. We have no choir, but thanks to the assistance of Mr W. P. Finch, who is helping us after Evensong on Thursday evenings, the whole congregation is to be the choir.

Waipiro.

Vicar: Rev. J. Pigott.

At the request of the Poverty Bay Clerical Association this district took the first half-day of the continuous Intercession between Ascension Day and Whit Sunday. We started with 13 communicants at a celebration of the Holy Communion at 7 o'clock in St. Mary's Church, Tokomaru Bay. The St. Andrew's congregation were responsible for an hour and a-half in their church, and the Waipiro Bay people for one hour in the Waipiro church.

An effort is to be made to have an evening service in the Te Araroa church once a month, followed by a celebration of the Holy Communion on the Monday morning at 7.30. The Te Araroa church people are attending to the lights, as unfortunately the electric power is no longer available.

Local church committees are being formed in various centres. The one at Waima has done very useful work for some years. Kahukara has now got one in working order and doing useful work. We trust Te Araroa and other centres will soon do the same.

Waipawa.

Vicar: Rev. M. W. Butterfield, B.A., B.D.

The Day of Prayer (Tuesday, May 14th) was observed in the Waipawa district. At Waipawa services were held at various times, some of them largely attended. The intervals were devoted to continuous prayer in the churches and the day ended with a combined prayer meeting. At Onga Onga, Lunesdale and Tamumu churches private intercessions were offered during the day by local Church people.

A very successful gift afternoon was held on Wednesday, May 22nd. The Deaconess and Mrs Murdoch came from Napier. After intercession service at 2 p.m. the party adjourned to the Vicarage. In addition to groceries in great variety the sum of £6 4s in cash was received for the Home.

Opotiki.

Vicar: Rev. T. Fisher.

We are at last finding the church as we like to see it, after the disturbing interference of the flood. Willing hands shared in the necessary drying and cleaning, finally Mr Vickers, attested by a kind visitor, spent an evening cleaning and polishing.

We have to add a cheque from Mr T. R. Bridge for £2 to the amount paid in last month to the Church Army Hut Fund. We wish we could do more.

We fell into line as well as we could in observing Anzac Day, with Holy Communion at 8 a.m., and a special service of commemoration at noon, which a good number attended.

And again during the time from Ascension Day to Whit Sunday, We believe many in Opotiki are adding their own earnest prayers.

There is a growing desire for a larger and more general congregation of the mothers and wives at the monthly Mothers' Union service, held at 3 p.m. on the first Friday of the month, so that the intercession, prayers, and thanksgivings may be shared by all; it is an opportunity not to be missed. In these days of incessant anxiety all are busy, but after our Lord's example, "Our Father's business" has a prior claim—believing in Him as we do, and in His gracious willingness to hear and answer prayer.

Is it not time we completed the furnishing of the altar by adding the two brass candlesticks? A gift of altar linen is also needed as at present we are using a borrowed set. Who will think of these things??

Can some friend offer a suitable horse for driving, at a reasonable figure, to enable the Vicar to get out beyond town when he can make time?

Messrs Mead and W. Reece spent a

busy Wednesday afternoon straightening up some of the fences around the vicarage paddocks. Cows on the road were a little too free!

A few subscribers to the "Gazette" have left the district since I wrote last. It is desirable that our good name be kept up by new families subscribing. By the way, the annual half-crown is now due. Some have already remembered; will all please hand it to the Vicar at the first opportunity?

Matawai.

Vicar: Rev. D. B. Malcolm.

The Vicar took up his duties in Matawai in February, and was formally instituted by the Ven. Archdeacon Williams on Sunday, March 24th. A good congregation attended the service, the Archdeacon preaching a stirring sermon.

Climatic conditions have been somewhat against us, heavy rain and floods impeding our work.

Anzac Day was observed by a special Celebration of the Eucharist, followed later in the day by an Intercession Service. A welcome feature at the service was the attendance of the school children, marshalled by the headmaster, Mr Webster, who was attired in the uniform of a returned soldier. Mr A. L. Griffiths, also a returned soldier in uniform, rendered valuable service as our organist.

Mrs Bilham, our energetic Sunday School superintendent at Otoko, met with a somewhat serious accident, but we rejoice to see her getting about again and taking the children in hand.

Miss Cochrane we thank for the gift of a beautiful set of Communion linen, to be used at the Otoko services.

The Rev. J. W. Robinson, the Vicar of Raetihi, for some years in the Matawai district, was a victim of the West Coast bush fires, his church, vicarage, and private possessions being burnt. We were able to send him a substantial cheque to help him in the work of reconstruction. In acknowledging the same Mr Robinson says: "I have received much kind help, but nothing has touched me more than the kindness of my dear people up north."

Rotorua.

Vicar: Rev. K. E. Maclean, B.A.

The announcement that the Rev. K. E. Maclean had, on account of the precarious condition of his health, been compelled to resign the office of Vicar of the Rotorua parochial district, caused very general regret, though it cannot be said to have been altogether unexpected. For many

months the state of his health had been a matter of anxiety to his friends, many of whom feared that his only chance of restoration lay in his giving up the exacting work which the pastoral care of such a large district, with its widely scattered population, involves. The resignation is not to take effect until the end of June, and it was arranged that Mr Maclean should return to Rotorua at the beginning of that month, contemporaneously with the visit of his Lordship the Bishop, and should, if possible, spend the remainder of the month in the district. His Lordship was, fortunately, enabled to make an arrangement with the Rev. C. E. Nicholas, who has been acting as locum tenens for Mr Maclean, to take charge of the district for a period of six months.

Messrs Wright and Kinvig, the contractors for the Soldiers' Institute, have made very good progress, and the building is so far advanced as to show that it will, from the point of view of appearance, be a very effective addition to the town.

On Wednesday, May 1st, an orchestral concert, organised by Messrs W. R. Fox and A. T. Butt, with Mr H. H. Davies, a visitor from Adelaide, was given in the King's Theatre for the purpose of raising money towards the sum required for furnishing the Institute. The building was crowded, and the concert was a brilliant success from a musical point of view, the orchestra, of 30 performers, many of them young people and most of them trained by Mr W. R. Fox, acquitting itself admirably under the very able conductorship of Mr H. H. Davies. After paying all expenses the sum of £45 was realised for the Institute Furnishing Fund.

Religion, Morale and Guns.

There are certain things I am struck with. One is that morale counts for more than big guns, at any rate in the kind of fighting we have out here. And morale is spiritual, and I am quite convinced myself that a good communion and services of real worship and praise make a more effectual force to a regiment than the addition of a battery of guns would. I am quite persuaded of this, whether they call the result a spiritual or a psychical one. For that reason, I realise as I did not before that the intercession work, done at home, and all the prayer in Communities, etc. is of more count than shells. Quite 99 per cent of the damage of shells lies in putting men in a funk; and the antidotes are a calm, secure spirit and a decent dug-out. It is plain that

the daily Communion Services we have had in this regiment almost for a year now have built up some very strong and impregnable stuff in these lads."—From a Chaplain in Palestine.

News Items.

We regret that the "Gazette" is being published a week late this month owing to no fault on the part either of the editor or the publishers.

The Rev. K. E. Maclean, B.A., of Rotorua, has been appointed Vicar of Woodville, and he commences his duties there on July 1st.

The Rev. F. A. Spencer, organiser for the B. and F. Bible Society, reports the following total receipts:—Total, 1917; £3163; 1918; General Fund, £4269; Emergency Fund, £4697. Of this Hawke's Bay, Poverty Bay and Bay of Plenty have contributed (1917) £554, (1918) £658, E.F. (1918) £102.

Captain A. Allen, of New Plymouth, has promised to give a series of monologue entertainments in this Diocese towards the end of June, the proceeds to be devoted to the Church Army Hut or War Children's Fund or the Rotorua Institute, as may be locally decided. We hope he will receive a hearty welcome and the support which these objects deserve. Would those who would like a visit from Captain Allen please communicate at once with Mr Whibley?

The Bishop has received an appeal for help from the Bishop of North Queensland. Our readers will remember the recent cyclonic storm there which wrecked the town of Mackay. An appeal in Australia has made good the church's losses at Mackay. Another violent cyclone has wrecked the churches in the Innisfail district, and the Bishop is appealing further afield for Innisfail. Will all who are willing to help send donations to the Diocesan Secretary, Napier?

The Canon had arranged for some children's services during Holy week, and a lady saw two little boys gazing through the porch door, so she took them in with her. During an eloquent discourse on the brass gates of Jerusalem the lad turned to one of the youngsters and asked what he thought of them. "They must have been lovely" was the reply. Then the youngster whispered something to his little companion. "Now you listen to the Canon," said the lady. There was silence for about three minutes. Then a small voice whispered audibly, "When will the Canon go off?"—Continued.



Mission House.

The Mission at Ruatoki.



A brief history of the Maori Mission at Ruatoki, Bay of Plenty, in the Diocese of Waiapu, will make us understand its need and its importance.

In 1903 the Chief Kereru sent his daughter, Rotu, to be trained at Hukarere School, Napier, our Diocesan School for Maori Girls. Here coming under Christian teaching, and under the splendid influence of the Misses Bulstrode, she was baptised and confirmed.

In 1905 she left school, and went to the Mission House at Whakarewarewa, Rotorua, for training in mission work. Here she worked with an English lady, Miss Doyle, a woman of saintly character. She remained there for about a year, and then she wrote to Bishop Williams— then Bishop of Waiapu— saying that although she was quite happy, she was all the time thinking of her own people at Ruatoki, who were living in heathen darkness. Could she go home, and carry the message of love to them. The Bishop consented, and she and Miss Doyle (who was moved at Rotu's earnest entreaty) went to Ruatoki together. The only house available was nothing more than a wooden hut. It was not even watertight. Here they began their work. They got the children together, housing those whom their parents allowed to come to them, and in this way the sowing began which was soon to bear precious fruit. They realised they must begin with the children, getting them away from their heathen surroundings into a Christian atmosphere; and steadily and patiently teaching them. As the work grew the small house was enlarged, first by adding one wing, then another, and soon it became the centre of a strong Christian influence. Then came visible results. Some of these heathen children were baptised, after careful preparation, and confirmed (on the steps of the Mission House), and five girls were subsequently sent to Hukarere School.

The work grew steadily under the devoted care of these two, till at length Miss Doyle, who was never strong, broke down; in her self-denying work for others she never properly looked after herself, and finally she had to resign, and is now living in Australia.

About this time Rotu married, and although since her marriage she has resided not far from the Mission House, of course her direct work there had to cease.

This was the first stage of the work.

These two workers left behind them a faithful little band of Christians, and soon after, the Rev. Peni Hakiwai was appointed the first Mission Priest of the District. He was placed in charge of the Mission House with his wife, helped by a native girl, Kate Whaanga, belonging to another tribe.

Now comes a further romantic stage in the history of this Mission.

In 1912 a Mission was held at Ruatoki by the Rev. F. A. Bennett. This was greatly blessed, and the practical outcome was that the Ruatoki Christians determined that they must have a Church.

But how? They were but a handful, and not blessed with much of this world's goods. They proposed to solve the difficulty in this way. They would go up into the bush, cut down timber, sell it, and with the proceeds build the Church. So about 7 married men with their wives and little ones set out for the hills. There they camped. They felled trees, they cut them into logs (the husband at one end of the cross saw, the wife at the other). The timber was floated down the river, and sold at the cream factory. With the proceeds the Church was built, or at any rate the main bulk of the money was raised in this way, the balance being given on the day the Church was opened, by the Maoris of other tribes who had come together, some from afar, to show their sympathy. I opened the Church on April 19th, 1917. It is dedicated in the name of St. Saviour. The interior of the Church is very effective. The sanctuary arch is covered with the characteristic Maori carvings, and the sanctuary walls lined with their beautiful reed work.

Now comes the 3rd. stage.

The Rev. Peni Hakiwai has done faithful work at Ruatoki for the last six years. He has lately been sent to England to minister to the Maori soldiers there in Camp and Hospital, and is now at the front. The Rev. Paora Temuera is now priest in charge of the Ruatoki Mission, his wife helping him with the children in the Mission house.

I am most anxious to obtain the services of an English lady who will take over the care of the Mission House, with a trained Maori girl to work under her. I can then set the Rev. Paora Temuera free for fuller ministrations to his people in his widely scattered district.

There is yet another pressing need. The old Mission House is quite inadequate for our present requirements. It has been at the best a temporary abode, patched and added to.

A site has been given by the Maoris on the hill about 150 feet immediately above the Mission House. It is a beautiful site commanding a view of the valley and of the distant hills. This is now fenced off and will be shortly transferred to the Diocese. Here I propose erecting a new Mission House, more healthy and commodious, where we shall be able to take a larger number of children.

I consider Ruatoki will be one of our largest Mission Centres. The valley, which is extensive, is most fertile. The Maoris are doing well in the dairying industry, keeping their own cows and sending their cream to the factory.

OUR POLICY.

Every Maori Settlement of any size throughout the Diocese has a Native Government School within reach, and I can bear testimony to the excellent work done by the teachers in these Native State Schools. There is no need to establish Church Schools in these districts, nor would it be possible. But it is most important that the education the children get in these Native Schools should be supplemented with sound religious and church teaching, and, where possible, to establish Mission Houses, or Hostels where the children can be boarded and trained in a spiritual atmosphere.

Ruatoki Mission was started with this object and the success it has achieved justifies the further expenditure I am appealing for, and a like venture in other centres in the Diocese.

Our immediate needs, then, are, a lady full of the missionary spirit and of love for little children, and financial help to build our new Mission House. The estimated cost of a Mission House to fulfil our requirements is £1100, of this I have £500 in hand.

Donations will be thankfully received by the Diocesan Treasurer, P.O. Box 227, Napier, or by myself.

Wm. WALMSLEY WALAPU

Bishops court,
Napier,
May, 1918.



Group at Mission House.