



The  
Waiapu Church Gazette.

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# The Waiapu Church Gazette

## CALENDAR FOR JANUARY.

1. S.—The Circumcision of Christ.
2. Second Sunday after Christmas.
6. Th.—The Epiphany.
9. First Sunday after Epiphany.
16. Second Sunday after Epiphany.
23. Third Sunday after Epiphany.
25. Tu.—Conversion of St. Paul.
30. Fourth Sunday after Epiphany.

## DIOCESAN GENERAL.

Canon Rice has resigned and will retire from his parish at the end of January. We shall long remember with gratitude his record of good and faithful service at Tauranga, St Augustine's and Waipukurau, to name only the places he has served in this Diocese. He has earned a rest.

The Board of Nomination has chosen Canon Mortimer-Jones to succeed him. He leaves Hastings after ten strenuous years there, but those who think he is going to a rest are making a bad mistake.

The Rev. Nigel Williams has been appointed to the staff of Wanganui Collegiate School and takes up his duties there early in the year.

The Archbishop has appointed the Very Rev. Dean Brocklehurst to act as his Commissary during the vacancy of the See.

## WOMEN'S RETREAT.

A retreat for women will be held at the Fredrick Wallis House, Lower Hutt, from January 24th. to 28th. The conductor will be the Rev. F. R. Rawle. Those wishing to attend will please write to Deaconess Esther Brand, 305 Martin Street, Hastings.

## ORDINATION.

On the Fourth Sunday in Advent the Bishop of Aotearoa, acting under commission from the Archbishop held an ordination in St. Augustine's, Napier, at which the Rev. J. G. B. Talbot was admitted to the diaconate and the Rev. Hamiora Rangiihu to the Priesthood. The sermon was preached and the candidates presented by Canon Neild. The Epistle

was read by Canon Strong, of St. John's College, who had taught both candidates. The gospel was read by the new Deacon, Mr Talbot, Canon Williams acted as Bishop's chaplain, and the following clergy helped in the laying on of hands, Rev. S. G. Gardiner, Vicar of the parish, Rev. Nigel Williams and Rev. H. W. Klingender. The service (Merbeck) was well and reverently sung by the choir, and all the details were arranged by Mr. Gardiner.

## EDITORIAL.

The Diocese begins the New Year under the shadow of a great loss. We have hardly begun to think about the future yet, our hearts are filled with the memory of the friend and bishop who has gone. Save for a few years in England, Herbert Williams spent his whole life from infancy to death in this Diocese. As teacher, superintendent of Maori work, Archdeacon and finally as bishop he was known in and knew every corner of it. Though many knew that his health was failing the end came with dramatic suddenness on December 6th. when he was actually presiding over a meeting of the Board of Nomination. The funeral on the 8th. was attended by the Archbishop, the Bishop of Wellington and nearly every clergyman of the Diocese besides some from outside, and a very large number of the laity. The first part of the service was in St. John's and then the body was taken to the Napier cemetery and buried near the graves of his grandfather and father, the first and third Bishop of Waiapu. To his widow and family we all give our keenest sympathy in their loss, which is greater than ours.

## SOME APPRECIATIONS

Some of the leading clergy and laity of the Diocese have contributed the following short articles. As some of the writers do not wish their names published, it seems better to omit them all.

A.—With the passing of the Right Reverend Herbert William Williams, Bishop of Waiapu, the Church of the Province of New Zealand has lost a two-fold link with the past. Seventy-seven years of age, he came of a very great tradition. His grandfather and his father before him had been Bishops of this Diocese, and he had well lived up to the great example his forbears had set him. He was, to many of us, the last survivor of that great band of the servants of God who dwelt with our Maori brethren as teachers and as friends. Like his lineal predecessors, he had a greater knowledge of the Maori language than the Maori leaders themselves. Mutual love and respect marked the daily intercourse between him and his flock.

That aspect of his life alone would have earned for him the affection and respect of the whole body of the Church but there was another side to his character which called for the admiration of many.

He was, to many of us, the sole survivor of the great classical schools. Born in one of the farthest and youngest of the Colonies, he began his education in Christ's College, Christchurch, the best known of the New Zealand Church of England schools. Brought up amongst the Maoris of Poverty Bay, his scholastic record, taken from his old school list, is one of which his family and his old school must be very very proud. It is a record which would be hard to surpass.

Christ's College 1874-1878. Head of the school; senior Somes Scholar, 1876; football XV. 1877-78 (captain 1878); Senior University Scholar, 1878; Buller and Reay Scholar, 1879; New Zealand University Scholar, 1876-78; B.A., New Zealand, 1880; Scholar Jesus College, Cambridge B.A. 1884 (Ninth Senior Optime); M.A. 1888; Assistant Master Haileybury College, 1885-86; Priest, 1887; Tutor Native Theological College, 1889-1902; Archdeacon of Waiapu, 1907; Fellow Royal Society of New Zealand, 1924; Doctor of Literature (N.Z.) 1925; Doctor of Literature (Cantab.) 1926; Bishop of Waiapu, 1930.

Surely a very notable record and a link with the past which we will do well to remember.

**B.**—One who only knew the late Bishop after he was raised to the Episcopate inevitably appreciates him mainly in his office as Father-in-God. The outstanding qualities which he exhibited in this sacred office seem to me to have been his fairness, charity in judgment, firmness in decision and the affection which he gave to everyone in the Diocese. He valued very deeply the fact that the Waiapu Diocese is a happy family, and the Bishop's work helped to maintain that state of affairs. He secured the loyalty of his men, was sparing in the use of actual command because he knew that when he said, "I wish you to do such a thing," it was enough.

His conduct of affairs was characterised by wisdom and prudence. He loved order and good sense in business and his capabilities as President of Synod or as chairman of any meeting were remarkable. There are people who undervalue gifts of this nature, but they are essential in a ruler.

The Bishop could be described as a man of the world in the best sense for he took all life for his province and was interested in all branches of learning. This learning was not obtruded upon people, but those who knew him felt that he had solid ground for his views, and that he was not likely to be seriously inaccurate in any position he maintained. His width of culture eloquently taught the truth that the whole of life is the concern of the Church.

The most profound impression of all was made by his fine piety and deep devotion to God. This seemed to be the cause of his hatred of all insincerity and helped him to the sound judgment of men which he undoubtedly possessed. His devotion also developed in him the true detachment of spirit which enabled him to hold in balance the fact that he was at once the ruler of the Diocese and also its chief servant. Truly he was a real Father-in-God and his memory will always be held in affection.

**C.**—Quite often when a priest is elevated to be a bishop his relations with his clerical friends undergo a change, and he seems to be a little more aloof. Quite the opposite happened in the case of Bishop Herbert Williams; he seemed to draw nearer to his clergy, and said he wished to be regarded as an elder brother; he was more approachable and more understanding. And he rejoiced in his relationship with his clergy; and has many times said, "I wouldn't change this diocese for any in the world." I am sure the laity too felt that they knew him far better as bishop than they had known him as archdeacon.

Then the Bishop was a homely man. He, who was such a home-lover and who enjoyed such a very happy home atmosphere, was never any trouble when staying with people when on his rounds. "If you are wise you have your meals in the kitchen in winter, so don't move into the dining-room because I'm here, it's cosier in the kitchen," was a typical remark of one who was a home lover. Then there was the Bishop's humility. This brilliant scholar would always ask one's opinion and discuss problems with those far his inferiors without any sign of patronage, but with a keen desire to glean other points of view. Truly, he was a good man!

**D.**—It is impossible in a short appreciation such as this to do justice to the many-sided character of our late beloved Bishop. In any gathering of men his personality was felt immediately, his approachableness, his humanness and interest in everyday affairs made him always welcome, yet his geniality never led him to forget his high calling or to lose that dignity which sat so naturally upon him. On his many journeys his fund of anecdote and historical knowledge made his presence a pleasure to his fellow travellers, and in the early days of strenuous land travel his wit and ready humour lightened many an otherwise dull journey.

It has been said that the late Bishop was the best chairman in New Zealand, and this will readily be endorsed by those who have attended any large gathering presided over by

him. He had a keen sense of humour which he used frequently in his own inimitable way to relieve a tense situation or to withdraw the sting from a remark made by a speaker in a moment of heat, but if the need arose he could exercise the greatest firmness with anyone who attempted to overstep the mark; meetings conducted by him were businesslike, dignified and mentally bracing; he had few equals in the art of summing up a debate and putting an issue clearly and concisely in the fewest possible words. To anyone lacking experience or wanting help he was most considerate—ready to offer advice and support from his great knowledge and experience.

Perhaps the dominating characteristics of Bishop Herbert Williams' life were simplicity and consistency. His mode of life was austere almost to the point of asceticism and in spite of his all-round ability he had that simplicity which is the outcome of wisdom, knowledge and understanding, allied to a faith which has resolved all doubts and left a single purpose and a course set for a definite haven. He has gone from us after a life spent for the glory of God and the benefit of his fellow men, but those who knew him will treasure always the memory of his happy personality and example while future generations will reap the fruits of his life-long labours.

**E.**—Perhaps his most outstanding characteristic was his wise judgment. A man of very wide knowledge both of men and things, he was never carried away by first impressions, never allowed prejudice or popularity or misplaced enthusiasm to influence his actions. He had an intimate knowledge of every parish in his diocese and of most of its parishioners. Although he had never been a parish priest, he could understand and sympathise with the difficulties and needs of his clergy. He was absolutely unbiassed, and could understand another man's point of view even if he could not share it. He was incapable of making a rash statement, or coming to an important decision without the most careful consideration. He was never impetuous. Although he did not wear his heart on his sleeve, he had a

very deep affection for his clergy and for his friends.

When a priest, who has served his lifetime in a diocese and has been just "Herbert" to all his fellow clergy, is raised to the high office of ruler and administrator, the change of relationship in some cases seems to raise barriers, but in his case the change involved no difficulties. Whilst faithfully fulfilling his office of Father in God, he never ceased to be just one of us as before. His call to higher service so suddenly has left us with a sense of sad bereavement, even though we know that as a good and faithful servant he has entered into the Joy of his Lord.

#### A TRIBUTE FROM AUCKLAND

The Standing Committee of the Synod of the Diocese of Auckland having been informed of the sudden passing of the Bishop of Waiapu, the Right Reverend Herbert William Williams, desires to record its thankfulness to Almighty God for the wonderful gifts of learning, of counsel, of insight so richly given by Him to His servant, and for the benefit which the exercise of those gifts has brought to the Church of this land. It is mindful of the services of the late Bishop in the field of learning and more especially in the preservation of the Maori language as shown in the revision of the Bible and in the dictionary which bears his name. His counsel and insight in matters concerning the Constitution of the Church and its Government as embodied in the legislation of the General Synod has been of greatest service to the Church.

The Committee feels that the Church on earth is the poorer for his passing and the breaking of another earthly link with the early missionaries to this country from which he was descended.

The passing of the Bishop marks a unique fact in the history of the Church, the call to the episcopate in the same Diocese of members of three successive generations of the same family, the first Bishop William Williams; his son, William Leonard Williams, the third Bishop; and Herbert William Williams, son of the third Bishop, who became the sixth Bishop.

To the Bishop's wife and family the Committee offers its heartfelt sympathy and prays that they may each and all be sustained by Almighty God in their sudden bereavement; and to the church people in the Diocese of Waiapu in their loss.

#### A SERMON PREACHED IN ST. JOHN'S ON SUNDAY, DECEMBER 12th

Sunday, December 12th.  
Psalm 78, v. 73.

When the duty and the honour of preaching to you this morning was laid upon me. I looked round to find a text that would sum up in a few words the chief things I want to say. And I found it in the last verse of this wonderful psalm which to-day we so seldom hear in church.

"He fed them with a faithful and true heart and ruled them prudently with all his power."

The words were first applied to King David who, above all men, stamped an impression on his countrymen that nearly 3,000 years have failed to dull. What was it about him? He was a man of very varied excellence; a sheepfarmer, a poet, a soldier, a strategist, a ruler. He had the gift of leadership and—what brought forgiveness for his many sins—he was a man with a large heart. Holding all these things together was a sense of God's power, God's presence, and God's friendship.

So after ages have looked back upon David and we may ask ourselves this morning what we are going to say and are going to believe of our Bishop, Herbert Williams. A bishop is a man whose duty it is to feed his people with the Bread of Life in the word and the Sacraments and to see that they are fed; and to oversee the flock committed to his charge according to the laws of Christ. And to-day there seems such overwhelming need of wise rulers and great-hearted teachers and strengtheners of the church. The days are so dark that one wonders sometimes whether he has not been taken away from the evil to come. And the worst and darkest things that face us are not the dangers of fire and slaughter; there are worse things than death. The greatest danger facing our country and Empire

to-day is the danger of a wholesale moral corruption—not perhaps here yet, but likely to come, when all that has been built up for us by our Christian forefathers may be destroyed. And the defence to that terrible danger is the steadfast teaching and the steadfast practising of the Christian religion. Shame upon us if any are allowed to grow up in ignorance of the commands of Christ, His example, and His exceeding love.

To do a bishop's work as it should be done needs many gifts. Those who got to know him found at once that he was a scholar and most of us have been astonished again and again at the varied subjects on which he could speak with authority and give us instruction. He had the gift of leadership; could show us which way we ought to go and bring us along that path. And, as we got to know him better, there stood out more clearly something that was better than brains and power, there stood out a great and very loving heart. And that I think was plainer to see of later years. He was a servant of God and I am sure that he took this office upon him from a sense of duty because he believed that God wanted him for that. I have seen again and again during these seven years how tremendously he relied upon our prayers and that he felt he could only do his work in that strength. As long as I live I shall remember with great thankfulness the last words I ever heard him say. Only three days before he died I had been to see him in his bedroom and when I was leaving after a very happy talk I said, "Is there anything you want me to do for you?" "Only to pray for me and I know you do that." I did, and I do, and I shall.

"Pray for his soul. More things are wrought by prayer  
Than this world dreams of. Wherefore let thy voice  
Rise like a fountain for him night and day.  
For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friend?"

For so the whole round earth is every way

Bound by gold chains about the feet of God."

And so we leave him at the feet of God with a last word of prayer and a last word of thanksgiving. In the old old words we pray

"Requiem eternam dona ei Domine et lux perpetua luceat ei,

May the Good Lord grant him refreshment, light and peace."

and our word of thanksgiving because he had

"fed his people with a faithful and a true heart and ruled them prudently with all his power."

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#### LETTER FROM MRS WILLIAMS

Dear Friends,—

The Editor of the Waiapu Gazette has kindly given me space for a few words, which I would like to say in addition to the formal thanks sent to all those who wrote and telegraphed to me and my family.

We have received so much kindness in thought, word and deed that our sorrow for the passing away of our Bishop is much lightened and soothed. Kindness has been simply showered upon us, and we are most deeply grateful.

We much appreciated the visit of representatives of the Maori people who came with the Bishop of Aotearoa to condole with us, in their special manner. It was beautifully done, with thoughtful restraint as well as eloquence and tenderness. I have been less in close contact with my Maori friends since we left Gisborne, but I always feel a deep interest in them, and aroha for them, and desire to forward their best interests.

I would also like to mention, with much gratitude, the tributes that were paid to my husband last Sunday, and also in the public Press and in private letters and telegrams. May the example of his life and work be an inspiration to others to go and do likewise in the promotion of truth and learning and the furtherance of God's Kingdom upon earth.

Yours sincerely,

Bertie Williams.

#### ST. ANDREW'S, PORT AHURIRI.

Rev. W. S. G. Cameron, Vicar.

On November 24th, at Evensong, Mr O. D. Williams, Bishop's Warden, was admitted as a Lay Reader for the Parish by the Vicar.

A Service of Spiritual Healing was held at 10 a.m. on Wednesday, 17th November, conducted by the Rev. Canon Mortimer-Jones, who spoke of his experiences and inquiries in England concerning Spiritual Healing. This service was the forerunner to establish this means of healing in the Parish, and it is hoped to hold regular monthly services.

Tuesday, November 30th, St. Andrew's Day.—Our Patronal Festival was observed as a day of Thanksgiving and continual Intercession to Almighty God for the missionary work of the Church in the Diocese. The day began with Holy Communion at 6.30 a.m. and concluded with Evensong at 7.30 p.m., when the Rev. S. F. N. Waymouth was the preacher. The response to an appeal for Intercessors was very good.

After Evensong, a social was held in the Parish Hall. Madame Mercer and her party kindly gave us a number of songs, and the evening was much enjoyed by all.

The annual prizegiving and breaking up of the Sunday School took place on the 13th December, when an enjoyable programme was rendered by the scholars. The Sunday School is closed for the period of the school holidays and will reassemble to the Sunday before the re-opening of the State schools.

The children's Morning Devotions are in abeyance during the holidays.

The Vicar extends his thanks to the Sunday School staff for their efficient work and loyal co-operation throughout the year. It was satisfactory to see so many parents present at the breaking up ceremony and occasion was taken to present Miss Beattie, Diocesan Sunday School Organiser, who endorsed and supplemented the Vicar's remarks to the parents.

More teachers will be required for the coming year, and the Vicar would be pleased to hear from any who would volunteer for this most important branch of the Church's work.

New altar hangings, a large mat for the front porch and a more suitable floor covering for the centre aisle are among our immediate requirements. We trust they will be forthcoming in the near future.

The Vicar and Mrs Cameron hope to be away during January for a much needed spell. The Rev. Nigel Williams has promised to take two celebrations and Lay Readers will be responsible for the other services. Enquiries should be addressed to Mr Frank Smith, Selwyn Road, tel. 721.

Mr and Mrs Cameron wish all parishioners every happiness throughout the coming year.

The total amount of the Gift Sunday offerings was £87.

On the Maori Mission Sunday, the Sunday scholars brought their annual gifts, which were distributed between the Mission Houses at Whakarewarewa, Te Araroa, Tokomaru and Ruatoki.

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#### TOLAGA BAY NOTES.

Our final meeting of the Mothers' Union for the year was held on Friday, November 12th., when there was a good attendance of members and friends. Four new members were admitted at the service in church, and at the subsequent meeting in the Parish Hall plans were made to hold a fete in the Vicarage garden on Thursday, December 2nd. We were pleased to welcome Sister Veronica, of the Melanesian Mission to our district, and were sorry that there were so many other functions on the day when she came; however, those of us who heard her address found it most interesting and helpful. Our adult Bible study circle continues to flourish, and is increasing in enthusiasm, and we hope, will increase in members, too.

"Material Needs and Spiritual Opportunities" (an extract from "Evangelism" for September, October, 1937). We wanted £300. I said I would spend the night in Church in prayer not for the £300 but for revival. There would be a Holy Communion Service at 8 p.m. and other at 6.30 in the morning. But I did not want anyone to pray in the Church with me between these times, but all the names on the

Church Roll and the children in the Sunday School and Day School would be prayed for aloud by name during the night. At 2 o'clock I was refreshed by a cup of coffee, but still more by reading a verse that someone had sent with a petition; Romans 8—26 "Likewise the spirit also helpeth our infirmities, for we know not what we should pray for as we ought but the spirit itself maketh intercession for us with groanings which cannot be uttered."

The rest of the night went as if it were, a few minutes, for all the burden of prayer seemed to be car-

ried by Another. I just mentioned the names, and the people seemed taken up.

The offertory on Sunday was over £300, but from that time new things have happened. The Rovers have met on their own every Wednesday and Sunday morning at 5.30 for Bible Study and Prayer since, and this was twelve months ago. Two hundred and twenty people signed decision cards during the month. We have since sent out several teams of young people under 25 of Churches round as News Teams.

the balance sheet, was taken as read and it was recommended that each Branch read it at its meeting.

Mrs Anderson then gave a very entertaining and full report of the meeting of the Dominion Council. She also read a letter from Miss Bidde, giving an account of the M.U. at Te Ararua.

Mrs K. E. Maclean read a full report of the Mothers' Union Conference held at St. Albans, England.

Mrs A. F. Hall spoke on the Fellowship of Marriage. This was a most interesting address and one and all enjoyed it.

Deaconess Mabel Henn then gave a talk on Linked Branches.

Deaconess Esther Brand spoke briefly on literature.

When the business was completed afternoon tea was handed round by the members of the St. Augustine's Branch.

The meeting closed with prayer.

#### Quiet Day.

A Quiet Day was held in St. John's Cathedral on October 27th, the conductor being the Rev. R. Hall. Holy Communion was celebrated at 19.15 a.m.

The attendance at this day was disappointing, owing, it is hoped, to the wet weather. All who had the privilege of hearing Mr Hall's addresses could feel the wonderful help and spiritual uplift.

#### Annual Festival.

The M.U. held its Annual Festival in St. Matthew's Church, Hastings, on Tuesday, November 23rd. There was a large attendance, 200 members from town and branches being present.

The Rev. Canon Mortimer-Jones conducted the service and the Rev. S. F. Waymouth gave the address.

Preaching from St. John XVII. 17, he stressed the importance of the work of the Mothers' Union in the face of a world largely given over to self-indulgence. He said that this work could only be carried out by persons who were wholly consecrated to God and urged the members to see that they gave their children no precept but example. The beauty of the Spiritual life can only be perceived if the child can see this life embodied in a living personality. All the



His Last Confirmation.

#### WAIPIRO BAY.

On the First Sunday in Advent, 22 candidates were presented for confirmation. This was the last service the Bishop took and it was perhaps appropriate that it should have been in this parish, a parish with which he had so many associations and which he knew so intimately. Our last memory of him will be as he stood in the Vicarage grounds after the service, greeting members of the congregation. The day was one of brilliant sunshine, with a soft

breeze tempering the heat. In the distance, the sea a deep blue, and the sound of the waves breaking gently upon the shore, while the surrounding hills had their ruggedness softened with the many-hued reflections of light and shade. Over all there was an atmosphere of peace and tranquility and great restfulness, and the figure of the Bishop in his robes, surrounded by those whom he had so recently blessed, completed the sense of Spiritual benediction.

#### MOTHERS' UNION. DIOCESE OF WAIAPU.

##### Annual Meeting.

The Mothers' Union of the Diocese of Waiapu held its annual meeting in Napier on October 13th, 1937. The President, Mrs Williams, presided over a very good attendance. Mrs

Williams pointed out that the primary object of the M.U. was the Spiritual work of bringing up their children in loving and happy ways, and pointed out the joy of wifehood and motherhood. Her talk was much appreciated.

The annual report, together with

natural instincts draw the child to the mother, and it is from her that the child should receive the impetus and attraction to a life of devotion. He quoted Carlyle upon his mother's devotion. "The highest whom I knew on earth I here saw bowed down, with awe unspeakable, before a Higher in Heaven."

After the service, afternoon tea was served and an enjoyable time was spent by the guests in the beautiful grounds surrounding the vicarage.

Another year is closing and the thoughts and sympathy of every member of the Mothers' Union go out to our beloved President and her family in their bereavement. The example of our late Bishop and his wife in their family life will ever be an inspiration for every mother.

A. Winifred Cameron,  
Diocesan Secretary.

### THE CHURCH ARMY.

The second anniversary of the Church Army's work in New Zealand was held on November 9th. A brief report on the Society's work during the year was given by Captain Banyard at the birthday tea, as follows:—

During our second year, four New Zealanders were commissioned (not including the last two on November 9th) and four were accepted for training. The close of the second year found us with—

- 7 Workers in parishes.
- 2 Workers in railway camps.
- 3 Workers in caravens.
- 1 Children's Missioner.
- 4 At Headquarters.

The two outstanding events of the year are the acquiring and putting into action the Auckland Van, and the Women's Training College. A 50 per cent. increase in finance is shown in our books. As early as possible a fully detailed annual report will be drawn up.

Captain Carew has left the Training College to work in the Waiapu Camps. Captain Walton has left the Training College to do parochial relief work, and will afterwards go to the Christchurch Van. Pro-Sister Cranswick has left the Training College to assist in St. Matthew's Parish, Christchurch, and Cadet Withers has

returned to the Training College from the Waiapu Camps.

The following people have been accepted for training:—Miss Brady, of Oamaru, who came to the Training College on November 1st; Mr. V. Bunce, of Auckland, who comes on November 20th; and Miss Kenmare, of Nelson, who comes to the Training College on December 4th.

Captain Pearce, who has been working in Christchurch, has been able to collect (mostly by means of lantern evenings) almost sufficient money to purchase a good car for use with the Christchurch Van. He wrote and told us that he had a wonderful day on November 4th, when the Church Army birthday was celebrated in Christchurch. A day of prayer was observed in the Cathedral, with special services, and the people made a splendid response.

The Dean and Chapter of Christchurch Cathedral have invited Captain Kee to produce his Nativity Play in the Cathedral during Christmas week. The Play has been produced in about 80 parishes.

### CHURCH UNITY.

#### MEMORABLE DEMONSTRATION IN CHRISTCHURCH ECHOES FROM OXFORD AND EDINBURGH

A most memorable and inspiring meeting was held in Christchurch on the evening of November 22nd, when Christian people of all denominations filled the Caledonian Hall, and manifested a wonderful spirit of unity, reflecting the experience of the Oecumenical Conferences recently held in Oxford and Edinburgh.

A welcome to the three New Zealand representatives—Bishop West-Watson, the Rev. A. C. Watson, and Rev. L. A. North—who attended the world conference on Church, Community and State held at Oxford in July, was given by the New Zealand Council of Religious Education. Associated with the council were the Friends of Reunion.

The Rev. Professor J. D. Salmond, vice-president of the Council of Religious Education, presided. The opening prayer was said by the president of the Christchurch Ministers' Association, Pastor Stuart Stevens.

Addresses of welcome were given to Bishop West-Watson, Mr. North, and Mr. Watson by the Rev. E. P. Blamires, secretary of the Council of Religious Education, and the Rev. Canon S. Parr, representing the Youth Council and the Friends of Reunion.

Mr. Blamires said that the meeting had a Dominion-wide significance, called as it was by a New Zealand organisation to hear a report from three delegates to the Oxford Conference. Gathered here like a large Christian family, they would meet all over the world to promote understanding and fellowship in the name of Christ. They were called to create a fellowship stronger than all the divisions that disrupt the family of mankind, and to unite their spiritual forces to save the world.

Canon Parr spoke of the interest taken by the 5000 Canterbury members of the Youth Council in the work of the conference, and spoke also of the aims of Church reunion.

#### BISHOP WEST-WATSON

Bishop West-Watson began by saying that the attendance was a wonderful tribute to the interest that the people of Christian churches in Canterbury were taking in the oecumenical movement. The word "oecumenical" was used to describe a movement that embraced the inhabited earth, and the movement had grown largely from the splendid missionary work and vast religious expansion of the past century. The Christian churches could now be all described as world churches, each circling the world with a gold cord. The oecumenical movement hoped to twist these golden cords into one golden cable, girdling the whole earth.

Bishop West-Watson detailed the various conferences held by the oecumenical movement from 1910 on, and said that each reflected a feeling amongst the church that they must get together. A series of conferences from 1920 to 1930 had indicated clearly the desire of the churches for greater unity.

But about 1930 the world had changed. States now sought isolation, each to be in its own separate pigeonhole, and the tendency to internationalism that had seemed to exist before 1930 seemed to have been completely reversed.



### "Apart Too Long."

But if the nations had decided to drift apart the Church had continued with its international fellowship plans. "We have lived apart too long," he continued.

An amazing feature of the Oxford Conference, Bishop West-Watson continued, was that questions upon which they differed were discussed in a friendly spirit, the same questions concerning which in past days they had fought each other with the sword. The feeling had been gained at the conference that powers almost demonic were out against the Church, but the churches were not frightened of them. The Church must have liberty to preach and teach, and be ready to suffer to win it. The church was to be "not the sugar, but the salt" of the earth.

One thing that had been agreed to at Oxford, and later adopted with some reservations at Edinburgh, was the acceptance of a plan to provide for a meeting of the oecumenical council every five years. That meant that all the churches were coming together in one strong oecumenical movement that could speak with a united voice.

### REV. ALAN WATSON.

It had been agreed by the speakers among themselves that Mr. Watson should tell of the Conference on Faith and Order at Edinburgh, and Mr. North should speak of the Oxford Conference on Church, Community and State.

Speaking of the Edinburgh Conference, Mr. Watson said that four hundred delegates attended, and all the world was represented. On the opening day in St. Giles' Cathedral, a service was held that surely was the most cosmopolitan the Church had ever known.

The two things discussed at Edinburgh were faith and order—what the Church really believed and taught, and how the Church was to be organised. Mr. Watson discussed the topics traversed in deliberations on these subjects. Hundreds of leading theologians had been studying the subjects in the three years before the conference and printed reports had been put before the delegates, for discussion in groups. The resolutions of the conference were the things that all the

Christian Churches, except the Church of Rome, could say together. Nothing was passed by the conference, dealing with reports sent on by groups and sections, unless it was unanimous.

One of the features of the Conference had been its absolute honesty and frankness, and that had been shown particularly when differences of opinion in various Churches were discussed. These differences remained—but in spite of them there came from the conference an affirmation of faith. He felt inspired to be associated in that thrilling act of faith, from Christians in all the lands of the earth.

"On the question of order we are still divided. On the question of fundamental verities of Christendom we are united," Mr. Watson said.

The conference achieved four things, Mr. Watson added. It first revealed a change of atmosphere, a willingness to co-operate and understand, replacing an attitude of defence. The second achievement was the affirmation of faith, the third was the discussion on the problem of orders, not yet solved, and the fourth was that it gave inspiration for church unity movements in every land.

We were subdued when Mr. Watson reminded us of the disastrous effects of Church divisions overseas. Bishop Azariah had referred to the 50 millions of outcastes in India who had recently forsaken Hinduism and desired another religion. Their leader had exclaimed: "At present we are united. If we become Christians we shall become divided."

"If we are to make progress at all, it must surely be with this disunity upon our Christian consciences," concluded Mr. Watson.

### REV. I. A. NORTH.

Mr. North, who described the work done at Oxford, said that the first sight of the university to a visitor was unforgettable. When the conference opened, the attention of the hundreds of delegates had been drawn to the motto of Oxford, "Dominus Illuminatio Mea," and that motto had been held before the conference throughout its deliberations. At the conference were famous men, writers whose books were read

everywhere, leaders of the Church respected by Christians all over the world, and it had been an unforgettable privilege to meet such men from all corners of the earth.

Apart from the purely Church representatives—active ministers in the Christian Churches—special commissions had been set up for research work, and these had included men of the highest rank, university lecturers, economists and educationists, prepared to give their time and thought to help. From this Mr. North said he drew a lesson. It was time to "cease clericalising and begin laicising" the Church. Christianity should not consist merely of the ministers of religion. The Church should be regarded as the home of men and women in the world, economists, school teachers, and artisans, who would bring to their tasks in the world the very spirit of Christianity.

Throughout the conference there had stood out an impression of loyalty, Mr. North continued. That loyalty was to the Word of God, and while there were differences in the interpretation of it, the whole congregation had joined in worshipping God, in church in which He had been worshipped for centuries.

He believed that there was a more personal call to every Christian for consecration, and expressed the wish that the lessons that had come from Oxford in the shape of the published resolutions would not be lost sight of.

There was a call to the Church for Repentance, for we had so largely failed through compromise with the world; and for Faith, in the power of God.

Mr. North concluded with a plea for Church co-operation to be more readily practised in Christchurch, and in New Zealand generally. He appealed for clergy and ministers to meet and develop a greater common interest.

### CONCLUSION.

Professor Salmond thanked the speakers for their addresses, stating that he agreed entirely with them in the place that youth was to play in the future of the Church.

The audience was very responsive,

and interest was strongly maintained. The stately hymns of the faith were sung with solemn joy, and people went away profoundly impressed.

"I am glad to have lived to witness such a day as this," said the layman. And a minister said he had a vision during the meeting, unlike any other in his life, of a movement of the Spirit of God among us.

At the meeting of the New Zealand Council of Religious Education the next day, plans were considered for carrying the message to other centres in the Dominion.

## BOARD OF MISSIONS' NOTES.

### CHINA.

#### Effect on S.P.G. Missions.

The Rev. H. P. Thompson, Editorial Secretary of S.P.G., sends us the following in regard to the situation in China so far as S.P.G. missions are concerned.

In North China, Peking, since the Japanese occupation, is free from danger, and it is known that all there are well. The same is true of Tientsin and presumably of Yung Ch'ing, now behind the firing line. From Tatung, on the Mongolian border, a cable was received on August 30th saying the Mosse Memorial Hospital was safe. Since then the Japanese have entered Tatung, apparently without serious fighting, but there has been no news from the hospital. We learn that on September 12th Mr A. J. Britland was setting out on foot from Peiping to discover the state of affairs at out-stations from which no news had been received for a month.

Hochien and Ch'i Chou, lying south of Paotingfu, must be in the line of the Japanese advance, and the wave of fighting may pass over them. The Society's hospitals in these two centres are in any case bound to be full to overflowing with refugees and wounded, and hard pressed for supplies. No news could be had from them in Peiping.

#### All Missionaries At Their Posts.

Shantung has up to the moment of writing been free from fighting, but the Japanese advance has just reached its borders at Tehchow. On September 8th the Bishop reported that all missionaries were at their

posts, and all well—though wives and children have been left in the coast towns. Tsinan, with the Chee-loo University, unhappily seems to lie right in the path of the Japanese advance down the Tientsin-Pukow railway, and Tai-an, and other centres of our work, not far beyond it.

While, therefore, up to the present we have had no bad news, and hope that harm may befall none of our missionaries or Chinese workers, there is bound to be grave anxiety for some time to come.

### JAPAN AND CHINA.

#### Christian Co-operation.

In the light of present happenings, it is interesting to record that some Christian Japanese and Chinese met together early in this year and set an example of how international problems should be solved. A "Retreat" was held which gave opportunity for a frank exchange of views on the problems that the Church is facing in both countries. The North China situation, the Inner Mongolia question, the traffic in narcotics, and the smuggling of merchandise into China through North China were vital questions discussed. Japan's population problem, scarcity of food supplies, and lack of natural resources were also fully considered. The Chinese delegates pressed for an answer as to the inner meaning and scope of Japan's much reiterated economic "life-line." How far is it intended that this "life-line" shall penetrate the Asiatic continent? The Japanese delegates found difficulty in returning the answer, and were told that until this point is made clear China will remain restive, suspicious and apprehensive. It was, however, agreed that a clear-cut policy, that will advance the prosperity and advancement of both nations, should prevail. The need was stressed of both nations striving to understand each other's problems, to avoid movements which arouse hostile agitation, and to guide the sentiments and attitudes of the two peoples into right channels.

Seven measures were agreed upon, whereby better relations might be established, these measures to be realised by active co-operation by

the two National Christian Councils and Christians of the two nations.

### KOREA.

Korea is no longer "The Land of the Morning Calm," at least for Christians. The Japanese are trying to force assimilation by insistence upon the use of the Japanese language in the educational system, and, what for Christians is a very serious thing, by insistence upon worship at Shinto shrines. The reticence which has been observed in this delicate situation cannot be much longer continued. Things are happening in Korea which will, in the long run, reflect upon Japan's wisdom and, if continued, discredit any claim she may make to a humane civilisation. Interference with conscientious convictions breeds unending strife, and it is a pity that Japan should create for herself avoidable difficulties in these days of Far Eastern conflict.

### INDIA.

#### An Indian Graduate Teacher's Talk to a Conference of Young Missionaries.

You can understand what qualities we expect to see in you. The ability to make friends with your fellow-workers, such an intimate relationship that they will not mind pointing out to you some of your mistakes. The ability to form fellowship groups in the institutions where you work, so that you no longer work as a lonely foreign missionary in a heathen and dark land, but become one amongst a band of disciples obeying the same Master. The ability to share with them the resources of your spiritual life, to acknowledge your mistakes when necessary, no longer keeping yourself apart, but revealing a little more of yourself—your inner life—so that you and your fellow-workers can forget the colour of your skin and realise that you all alike stand in need of daily strengthening by Christ's spirit. We do not want clever people in India to-day. We want great men and women. I do not mean geniuses, but men and women with great faith, broad outlook and deep humility, who will have patience to watch other people

making blunders at the beginning and the vision to see that God is great and powerful enough to use every little gift for the growth of His Kingdom.

### TO SUNDAY SCHOOL TEACHERS.

Dear Fellow-Teachers,—

We have made our Christmas Communion, and the happiness and joy of Christmastide are still with us, but it is marred by the sad fact that so many of God's children are suffering and sorrowing at this time.

War and strife seem to be worldwide, and we who are Christians know that peace can come only when the nations look to the Prince of Peace and adopt His Way of Life.

The message of Christmas should give our children a foundation for future peace.

Let us, as teachers, at the end of our year's work, ask ourselves the following questions:—

1. Do we realise that God has trusted us to teach His children?

2. Have we tried during the past year to deepen our spiritual lines, to extend our knowledge of the Bible, and to improve our methods of teaching?

3. Are our Sunday Schools bright, happy places, well equipped and attractive to our children?

May I make some suggestions? It is essential to have a Text Book on a scheme of work for the year, so that the children will receive definite instruction in the Christian Faith as presented by the Church of England. So often teachers tell me that they know very little about their own Church and what it teaches, and in these days it is so necessary to have knowledge and faith if we are to combat the assaults of the world, the flesh and the devil.

Is there a Church Calendar in the Upper School? This can be easily made, and it teaches a great deal in an interesting way. The diagram should be made by a teacher, and the calendar kept up to date by the children Sunday by Sunday.

Have you a Baptism Roll in your kindergarten? If so, you can keep in touch with the children of your parish who are under five, and the

importance of Baptism is brought before the children. They learn that they are the children of God, and because they are His children they must live as God's children should live.

Are your boxes or bags ready for next year? Are you supplied with pencils, note-books, crayons and paper for your children and with chalks, blackboards and dusters for yourselves?

I know that many of you are doing very splendid work, but there are others who have not put their best into their Sunday School teaching, they have been irregular, unpunctual and unprepared, and the results of this can be seen in the children. Will you all try to make your Sunday School teaching a work for God, and will you remember that your experience of God counts for most in your teaching?

If I can help you in any way please communicate with me.

With every best wishes for the New Year,

Yours sincerely,

DOROTHY M. BEATTIE,  
Sunday School Organiser.

### DIOCESAN FELLOWSHIP OF PRAYER.

For the Guidance of the Holy Spirit:

O Holy Spirit, the Comforter, Who with the Father and the Son abidest one God, descend into our hearts, that while Thou makest intercession for us, we may with full confidence call upon our Father; through Jesus Christ our Lord. Amen.

For the Clergy:

O Lord God Almighty, Who didst endue Thine Apostles with singular gifts of the Holy Ghost, grant to all Thy servants who minister and teach in Thy Holy Name, the spirit of wisdom and love, that in all their words and deeds they may seek Thy glory and the increase of Thy Kingdom; through Jesus Christ our Lord. Amen.

For the Church:

O Heavenly Father, Who by our Baptism didst bring each one of us into Thy Church and make us brethren in one Body, bless the Church and every Member of it.

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### DIOCESE OF WAIAPU.

All parochial or business communications should be sent to the Diocesan Secretary, P.O. Box 227, Napier.

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

Diocesan Secretary and Treasurer,  
Mr. R. E. H. Pilon.

All correspondence and literary matter is to be sent to The Editor, Waiapu Church Gazette, 12 May Avenue, Napier, and should reach him not later than the 18th of the month.

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Guide us all by the light of Thy Holy Spirit. Help us to work together in love for the good of all; and grant that by Thy Grace the day may quickly come when all mankind shall be one family and Church in Christ Jesus our Lord. Amen.

**For Peace:**

O God, Who callest the peace-makers Thy children, we beseech Thee that as Thou didst send Thy Son with the heavenly voice of peace on earth to be the Prince of Peace to men, so Thou wilt keep our hearts and minds in His peace, and make us both to love and defend the same. Guide the counsels of the King, and of all princes and governors, in equity and steadfastness, to establish unity and concord among the nations, that all mankind may render Thee the fruits of peace and righteousness; through Jesus Christ our Lord. Amen.

**Thanksgiving for Medical Science:**

O Good Jesu, Physician of soul and body, we praise and glorify Thee for all Thy blessings bestowed upon us through medical science; for Thy gracious ministry in the hospitals; for the wisdom and skill, the sympathy and patience of doctors and nurses and of all who tend the sick and suffering, Lord, accept our thanks for Thy dear Name's sake. Amen.

**For Those on Holiday:**

Lord, be with all those who at this season go for needed rest and refreshment from daily toil. Let Thy Divine Presence brighten their holiday. Grant them true refreshment of body, mind and spirit, and renewed strength to undertake again life's daily duties, and fresh courage in the service of our Lord Jesus Christ. Amen.

**For Those Who Cannot Go Away:**

O God, the strength of them that labour and the rest of those who are overworked and who have no hope of a change from daily toil, Thy spirit of courage and endurance; in serving others may they learn that they can be serving Thee, and may they find in Thee their peace; through Jesus Christ our Lord. Amen.

**For the Departed:**

Remember, O Lord, Thy servants who have gone before with the sign of faith and who rest in the sleep of

peace; to them, O Lord, and to all who rest in Christ, we pray Thee grant a place of refreshment of light and of peace; through the same Jesus Christ our Lord. Amen.

**For Mourners.**

Almighty God, Father of all mercies and giver of all comfort: Deal graciously, we pray Thee, with those who mourn, that, casting their care on Thee, they may know the consolation of Thy love; through Jesus Christ our Lord. Amen.

**During the Vacancy of the See.**

O God, Who knowest the needs of Thy Church in every place, look graciously at this time upon this Diocese, and give us a faithful pastor who will serve before Thee in all diligence and lowliness of heart, and by Thy blessing bring many souls to the joy of Thy eternal Kingdom; through Jesus Christ our Lord. Amen.

**JERUSALEM AND THE EAST.**

**The Bishop's Call To Prayer.**

The proposed setting-up by a Christian nation of independent non-Christian States in the Holy Land creates problems for the Christian Church the like of which she has seldom been called upon to face at any time during her history. For thirteen centuries Christians have prayed for a Christian rule in this land. It was not a selfish prayer, for with it they believed that the principles of righteousness, justice, and truth would flourish.

**Encouragement.**

The largest venture has been the building of St. Luke's School. Haifa. We have not been able to afford to erect a house for the headmaster or married quarters for the staff. More boys than we can accept have applied, and we shall have to think afresh regarding its function and numbers. And already we have had to add a new block of classrooms. The girls' school at Haifa is also full, despite the fact that a second storey was recently erected.

The girls' school at 'Amman, built last year by the C.M.S., has now to plan further buildings, and the buildings for the boys' school, known as the Bishop's School, ought to be ready in October, i.e., the boarding

house and the school block. Further in the matter of buildings we have added out-patient rooms, and sun balconies at Hebron, and a doctor's flat on part of the roof of the women's hospital at 'Amman.'

The Bishop's School in 'Amman has been built with money from Australia and New Zealand.

**AFRICA.**

**Eager African Women Students.**

**Interesting Sidelight.**

A correspondent sent the following: "An interesting sidelight on the way the wives of voluntary evangelists working with the Sudan United Mission in Northern Nigeria, set out to equip themselves for their work as leaders of other women, is shown in a letter from Miss Bartrop, at Gindiri, where the evangelists are given special training for their task. At the beginning of the session, which lasts for ten months, only six of the women could read. After a few weeks, however, all were following the Bible Lessons in their own books. This is the more remarkable as the lessons are in Hausa, a language few of them know, and one they find difficult to learn. These women, therefore, have to master a new tongue, learn to read, and look after their children, as well as study other subjects! Every Friday there is a prayer meeting, when the women use their own language, and often eight different tongues are heard during this hour, of prayer. When they have completed their special training, the women will go with their husbands as missionary farmers, earning their living and acting as teachers and evangelists, often among those who belong to quite different tribes from their own."

**FINANCE.**

Below we give Diocesan figures to 10th December:—

	Dec. 10, 1936.		Dec. 10, 1937.	
	£	s. d.	£	s. d.
Auckland ..	262	2 7	407	19 9
Christchurch ..	408	1 7	436	14 8
Dunedin ..	99	11 9	89	4 9
Nelson ..	379	7 5	188	6 1
Waipau ..	239	19 1	253	9 10
Waikato ..	19	10 10	4	17 0
Wellington ..	323	5 3	584	9 6
Extra Diocesan	10	16 0	3	2 9

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