



# The Waipapa Church Gazette.

VOL. XXI.—No. 14.

NAPIER, OCTOBER, 1st, 1931.

Price 3d. or 4s. per annum Post Free.



## BAPTISM OF TE NGAHUE, AN AGED NEW ZEALAND CHIEF.

Both the narrative and sketch above were forwarded to the Church Missionary Intelligencer for March, 1851, by the Governor of New Zealand, Sir George Grey, he himself having witnessed the scene on his journey from Auckland overland to Taranaki, via Rotorua, Taupo and Waipa, in the summer of 1849-50. The account is contained in an extract from the Journal of the Governor's Assistant Private Secretary.

"Saturday, Dec. 29, 1849—At Te Ariki, or Piripai (Philippi), on the Lake of Tarawera.

"In the course of this morning we

witnessed a most solemn and imposing ceremony—the baptism of a very old Chief named Te Ngahue. This man must have been nearly eighty years of age, and was so broken down and feeble that he had the appearance of a dying man; and such was indeed the case, as the poor old fellow was completely worn out, and could not be expected to live much longer. He had for a long time been an anxious candidate for admission into the Church, and had worked hard, with the assistance of the native teacher, to acquire the necessary knowledge; but age and sickness had prevented him from making much progress. He had learned to read a little and knew and believed in all the fundamental and absolutely necessary points of our

creed; but the Catechism and other elementary books which are required to be learned by heart as a preliminary to baptism, were completely beyond his powers; in fact, the poor old man's mind was not sufficiently strong to enable him to retain anything new in his memory. Under these circumstances, and as it could not be doubted that the old Chief's career in this world was nearly brought to a close, Mr. Chapman yielded to the earnest desire of himself and his friends, and consented to perform the ceremony at once. Te Ngahue was brought into the Chapel, borne on an amo, or native litter, and deposited, with the greatest solicitude and care, by his relatives on the ground, upon a spot at the upper end of the building pointed out

to them by Mr. Chapman. He was a fine, dignified-looking old man, and had evidently, in spite of his now bowed-down and decrepit appearance, been in his youth a tall and vigorous man. It was a truly impressive and touching sight to see the old savage—one of the Maori Chiefs of the old school, who had often led his tribe to deeds of blood and savage warfare, and had feasted, time after time, upon the flesh of his enemies, now meekly offering himself as a candidate for admission into the Church of Christ. Surrounded by a few friends and the European visitors, and assiduously attended by his wife, a person much younger than himself, he lay on his litter, the centre of a small knot of persons in a corner of the spacious chapel, while the clergyman performed the baptismal ceremony, which was preceded and finished by a short and touching exhortation to the old man, and to the rest of the little congregation. He was baptised by the name of Hori (George), and, the ceremony ended, he was taken up again in his litter—after having shaken hands with the Governor, Mr. Chapman, and the other visitors—carefully wrapped up in his handsome dogskin and kaitaka mats, and borne back to his house in the same way in which he had been brought into the Chapel.”

[We are indebted to Archdeacon Chatterton for the above block. In 1831 Mr. Chapman, who had not then been ordained, volunteered to go with the Rev. Henry Williams to Rotorua. They were accompanied by Rawiri Taiwhanga, a famous warrior and friend of Hongi, who had been baptised at Paihia in 1829. They met the Maoris for the first time at Ohinemutu on October 28th, 1831—just a hundred years ago.—Ed.]

## BISHOP'S LETTER.

My Dear Friends,—

I shall this month write only a short note to ask you to remember in your prayers the Synod of the Diocese, which will be meeting at the middle of the month. I need hardly remind you that the Synod is not the concern of the Clergy alone. It is the Council of the Church in the Diocese, and the Laity are just as much members of the Church as the Clergy;

they form, in fact, by far the greater part of it, and they have their duly elected representatives in the Council of the Church. It is part of the constitution of the Church of the Province of New Zealand that every act of the Church shall be assented to by all three Orders, Bishops, Clergy and Laity, and this applies to whatever is done in the General Synod, the Diocesan Synod, or the Standing Committee of the Diocesan Synod. The Synod consists of the House of Clergy and the House of Laity, meeting in one chamber under the presidency of the Bishop. Every question is normally debated by Clergy and Laity together, and a decision may be made “on the voices,” but if a division is called for there must be a majority of both Clergy and Laity in favour if it is to be carried; while the Bishop has the right to vote for or against the motion; but it is very seldom that the Bishop exercises his right of veto. Important matters affecting the working of our Parishes, and the management of our Church Trusts come before Synod year by year, and this year there will be questions to be dealt with arising out of the recent earthquake. This being the case, I have no hesitation in asking you to pray that in all matters brought before it the Synod may be guided to such decisions as may tend to the good of the Church and the Glory of God's Name.

Before closing I would like to say that I am deeply thankful that it has been found possible to hold this session of the Synod in Napier. After the earthquake such an arrangement seemed quite out of the question. But the Synod Hall has been repaired; the temporary Church has been built, and the holding of the Synod in its usual surroundings will be a step towards bringing Napier and the Diocese back to normal conditions; for this we thank God.

Yours sincerely,

HERBERT WAIAPU.

## IN MEMORIAM.

### LUCY KATHERINE HAKIWAU.

The sudden death of Mrs. Peni Hakiwai came as a great shock to her many friends. She had undergone a successful operation for appendicitis a little time before, and was still an inmate of Royston Hospital. Quite

unexpectedly her heart gave way, and before her husband could reach her she had passed into the heavenly mansions long since prepared for her.

While we thank God for her life, and rejoice with her in spirit in that she has entered into the joy of her Lord, her death is yet to be the more regretted in that she was one of those quiet figures who always move behind the scenes as it were, lending a helping hand here, putting a finishing touch here, and are seldom seen before the curtain. Her attitude to life, inspired by a trust in the help and guidance of God learned in childhood, was an unselfish and unassuming giving of herself wherever she was needed, a rich example of devotion to duty, patience under the discipline of life, and of cheerfulness and hopefulness in her house.

She was born in Omahu, where her father, Rewi Tamihana, was in charge of the Maori Mission work under the late Archdeacon Samuel Williams. She was the Godchild of the late Miss Kate Williams, whose name she was proud to bear, and received her education at Hukarere School. She was married in Wairoa, where her father was then stationed, and where he still lives in his 90th year, having the distinction of being the oldest Lay Reader in the Maori Mission. It was due in a great measure to her influence that her husband resumed his theological studies at Te Rau College, under our present Bishop, which had been interrupted by his visit to England for the coronation of King Edward VII. Soon after his ordination they went to Ruatoki, where Mrs. Hakiwai succeeded Miss Doyle in charge of the Mission School. For ten years they worked together in the Ruatoki District, where their names are still held in the highest esteem, no fewer than four of our present Maori clergy having passed under Mrs. Hakiwai's influence when she was in charge of the school. After his return from the war, where he served as chaplain, Mr. Hakiwai was transferred to Omahu, which held so many associations for them both, where they have worked ever since.

Mrs. Hakiwai took the deepest interest in everything connected with her husband's work and with the uplift of the Maori people. She was the first Maori chairman, and one of the most active members, of the Awapuni Institute, a branch of the Women's

Institute, the name being adopted from the first Mission Station in Hawke's Bay, now known as Waitangi.

Her body was laid to rest in the Omaha Cemetery, the service, in Maori and English, being conducted by the Revs. Canon Mortimer Jones, R. F. Geddes, B. R. Brierley and Ngata Wanoa.

The singing of the Church Choir, in which Mrs. Hakiwai had taken the deepest interest, was peculiarly appropriate and uplifting. Under the direction of Paraita Tomoana, two beautiful Maori laments were sung prior to the service, and during it the hymns "Brief life is here our portion," "Fierce raged the tempest," "Ye servants of the Lord," and, at the graveside, "When our heads are bowed with woe." At the graveside, too, was repeated in Maori, and from memory by most of the many present, the 84th psalm, "O how amiable are Thy dwellings, Thou Lord of Hosts." As the last words were repeated, "Blessed is the man who putteth his trust in Thee," one felt that here indeed was the only comfort for the lonely figure standing at the head of the open grave, and one realised how infinitely sad must be the sundering by death of a loving relationship when there is no Christian hope of immortality. May the Author of all consolation comfort and strengthen him until the shadows are past, and she who has gone before welcomes him into the dawn of a brighter day.

#### CANON ALFRED PICKERING CLARKE.

On September 11th, at his home in Napier, there passed to his rest, after a very short illness, one of the older clergy in the Diocese of Waiapu, Canon A. P. Clarke, who was well known in Hawke's Bay, as he was a former Vicar of Taradale for over 30 years. He came out to New Zealand from England over 50 years ago to undertake clerical work, but, feeling the call of the ministry, he accepted an invitation from Bishop Suter, of Nelson, to read for Holy Orders at Bishopsdale, where he passed his grades, taking his L.Th. diploma, and was ordained Deacon in 1884 and Priest in 1886 by the Bishop of Nelson. After spending a few months as curate at the Cathedral Church in Nelson, he was appointed to take charge of the Parochial district of Collingwood, where he laboured faithfully for

three years and won the hearts of the people by his sincere and indefatigable ministrations. He was then appointed to the Parish of Patea, in the Diocese of Wellington, in 1887, and remained there till 1893, when he was called to accept the Parish of Taradale. For over 30 years he faithfully discharged his pastoral duties with the co-operation of his devoted wife, and gained the respect and affection of parishioners in his large and scattered country district. At the end of that period a mental breakdown, following upon a serious operation, caused him to resign in 1924 from the work of the parish which he loved. In 1918 the Bishop appointed him as one of the honorary Canons of the Cathedral, and, recovering wonderfully from his breakdown, he was able to render useful service, especially in conducting regular services at the Ormond Memorial Chapel, up to the time of his death. Less than a year ago he passed through the sore trial of losing his faithful and devoted wife, who had for so many years shared in all his labours. Canon Clarke and his wife were two of those simple and sincere believers in the Christian faith who found in it their strength and stay, and did their utmost to commend its blessings to others. They both took a deep interest in the missionary work of the Church and did much to spread interest in it among their parishioners in Taradale. They now both rest from their labours and leave behind them two sons and a daughter to mourn their loss, and to whom we offer our sincere sympathy.

F. W. C.

#### THE NEED OF VISION. (Contributed.)

It was said of old "Without vision the people perisheth," and it is as true to-day as ever. The world has been trying to satisfy itself with a vision of material prosperity, and is at the present moment straining every nerve to recover its economic stability. It is far more important that it should get a new spiritual vision, and now, when the instability of material prosperity is being brought home to millions in every country in the world, the call comes to us with added force, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." The world is groping for a solution of its prob-

lems. Christ offers the supreme solution, which it is the Church's duty to impress with all the force of Divine authority and power. We have reached a worldwide crisis, and the sooner we realise that it is no ordinary crisis the better for all concerned. The millions of unemployed in every country to-day, and the millions more that are threatened with unemployment through the ever-increasing mechanical devices to save labour, causing over-production in nearly every commodity, present a problem which baffles the ingenuity of all our economists and industrialists to solve. The tremendous issues involved in the Russian "Five-Year Plan," which threatens the economic future of every other country, if their plan succeeds, and which is being carried out by rulers whose policy is at the same time to destroy all belief in religion, complicates the problem still further, and is a direct challenge to organised Christianity. How is it possible that a divided Church can effectively cope with such a situation? The call to unity to-day is louder than it has ever been. When Christ founded His Church He impressed upon His disciples the necessity of its being an organised and a united body if it was successfully to carry out His purpose in the world. It could never have survived the shocks it had to meet in its early history if it had not been so. Its Sacraments as social bonds, binding it together as a corporate body, have never ceased. Through its outward organisation it has brought the impact of its message upon the world at least up to a point that would otherwise have been impossible. It has proved itself capable of solving the problems belonging to all stages of human development from the primitive stage to the highest stage of culture. The problems, however, that face us to-day are more complex than in any previous stage, because touching every branch of the human family, who are united as never before in the history of the world through modern methods of communication. If we have reached any true conception of what all this involves we shall see the necessity of a new vision of what the Church stands for and what Christ is calling us to, and we shall soon come to realise our failures in the past and the pressing needs of to-day, first of all for a new individual consecration of ourselves to Him who gave

Himself for us, and then for the Church corporately to seek to present to the world a united front, united in essentials with a large liberty in non-essentials, avoiding confusing theories with fundamental truth. We are living in a most interesting, if a most perplexing, age. Those Christians who have so far failed to catch sight of the vision of a united Church as a visible organisation designed by Christ Himself to meet the needs of a distressed and distracted world have failed to realise fully the threatening strength of the organised forces of secularism in the world to-day, and their challenge to the message of the Gospel of Christ. As long as we are content to go on as we are in our divided state we are hindering the fulfilment of our Lord's high-priestly prayer "that the world may believe that thou has sent me." The message of the Gospel of the Kingdom will not ultimately fail, but its triumph may be unduly delayed by our apathy and unbelief, and much unnecessary and prolonged misery result. What we need to-day, and what all Christians need is a new vision of the Catholic Church, as has been well pointed out in a valuable book entitled "Creative Prayer." We need "to forget our own separate bodies, and to pray for this new vision of the One Body, the only Church to whose mind and witness we owe the highest loyalty. That Church does not stop at the gates of Rome, or exclude the ancient Churches of the East, nor is it exhausted by any or all of the existing ecclesiastical bodies. Its nebulous penumbra, the great body of lovers of Jesus Christ, who through ignorance or prejudice have not sought admission into the visible Church, is as real and important a part of it as the most highly organised and fully doctrinal section. And that Catholic Church is not merely a remote ideal, but the will of God for us here and now. Rome may sneer at the vision, Anglicanism may judge it too inclusive, Nonconformists may wish Rome and the East excluded; but the normal Christian consciousness will never rest in any conception short of one that includes all who love the Lord Jesus in sincerity, while giving their due value to ecclesiastical tradition and order." This is surely the Church which Christ intended when He said, "On this rock I will build my Church," and to this He added, "The gates of

hell shall not prevail against it." But we may say such a Church is very different to the divided, torn, dismembered Church which we think of as representing the organised religion of Christ in the world to-day. It is, but is that a reason why it should remain so? "Why should it be thought a thing incredible with you that God should raise the dead?" said St. Paul as he stood before Agrippa. And the language of faith may just as truly say to-day, Why should it be thought incredible with you that God should grant to His Church new life and to His people a new vision of the living Church? We believe that the Holy Spirit has not been withdrawn from the Church, and there are many evidences of His working in the severed parts of His divided Church to-day, but what a contracted, restricted work it is compared with what He could perform in a reunited Church. How then can this be brought about? Only through the Holy Spirit Himself, the Spirit of unity, of fellowship, of love. It is definite prayer to this end that is needed. "Yet for all this will I be inquired of to do it for them," said the Lord. The promise is there, the power is there. It is our faithful co-operation that God is waiting for.

### DIOCESAN NOTES.

The Rev. W. T. Drake was instituted on Sunday, September 6th, as Vicar of Waipawa.

Mr. William Mandeno Smallfield was ordained deacon at Tauranga, for work in that district, by the Bishop on Sunday, September 20th. In the absence of Archdeacon Chatterton, he was presented by the Rev. A. F. Hall and the sermon preached by the Rev. S. F. N. Waymouth, Vicar of Whakataane.

The Bishop of Aotearoa has returned from the South Island, where his work was somewhat hindered by illness which necessitated a short stay in St. George's Hospital, and has gone to the East Coast part of the Diocese.

Canon Rice writes that he is in hopes of being able to leave Suva for home on October 30th. This is good hearing. May he come back strong and well.

Canon Packe is making slow progress. He is easier than he was, and hopes to be able to return to Gisborne in a few weeks.

We regret to announce the retirement of Canon Cullwick, who was appointed Honorary Canon of this Diocese in 1918, a distinction which he justly merited for his great services to the Church.

Canon Cullwick was ordained in 1886 in Melanesia and was for 16 years missionary in the Banks Islands. Appointed Archdeacon of Melanesia in 1902, he showed administrative ability of the highest order. In 1903 he was transferred to Norfolk Island, where he worked for 10 years. Coming to New Zealand in 1913, he successively held the Cures of Waipawa, Puketapu and Takapau, until in 1924 he was compelled, through ill-health, to go into temporary retirement at Porangahau. In 1929 he accepted the charge of the Te Rehunga District.

In his retirement the Diocese loses one of her most faithful and beloved priests. Wherever he worked he and Mrs. Cullwick won the lasting affection of their parishioners, and we wish them both comfort and health for many years to come. They will be followed into their retirement in Auckland by the good wishes of very many friends in this Diocese. The Canon's missionary enthusiasm, spiritual vision and loving personality will be deeply missed by his brother clergy.

Synod will meet at 10.30 a.m. on Thursday, October 15th, in the Church of St. John, Napier, when the President will deliver his charge.

It will reassemble in the Synod Hall at 2.30 p.m. for the transaction of business. On Friday, October 16th, there will be a conference of clergy, and on Saturday a conference of Maori Standing Committees, at 10 a.m. "At Home" at Bishops Court on Saturday, 3 p.m.

On Sunday, October 18th, at 10.30, the Consecration of the Church of St. John the Evangelist will be followed by a choral celebration of the Communion. Preacher, Archdeacon Maclean; Evensong at 7, preacher Archdeacon Chatterton. On Monday, October 19th, there will be a conference of Lay Members of Synod and of Lay Readers at 10 a.m.

Synod will be preceded by a quiet day conducted in the Ormond Chapel by Canon Strong.

Mr. M. D. Chick has been given a temporary appointment, for six months from the 1st October, as canvasser for the General Diocesan Fund.

## NOTES ON THE REVISED PRAYER BOOK.

It may be remembered that what steps should be taken in regard to the liberty afforded to the Church of the Province of N.Z. by the Enabling Act of 1928 was referred to the Bishops for consideration. At a meeting of the Bishops held in Wellington before the consecration of the Assistant Bishop of Melanesia a committee consisting of the Archbishop and the Bishops of Wellington and Waiapu was set up to go into the whole matter and report to the next meeting of the Bishops. In the meantime it was agreed that "In the case of the Occasional Offices, the Alternative to the Ten Commandments, the Proper Prefaces, the Opening Sentences, and Special Prayers after the third collect at Matins and Evensong, no blame should attach to any Bishop who on his own authority gave permission to the clergy of his diocese to use the same, provided that no valid objection was made by the persons concerned, and that copies of the service used were provided for those taking part therein."

## BOARD OF MISSIONS' NOTES.

### ANNUAL MEETING OF THE BOARD OF MISSIONS.

This was held on the 29th August. Much regret was felt at the absence of Archdeacons Dart and Hawkins and Canon Rice through illness. A long resolution concerning the Board's attitude to the missionary diocese of Polynesia was passed. It was to the effect that the Board would continue its support to the diocese without question as to what was used for European and non-European work, as the two kinds of work are intertwined in Polynesia, and also that the Board could not undertake the support at present given the diocese by the S.P.G. (London), but commends the diocese to that Society, and appeals for a continuation of its help.

In regard to Maori Work, some progress was made in smoothing away difficulties and the Executive was instructed to bring up a report on the matter at the next annual meeting, with a scheme for co-ordination.

In reply to the request from the C.M.S. (London) that the N.Z. Church would consider the possibility of undertaking the missionary work of the C.M.S. in Sindh (India) a resolution was passed expressing entire sympathy with the request but regretting that the Board could make no decision at present, but would willingly review the position at the next annual meeting.

The New Budget was settled as follows:—

	£
Melanesian Mission .. ..	9000
N.Z. C.M.S. .. ..	6010
Chinese Mission (N.Z.) .. ..	350
Polynesia .. ..	650
North China (S.P.G.) .. ..	650
Jerusalem and East .. ..	450
Board's Own Missionary .. ..	250
Board's Own Requirements .. ..	2500
Development and Contingencies .. ..	500
	£20,360

The Diocesan Percentages (Quotas) remain the same as last year's, and work out as follows:—

	£
Auckland 18% .. ..	3665
Christchurch 22% .. ..	4479
Dunedin 9½% .. ..	1934
Nelson 8% .. ..	1629
Waikato 6% .. ..	1221
Waiapu 15½% .. ..	3156
Wellington 21% .. ..	4276
	£20,360

A resolution on propaganda was passed recommending the Executive to consider ways and means of increasing revenue by propaganda throughout the Province, and suggesting the setting up of a Finance Sub-Committee to meet regularly to advise the Executive.

A deputation was received from the National Missionary Committee advocating co-operating with other Churches in observing St. Andrews' tide as a special time for prayer for missions. It was thanked for its visit and the Executive was instructed to co-operate in the plan as far as might be practicable.

Resolutions of thanks were passed to Bishop and Mrs. Mowll, and the Rev. W. W. Cash for their inspiring visits; also to the staff and honorary workers.

The Southern Cross sailed on September 15th, taking Bishops Molyneux

and Dickinson, Miss Broughton and Sisters Leishman and Stead. Miss Broughton and Sister Leishman are returning from furlough to their stations at Raga and Torgil respectively. Sister Stead is a trained nurse proceeding to Bugotu.

Bishop Dickinson, after his consecration, gave addresses in Wellington, Levin, Marton, New Plymouth and Auckland. He also paid a visit to Rotorua. He has made himself many friends in New Zealand and many prayers will follow him to his work, and in his work in Southern Melanesia.

A Message from Bishop Molyneux. Speaking in Wellington last month Bishop Molyneux said:—

"It is as easy for Melanesian Christians to lead their own lives and never bother about the heathen around them as it is for you, and it is equally wicked.

"We send people not two by two but one by one, and it is wrong. Miss Broughton will be the only white woman in Raga.

"We have fourteen villages now waiting for teachers."

The New Budget is commented on in the September issue of the "Reaper." To ask for an increase in such a year was undoubtedly a venture of faith on the part of the Board. Yet it was done after earnest prayer and deliberation, and one cannot doubt that it was due to the guidance of the Holy Spirit. To the Spirit all will look for the supply of all the needed money this year. It is a call to believing prayer and zealous work.

Our Australian Cousins.—At a mid-year meeting of the Australian Board of Missions, held on 30th July, in Sydney, the following important resolution was passed:—

"That the Board, believing that the greatest danger facing the world today is the danger of a God-less Civilisation, desires to call the Australian Church (a) to a closer study of the present world-wide effort to establish civilisation upon a basis of atheism, and of the challenge which this effort presents to the Christian Church, and to its missions in non-Christian lands; (b) to renewed and increased support of the missions for which the Australian Church is responsible, and especially those which are in closest contact with the problem."

F. C. LONG.

## ST. JOHN'S COLLEGE, AUCKLAND.

The Trustees of the College give notice that Scholarships as enumerated hereunder will be available for the year, 1932:—

Marsh Scholarships .. Two  
Maria Blackett Scholarship One

The Marsh Scholarships are limited to candidates for Holy Orders.

The Scholarships for students taking a University Course are of the value of £130, and for students taking a Theological Course, of the value of £100.

In addition the following Scholarships will also be awarded:—

John King Scholarship Value £65  
Thorp Scholarship .. Value £65

The above Scholarships are also limited to candidates for Holy Orders.

All scholarships will be tenable at St. John's College, Auckland.

Applicants must be over the age of eighteen years and have passed the Matriculation Examination of the University of New Zealand or an equivalent examination, and may be graduates or undergraduates.

The Board reserves the right to require applicants to sit for an examination before awarding the scholarships.

Forms of application may be obtained from the secretary, St. John's College Trust Board, G.P.O. Box 652, Auckland.

Applications close on October 21st, 1931.

W. J. SIMKIN,  
Secretary.

## ST. MARY'S HOME.

The annual meeting was held at the Home on September 4th, the Bishop presiding.

In the Report for the year ending March 31st particular mention is made of Mr. Husheer's Christmas gift of £15; of Miss Elsie Williams, who once again provided a gardener for a day a week throughout the year; of the Rev. W. G. Cameron and some of the younger clergy, who gave of their spare time at Synod to work in the garden; and of the junior members of the Dannevirke Girls' Guild, who provided a wonderful case of garments for the little ones.

After the earthquake the Rev. H. H. Blathway appealed to Canon Woodward, of Palmerston, on behalf of the 23 babies and 8 adults in the Home. The old All Saints' Children's Home, which had been vacated a week before, was immediately placed at their disposal, and they were given a wonderful welcome. During the eleven weeks they were there the kindness of the people was beyond description.

The health of the babies and children has again been excellent, this being the fourth year without any medical attendance being required.

Thanks are recorded to the manager of the Sugar of Milk and Casein Co., Dunedin, for free supplies of sugar and milk; and to Mr. Clifford, chemist in Dunedin, for the gift of two lots of medical supplies.

The third window for the chapel has arrived, completing the set.

The House Committee was re-elected, and votes of thanks were passed to Dr. Fitzgerald, Mr. I. B. Logan, the Rev. H. Blathway, Canon Woodward and his helpers, Nurse Carter and staff, and to the Press for printing the Annual Report.

## OTHER DIOCESES.

### AUCKLAND.

Archdeacon Hawkins has sufficiently improved to be able to resume his duties at Howick.

The Rev. W. G. Monckton has resigned the cure of Takapuna, which he has held since 1911.

The Rev. E. Ward has resigned the cure of Pt. Chevalier.

The Rev. L. Foulkes has succeeded the Rev. A. V. Venables at Mangere.

### NELSON.

Archdeacon Dart, Vicar of All Saints, Nelson, and Vicar-General of the Diocese, was taken seriously ill on August 5th.

### WAIKATO.

The Rev. E. L. Wright, of the Brotherhood of S. Paul, Essex, was ordained Deacon at S. Bride's Church, Otorohanga, on August 9th.

### WELLINGTON.

The Rev. G. Watson, Vicar of Ekētahuna, has been seriously ill.

Mr. G. M. McKenzie, Dominion Secretary of the Bible Class Union, and

Editor of "Outward Bound," is to be ordained by the Bishop of Wellington to assist Canon James at S. Paul's.

## CHRISTCHURCH.

The Bishop has received the resignations of Canons Hamilton and Cocks, "two clergymen" (he writes in the Church News) "who have served their whole ministerial life in the Diocese, and who have so identified themselves with its highest interests that it is hard to realise what their going will mean."

The Rev. J. Rich has been appointed to Fairlie, and the Rev. C. F. Cross to Waihao Downs.

Canon Bean has just achieved the jubilee of his ordination. His resignation from the Cathedral Chapter is to take effect at the end of this year. Mrs. Bean has lately lost her mother, Mrs. Richard Seddon, a loss not only to her, but to New Zealand.

Mr. I. S. Gardiner, Headmaster of the Victory Memorial School, is to succeed Mr. G. M. McKenzie as assistant master at the Cathedral Grammar School as from the beginning of 1932.

A Scout and Guide Corner is being arranged in the Cathedral, in which will stand the flag from the London Cenotaph presented to the New Zealand Scouts who attended the Jam-boree.

## MELANESIA.

The consecration of the Rev. J. H. Dickinson, M.A., as Assistant Bishop in Melanesia took place in St. Paul's Church, Wellington, on the last Sunday in August (30th). With the exception of the Bishop of Aotearoa, who had arranged a visit to the South Island which he was unable to alter, all the Bishops in New Zealand were present, also the Bishop of Melanesia. The sermon was preached by the Bishop of Melanesia, who stressed the particular aspect of a Bishop's work in the Mission Field. The Litany was sung by the Bishop of Waikato, and the Bishop-Elect was presented by the Bishops of Nelson and Wellington. It is interesting to comment that the Governor-General and Lady Bledisloe were present at the Consecration Service, and afterwards entertained the Bishops at luncheon at Government House.

In the evening the Assistant Bishop in Melanesia preached a thoughtful sermon in St. Paul's.

**PAROCHIAL NOTES.****WAIPUKURAU.**

The Rev. Canon Rice.

The Annual Meeting of Parishioners was held on the 16th August, having been delayed owing to the long illness and absence of the Vicar, and the protracted illness of the People's Warden.

The acting Vicar, the Revd. W. T. Drake, presiding over a good attendance of parishioners, read the Vicar's Report which shewed good spiritual growth during the year. The number of Communion made was 2980, easily a record. Congregations had increased with the new Church. Good and faithful work had been done in the Sunday School, Kindergarten and the Bible Classes.

The People's Warden, Mr J. H. Kibblewhite, stated that for the first time in eight years there was a debit balance which amounted to £91.

The low price for produce and the unfavourable economic position generally, causing a falling off in offertories and subscriptions, practically accounted for the deficiency.

The ordinary expenditure was about the same as usual, the saddest part about the balance sheet being a reduction of £40 in the contributions to Missions. He expressed the hope that now the new Church was built and furnished the Missionary Quota would easily be overtaken, and the past year's deficiency wiped out. The new Church had been built at a cost of nearly £4000. Had it not been for the hard times, so that some of the promises had not eventuated, the new Church would have been fully paid for. At present there was only £420 owing; £220 having been borrowed from their own funds in the Waipukurau Trust, and £200 from the Diocesan Loan Fund. During the year they had raised over £500 in cash for the furnishing of the new Church, in addition to many gifts which included an altar, pulpit, bell, altar rails, vicar's prayer desk and seat. It had indeed been a wonderful year, and the only dark spot was the continued illness of their beloved Vicar.

The following office bearers were appointed: Vicar's Warden, Mr W. G. Bryce. People's Warden, Mr J. H. Kibblewhite. Vestry, Messrs. J. Wharmby, W. H. L. Williams, H. P. Hole, E. H. Leigh, W. G. Cook, D. R.

Mills, A. W. Kibblewhite, C. Grainey, H. Duckworth and J. W. Elliott. Auditor, Mr E. Broad. Synodsmen, Mr J. H. Kibblewhite.

A vote of sympathy was passed to Canon and Mrs Rice on the former's long illness, and of appreciation of their splendid and faithful services in the past; and the earnest wish was expressed that they would soon be able to resume their work in the parish.

The thanks of the Meeting were accorded to the Rev. W. T. and Mrs Drake; Mr G. Ellison, treasurer of the New Church Building Fund; The Women's Guild; the Choir and organist, Mrs Bryce; Mrs Hole and Mrs D. Sim, organists at Hatuma and Flemingington; the Sunday School Teachers; Sanctuary Guild; and to Messrs C. Grainey and H. Hember, Sidesmen.

The annual Flower Show and Shop, on September 15th, was a great success, the nett proceeds being £115. It was managed by the Womens' Guild with Mrs E. Broad as President, and Mrs V. Bradley as a very hard-working secretary. The principal prize-winners were Mrs C. J. H. Baker (Haumoana) and Mrs Jackson (Takapu).

The general display was judged by the Rev. A. H. Blathwayt; the Decorative Classes by Mesdames J. D. Ormond and J. W. Harding; and the Industrial Classes by Mesdames Ormond and Sainsbury.

**PORANGAHAU.**

The Rev. W. S. G. Cameron.

The Annual Meeting was well attended, each district being represented even to Weber over 30 miles away. The Report showed a large increase in the Acts of Communion for the year and increased offertories and subscriptions. Religious instruction in State Schools had been extended to Mangaorapa and Wallingford and the class maintained at Porangahau. There was a debit balance of about £63, but this was not surprising seeing that Earthquake Repairs and Renovations to Vicarage, (mainly incurred February, 1930), cost over £130 and car repairs about £50. Appreciative reference was made to the Annual Fete at Wallingford excellently organised by Mrs J. D. Ormond for the Church Building Fund there and thanks were extended to all helpers and to Mr and Mrs Ormond

for the loan of their grounds which so admirably suit such an occasion. The Vestry for the ensuing year are:—Vicar's Warden, Mr J. D. Ormond; People's Warden, and Treasurer, Mr G. M. Sargisson; Mrs Paul Hunter, Mrs F. Herrick, Messrs L. G. Crosse; A. W. S. Longley; C. Nairn, H. E. Wall; R. St. Hill-Warren; R. P. Wilder (all re-elected) and P. Hunter, Synodsmen, Mr A. W. S. Longley.

Regret was expressed that Mr R. P. Wilder, who had represented the Parish so well and for several years as Synodsmen, could not continue to act in that capacity owing to lack of time, and a motion of thanks and appreciation was accorded him for his past services.

Messrs R. P. Wilder and J. D. Ormond Jnr., have been licensed as Lay-Readers and the Service of Admission will be held shortly. We congratulate the latter on being chosen out of several candidates to carry the Reform banner for his electorate. Keen churchmen are greatly needed in Parliament to-day.

The Ladies' Guild formed some months back are doing good work and busily preparing for the Fete to be held in the Vicarage grounds on Saturday, December 5th, which the Bishop has kindly consented to open. They invite all Parishioners and ask for their generous support. The Officers of the Guild are:—Working President: Mrs W. S. G. Cameron; Hon. Secretary, Mrs P. Canning; Hon. Treasurer, Mrs H. E. Wall. Vice-Presidents: Mrs Paul Hunter, Mrs G. M. Sargisson and Mrs E. White. Committee:—Mesdames Percy Hunter, J. W. Cook Snr., S. Board, Mrs. Somerville, and Miss Sargisson.

An outstanding success was the dance organised by Mrs F. D. Herrick, "Tautane," held at Herbertville recently, the Wainui Hall being crowded and about £51 being netted. Much hard work was undertaken mainly by the ladies of the district, in decorating and getting the hall ready. To all who worked so hard and gave so generously by way of donations, refreshments, hire of hall and hire of orchestra from Danevirke we extend sincere appreciation and thanks.

The report of the Fancy Dress Dance at Wallingford held on the 10th inst., has unfortunately to be held over until the next issue of the Gazette.

**EARTHQUAKE FUNDS.**

Payments from the funds to the 23rd September, 1931, total £8764 12s. 7d., which amount is detailed as follows:—

	£	s.	d.
Stipends of Clergy .. ..	694	18	10
St. Mary's Home .. ..	217	8	2
St. Hilda's Home .. ..	279	2	5
Te Hauke Mission House	88	8	2
Clive Church .. .. .	90	10	0
Hastings .. .. .	355	9	8
Havelock Church .. ..	108	2	2
Havelock Hall and School	246	3	1
St. Andrew's Vicarage and Porch .. .. .	165	0	0
St. Andrew's Sunday School .. .. .	10	0	0
St. Augustine's .. ..	100	0	0

St. John's Church .. ..	1959	0	5
Otane Vicarage .. .. .	200	0	0
Puketapu Vicarage .. ..	40	0	0
Taradale Church .. .. .	40	9	5
Taradale Vicarage .. ..	100	16	4
Waipukurau Church .. ..	42	8	8
Waipukurau Vicarage .. ..	16	4	4
Superintendent's House ..	147	5	6
Synod Hall .. .. .	1888	10	0
Church Lane Offices .. ..	1604	0	0
Office Books, Stationery, Type writer, Official Forms, etc. .. .. .	331	2	11
Bank Exchange .. .. .	5	12	6
Architect's Fees on acct.	34	0	0
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	£8764	12	7
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Subscriptions totalling	£5599	13s.	
5d. have been received to the 23rd			

September, 1931, from the following sources:—			
	£	s.	d.
Diocese of Auckland .. ..	1465	12	7
Diocese of Christchurch ..	1003	4	0
Diocese of Dunedin .. ..	851	11	9
Diocese of Nelson .. .. .	45	4	4
Diocese of Waikato .. .. .	110	1	4
Diocese of Wellington .. .	1155	11	3
Diocese of Waiapu .. .. .	95	5	0
Anonymous .. .. .	100	10	0
England .. .. .	303	5	1
St. James' Vestry, Sydney .. .. .	4	13	9
North China Mission Staff	37	19	4
Dr. Fox .. .. .	5	0	0
Miss Sowry, S. India .. ..	6	0	0
Through Bishop of Waiapu .. .. .	314	15	0
Relief Committee .. .. .	101	0	0
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	£5599	13	5

**A CALL TO PRAYER.**

At the request of the Bishops of the Province, His Grace the Archbishop has issued the following Call to Prayer, which I commend to the notice of the Clergy and faithful sons and daughters of the Church. It is unnecessary for me to stress further the need for prayer upon these subjects.

HERBERT WAIAPU.

Brethren,—

In view of the present distress in the industrial and economic life of the world to-day and in view of the anxieties and sufferings occasioned thereby, we call upon all faithful people in public and private to fall to prayer on behalf of all who are honestly seeking to find a solution of these difficulties, to discover the best and wisest means of meeting and overcoming them and of restoring hope and confidence to a perplexed world; and inasmuch as the Disarmament Conference to be held in Geneva in February next is fraught with such tremendous consequences for weal or for woe, we specially call upon you to pray earnestly for the Representatives of the Nations taking part therein that they may be inspired with vision, courage and disinterestedness

and seek only to know and do the Divine will and to establish peace more firmly upon the earth.

A. W. NEW ZEALAND.

Let us pray for the Parliament of the Dominion and for all who are seeking to find ways and means for meeting and overcoming the present industrial and economic distress.

Most gracious God, we humbly beseech Thee as for the people of this Dominion in general so especially for our Parliament and all in positions of responsibility and authority under it, that Thou wouldest be pleased to direct and prosper all their consultations to the advancement of Thy Glory, the good of Thy Church, the safety, honour and welfare of Thy people; that all things may be so ordered and settled by their endeavours upon the best and surest foundations that hope and confidence, peace and happiness, truth and justice, religion and piety may be established among us for this and all generations; and this we humbly beg in the Name and Mediation of Jesus Christ, our Most blessed Lord and Saviour. Amen.

Let us pray for Industrial Peace.

O God, the Father of all mankind, we beseech Thee to inspire us with such love, truth and equity that in all dealings one with another we may

show forth our brotherhood in Thee by exalting service above self, for the sake of Jesus Christ our Lord.

Let us pray for the Members of the Disarmament Conference to be held at Geneva in February next.

O God, Who art the lover of justice and peace and Who willest that all men should live together in unity, peace and concord, grant to the Representatives of the Nations of the Earth shortly to assemble in the Disarmament Conference, grace to seek and know Thy will and so guide them by Thy Holy Spirit that by word and deed they may promote Thy Glory and strengthen the bonds of peace and good will among men, through Jesus Christ our Lord. Amen.

Or

Almighty God, from whom all thoughts of truth and peace proceed, kindle we pray Thee in the hearts of all men and in the ideals of all Nations the true love of peace, and guide with Thy pure and peaceable wisdom those who will take counsel for the Nations of the Earth in the Disarmament Conference shortly to assemble, that by their endeavours, peace and good will may be more firmly established in the world and Thy Kingdom go forward till the Earth is filled with the knowledge of Thy love, through Jesus Christ our Lord.