

 **Waiapu Church Gazette** 

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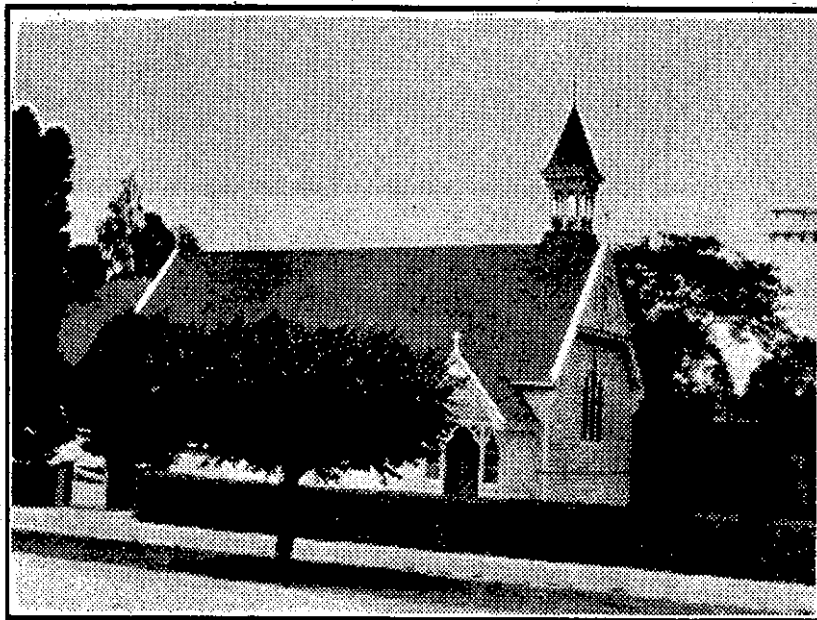


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Waipapu Church Gazette

FEBRUARY, 1940.

WEIGHT INTO COMMON CAUSE

Finding under God's Guidance Task to be Done

BISHOP'S LETTER.

My Dear People,

A quarter of a century ago New Zealand was enlisting and training citizen-soldiers, who were soon to serve their country overseas, and with great distinction. Despite almost superhuman efforts on behalf of her leaders to preserve peace, our Empire is at war again, and upon an issue from which we believe it would have been both cowardly and disastrous to flinch.

Information which was to some degree overlooked, in the great struggle for peace, has now been widely circulated. And it is impossible for a reasonable mind to reject the cumulative evidence of official information, newspapers, radio, reviews, novels, returned travellers, refugees, and British residents in Europe. Clearly the Nazi regime has nullified the benefits given to a formerly distressed Germany, by irrevocably committing itself to such methods of cold-blooded and treacherous brutality as to challenge all the underlying principles of truth, loyalty, and honour upon which the structure of Christian civilisation has been slowly and painfully erected. Free citizenship is represented by the espionage of secret police and extinction in concentration camps; racial hatred inspires the young to a merciless intolerance to friends, relatives, and old people, thus destroying all family affection. Almost fiendish is the systematic persecution of Jewish

children in the schools, and of disastrous moral effect upon the Aryan children themselves.

A whole generation of one of the world's most virile people has been trained to a deadly but false philosophy of life, and it is with such that we and our allies are grappling in mortal combat.

Is New Zealand Asleep?

For some months there was a degree of uncertainty as to the part which New Zealand should be called upon to play. Lack of spectacular war news, and a false sense of distant security, rendered us unable to

THOUGHT FOR THE MONTH.

**"Man with his burning soul
Has but an hour of breath
To build a ship of truth
In which his soul may sail—
Sail on the sea of death,
For death takes toll
Of beauty, courage, youth,
Of all but truth."**

"Truth," by John Maséfield.

appreciate the reality of this stupendous conflict. There are still some of us so fully engrossed in our normal work or play as to look upon the war as a tiresome irritation, which will however settle itself satisfactorily without any effort or sacrifice on our part.

Major-General Fréyberg, V.C., recently arrived in our midst, right from the heart of world affairs, to take charge of the Second New Zealand Expeditionary Force. His coming brought realisation that we stand beside the people of the Homeland in a struggle, demanding our fullest resources, and involving the survival of all the ideals, social, political, and religious, which we hold dear.

Under such circumstances then, the attitude both of country and of

individual must surely be, not: "How little will suffice as my contribution to the cause?" But: "What more can we possibly do towards victory, and in preparation for subsequent peace?"

Time and Energy Upon Futilities

One cannot but feel that as compared with the people of Britain, many New Zealanders are still spending too much time and energy upon futilities, when bigger things might be taken in hand. Of course the normal industries of the country must be run at fullest efficiency, and sufficient recreations enjoyed as to keep the population fit, cheerful and efficient. Many are already engaged in Red Cross, Patriotic Fund, Church of England Military Affairs, and similar organisations, but it can hardly be contended that the Dominion as a whole is "straining every muscle" to do its bit.

Quite a lot is heard about "equality of sacrifice," "conscriptio of wealth," etc., and not always by people, who are themselves sacrificing anything.

Now there is of necessity a great contrast between the sacrifice of a man who enlists, and contributes to the cause the whole of his time, energy, freedom, and person, to serve in the Forces overseas or at home, and a man remaining a civilian, who may or may not go out of his way to do anything extra to help his country.

Disparity of Sacrifice.

Moreover as between individuals who enlist there are infinite varieties of difference between the jobs being left, family responsibilities, financial losses, or gains, making a disparity of sacrifice. These matters ought to present no difficulty to a Christian. For he should not be out to seek the vindication of his rights, or the recognition of his services, but merely to find under God's guidance the task that he should do, be it civilian or military, and to throw his whole weight into the common cause not seeking to avoid con-

sequent material losses, and readjustments to his habits and manner of life.

I believe that the time is near when our national leaders will be able to confront our home population with more definite ways of national service. Half-hearted patriotism will never enable us to prevail against fanatical and highly organised foes. Church people should be among the first to set an example, as their sons have done by enlistment.

Meanwhile the Church of God must make every effort to ensure that the rising generation shall grow up conscious of the Gospel Message and set upon following the Christian Way of Life. With depletions in the ranks of the clergy this will demand a wider effort on the part of the laity to accept responsibility for teaching the faith to the young.

Church Congress at Hastings.

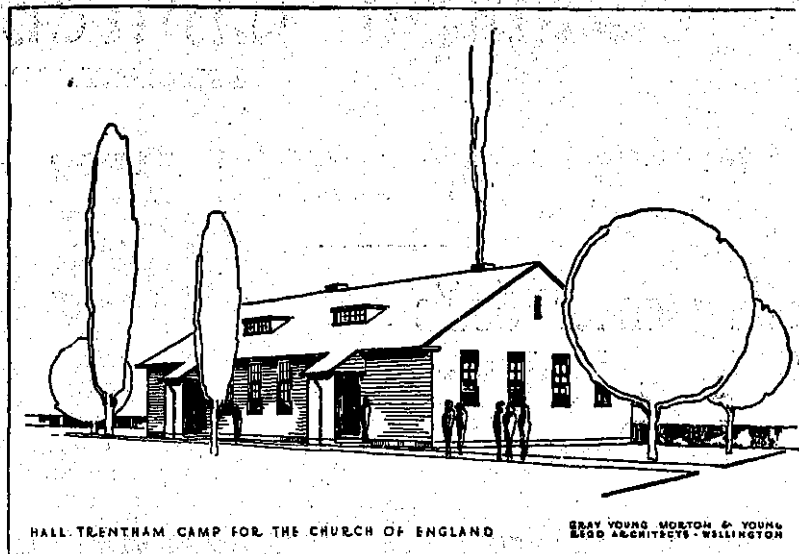
At our Church Congress in Hastings at the beginning of April two aspects of this will be emphasised. Firstly the direction of a "Big Brother and Sister" movement, whereby young men and women accept responsibility for the instruction of children, and secondly a "Religion in the Home" campaign to persuade Church parents to show the courage of their convictions so that Grace at meals, simple prayers, and brief Scripture reading, have a normal place in the household where children are reared. Especially in remote country districts Divine truth is often overlooked except when the parson pays a monthly visit to take a service. More than this is needed if the Faith is to hold civilisation together in these troublous times, and to lay the foundation for a sounder human order.

During the next two months I propose to visit at least our larger centres and to speak of the aims and objects of our Congress.

Your sincere friend and Bishop,

G. VINCENT WAIAPU.

It's better to fail in doing something than to succeed in doing nothing.



Architect's drawing of the "base" to be erected at the Trentham Military Mobilisation Camp for the Church of England. It is to be used for religious and entertainment purposes.

The Church in the Camps

Last month we announced that the Diocese had so far given just over £300 for Church work in the camps. There has been some increase and the figures now stand:

	£	s.	d.
Previously acknowledged	306	9	1
Given in January	62	1	2
	£368	10	3

It is earnestly to be hoped that the next issue will show a large advance.

Notes on the Calendar

The Purification, also called the Presentation of Christ in the Temple, is our yearly remembrance of the visit of the baby Christ to the Temple, narrated in St. Luke chapter II. An old name for the day is Candlemas Day. It is an ancient custom to decorate the Church with candles on that day, to commemorate the Light to lighten the Gentiles.

Saturday, 24th, is kept in memory of St. Matthias, who took the place of the traitor in the ranks of the Apostles.

But the most important date in this month's calendar is the beginning of

Lent on Ash Wednesday. This has a very long history, and, it is to be feared, is very seldom observed as the Prayer Book directs, with forty days of fastings. By the way, the six Sundays in Lent are not days of fasting. That makes forty-six days from Ash Wednesday to Easter. The observance seems to have begun in the very earliest times with a very strict fast from the beginning of Good Friday up to the hours of the Resurrection.

To that was added a period of forty days in fuller preparation for the Easter Festival. These forty days have naturally called to mind our Lord's fast of forty days in the wilderness. See the Collect and Gospel for the first Sunday in Lent. In these days of slackness and general neglect of the obligations of religion, what is good practical advice about the observance of Lent? There is no space here to give a full answer to that question, but a few very simple suggestions: (1) Do without something you really like, and spend the money so saved in a more unselfish way; (2) take the trouble (it will need pains) to improve your own prayers both in quality and in quantity; (3) try to understand your religion better. Very few people do understand the ways and teachings of their Church. Your Vicar will be delighted to lend or recommend you books.

BRITISH RULE IN AFRICA

Tribute by the Negroes

A NOTABLE MEMORIAL

Sometimes a sensitive conscience may wonder if the rule of the British over Negro or other backward peoples is all for their good, and there are often unpleasant hints of exploitation and oppression. No doubt the past history of the British Empire has not been stainless, but it is a great joy and comfort to read in the Church Times of the memorial addressed by the natives of Tanganyika to the Governor of that country. No need in this case to fall back on the old trick of saying that other European nations would have been worse. Here is the memorial:—

His Excellency, Sir Mark Young,
K.C.M.G.

We, the undersigned, being Africans of Tanganyika Territory, and loyal subjects of His Gracious Majesty King George, desire to express our unwavering faith and trust that His Majesty will not relinquish the trusteeship which he has assumed for a young and backward race.

We can remember the past years before we became citizens of the British Empire, and, moreover, we have seen the intent and ideals of the British Empire in the governance of this territory.

We have learnt with warm appreciation and gratitude the meaning of the term freedom, in the establishment of indirect rule where our own natural chiefs and leaders have been restored to their authority, and have been trained and helped to rule us according to our customs and institutions, without, at the same time, any blessing of civilisation being withheld from us.

Freedom to Follow Religions.

We have freedom to follow our own religions without interference.

We have had the door of education held open to us, from the beginnings

to the lately constituted Makerere College, and we know that with our feet on the ladder of education and civilisation, there will be no obstacle to our progressing to the uttermost, as time, opportunity and means may permit.

We have seen how we can be admitted to posts of trust and responsibility and can hope to take a real share in the building up of our people.

We have seen the great efforts made by our Government to improve the health and well-being of our people.

We have appreciated most deeply the ready and unstinted help given us to learn better methods in our own peculiar avocations, to wit, agriculture and animal husbandry.

We know that in times of drought, locust invasion, famine, the Government has helped those in distress.

We know that the poor, the afflicted and the aged are as much the care of the Government as the able, the young and the wealthy.

We enjoy peace and free movement in our land, and we are protected from maraudings and exploitation of all those who would threaten our lives and property and progress.

We acknowledge the real justice and fairness which is accorded to us in the courts.

We have seen slavery completely disappear and forced labour also. In their place we have rejoiced with deep thankfulness in the freedom to choose our own profession and work, and to follow them quietly and with all encouragement.

We have been able to move freely into neighbouring countries, and to feel at one with their peoples, and we are very conscious of a growing unity and friendship with our brethren all over Central Africa who, until the arrival of the British, were but a name to us.

It has always been the deepest joy to us to know that our children would be able to grow and develop under the care of the British and under the same flag of freedom and justice.

We do not believe in the feeling held by some among us that Britain is afraid, and in her cowardice will

yield up the trusteeship which she accepted with such generosity and out of pity for us helpless people, and by so doing rob us of our freedom, our vision of growth and participation in the good things of God's world, our self-respect and eagerness to take our place in time, and to contribute our little part to the progress of mankind in its journey towards unity, peace, freedom and self-determination.

Finally, we humbly beg that we may become a colony of the British Empire, and become one with our neighbours, Kenya, Uganda, Nyasaland and Northern Rhodesia, so that we may be secure in the knowledge that our father His Gracious Majesty will continue to rule over us.

We realise that we, the signatories, are few; but time did not permit to obtain more to sign, yet we are wholly confident that we speak for the overwhelming majority of our brethren in this territory.

(Signed) PETRO MZABA.
DAUDI MFUKO.
YUSTINO DODO.
PAOLO MIHNA.

The Bishop's Engagements

February 1st and 2nd.—Retreat at Te Aute College.

February 4th.—11 a.m., Hastings; 7 p.m., St. John's, Napier.

February 5th.—10, at Napier (Committees, etc.).

February 11th.—11 a.m., St. John's, Napier; 7 p.m., Waipukurau.

February 12th.—Visit to Trentham Camp and Army Headquarters.

February 13th.—Leave for General Synod.

February 14th.—Meeting of Bishops, at Nelson.

February 15th.—General Synod.

February 18th.—General Synod Sunday: Preach at Picton, Blenheim, Aerodrome.

February 25th.—11 a.m., Woodville; 7 p.m., Dannevirke.

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FEBRUARY, 1940.

GENERAL SYNOD

For the first time since 1913 General Synod will meet in Nelson, this month. This has been an unusually long interval, for as a rule the Synod visits all the Dioceses in rotation, but it has chanced that Nelson missed its turn some time ago.

It is curious to look back at the changes that have taken place in the Church in the last twenty-seven years. The whole of the Episcopal bench has changed, in some cases two or three times over. The present Archbishop was there as Bishop of Waiapu, and the junior bishop of the bench. Bishop Sprott still lives in retirement, but all the other Bishops of 1913 have passed out of this life. This diocese was represented by Archdeacons Chatterton, Ruddock and Herbert Williams of the clergy, Messrs Andrews, Fielder, Sheath, and Tanner of the laity. All are gone, and there will not be six members of the 1913 Synod present this year at Nelson.

Normally General Synod meets once in three years and most people think that enough, though three years ago at Hamilton some enthusiastic spirits suggested an annual meeting, though others shuddered and thought once in ten years would be more than sufficient. There is usually a fair but not an enormous amount of business to be done. Of course a great deal of time is wasted, but that is the common fault of all deliberative and legislative assemblies, not by any means excepting parliament.

The appointment of a new Primate is one thing to be done at this Synod, and it is curious that the retiring Archbishop will be at the opening, though of course he can have no part in the election of his successor. The

manner of it is this. When General Synod decides to proceed to an election, the Bishops, meeting privately, elect by ballot one of their own number. The name is then communicated to the clerical and lay members sitting in separate chambers with closed doors. If both chambers, voting by ballot, confirm the choice of the Bishops, then that bishop becomes Primate. If there is no agreement, the whole procedure is repeated, and if that too fails, then the Senior Bishop becomes acting-Primate. It would be interesting but futile to speculate on the result on this occasion.

There are five possible choices, as two sees are vacant (Auckland and Nelson). But there is a further complication this time, because it is most probable that before the election the question of making the Primacy fixed to a certain see will come up for settlement. Wellington seems the obvious choice if one is to be made at all. There was much agitation on the subject about twenty years ago, but the proposal collapsed because no one could see how to safeguard the interests of both the Province of New Zealand and the Diocese of Wellington. And, be it whispered, jealousies between the different cities were not yet dead.

In most countries the Primacy is fixed, in England, Canterbury and York; in Ireland, Armagh and Dublin; in Australia, Sydney, Melbourne, Brisbane and Perth. But it is not always the case. That very vigorous little body, the Episcopal Church of Scotland has no Archbishop, but one of the Bishops, who may belong to any see, is chosen to be Primus. The provinces of the West Indies follow the same plan as New Zealand.

Our own way works well enough, and it is not easy to see very much gain in making a change. It has been suggested that the Church is lacking in leadership, but it is hard to see that there would be any better leadership necessarily from an Archbishop fixed in Wellington than from an Archbishop who may be in Napier or Dunedin or elsewhere.

Perhaps the real need of the Church is not so much leadership as (to coin a word) followership. How many people are ready to follow a lead when they get it? And to ask another question, how many readers of this article could name the representatives of this Diocese at the coming General Synod?

Calendar for February

- 2nd. (Fri.)—Purification of the B.V.M.
- 4th.—Quinquagesima.
- 7th (Wed.)—Ash Wednesday, first day of Lent.
- 11th.—First Sunday in Lent.
- 14th (Wed.)—Ember Day.
- 16th (Fri.)—Ember Day.
- 17th (Sat.)—Ember Day.
- 18th.—Second Sunday in Lent.
- 24th (Sat.)—St. Matthias, A.M.
- 25th.—Third Sunday in Lent.

The Way to a Right Peace

The Church must keep the Christian faith ready for when peace comes and to see that any new order rests upon the natural law and divine revelation. In his Encyclical just issued His Holiness the Pope said: "To hope for a decisive change exclusively from the shock of war and its final issue is idle as experience shows. The hour of victory is an hour of external triumph for the victor; but it is equally an hour of temptation . . . There is danger lest settlements, decisions born under such conditions be nothing else than injustice under the cloak of justice. The new order of the world must rest, not on the quicksands of ephemeral standards dependent on the selfish interests of groups and individuals, but on the unshakable foundation of natural law and divine revelation."

CENTENARIES AND CENTENARIES

12th Centenary of English Missionary St. Willibrord

DUTCH CELEBRATION.

While we are celebrating the first centenary of this country it is interesting to learn that in the country from which Abel Tasman came, the Dutch have just been celebrating not the first but the twelfth centenary of the death of the first Christian missionary to Holland, St. Willibrord. He was an Englishman from Ripon and the authorities of the old Catholic Church of Holland invited the presence of representatives of the Church of England at the celebrations at Utrecht last November. The Bishops of Gloucester and Fulham were there, accompanied by some English priests.

The Dutch Christians are almost as badly divided as the New Zealand Christians, but the old Catholic Church of Holland shook off the usurpation of the Bishop of Rome something over two hundred years ago, just as the Church of England had done two hundred years before, and is now in full agreement and communion with ourselves. The Bishop of Gloucester preached at one of the services in the Cathedral of St. Gertrude at Utrecht. In the course of his sermon he said, according to the "Church Times" report:

We are met together to-day to commemorate one who lived twelve hundred years ago, and linked together our two countries—the Netherlands and England—in the closest spiritual union. St. Willibrord, in his life and works, illustrates the heroic age of the English Church.

Heroic Age of English Church.

That Church was the creation of two great missionary movements, the Mission from Rome under Augustine and then Theodore, and the Celtic mission under Aidan and Cuthbert. The one brought the order and learning of the Catholic Church, the other the eager Evangelical zeal of the

Celtic Christians. It was these two influences combined that created the English Church, and both these influences prevail to the present day.

There are three lessons that I would draw from this history. The first is the lesson of national friendship between our two countries. Behind all our history there is this spiritual unity. English martyrs shed their blood in Friesland. English bishops and priests preached to you the message of salvation.

We also owe a debt of gratitude for spiritual and intellectual gifts. To mention only two. The *Imitatio Christi* of Thomas a Kempis is one of those works whose influence is ecumenical, transcending the bounds of Church and nation alike; and the writings of Erasmus of Rotterdam have been a potent influence in enabling the English Church to build itself on a sound historical tradition.

There have been times in the past when there have been rivalry between our nations for the command of the sea and we remember that the Dutch sailors have defeated English fleets. But the need for rivalry is over, except the peaceful competition of commerce. We neither of us covet what the other possesses. We recognise that Holland, like ourselves, has a great colonial empire. We have the same political ideas of freedom and of orderly progress, of loyalty to our nations and our traditions. We hope to live for many years to come in peace and amity.

Misfortune Of Modern World

Next I would speak of Christian unity. It is our joy and our privilege that we can worship together with you in your church, and share in your Sacraments. But that must not be the limit of our aspirations. I have dwelt on the way in which the English Church was created by the union

of two great streams of religious life, and the strength that it gained by combining with evangelistic zeal the power of Catholic tradition.

The misfortune of the modern world is that different types of Christianity are shut up in sealed compartments. We want to break down the middle walls of partition and to bring the different types together. To correct the rigidity of order by the freedom of individualism, to mingle mysticism and rationalism, to make a truly Catholic Christianity out of the divided parts. The honour and glory of the nations are the gifts that are to be brought to the new Jerusalem. A united Christianity would be strong and effective and would present more worthily the fullness of Christ.

And third, we have to remember the command of Christ to preach the Gospel to all people. The preaching of the Gospel and the foundation of the Church was the beginning of your national life and the nurse of your freedom. Your Christianity has fostered your national growth and defended your liberties.

It is the duty of both our Churches to strive to fulfil our Master's command. To spread the Gospel of Christ. To build up His Church. To make the Kingdom of God prevail in the world. It is a time of darkness and gloom. There has been many such in history. We sometimes trouble for the future. But we believe that if we, as Christians, have faith, the troubles will pass. Let it make us work more earnestly that the kingdom of this world may become the Kingdom of Christ. And that God's will may prevail in the world.

ACKNOWLEDGMENTS.

The matron and staff of Abbotsford Home wish to very sincerely thank all those numerous friends who by their wonderful generosity made Christmas such a happy and joyous time for the big family. The children are once more at Aramoana Beach enjoying the hospitality of Mr and Mrs Forbes McHardy.

The Teaching Church

The Sacrament of The Holy Communion

Fellowship with God and with one another.

We speak of this service as "Holy Communion," and the name is so familiar that we probably seldom pause to think exactly what is meant. Communion or fellowship with God through Jesus Christ, with our fellow worshippers who are members of Christ's body, with the great company of those who have served God faithfully here and are now in Paradise, with Angels and Arch-angels and with all the company of Heaven. It is the fellowship or union of the members of the Church with God, the Supreme Reality, the ground of all existence. We may well ask, "Who is sufficient for these things?"

God Who Seeks

In Father Hebert's writings we notice how frequently he returns to the importance of the statement, "Suffered under Pontius Pilate." The reason for this may be seen in the following passage from "Liturgy and Society." "The Revelation of God is thus proclaimed as in the first place, a fact rather than a doctrine. Christianity is the announcement that God has been incarnated in the flesh and suffered under Pontius Pilate. Christianity, therefore, appeals to history, and every great effort to evade the appeal to history is an evasion of the Gospel of the Incarnation." It is this grasp of the truth of God given to the Church and founded on historical facts which is so necessary for us. The faith is not a summary of human ideals but the response to the facts of the Divine activity. In the days of His flesh our Lord came to call sinners to repentance which is the beginning of the possibility of fellowship with Him. This seeking of man by God, manifested once most vividly in the life of our Lord, which is a matter of history, is now manifested in the life of the worshipping Church. The chief symbol which witnesses to this reality is the Holy

Communion. We come, then, because God has called us and our action is a response.

Action is Fellowship.

Perhaps no word is more bandied about in the Church than this word "fellowship." Too often we attempt to express fellowship by a certain breezy feeling by which we hope to cover differences of aim. But is this fellowship? What do we require of a friend? It seems that we require at least two things. Firstly, there must be community of interest and aim in the most important matters of life. Secondly, there must be mutual understanding of the workings of the mind. We feel pain when we have blundered and mis-read our friend and we suffer when our friend acts in such a way that our confidence in him is strained or even shattered. St. Paul's "My little children, I stand in doubt of you," is the expression of one of the most acute miseries of life. The fellowship of the Eucharist is founded on the reality of God Who seeks. His knowledge is thus stated by St. John, "God is greater than our hearts and knoweth all things." He wills that we should know Him. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, Whom Thou hast sent." Fellowship here quite clearly means response to the Divine activity and can only be manifested in obedient love and service of Him."

Abiding in Fellowship

There is then the means of attaining fellowship with God through Jesus Christ and fellowship with one another. It is not a matter of human ideals but of response to Divine activity manifested in history and continued down the ages in the Church. What is involved? Can fellowship be true and real if it consists of occasional acts which appar-

ently bear no relation to the daily life? Surely this is impossible to believe. If we grasp the real significance of the joy of Holy Communion we must see that we are called into that fellowship to take our part in winning the whole of human life and its activities for our Lord. God is the supreme and rich reality and it is this truth and its corollary of the responsibility of man to God which the world so sadly needs. It is the work of the fellowship of the Church to witness to that faith and need in all departments of life and so we are taught to pray:—

"And we most humbly beseech Thee, O Heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in."

IN THE FRONT LINE

Church Fighting for Christ in Many Fields

HOLY BIBLES IN DEMAND.

CHINA.

Effects of Air-raids.—Miss B. Tobin writes from Kweilin:—Owing to the air-raids, the Government wants as many people as possible to evacuate. A good many have gone, including many of our Christian women. Some leave their children there, and return at intervals for a little church fellowship; our hearts are gladdened by news of village women beginning to learn a little of the "Jesus Way." One began so simply with daily Bible reading and prayer with her children and a simple Grace before meals. Now at least one woman comes regularly to listen to the reading and easy explanation; other come quite often.

One of our women workers has been in another village for some time. She preaches in the marketplace, has over thirty women and children coming for regular teaching (they are reading their sixth book), and has a simple form of service on Sundays.

A third woman came to me one day for Gospels and tracts to use in the village where she has taken refuge. Fortunately, a good supply of both had reached us a few days before. We sell a good many Gospels. There has been a demand for Bibles, too, but mostly on the part of Christian refugees who made a hurried flight from their homes and did not bring their Bibles along.

These last two weeks we have dropped our children's and women's meetings, though teaching of individuals goes on as opportunity permits. I hope one woman will be confirmed next Sunday. She was baptised two years ago in Hanking, and since then has been working in different places where there is no Shen Kung Hing. The Bishop had confirmation services here in January and May, but she was not here in time for the first and just a few weeks before his May visit she left for a teaching job some thirty miles away and could not get leave of absence so soon.

Three women, two of them educated, were admitted as catechumens a fortnight ago.

INDIA.

A Pastor Without Salary.—Rev. J. E. Jones has written from Chapra giving the following account of a native pastor in his district:—

I want to tell you a word or two about our native Pastor. He is a remarkable man. When he was a youth in Calcutta he wished to become a Christian, for he was a Brahmin by birth—one of the aristocrats of the Hindu religion—but his father prevented him, and brought him back to his village. Then he fell seriously ill, and as a last resort was taken to the C.M.S. Mission Hospital at Ranaghat, about 30 miles from Chapra. Here he slowly recovered, and felt that God had brought him once again into the Christian Society. In the meantime, his father died, so he was free to change his faith. You know that when a man openly embraces the Christian Faith he is normally driven out of his family home, and ostracised by his relations. He was baptised at the age of 19, and later joined an

Indian Brotherhood of high Church principles. Within this St. Andrew's Brotherhood at Haluaghat he was ordained to the priesthood of our Church, and remained there for 14 years. Then he joined the Rev. Das Harford in the Asram (or School of Peace) at Meherpur. It is a wonderfully peaceful place, just 30 miles north of this. Here, in the quiet atmosphere of prayer, he spent three years, often taking quiet days and doing a good deal of translating work besides. Now he has left the Asram and come into the stress and strain life. He possesses nothing whatever except a few clothes and a bicycle. He goes about barefooted at all seasons and anywhere. He receives no stipend for his work, but goes round from house to house for his meals, a day with each family in order. It is an entirely new experiment, and so far it has worked. A truly remarkable man, isn't he? I know him fairly well, because he was a pundit in the Language School of last year, and has a good knowledge of English.

MELANESIA

The "Southern Cross" arrived in Auckland early in December bringing the Rev. H. V. C. Reynolds, the Rev. J. P. Nana, Mr P. B. Armitage, Miss Nancy Armstrong and Sister P. E. McKenzie, Sister Phyllis Talbot, Henry Mabe and George Rasile. The last two are going to Te Aute College this year for general education. Sister McKenzie is, unfortunately, retiring from the Mission.

The "Southern Cross" will remain in New Zealand waters till April or May next. A tour of some of the ports is being arranged, but cannot be settled until the arrival of Bishop Baddeley, which will be some time in January.

POLYNESIA

A New Hostel.—This is a building project which has been talked about for nearly 10 years, and only three years ago I told the ladies of St. Mary's School that, if they could raise £300 in three years, then the building would be undertaken. It seemed an impossible request to make of them, but they have accomplished that and a little more. The

contract for the building was signed last month, and an undertaking given that it will be completed some time in April next. The diocese had already in hand a sum towards the cost, and the H. and W. Williams' Memorial Trust have generously donated a further amount, the C.S.R. Co. is helping by providing metal for concrete and the Government has doubled the amount.

FINANCE.

.. Still slightly ahead.—The figures in the columns below show the Diocesan Contributions to 31st December last—half way through our financial year. The increase of £190 over the previous year will be noticed with satisfaction. But we will all have it in mind that the war is likely to make things harder for us. This means that those among us who work and pray for this cause must be the more earnest and persevering in both matters: we must work harder than ever, and pray with increased faith for God's blessing on our efforts. And those who give already must surely give more, in order to make up for those who perhaps cannot give their usual amount this year. This war time must not be taken as an excuse for slackening in our aid or efforts, but rather as a reason for increasing them. Is not God judging the world in some way, by this awful war? Do we not all recognise that the war is the outcome of selfishness and sin? Is it not part of the struggle between righteousness and unrighteous—between Christ and Satan? And as such it is not a part of our effort to spread Christ's Kingdom on the earth. Even so, there is no difference, save in method, between this war and missionary work. Both are for the furtherance of Christ's Kingdom. To starve one, for the sake of the other would be as foolish as it would be wrong. So let none of us say we cannot give to Missions owing to the claims of the war. Let us serve Christ reasonably. He will value our co-operation the more. His Kingdom in the Mission field must be pressed on as firmly and as fervently as we fight the war, and we all know that we must do that to the utmost of our power, and at great but willing

sacrifice of our many comforts and pleasures. Let us all continue to work, pray and give fervently.

DIOCESAN CONTRIBUTIONS TO

31st DECEMBER, 1939.

	1939			1938		
	£	s.	d.	£	s.	d.
Auckland	444	13	10	596	6	5
Christchurch	840	15	1	628	11	7
Dunedin	461	11	6	379	13	11
Nelson	446	10	5	291	18	5
Waiapu	361	2	5	472	3	11
Waikato	139	18	6	96	11	10
Wellington	738	10	5	768	15	4
Extra Diocesan	2	14	6	11	18	5
	3435	16	8	3245	19	10

ARMISTICE DAY AT THE FRONT.

Simple Ceremony Held On Hallowed Ground

Under a grey sky and in chilling rain the French and British Armies observed the twenty-second Armistice Day and honoured the dead whose task it is for us to complete. Allied ceremonies were held on three great battlefields of the last war, while the rest of the two Armies stood watchful in their lines, waiting for the onset of the enemy, who, beaten once, has risen in arms to trouble the world again.

Every now and then our faces turned to the heavy blanket of grey cloud hanging low over the countryside. It was our assurance that the day's rites would not be disturbed by the enemy attack which some had thought likely. Nevertheless, precautions were taken. Cars were parked well away from each other, and there were guns inconspicuously posted to deal with any attack.

The ceremony which I watched was short and simple. It was held in a French cemetery on a low hill, once the scene of a battle which filled all France with pride and sorrow. The fine flower of a generation fell on its slopes and now lie in their ordered thousands, rank by rank, on the plateau which they died to win. Today a British guard of honour in steel helmets and battle dress stood in

rigid ranks before the cemetery's central shrine, and near them another guard of French chasseurs in dark blue.

A little procession arrived—the British Commander-in-Chief and some of his officers (including the Duke of Gloucester), the chief of the French Military Mission and several of his staff, a French priest in black cassock, and one other civilian, the prefect of the department.

Lovely Call Unrolled Itself.

A guard of honour presented arms and British buglers blew the "Last Post." While the lovely call unrolled itself on the heavy air a little group of the living stood as silent as the vast company of the dead around them. One's eyes strayed to the noble verse graven on the monument near by and settled on its last line, the call of the dead soldier to the living, "Peuples soyez unis, hommes soyez humains."

When the last note of the buglers had died away and released us from our thoughts, Lord Gort, the head of the French Mission, and the Prefect of the Department stepped forward to lay their wreaths at the shrine. Lord Gort signalled to the Prefect to go first, and himself went last of the three. The British wreath was of poppies with the inscription "L'Armee Britannique aux glorieux morts de la guerre." and the French military wreath was identical with it apart from the difference of name on the inscription. As soon as the three men emerged from the shrine the buglers blew the "Reveille" and the ceremony was over. It had taken no more than a few minutes.—E. A. Montague, "Manchester Guardian."

TOWNSEND HOUSE AIR RAID SHELTER.

Gallant Work by G.F.S. Staff.

The week immediately before the outbreak of war was a busy time for those in Townsend House, the headquarters of the G.F.S. in London, for they had just received the news that most of the basement would be needed by the Westminster authorities for a public air-raid shelter. The whole contents of the store rooms

had to be moved, but by the 1st of September the basement was practically clear. Then on Saturday came the news that the shelter must be open day and night, and that the G.F.S. must be responsible for staffing and controlling it, and this only just twenty-four hours before the outbreak of war! Those who worked through those hours will not readily forget it—the preparation and darkening of the shelter, the darkening of rooms where helpers and watchers could spend their nights, the hurried planning of a rota of those to be responsible day and night for the opening of the shelter, the reception of those wanting sanctuary, and the cheering of the frightened. By ten o'clock on Sunday morning all was ready, and after a last look at the shelter those in charge slipped out for a few minutes to the Abbey, where, in company with a small group at the Unknown Warrior's Tomb, they could hear the beautiful echoes of the men's voices singing the Psalms so appropriately fixed for that morning.

The First Warning.

Then back to Townsend House to hear the Prime Minister and to know that our work had begun, and less than ten minutes later the first air raid warning and the opening of the shelter to any who wanted it. And in they came, by twos and threes—some from houses near by, some from churches where the morning service had been interrupted, some from the street—all thankful and surprised to find so much space and a welcome. Happily, the "all clear" signal went in less than half an hour's time, and the helpers were left again to their watch; but at 2.30 a.m. the following morning the shelter was again in use and again two days later. By this time it was becoming a second home to some, who had even staked out claims to certain seats!

May we ask for the prayers and good wishes of all G.F.S. friends for the Townsend House shelter, and for those who staff it day and night? Miss Mytton or Miss Pierson is always in charge at night, with a regular rota of helpers; while in the day our invaluable porter and some of the staff are on duty when needed.—In "G.F.S. Review" for October.

A PAGEANT OF MOTHERHOOD.

The Manger Scene With The Child Christ in Tableau

The Church Envoy gives an interesting report of a pageant of Motherhood presented by the branch of the Mothers' Union in the parish of Holy Cross, Dunedin. This pageant was original, the prologue in verse having been written by one of the members and the epilogue by a daughter of the Diocesan past president. Well-known lullabies were sung by members of the Mothers' Union who stood at the back of the stage.

After the announcement of the pageant the choir sang softly Schubert's "Cradle Song." While this was being sung an English mother dressed in a simple gown with a rose at her breast, walked down the centre of the hall to the stage and seated herself on a low stool by an old-fashioned cradle in the centre front of the stage. Gently she rocked the cradle and hummed softly. The choragus then spoke the prologue of the English mother. The choir sang "Golden Slumbers Kiss Your Eyes," an old English lullaby. The music changed and one of the member sang part of "The Skye Boat Song."

The Scottish mother appeared in her short tartan skirt and white blouse, carrying heather and blue-bells. She walked down the length of the hall to the stage, the English mother giving place to her on the low stool by the cradle. The choragus then spoke a eulogy of Scottish motherhood, after which the Scottish mother sang unaccompanied "Wee Willie Winkie." Again the music changed and the choir sang the second verse of "Sweet and Low."

"All Thro' the Night."

The Welsh mother then appeared and took her place by the cradle. After the speech by choragus, one of the members of the choir sang a verse of that beautiful Welsh air, "All Thro' the Night." In the same way came the Irish mother, the Maori mother, the Australian and Canadian mothers.

Some of the lullabies sung were "Danny Boy," "Hine, hine" (a Maori lullaby), "Curly-headed Baby," Brahms' lullaby. One mother knitted, another had some sewing, one picked up scattered toys, and in each case choragus spoke a suitable prologue.

After the Australian mother had appeared the curtain came down for a few minutes. When the curtain rose a tableau of the manger scene was set, the manger with the Christ child in the centre front. Immediately behind sat the Virgin mother wearing her soft blue hood, and behind her two children as angels. The mothers of the various countries were grouped round the Virgin mother, either standing or kneeling.

The choragus—
"But see—there comes from over all the earth

A mighty company to greet you here,
Servants of Christ who dwell in every land,
Proud to uphold His banner in their homes."

The choir then sang "Hark, the Herald Angels Sing."

The choragus—
"From Her great love and sweet humility

Gain inspiration for the years to be."

While the last words were being said the mothers stretched out their hands towards the manger.

CHRISTMAS GIFTS FOR MAORI MISSION HOUSES.

During Advent season the following parishes and schools—St. John's, St. Augustine's, St. Andrew's, Napier, St. Matthew's, Hastings, Hukarere and Girls' High School contributed gifts which were presented by the children at morning services for distribution by mission workers for Maori children in this Diocese.

Letters of grateful thanks have been received from the Superintendents, who have appreciated the gifts, which were better and more useful than in previous years.

The Hawke's Bay Motor Company kindly conveyed the gifts free of charge to the various mission houses.

F. E. DAVIS, Organiser.

The Children's Homes

The work of St. Hilda's and Abbotsford Homes needs very little commendation, because of all the charitable activities carried on by the Diocese this has the widest appeal. But it is the more needful to remind readers that the Church collections on the first Sunday in March are given to these Homes. Last year the collections amounted to £159 5s., but the cost of maintaining the Homes was well over £1000, and is not likely to get any less. There are 25 children at Abbotsford and 24 at St. Hilda's.

NURSE CARTER.

Nurse Carter has resigned her post as matron of St. Mary's Home and will leave at the end of March after completing 25 years of service there. It is a long time, and she will be sorely missed, not only in the Home, but in and about Napier generally. She has done, patiently and untiringly, a great work, and hundreds have reason to be grateful to her. Her friends have known for some time that she was looking forward to retirement and a period of the rest she has so richly earned.

The whole Diocese owes her a debt of gratitude which will not easily be paid. The future of the Home is under consideration. Recent legislation has created difficulties which have to be faced.

The radio has made the world one great neighbourhood; the Golden Rule would make it one great brotherhood.—Charles Vickery.

Calumny is the voice of one who hath neither a good heart nor a good understanding.

"A man who lives right, and is right has more power in his silence than another has by his words. Character is like bells which ring out sweet music and which, when touched accidentally even resound with sweet music."—Phillips Brooks.

DIOCESAN FELLOWSHIP OF PRAYER.

O Lord God, Who hast taught us to pray together, and hast promised to hear the united voices of two or three invoking Thy Name; hear now, O Lord, the prayers of Thy servants unto their salvation, and give us in this world knowledge of Thy Truth, and in the world to come life everlasting; for the sake of Jesus Christ our Lord. Amen.

Let us pray:

For the guidance of the Holy Spirit in the election of the Archbishop of this Province; Bishop of the Diocese of Auckland; Bishop of the Diocese of Nelson.

For our Bishop and our Clergy, that God will pour upon them the continual dew of His blessing.

For the Diocesan Committee of Military Affairs, that God will guide the members in their plans, and that all Church people will fully realise their responsibility to contribute to this work.

For the Chaplains of the Forces, Claude Edward Hyde, Henry Ivor Hopkins, Ernest Blackwood Moore, that the Holy Spirit will direct and strengthen them in all they do.

For the members of the Church Congress Committee, that they may be guided by the Holy Spirit in all preparations for the Congress (April 4th—9th).

For the Temperance Committee set up by Synod, that God will bless its efforts for the better regulation of the distribution and sale of liquor in this country.

For the Social Service Work in the Diocese, that God will guide and uphold the matrons and staffs of St. Mary's Home, St. Hilda's and Abbotsford Homes.

For the C.E.M.S., that God will further with His blessing the efforts being made to increase and strengthen the membership of this Society throughout the Diocese.

For teachers and the work of education: Direct, O Lord, the work of education and guide all those to whom thou hast entrusted it, that in their

various stations they may do. The hearty service, and when their task is completed they may render up their account with joy; through Jesus Christ our Lord. Amen.

For General Synod (February 15th): O Almighty God, Who hast knit together Thine elect in one communion and fellowship in the mystical Body of Thy Son Jesus Christ our Lord; mercifully look upon the Synod of this Province shortly to come together, endue its members with the spirit of power, of love and of a sound mind; let nothing be done by them through strife or vainglory, but grant that all things needful for the ordering and edifying of Thy Church may be established and settled among us to Thy praise and glory; through Jesus Christ our Lord. Amen.

In time of war: O Lord God of Hosts, God of Israel that dwellest between the Cherubim, Thou art the God, even Thou alone of all the kingdoms of the earth; Thou hast made heaven and earth. Incline Thine ear, O Lord, and hear; open Thine eyes, O Lord, and see; and save us from the hand of our enemies, that all the kingdoms of the earth may know that Thou art the Lord, even Thou alone. Amen.

Look in Thy mercy, we beseech Thee, O Lord, on those who are called to tasks of special peril, in the air or beneath the sea. Even there also shall Thy right hand lead them and uphold them. Help them to do their duty with prudence and with fearlessness, confident that in life or in death the Eternal GOD is their refuge, and underneath them are the Everlasting Arms. Grant this, for Jesus Christ's sake.—Amen.

You will find half the battle gained if you never allow yourself to say anything gloomy.

"Teaching of the Creed," G. W. Sheet, in the Anson Series (1/6) is a further course of lessons in this series, which in New Zealand would be suitable for Bible Class work. There are fifteen lessons on the Apostles Creed, with questions at the end of each which could usefully be used as a basis for discussion.

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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. Pilsen.

All correspondence and literary matter is to be sent to The Editor, Waiapu Church Gazette, 26 Napier Terrace, Napier, and should reach him not later than the 18th of the month.

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