



The Waiapu Church Gazette.

VOL. XIII.—No. 12.

NAPIER, JUNE 1, 1923.

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Diocese of Waiapu.

Private letters intended for the Bishop should be directed to him personally, Chaucer road, Napier. Official letters for the Bishop should be directed to him care of the Diocesan Secretary.

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, P.O. Box 227, Napier.

Cheques should be crossed, marked "not negotiable," and made payable to the order of the Diocesan Secretary, and not to anyone by name. The Diocesan Secretary is the Archdeacon of Hawke's Bay, the Ven. Archdeacon Simkin.

Phones: Office, 877; House, 798.

Church Congress.

(From our Own Correspondent).

The Congress opened this morning with a celebration of Holy Communion in the Cathedral. The Archbishop celebrated and preached. There was a long procession of clergy in robes who occupied seats in the chancel and in the front seats of the nave. There were also a great many clergy in the nave. The Cathedral was fairly well filled. As it was desired that the service should not be too long only a few, who had given notice of their intention the day before, made their communion, but the whole congregation stayed for the whole service. In contrast with the services commonly held in several of the parish churches, the service at the Cathedral is very simple. The two lights were burning on the altar, of course, but the Archbishop officiated in his choir vestments and there was no gradual. The hymns were well chosen, "At the Name of Jesus" was sung as the procession. The "Veni Creator" was sung as an Introit to

Attwood's anthem setting, and was exceedingly beautiful and impressive. The offertory hymn was 321, A. and M. "Praise My Soul the King of Heaven" was sung to the old tune, Goss, as set in the English Hymnal, for the post communion. Your correspondent has noticed a marked advance in reverent worship in those churches that he has visited in Christchurch. Nearly all churches use the altar lights. A very large number of the congregation observe the customary acts of devotion, bowing at the Sacred name, at the "et incarnatus" in the Creed and on entering the church. Sisters and deaconesses are almost as common as clergy. The liturgical hymns, introit, gradual, offertory, communion and post communion are in general use, and in some churches the vestments are regularly worn. The sung Eucharist at St. Michael's on the Sunday after Ascension Day was a beautiful service with full ceremonial and was preceded by a procession.

On Tuesday the session on Spiritual Healing was held in the Gymnasium, the college hall having proved too small for the large attendance at the morning session. An excellent paper was read by Dr. Felkin, and he was followed by the Bishop of Goulburn, whose speeches and addresses (all extempore) on every subject are the most inspiring and eloquent element of the Congress. The Bishop's experiences of the mission in Goulburn have filled him with the utmost enthusiasm and with the deepest conviction that New Zealand is to receive in the mission of spiritual healing a marvellous uplift. The Bishop strongly urged churchmen not to waste any time in arguing with sceptics and critics. The same criticism that is now applied to spiritual healing was just as rife in the days of our Lord. We must simply ignore it. It is merely the devil "squealing before he is touched." The "success" of the mission will depend upon our faith not merely upon the healing gift of the missionary.

The consideration of questions had to be postponed till Wednesday afternoon, when in answer to several

questions asked the bishop made another most vigorous speech. We have no space to deal with the papers and speeches in detail, but it is intended to have them all printed in pamphlet form and copies will be available for circulation.

A wonderful service was held at St. Michael's Church on Wednesday morning. It consisted of a sung eucharist at 7.30 a.m. at which there were about three hundred and fifty present. The service began with a procession. Two beautiful banners, a processional cross and a processional crucifix, several torch-bearers and acolytes occupied their appropriate places. The celebrant wore a white cope and the Archbishop a cloth of gold cope and mitre. After the procession the Celebrant put on the proper Eucharistic vestments and the service was sung to a plainsong setting. Incense was used at the appropriate places in the service and everything was done according to the use of the Anglican Church. The hymns were all taken from the English Hymnal and included several of those chosen for our choir festival on June 4th. Most of the clergy assembled for the Congress were present either in the choir or in the congregation. The service was most inspiring and deeply reverent.

An official report of the Congress is to be published, but we are afraid that some of the best addresses, for example those given extempore by the Bishop of Goulburn and by the Dean of Dunedin, will be imperfectly recorded owing to the fact that there was no official reporter present to write them down and the Press reporters gave very inaccurate reports of the speeches. We hope that at future congresses an arrangement may be made to supply the Press with accurate reports. The Press reporters quite failed to reproduce many of the best points made by the speakers, and entirely misunderstood much that was said.

The Congress was a far greater success than its promoters expected it to be. The next Congress is to be held in Auckland, probably in 1926.

NEW ZEALAND ANGLICAN BOARD OF MISSIONS.—Contributions from

CONTRIBUTIONS FOR MISSIONS INCLUDED IN THE BUDGET.

Parish.	N.Z.A.B.M.	Melanesia.	N.Z.C.M.S.	N.Z. Chinese.	Total.	Quota.
Clive	11 8 9	2 10 7			13 19 4	25
Dannevirke	44 5 5	51 9 2	2 0 0		97 14 7	100
Gisborne	51 16 6	55 10 9	21 6 0		128 13 3	170
Hastings	21 9 6	84 15 2	50 7 9		156 12 5	170
Havelock	112 5 6	162 18 1	10 5 9		285 9 4	100
Matawai		5 11 5			5 11 5	30
Cathedral	3 2 0	87 14 9	251 17 10	9 0 0	351 14 7	170
St. Augustine's	51 6 3	44 10 2	7 12 6		103 8 11	85
St. Andrew's	13 3 8	19 11 6	5 0	1 1 0	34 1 2	50
Opotiki		20 4 1			20 4 1	65
Ormondville	22 2 8	5 2 3	16 0 11		43 5 10	40
Otane	64 1 7	99 16 10	75 16 0		239 14 5	85
Patutahi	5 8 0	8 13 4			14 1 4	55
Puketapu		1 17 0			1 17 0	65
Porangahau		15 3 6	1 12 0		16 15 6	80
Rotorua	14 2 2	38 17 5	42 16 0		95 15 7	65
Te Karaka	4 5 0	18 17 2			23 2 2	65
Taradale	1 0 0	17 19 4	104 17 3	1 5 0	125 1 7	55
Takapau	2 14 0	29 15 4			32 9 4	65
Te Puke		2 15 4			2 15 4	55
Tauranga	14 15 11	49 18 3		15 6	65 9 8	80
Tolaga Bay		1 2 3			1 2 3	65
Waipiro Bay	47 12 11	153 10 2	9 14 0		210 17 1	85
Wairoa	30 4 5	5 17 4			36 1 9	65
Waipawa	4 19 4	4 16 10	8 0 0		17 16 2	85
Whakatane		13 16 6			13 16 6	65
Woodville	15 8 11	12 18 0	10 0		28 16 11	65
Waerenga-a-hika		9 18 7			9 18 7	50
Waipukurau						85
Whakarewarewa Mis- sion		11 0 4		1 12 0	12 12 4	
Tokomaru Mission	5 2 2		1 17 10		7 0 0	
Waipatu (Maori)		15 8			15 8	
Turanga (Maori)		3 0 0			3 0 0	
Hikurangi (Maori)		5 0 0			5 0 0	
Napier Girls' High School		7 0 0			7 0 0	
Te Ante College		10 0 0			10 0 0	
Woodford House School		32 17 6			32 17 6	
Hukarere School		20 0 0	25 0 0		45 0 0	
Sundries				25 0 0	25 0 0	
	<u>£540 14 8</u>	<u>£1115 4 7</u>	<u>£629 18 10</u>	<u>£38 13 6</u>	<u>£2324 11 7</u>	<u>£2240</u>

It is with much thankfulness that the Diocesan Missionary Committee publishes its Report for the financial year which ended on the 31st March, 1923. The amount allocated by the Board as the quota to be raised by this Diocese towards the Board's Budget was £2237. This amount was exceeded by the sum of £87 11s 7d, the total contribution from the Diocese towards the Budget being £2324 11s 7d, made up as follows:—

For the N.Z. Anglican Board of Missions	540 14 8
For the Melanesian Mission	1115 4 7
For the N.Z. Church Missionary Society	629 18 10
For the N.Z. Chinese Mission	38 13 6
	<u>£2324 11 7</u>

The first four columns in the Tabulated Statement show the amounts raised by the various Parishes and Districts for the Board, the Melanesian Mission, the Church Missionary Society, and the Chinese Mission in New Zealand, while the fifth column shows the total received from each Parish or District under these heads. Column six shows the amount which the Diocesan Missionary Committee considered should be raised by each Parish or District.

A sum of £2 0s 1d was received from the Parish of Waipukurau for the Melanesian Mission too late for inclusion in the Statement.

the Diocese of Waiapu for the year ending 31st March, 1923.

FOR MISSIONS NOT INCLUDED IN THE BUDGET.

Parish.	Jerusalem & East.	N. China.	New Guinea.	Sundries.	Grand Total.
Clive	2 13 1				16 12 5
Dannevirke		25 0 0			122 14 7
Gisborne		100 0 0			228 18 3
Hastings	5 9 11	11 19 0			174 1 4
Havelock		64 6 0		9 10 6	359 5 10
Matawai					5 11 5
Cathedral	13 5 7	20 0 3	2 2 0	31 15 6	418 17 11
St. Augustine's		14 15 9	5 0 0		123 4 8
St. Andrew's	3 5 0	6 5 4		4 0 0	47 11 6
Opotiki	4 4 1				24 8 2
Ormondville	12 1 9				55 7 7
Otane	4 6 0	91 5 2		10 3 6	345 9 1
Patutahi					14 1 4
Puketapu	16 9				2 13 9
Porangahau					16 15 6
Rotorua	16 10 6				112 6 1
Te Karaka	2 7 1				25 9 3
Taradale	3 1 5				128 3 0
Takapau	2 1 11				34 11 3
Te Puke					2 15 4
Tauranga	3 9 3				68 13 11
Tolaga Bay					1 2 3
Waipiro Bay					218 17 1
Wairoa					36 1 9
Waipawa	7 16 0				25 12 2
Whakatane					13 16 6
Woodville	1 7 9				30 4 8
Waerenga-a-hika					9 18 7
Waipukurau					
Whakarewarewa Mission	1 1 5				13 13 9
Tokomaru Mission ..					7 0 0
Waipatu (Maori) ...					15 8
Turanga (Maori) ...					3 0 0
Hikurangi (Maori) ..					5 0 0
Napier Girls' High School					7 0 0
Te Aute College					10 0 0
Woodford House School					32 17 6
Hukarere School		15 0 0			60 0 0
Sundries		30 11 9	1 10 0		57 1 9
	<u>£33 17 6</u>	<u>£379 3 3</u>	<u>£8 12 0</u>	<u>£55 9 6</u>	<u>£2851 13 10</u>

In addition to the above a sum of £527 2s 3d was raised for Missions not included in the Budget or other Missionary purposes, viz:—

For Jerusalem and East Mission	83 17 6
For North China	379 3 3
For New Guinea	8 12 0
For British and Foreign Bible Society	3 0 0
For Miss Opie's Mission	23 15 6
For Raga (Melanesia)	5 0 0
For Southern Cross Log (Melanesia)	2 6 6
For Melanesia (sale of Island goods)	7 4 0
For Ranawarie Hospital (Te Aute bed)	10 3 6
For Foochow School	4 0 0
	<u>55 9 6</u>

£527 2 3

Columns seven, eight, nine, and ten show the amounts raised by Parishes and Districts for the above Missions. The grand total raised by each Parish or District is shown in the last column.

Editorial Notices.

Please address all Editorial matter to The Editor, "Church Gazette," Box 29, Waipawa.

Literary Matter should reach the Editor on or before the 15th of the month. News Items, including Parish Notes, on or before the 18th of the month.

All Business Communications must be sent to the Diocesan Secretary. All communications regarding subscriptions to the "Church Gazette," and all notices of alteration in number of copies required should be sent to the Diocesan Secretary, Box 227, Napier.

Waipapu Church Gazette.

Friday, June 1st, 1923.

The Mystery of Pain.

BY THE BISHOP OF ARMIDALE.

THE PERCENTAGE OF CASES.

No one is sanguine enough to presume that Mr Hickson, despite his triumphant procession as a healer, can cure every patient submitted to him during his series of missions. We are still quite in the dark as to the percentage of cures that take place. Granted that many are relieved and reinvigorated, has the Mission nothing but disappointment for those invalids who return to their homes with the same cross to bear and the same prospect of suffering and disability? It is thrilling news to read the brief lists of instantaneous cures, and of those who experience some marked access of vitality—but what of the incurables? In respect to these most records are silent. Is God in their case defeated. Does He disown the irremediables? Has pain no place in the Divine Order? Are we to regard those whom spiritual healing fails to cure as beyond the pale of His intervention?

FALSE THEORIES OF PAIN.

Such a view would be little short of paganism. It would run counter to the whole tenor of Christian faith and practice. Saint and martyr from conscious experience would scout it with denial and contradiction. In preparation for this Mission much has already been written to show that sickness is no more part of God's purpose than sin or moral evil, and that if we dare not attribute to Him the latter, on the same grounds we cannot in justice impute to Him the former. Such a statement may carry us too far if it implies that pain as a factor of life is purely adventitious.

Have we any right to assume that all suffering is the result of sin? Granted that pain is frequently the retribution consequent upon wrongdoing, still no one, unless he is a fatalistic believer in Karma can positively assert that every pain is a penalty of some kind. As Holy Week draws near do not let us forget that even our Lord was not spared the sneer: "Physician heal thyself," and on Good Friday, as He hung upon the Cross, His adversaries reviled Him with the taunt: "Save thyself and come down from the Cross"; "He saved others, Himself he cannot save." In like manner, St. Paul's prayer for the removal of his thorn in the flesh was denied. The ages still reproduce the method of Calvary which discredits cheap, dogmatic theories of pain. If the healing compassion of God allowed Christ to suffer, if Christ was made perfect in suffering, may it not be that patients who are not healed, have in their pain some divine mission, which God not only allows but ordains both for their sakes and for ours? Has not the Divine love still a gift, richer perhaps than healing, to confer upon these sufferers, which may enable them to transmute their suffering and offer it with themselves as part-takers with Christ? As we look back upon our lives, how much pain in the past, if we had the power, would we erase as radically useless? Has not St. Peter a far finer gospel of pain than that of the Christian scientist when he affirms:—

"Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you; but inasmuch as ye are part-takers of Christ's sufferings, rejoice; that at the revelation of His glory also ye may rejoice with exceeding joy."

THE PURPOSE OF PAIN.

Mr Hickson, doubtless, rightly insists that sickness is an evil and that whenever it occurs, we should unhesitatingly employ every resource to administer relief. Few would deny that there may be much useless suffering which has no right to exist. But can all pain be included under this category? Such a statement would be far too sweeping. The modern psychologist is quick to discern the substratum of pain that underlies all sentient life. Does this fulfil no adequate purpose? As Professor James puts it, each individual has his own misery line. Live below it and at once a hundred small aches and pains start into significance and worry us with discomfort. Live above it, and although the pain ingredient is still latent, yet, once the measure of vitality is increased, it has the strange power to absorb the

fatigue, the exhaustion of other slight ailment, so that the very material of the pain contributes to the zest and triumph upon which real health depends. The swimmer whose chin is submerged may swiftly incur danger, but let him raise himself another inch or two above the surface and he will breast the waves with his head erect in the sunshine. Surely, most of our medical cures are based upon this principle. No doctor can eliminate pain or abolish disease; but he can so increase the vitality of his patient, that, instead of succumbing to his malady, he can override it and master it. Such a theory does not deny the existence or the latent value of pain. The substratum is always there. The anti-toxin does not eradicate typhus or tetanus. But it does enhance the patient's power of resistance, whereby he becomes immune to their insidious invasion.

THE LIMITS OF PAIN.

Thoughts like these should assure us that pain is a fine thing and cannot be permanent. Like some dusty tramp, it is ever changing its ground and kept continually on the march. Cold calculations of static pain are grossly exaggerated. We give it a fixity which is never possesses. Atmospheric pressure may be fifteen pounds to the square inch, but no one pities a baby on that account, because it is protected by an unflinching process of adjustment. The child who learns to walk may seem to be passing through a ceaseless chapter of bruises and tumbles. These again are not permanent. In a few weeks, the lad is firm upon his feet, and the scars are healed which were the prelude to his achievement. How much of life's pains are growing pains! It was not James Hickson, but James Hinton, who once explained that suffering is only evil to us relatively, not absolutely, and that in the ideal life which we call heaven, it is not true that there will be no more pain, but that pain will not be felt, as pain, because it will be transmuted in the crown of life bestowed upon the victor.

CHRIST'S EXPLANATION OF PAIN.

Of all the wonderful things spoken by Our Lord concerning suffering, no words perhaps give more insight to His conception than the little parable of the expectant mother:—"A woman when she is in travail hath sorrow, because her hour is come; but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world."

The day is long past when we can be content to trace the pain of childbirth to some historic lapse of primeval woman. Christ has a better ex-

planation. Pain and Love are twin ingredients of life, and all sacrifice is compounded of both. We cannot have one without the other. It is not only of child-birth, but of many another human condition in which the doctor declares: "I can do little to relieve the patient, until she has suffered longer." Has the Divine Physician any other verdict as He stands by the soul-birth of each of us? "My children," says St. Paul, "of whom I am again in travail until Christ be formed in you."

Were Christ a thousand times in
Bethlehem born,
But not in thee,
Still wert thou all forlorn.

—"Church Standard."

Parochial Notes.

St. Augustine's, Napier. (Vicar: Canon E. D. Rice. Assistant: Rev. B. R. Brierley).

There were 100 parishioners at the annual meeting on May 2nd, and a spirit of enthusiasm for the church was evident. The churchwarden's and Vicar's reports showed that the past year had been a record one from many points of view, which seemed to point to a real spiritual growth. The general offertories averaged ten guineas a week. The amount sent to Missions and other outside objects was £242, while £222 had been spent on a new church porch, stone fence and repairs, leaving a credit balance of £14. Congregations had increased and the church was generally quite full on Sunday evenings. The number of communions made during the previous four years shows a gradual increase—2538, 3419, 4194, 4729; but the number last year (5795) is the biggest increase so far, averaging 111 a week. This must mean increased spiritual power in the parish.

There is £1100 in hand for the new pipe organ, which is to be erected next October.

The Sunday school had 400 on the roll with 25 teachers. The Young Men's and Young Women's Bible Class have large attendances, and are doing important work.

The Vicar nominated Mr J. O. Griffin as his warden, and Mr W. F. Lydford was re-elected people's warden. The following were elected vestrymen:—Messrs J. W. Field, R. Tuning, T. Rouse, T. Yanks, G. H. Cooke, T. Faulkner, S. Lydford, G. Des Forges, P. Macfarlane, and H. Newbegin.

It was decided to hold a sale of work in September to raise funds for further improvements to the church and vicarage. A large ladies' committee was set up to take the matter in hand.

The Vicar was sent away under doctor's orders last month. Archdeacon Simkin very kindly undertook at once to arrange for the services to be carried on in his absence, all that Mr Brierley could not do.

The Rev. B. R. Brierley is to be ordained to the priesthood at St. Augustine's Church on the morning of Sunday, June 24th. The preacher will be the Vicar of Hastings.

Rotorua. (Vicar: Ven. Archdeacon F. W. Chatterton, B.D. Assistant Curate: Rev. W. S. G. Cameron).

The annual meeting of parishioners was held in St. Luke's Parish Hall, Rotorua, on Monday, May 7th. The attendance was very good considering the highly unfavorable weather. The Vicar, the Ven. Archdeacon F. W. Chatterton, presided, and expressed gratification at the satisfactory position in several respects, but regret that a large proportion of churchpeople gave little heed to their spiritual responsibilities. It was hoped soon to build church halls at Whakarewarewa and Ngongotaha, thanks to the generosity of Mr W. T. Williams, of Hawke's Bay, who had given £200 towards each building.

The statement of accounts showed receipts for the year £875 17s 3d, including £25 17s 7d from the preceding year, and expenditure £856 10s 11d, leaving a credit balance of £19 6s 4d. Amongst the receipts was an item of £106 4s 10d, mostly paid over to Missions. The assets amounted to £234 6s 4d and the liabilities to £11 11s 5d, leaving a balance of assets of £222 14s 11d.

The accounts of the Women's Guild showed receipts £274 18s 6d, and expenses £201 0s 4d, including a grant of £100 to the general church funds, leaving a credit balance of £73 18s 2d. The statements of accounts were adopted, and a special vote of congratulation and thanks was passed to the Women's Guild.

The Vicar reappointed Mr J. Halkett as his churchwarden.

Mr J. Wrathall was re-elected as parishioners' churchwarden.

The following were elected vestrymen:—Messrs W. W. P. Hall, E. Young, G. French, O. W. Exall, C. A. Arthur, V. Brooks, F. H. Barnard, H. J. Roberts, W. Stonehouse, and Dr. W. S. Wallis.

Mr J. W. Webber was re-elected auditor.

Dr. Wallis paid a high tribute to the work of the Vicar, Archdeacon Chatterton, and the curate, the Rev. W. G. S. Cameron. He would not, he said, move a formal resolution, but would ask those present to express by acclamation their appreciation and gratitude.

The Right Rev. the Bishop of Waipatu arrived at Rotorua on a visitation on May 4th. His Lordship preached in St. Luke's Church on the

mornings of May 6th and 13th, and held a Confirmation service there on the evening of May 10th, when 50 candidates, a record number for the church, were confirmed. He also held confirmations and delivered addresses at several places in the outlying parts of the district.

(Notes unavoidably curtailed).

Opotiki. (Vicar: Rev. A. F. Hall, M.A.)

The bazaar on May 3rd (in spite of appalling weather and a much lamented bereavement in the parish) was a great success, the net profits being about £70. The parochial amusement society, a Pierrot troupe calling themselves the "Pom Poms," are giving a short entertainment on May 14th, followed by a dance. We hope for and expect a full house. Our grateful thanks are due to the secretary of the bazaar, Mrs Upton, for her unflagging energy in connection with the sale, and also to all the stall-holders and helpers. It was all most encouraging. The annual meeting was held on May 11th and the usual reports, etc., were read and adopted. The general offertories show an increase of £18, but beyond that the financial position is, to use a familiar expression, "not too good." However, as we said last month, there is an increase of 563 communions, and the Communicants' Guild and the Mothers' Union have each of them practically doubled their membership, so that spiritually there is a growth, even if financially there is a decrease. We suppose it is the backwash of the slump wave—which has just reached these parts. The vestry have undertaken all the finances of the Sunday school, which is a most important step.

The new church officials are:—Wardens, Mr G. A. Hathaway and Mr A. G. Davey; vestry, Messrs T. Brace, F. D. Bridges, C. Bowles, C. D. Cooke, J. A. Dalgetty, V. Holloway, E. L. Siddall, E. Parkinson, B. S. Vickers.

This means that we have some new and young blood on the staff, which we hope may enthuse us all to greater energy, zeal, and devotion during the coming year.

For information we would like to ask a question of other vicars. What proportion of your congregation and vestry are "twicers," i.e., how many attend two services on Sunday? We only wonder if Opotiki is unique in this respect. Our percentage is about three, speaking generously.

Te Karaka. (Vicar: Rev. H. Collier).

On the evening of March 16th the Girls' Club met to entertain Miss Olsen on the eve of her departure from the parish, the function being held at the Vicarage. Miss Irene Allen, Club secretary, on behalf of the members, presented Miss Olsen with a

handsome purse-bag; the choir also took the opportunity of presenting the guest of the evening with a handsome jardiniere, all present wishing the recipient every happiness in her married life. A presentation of a pair of pictures was made by the Bible Class, Master Fred Stevenson making the presentation on behalf of his fellow class mates as a token of their appreciation of Miss Olsen's services as teacher.

The Easter services were on the whole well attended, the number of communicants at the various celebrations constituting a record for this district, there being ninety-three in all, which leaves room for much improvement. The Vicar has established a Communicants' Guild as an outcome of the Lenten services. Will all communicants join the Guild?

Miss Armstrong has kindly taken charge of the Bible Class, which is a matter of deep thankfulness; this class is gradually increasing in numbers.

We regret the departure from our midst of Mr and Mrs Eastwood. Mrs Eastwood was a valued parish worker and was on behalf of the Ladies' Guild and Flower Show committee presented with a handsome tea set. We wish them happiness in their new home at Tokomaru Bay.

St. Matthew's, Hastings. (Vicar: Rev. R. T. Hall. Assistant Curate: Rev. O. Gibson).

The monthly lecture in April to the G.F.S. was given by Mr Gibson, the subject being, "International Relations and the League of Nations." Mr Gibson also spoke on the same subject to the Mothers' Union on May 1st.

The Mothers' Union and the parish in general has lost a very valuable member in Mrs Sinclair, who has gone to live in Hamilton. We wish Mrs Sinclair all good things in her new home.

The monthly meeting of the Communicants' Guild was held on May 17th. We should be glad to see more of our young communicants coming to these meetings.

A social evening was to have been given by the C.E.M.S. on May 9th, but because of the extremely bad weather it was found necessary to postpone the gathering to a later date.

The G.F.S. held a successful concert in aid of the Hostel Fund on May 16th, well over 300 tickets being sold.

The first Wednesday in each month is the meeting night of the Missionary Association. All are invited to link up in this work.

Owing to an error in printing all mention of the opening service of the G.F.S. was omitted from the May issue of the "Gazette," and the notes read as though the Mothers' Union met on Thursday evenings. The

Mothers' Union meets on the first Tuesday in the month at 2.30 p.m., and the G.F.S. each Thursday evening at 7.30.

We are glad to say that our new organist, Mr C. B. Spinney, has taken up his duties, and has already made a big impression.

Otane. (Vicar: Rev. G. W. Davidson).

St. Hilda's children have volunteered to take over the care of God's House free of charge and we gratefully accept this offer. They have done the work for some considerable time under contract with the vestry, but using the money for their Sunday offerings in providing flowers for the altar, and in missionary work for Maoris, etc., so that they have actually kept the church clean and nice all this time for nothing, and the Vicar had not quite realised this.

The annual meeting was very pleasant, Archdeacon Simkin being with us getting into the heart of things and we were grateful to him for his words to us: The balance-sheet showed a credit of a few shillings but also a new debt of £150 still due on the new car recently purchased. However, the bazaar held since 31st March has realised nearly £140, so that the new vestry is all right and can pay off the car. Elsthorpe is preparing for a bazaar for the local church and also to help the parish vestry finish off the car and probably improve the vicarage grounds, but no more debt, please, unless it be for a Sunday schoolroom.

The Vicar, in his report which has been distributed, expressed his gratitude for the many kindnesses extended to himself and Mrs Davidson during the year and his assurance that the happy financial results were due to faithful prayer and faithful work, answered abundantly by God.

Puketapu. (Vicar: Rev. R. F. Geddes, M.A.)

On April 24th a sale and dance arranged by a committee of Puketapu ladies passed off most successfully. The fact that parishioners from all parts of the parish interested themselves in the sale contributed largely to its success and a net profit of £46 7s was realised. Of this £30 was devoted to the reduction of the bank overdraft, £8 17s 7d to payment for the new church hangings and carpet, £2 10s for staining of the seats in the church, the balance to be kept by the committee as a nucleus fund for next year's sale.

The annual meeting was held in the church on April 26th. We were unfortunate in the fact that the weather was very bad, and so many of our parishioners from the out-districts, who had hoped to be present, were unable to come. Archdeacon Simkin was present and put the financial position of the parish very for-

cably before the meeting. He very kindly offered to take all the parochial accounts in to the Diocesan office, and have a detailed and businesslike balance-sheet drawn up, which should clearly demonstrate the true present financial position of the parish. His offer was gratefully accepted, and it was decided that a copy of the balance-sheet, when available, should be forwarded to every parishioner. We hope in the future to have the finance of the parish conducted in a strictly businesslike way. It was decided that a stock drive be arranged to take place at an early date, with a view to substantially reducing the parish debt.

Just before her departure for England Mrs Lowry very kindly offered to undertake the expense of having the interior of the church oiled. This work has now been completed, and the result is most gratifying.

Others to whom the thanks of the parish are also due are Deaconess Esther Brand for her gift of embroidery for the new Easter hangings, and Miss G. Coulson, who assisted with the embroidering of the frontal.

A Sewing Guild has been formed by the ladies in Pustapu to sew for a sale of work to be held next year. The Guild meets every Wednesday at the vicarage at 2.30 p.m. We shall be glad at any time to receive gifts of material or old garments which could be cut down into children's clothes.

Waipiro Bay. (Vicar: Rev. J. Pigott).

At the annual meeting of parishioners Mr A. B. Williams was re-elected Vicar's warden and Mr T. S. Williams people's warden. The same vestry was re-elected with the addition of Mrs Nurse and Mr Ward, Waipiro Bay, and Mr Taplin and Wicksteed of Ruatorea.

The main business discussed was the supply of an assistant to the Vicar or the division of the parish. After considerable discussion it was decided to leave the matter in abeyance till after the visit of Archdeacon Williams. Subsequently a letter was received from the Bishop, stating he wished the parish to be divided if suitable arrangements could be made for financing each end. As the various committees at Te Araroa, Tuparoa, Waipiro Bay and Tokomaru Bay all showed credit balances it is not expected there will be much difficulty in making arrangements to finance a Vicar in the northern part as well as in the southern.

The Tokomaru Bay ladies have started to work for a sale to be held some time in November. The Vicar is taking three Sundays leave out of the parish and is attending the Church Congress at Christchurch and the Missionary Exhibition in Wellington.

Waipawa. (Vicar: Rev. Canon M. W. Butterfield, B.D.)

The Vicar and the choir are grateful to Mr Percy Tombs for his visit on May 16th to conduct a practice of the festival music. The choir members turned out in full force and a splendid practice resulted. As many of them as possible will attend the festival.

The weather on the day chosen for the meeting of Onga Onga parishioners to elect a local committee was so bad that the meeting had to be postponed.

The Vicar is most anxious that the names of all who intend to be candidates for confirmation this year should be given to him at once.

Taradale. (Vicar: Rev. Canon Clarke).

Very much sympathy is felt for Mrs Sweetapple, of Awatoto, who has been bereaved of her husband and four children within the last few years.

The annual meeting of parishioners was held on Wednesday, 16th May. Although the attendance was not as large as it has often been, the right

spirit prevailed, and great interest in the welfare of the parish was evident. Archdeacon Sinkin was good enough to be present, and his kindly references to matters parochial were much appreciated. The Vicar, in welcoming him, voiced the feeling of the parishioners by acknowledging with much gratitude his many services to the parish. Captain Lake was chosen as minister's warden, and Mr A. E. Turner Williams was re-elected people's warden. Vestrymen: Messrs O. McCutcheon, G. Harpham, H. Harris, S. Harris, R. Saunders, A. B. Davis, J. F. Langley, A. B. Davis, C. Brown, and E. P. Clarke. Auditor: Mr H. Bull.

In regard to our finances special reference was made to the great efforts put forth by Mr Turner Williams, Mr and Mrs Hiram Harris, and the Misses McCutcheon, which resulted in a large accession of subscribers to the parish funds.

The Vicar referred with great satisfaction to the gift by Mr O. McCutcheon of half an acre of land for a church site at Greenmeadows, and spoke in feeling terms of the long

and trying affliction suffered by the donor. He also gratefully acknowledged the thoughtfulness and generosity of Mr George Harpham, who has made provision in his will for a legacy of £200 to All Saints' Church. Mr Harpham has been a regular worshipper at All Saints for over fifty years. The hope was expressed that these gifts might act as an incentive to others both in this parish and throughout the diocese to show their gratitude to God in a similar manner.

In this parish we ought to have land at Pakowhai, Greenmeadows Hills and Awatoto.

Votes of thanks were passed to the lay-readers, Sunday school teachers, choir and organists, Foster trustees, the ladies, and the auditor.

A sale of work, produce, etc, was held on 18th May in the Cathedral schoolroom, kindly lent for the purpose by the Dean. The Vicar, the vestry, and present parishioners, are deeply grateful to several old parishioners who rallied round us, as also to Napier and country residents who either kindly helped to supply the various stalls with suitable articles,

The Diocesan Intercession Paper.

Let us pray for—

The Church throughout the world.
The Church in New Zealand.
The Bishops and Clergy.
The Board of Missions.
The Church in this Diocese.
The Bishop and Clergy.
The Lay Readers in the Diocese.
The Synod of the Diocese.
The Women Workers.
The Chapter of the Diocese.
The Standing Committee and all Boards of Trustees.
The Board of Nomination.

The Schools Established in this Diocese.

Te Ante College.
Hukarere School.
Waerenga-a-hika School.
St. Winifred's School.

The Mission Houses.

Whakarewarewa (Miss Seth Smith and helpers).
Ruatoki (Miss Hare).
Tokomaru (Miss Davis).
Manutuke (Miss Bulstrode).
Te Hauke (Miss Aplin).
Porangahau (Miss Bulstrode).

The Diocesan Institutions.

St. Mary's Home, Napier (Nurse Carter and helpers).
St. Hilda's Home, Otago (Miss Waller and helpers).
Deaconess House, Hastings (Deaconess Esther Brand and students).
G.F.S. Hostel, Napier.

Organisations Established in the Diocese.

The Church of England's Men's Society.

The Girls' Friendly Society.

The Mothers' Union.

The N.Z. Anglican Bible Class Union.

The Officials of the Diocese.

The Archdeacons.

The Organising Secretary.

The Diocesan Secretary.

SPECIAL PAROCHIAL INTER-SESSIONS FOR JUNE.

Matawai.

Taradale.

Moteo (Maori).

Te Kaha (Maori).

For God's blessing on the new church at Paki Paki to be consecrated on June 16th.

For God's blessing on the second wing of the new Te Ante College now being commenced and for the protection of the workmen employed.

That as a result of the Congress Church people may be moved to fresh activity.

For Isabel Saunders and Mabel Holmes, shortly to be admitted to the office of Deaconess.

THANKSGIVINGS.

For the blessings and privileges of the Church Congress.

For the visions vouchsafed and the calls to new effort which have been heard during the Congress.

A PRAYER FOR THE MAORI MISSION.

Almighty God, who didst manifest thy love in sending Thy Son to be the Saviour of the world; look in mercy, we pray Thee, on our Maori

brethren, and strengthen them with grace to resist the temptations to which they are exposed. Cause the light of Thy truth to shine on those who are still in heathen darkness; and bring back to Thy fold those who are gone astray. Increase the number of our Native pastors and evangelists, and fill them with Thy Holy Spirit, that they may make full proof of their ministry, to the glory of Thy blessed Name; through Jesus Christ our Lord. Amen.

FOR AN INCREASE OF WORKERS IN THE MAORI MISSION.

O Lord our Saviour, Who hast warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot Thou hast cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means, to extend to others what we so richly enjoy; and as we have entered into the labours of other men, so to labour that in their turn other men may enter into ours, to the fulfilling of Thy holy will and our everlasting salvation. Amen.

A PRAYER FOR MELANESIA.

Almighty God, for whom the Isles do wait, send down Thy blessing on the Bishop and Clergy of the Melanesian Mission and on all who teach or are taught in its schools, that they may set forth Thy Name upon Earth, Thy saving health among their people. Comfort them, O Lord, in every sorrow, protect them in every danger, strengthen them in every

or assisted in other ways on the day of the sale.

Mrs H. R. Clarke and Mrs H. F. Butcher were the chief organisers, working indefatigably, and were assisted by quite a large number of ladies and gentlemen, old and young, all of whom seemed to put heart and soul into the venture.

The musical items by the Cathedral organist and his orchestra were delightful, and the poi dances and songs so well rendered by our Maori friends from Taradale were much appreciated. The net result was between £80 and £90.

"Gazette" subscriptions overdue.

Correspondence.

THE CHORAL FESTIVAL.

(To the Editor).

Sir,—Will you forgive the impudency of a stranger butting into the affairs of a Diocese outside his own, but I do want to congratulate you on your Choral Festival. It means so

much for music in New Zealand generally that at any rate one Diocese should set such a high standard as you have done. How I appreciated your notes on chanting, and your choice of hymns, and your demonstrations of plainsong! We are with you in spirit; I only wish we could be with you bodily.—I am, etc.,

H. O. FENTON.

Dunedin, May 12th.

Canon Williams requests all clergy who require literature for the Healing Mission to let him know at once what they require.

The Bishop's Engagements.

June—
10th, Whakatane.
17th, Whakatane and Ruatoki.
July—
1st, Takapau.
8th, Napier.
15th, Otane.
22nd, Waipukurau.
29th, Clive.

In Memoriam.

THEODORE ALBERT MEYER,
PRIEST.

The death of the Rev. Theodore Albert Meyer occurred at his residence at New Plymouth on 2nd April. Mr Meyer was educated at Oxford, England, and after finishing his studies travelled through Europe, Africa, and Australia, before coming to New Zealand. He was ordained in the year 1880, in the Bloemfontein Cathedral, South Africa. In the year 1883 he married a daughter of Colonel Blackmore, commanding officer of Cape Town, and came to New Zealand in the year 1889, settling in Canterbury, where he was vicar of Belfast for some years. He afterwards became vicar of Richmond in the Nelson district, and finally settled in Hawke's Bay, where he did relieving work until his breakdown about seven years ago. He leaves a widow, four daughters and three sons.

May the Lord in His mercy grant him a place of refreshment, light and peace.

temptation, and give them such a sure trust and confidence in Thee that they may serve Thee without fear. O Lord of the Harvest, send forth Thy labourers into Thine Harvest. Guide by Thy Holy Spirit those who are fitted for this work, that they may be enabled to set forth Thy glory, through Jesus Christ our Lord. Amen.

FOR SETTLERS IN THE BACK-BLOCKS.

O Almighty God, show pity on our brethren who are perishing for lack of opportunities of grace. Pardon them if they have unnecessarily forsaken the privileges of Thy Church; and grant that faithful priests, ministering to Thine inheritance, may train the young, instruct the ignorant, tend the sick, win the hardened, reconcile the penitent, and perfect Thy saints to the glory of Thy holy Name; through Jesus Christ our Lord. Amen.

FOR CHOIRS.

Assist, O merciful Lord, all those who minister before Thee in the choir, and in the sanctuary; that they may enjoy the blessedness of dwelling in Thine earthly house, and here be always praising Thee, until Thou call them to take their part in the unending worship of Thy saints and angels in heaven; through Jesus Christ our Lord. Amen.

FOR THOSE TO BE ADMITTED DEACONESSSES.

Almighty God, who hast accepted

the service of faithful women, and given them grace to labor much in the Lord, look down with favour on Thy servants, now about to serve as Deaconesses in Thy church. Adorn them with innocency of life, fill them with all Christian graces, that they may serve Thee truly in this office to the glory of Thy Name and the edifying of Thy Church, through Jesus Christ our Lord. Amen.

PRAYERS FOR SPIRITUAL HEALING.

Remember, O Lord, the sick of Thy people; visit them in Thy mercy and loving kindness and heal them. Avert from them all sickness and infirmity, and drive away the spirit of weakness. Raise up those who are lying in long sickness; and heal all who are troubled in mind or spirit. To every Christian soul that is in trouble grant healing and light and peace. Amen.

O Lord of compassions, stretch out Thine hand and grant that all the sick may be healed. Grant them to be counted worthy of health. Free them from the sickness that lies upon them. Let them be healed in the Name of Thy Only Begotten. May His Holy Name be to them a medicine of health and soundness, because through Him to Thee is the glory and the strength in the Holy Spirit, both now and to the ages of ages. Amen.

We pray that the Lord our God may send to the sick, and especially to them who are vexed with cruel

diseases, and are tried by most evil spirits, His holy angels of love and salvation, and may visit and heal and help them through the greatness of His grace and mercy. Amen.

The following prayer is authorised by the Bishop for use at all services, especially at Celebrations of the Holy Communion:—

O Almighty Father, Who didst heal both the bodies and the souls of men, who didst send Thine only begotten Son, our Lord Jesus Christ to heal every disease and sickness and to redeem us from death; prosper, we beseech Thee with Thy heavenly blessing the Healing Mission to be held in this country and help and guide us Thy servants in our work of preparation for Thou art the fountain of healing, O God, and unto Thee do we give the glory with Thine only begotten Son, who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

PAROCHIAL INTERCESSIONS FOR JULY.

Napier (St. John's).
Tauranga.
Waipatu (Maori).
Rotorua (Maori).

Requests for Intercessions to be included in the Diocesan Intercession paper should be sent to Archdeacon Simkin, P.O. Box 227, Napier, not later than the 18th day of each month.