



Church



Gazette



Waiapu

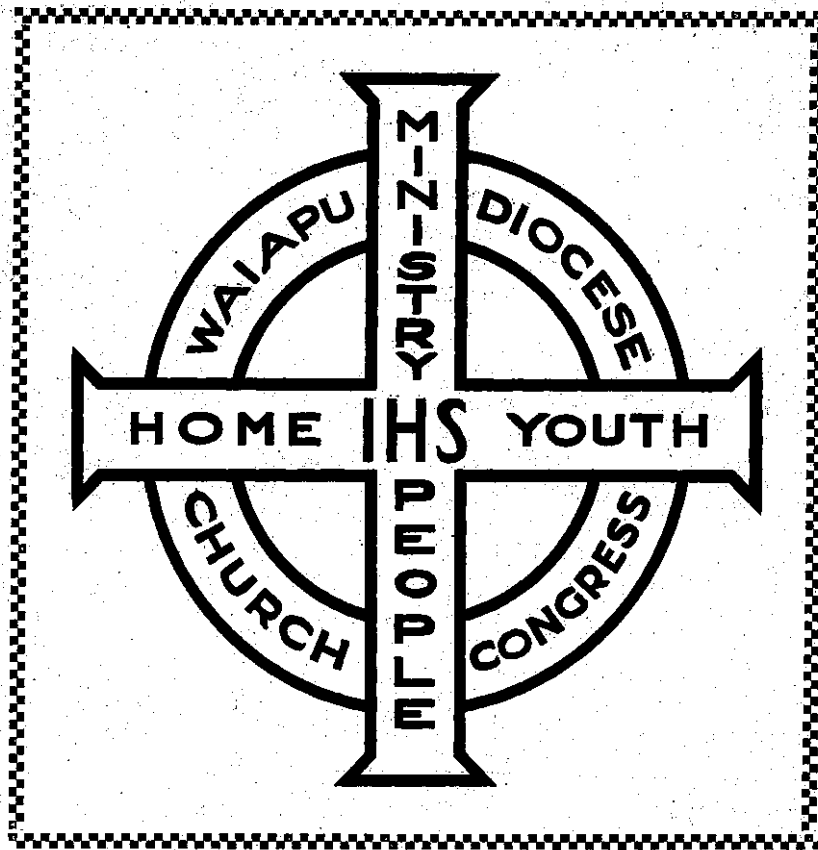
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Waiapu Church Gazette

MARCH, 1940.

INITIATING FORWARD MOVEMENT

Basis for Advancement in days of reconstruction

Bishop's Letter

Bishopscourt,

Napier,

March, 1940.

My Dear People,

As most of you will know, I was appointed by the Bishops last August as Senior Chaplain to the Forces for our Church.

Since the outbreak of war my duties have consisted in the appointment of chaplains to minister in the training camps in this country and to accompany the troops overseas.

In common with the other Bishops of the province I am a member of the Military Affairs Committee of the Church of England and as Senior Chaplain was elected to the Executive. This branch of our war work is a big one and includes the provision and maintenance of premises, staff and equipment essential for effective spiritual ministrations. In its way it will demand, as in the last war, substantial material sacrifices from our church people at home on behalf of our men serving in New Zealand and overseas. In asking the permission of the Government for the exemption allowed by their regulations from participation in the General Patriotic Fund scheme the Church was desirous of being free to organise her work of collecting funds from her people, establishing "Church Army" huts and tents, and supporting the efforts of her chaplains along lines which proved successful in 1914-18.

The estimated budget of the Military Affairs Committee, printed on another page of this issue, discloses the magnitude of the work waiting to be done, when funds are available.

Taking Personal Charge.

After much thought and consultation with others I have come to the conclusion that I ought to follow up the task of appointing chaplains to the Expeditionary Force by taking personal charge of the ministrations of our church to the men overseas. And I shall therefore be accompanying the Third Echelon on its departure.

THOUGHT FOR THE MONTH.

Oh! shame beyond the bitterest thought
That evil spirit ever framed,
That sinners know what Jesus wrought,
Yet feel their haughty souls untamed;
That souls in refuge, holding by the Cross,
Should wince and fret at this world's little loss.

I have made this matter known to the Bishops of the province and to the standing committee of the Diocese, who have consented to make the necessary arrangements for my absence. Dean Brocklehurst will act as commissary and the Bishop of Aotearoa will conduct Confirmations in the Parishes as he goes about the Diocese on his Maori work. Other Bishops are also prepared to give their services when necessary.

Eighteen months in your midst have demonstrated to me how pleasant a task it is to discharge the

duties of my office as Bishop of Waiapu, and I shall look forward with anticipation to the time when it will again be possible to assume these normal responsibilities in days of peace and progress.

Period of Intensive Activity.

Meanwhile we have immediately in front of us a period of intensive activity. I am anxious that we make full use of the opportunity provided by our Church Congress at Hastings on 5th, 6th, 7th and 8th April. For I am hoping that there we shall initiate a steady forward movement in the life and thought of the Diocese which will provide a basis for great advancement in the days of reconstruction yet to come.

A strong team of visiting leaders have promised their services to guide us in devotion, thought and discussion. They are His Lordship The Bishop of Waikato, Archdeacon E. J. Rich, of Wairarapa, Canon Watson (Wellington Diocesan Missioner), and Canon E. H. Strong (late principal of St John's College, Auckland).

A comprehensive programme has been planned. It will include opportunities for consideration of our problems and plans for their solution, an open-air service, public meeting in the Assembly Hall, and daily services.

The Parish of Hastings has most generously undertaken to provide hospitality.

Full details will be made available to you all by the secretary, Archdeacon McLean, through the Vicar of your Parish, and I would urge both young and old to join us in this great event if it be in any way possible at all.

As you will observe from my itinerary I expect to visit a number of Parishes and speak of the Congress, during the next few weeks.

Your Sincere Friend and Bishop,

G. VINCENT WAIAPU.

THE CHURCH MILITANT

CONGRESS AT HASTINGS

Following Christ, the King

A forward move in the life and thought of the Diocese of Waiapu is to be initiated by the holding of a special church congress at St. Matthew's, Hastings, early in April next. God's work cannot be retrenched; it must advance. It is hoped that the congress will be the basis of a great advancement in the days of reconstruction yet to come. It is hoped to awaken a new spirit and to enrol members desiring to draw closer to our Redeemer—the Risen Christ. Many important aspects of the spiritual life of the Church will be discussed. Visiting speakers will include His Lordship the Bishop of Waikato.

Aim of Congress.

Our National leaders have told the world again and again that we are fighting for a new and better world, in which justice shall rule and not force. The military action of the Allies can, we believe, break the tyranny which stands in the way, but force of arms can do nothing to build a new world, that must be the task of wiser and nobler politics and of a commerce which subordinates the motive of gain to the better service of all human needs.

This new and better standard in politics and commerce will not grow of itself; men do not rise to new heights except by the driving force of a spiritual impulse, and we know of no impulse which is good enough and strong enough except the Christian Faith.

There is a special and urgent need now for those who believe in God to set themselves with all their hearts to do God's Will. If we are to be effective now when the need is so great we must rise to a higher level of devotion than we have yet reached.

The Congress is a summons to the core of the Church in this Diocese to meet for worship, fellowship and growth in knowledge and devotion. The Congress does not aim at bring-

ing together large numbers of those who are comparatively indifferent, it does aim at assembling our best and keenest, those who see a vision of the world God wants and who wish to be better equipped to bring that vision into reality.

The world's condition is a challenge to the utmost effort our nation can make. It is even more deeply and more truly a challenge to the Church of God so to pray and so to labour that the national effort in arms is not wasted by moral and spiritual failure after victory is won.

We are already seeing evidence of that irritability which is a result of the strain of war. Our spiritual quality as a nation will deteriorate unless by the help of God we take real pains and make real efforts to see that it does not.

Our Congress is such an effort, it lies with us to use the opportunity to the full.

Four Objectives.

Our effort at the Congress will be divided into four objectives:—

1. The Church's Ministry:

Does the Church as a whole know what is the work the Clergy are ordained to do? Are they left free to do, or are they expected to spend time on things they should not have

to bother about? If we are to make the best use of our resources, is there something here we can learn and act upon?

2. The Youth of the Church:

What is its responsibility? How can those of the Church's Youth who wish to serve God do so among their own generation? What can they do for the Church's children?

3. The Home:

In a Christian home what open practice of our religion together is desirable and possible? Is religion a private, personal matter or a family concern? What can we do about it?

4. Our Church:

Do we know its history? What is the particular contribution which the Church of England has to give to the nation and the world? Have we something which we believe is distinctive and precious, a gift from God for which we are trustees?

Even these few questions suggest many things we need to think out if we are to give faithful service. It is questions like these which will be dealt with in addresses and discussions at the Congress.

Membership.

During the Congress there will be two public functions to which anyone may come—an open-air service which we hope will be on the grand stand at the racecourse and a public meeting in the assembly hall on the last evening.

Apart from these the meetings will be open only to Congress members; they are not open to anyone who likes to drop in.

Enrolment cards are issued to the Vicars and intending members may enroll by signing the card and paying 2/6. Before the Congress starts those who have enrolled will each receive a badge, and these badges will admit the members to the meetings.

Any Church member, young or old, may enrol, but, of course, the meet-

ings will be "over the heads" of children. It is hoped that there may be a good representation of youth of the Church; the Congress is not just for greybeards.

Besides the general members each Parish is asked to appoint four "official members," who should represent different departments of Parish life, such as Sunday School, Bible Class, Mothers' Union and men's work. The Parishes are asked to pay the travelling expenses of these "official members." Many people who would like to go, but cannot, would be able to take their share by helping to send an "official member," who otherwise could not go.

The Parish of Hastings is undertaking all the local organisation and hopes to be able to billet all the members of the Congress. That is a great job and the Diocese will owe Hastings a big debt of gratitude.

Congress Fund.

At the suggestion of Synod, a Church Congress Fund has been opened. Printing, hire of the Assembly Hall, travelling expenses of speakers, some refreshments and so on will all need paying for and the enrolment fee will not cover it. We do not feel that the rest should be met only by collections from Congress members. There must be many Church people who would like to share in making the Congress possible, and those who live near Hastings will wish to help those for whom distance makes travelling a big expense. Is it God's will that you should help, and if so how much?

Contributions may be sent to the Diocesan Secretary, P.O. Box 227, Napier, or to the hon. secretary of the Congress, Archdeacon Maclean, Cornwall Road, Hastings, or handed to your Vicar.

A Congress Prayer.

Almighty God, whose Son Jesus Christ came to cast fire upon the earth; grant that by the prayers of Thy faithful people a fire of burning zeal may be kindled in this Diocese and pass from heart to heart, that the light of Thy Church may shine forth bright and clear; through the same Thy Son Jesus Christ Our Lord. Amen.

Observance of Easter

Notes on the Calendar

These last three Sundays in Lent have special names of their own. Refreshment Sunday is a sort of break halfway through the severity of Lent, and there is also an allusion to the Gospel for that day. Look it up. Another name for the fourth Sunday in Lent is Mothering Sunday, which may be a reminder of children visiting their homes (compare the modern mothers' day) or of the congregations of outlying chapels visiting the Mother Church of the Parish. (See the Epistle for the day.) The fifth Sunday is Passion Sunday (not the sixth). The awful shadow of the Cross is getting nearer.

Palm Sunday.

The sixth Sunday, as everyone knows, is called Palm Sunday, because it commemorates the triumphal entry of our Lord into Jerusalem. The beautiful old custom of distributing palm leaves has been revived in many churches in New Zealand. A procession with palms on that day was the custom of Christians at Jerusalem sixteen centuries ago. In England sprigs of catkin willow are often used instead.

Holy Week.

Special solemn services are ordered for every day in the Holy Week, the week before Easter. It will be observed that the four stories of the Passion from the Gospels are read during the week—from St Matthew in the second lesson and the Gospel on Sunday, from St. Mark in the Gospels for Monday and Tuesday, from St. Luke in the Gospels for Wednesday and Thursday, from St. John in the second lesson and the Gospel for Good Friday.

The Thursday is commonly called Maundy Thursday—the day of the commandment (Latin: Mandatum). "A new commandment I give unto you, that ye love one another"—see St. John xiii, 3-4. This day is the birthday of the sacrament of the Lord's Supper.

The Most Solemn Day.

Good Friday, the anniversary of the agony and death of the Son of God, is the most solemn day of the year, and the usual manner of its observance is no particular credit to what still calls itself a Christian country.

The Saturday, Easter Eve, reminds us of our Lord's descent into hell, and of the state of the departed. Ignorant people sometimes call this day Easter Saturday. That, of course, is really the name of the Saturday in Easter week, a week later.

Easter Day, the queen of seasons, comes very early indeed this year. The earliest possible date is March 22nd, and in 1940 it is on March 24th. As most people ought to know, it is ruled by the moon. The first Sunday after the first full moon which comes on or after March 21st. That is the rule. It comes from the Jewish Passover, which came at the full moon after the spring equinox.

There are very complicated and very ancient rules for calculating the ecclesiastical full moon, which very rarely indeed fails to coincide with the real full moon. When that happens busybodies get excited and confused. But it does not matter. **The great thing is to keep with proper joy and thankfulness the victory over sin and death.** Christ was "declared to be the Son of God with power by the resurrection of the dead." There is one special peculiarity about the Easter services, the special anthem which is sung in place of the Venite at Morning Prayer.

ACKNOWLEDGMENTS.

The matron of Abbotsford Home wishes to acknowledge with many thanks, through the Church Gazette, the following gifts:—Two cases tomatoes, "A Friend," Napier; plums and nectarines, Miss Swainson; pears, Miss McLean; apples, pears and plums, Mr. Davis; peaches and plums, Mr. Moore; greengages, Miss Jull; two cases plums, Mr. Hall, Hastings; pears and plums, Mrs. E. Kittow; plums, Mr. and Mrs. Gray; jellies, "A Friend," Waipukurau; butter, Mr. H. Whyte; jam, Mrs. Masters, Onga Onga.

Waiapu Church Gazette

MARCH, 1940.

CARRYING ON

When it was learned that our Bishop was going abroad with the New Zealand Expeditionary Force it was plain that the Diocese was called upon to make a great sacrifice, as others have been called upon and will be called upon to make even greater sacrifices. For more than a year we have been getting to know him, and he to know us. We have been looking forward to a great strengthening of the work of the Church of God through his instrumentality, as he won more understanding of the possibilities of his position and waxed riper and stronger in his ministry. He was full of his plans for the advancement of God's work in this Diocese, and now all that has, for the time being, to be laid aside.

A call has come to him which he feels obliged to obey, backed by the counsels of those to whom he feels bound to listen, and other things must give way to that. And indeed it is a serious call enough. Those of us who care for boys who are on their way to the front will rejoice that one whom we know and trust will be there as senior chaplain to guide and co-ordinate the work of those whose duty and privilege it is to care for their souls. Steadily our young men are going and will be going in their thousands, for none of us knows how long, to face every kind of trial and danger, both to body and soul. That they may do their duty manfully to God and the King, that they may be preserved in and through all dangers ghostly and bodily they will need all the help that the Catholic Church can give them. And our Bishop is going to see that they get it.

But what about us who are left behind? We must do all we can to strengthen his hands and to carry out in his absence, to the best of our power, his hopes and plans. The first duty of us all is an obvious one, but quite easily neglected all the same. There needs to be much more prayer, first of all for the Bishop and the soldiers, including his brother-chaplains, and next for the Diocese and all its varied activities, parochial and other, not by any means forgetting the Commissary (Dean Brocklehurst), on whom a heavy responsibility is going to fall.

Among other difficulties, there is a shortage of clergy, which is likely to become more acute. Three of our diocesan clergy are already with the forces, and some young men, who were looking forward to ordination in the future, have enlisted. Obviously, it will be the duty of the laity to make use of what clergy are left for their proper work and free them from outside and less important duties. By their proper work is meant the teaching of the Faith and the administration of the Sacraments, which ought to go on at all costs. With those things must go the united prayers of Christian people. In times of stress it is good to remember the special blessing promised where two or three are gathered together in His Name.

Finally, there is one object very dear to our Bishop's heart, on which he hoped, and still hopes, to build for the future progress of Christianity in this Diocese. That is the Church Congress at Hastings in April. Elsewhere in this issue the plans and arrangements for it are set forth. A Church in earnest, with a vision of a new world—that is the aim.

Calendar for March

- 3rd—Fourth Sunday in Lent.
- 10th—Fifth Sunday in Lent.
- 17th—Sunday next before Easter.
- 18th—Monday in Holy Week.
- 19th—Tuesday in Holy Week.
- 20th—Wednesday in Holy Week.
- 21st—Maundy Thursday.
- 22nd—Good Friday.
- 23rd—Easter Eve.
- 24th—Easter Day.
- 25th—Monday in Easter Week.
- 26th—Tuesday in Easter Week.
- 31st—First Sunday after Easter.

Bishop's Engagements

March 3rd (Sunday).—Rotorua (M.), Tauranga (E.)

March 5th.—Papakura Camp.

March 6th.—Auckland: Pensions Board; New Zealand Mission Trust Board.

March 10th (Sunday).—Opotiki (M.), Waimana (A.), Whakatane (E.)

March 11th to 15th.—Ruatoki: Maori Clergy Refresher Course.

March 17th (Sunday).—Gisborne.

March 18th.—Wairoa.

March 22nd.—Good Friday: Procession and Lantern Service, St John's, Napier.

March 24th.—Easter Day: Napier and Hastings.

GOOD FRIDAY

Processions of Witness

It is intended to hold Processions of Witness again on Good Friday in all the chief towns of the Diocese. In Napier the arrangements will be on the lines of last year, leading to a lantern service at St. John's. Details may be learned from the Vicars of the Parishes.

THE ARMY CHAPLAIN

Carrying Out A Noble Task In France

PHYSICAL STRAIN.

The great physical strain of all this is so severe that it has automatically settled a controversy as to whether men over forty or under 40 makes the best chaplains (writes E. A. Montague, special correspondent with the British forces in France, to the Manchester Guardian). Other things being equal, the older men, particularly those with past war service, would probably be the better, but it has been found that they cannot stand the strain. Of all the Anglican chaplains in the forward areas to-day only two are over thirty.

There are now 207 chaplains in France, of whom half are Church of England and a quarter Roman Catholic, and the other quarter represent the remaining denominations. There are no Jewish chaplains, but the others have copies of the Jewish burial service, which they lend to a Jewish officer or man to read if necessary. They also try to put Jewish soldiers in touch with local synagogues. Steps are now being taken to find out how many Jews are serving with the Expeditionary Force, so that the chaplain-general can judge what is the best method of serving their spiritual needs.

Long, Arduous Work.

The work of the chaplains is long and arduous, but it has its compensations. Those of them who served also in the last war say that on the evidence of the letters which they have to censor the average soldier is more religious now than he was then. The number of communicants has increased tremendously, more so than it did last time. Men are coming forward to be prepared for confirmation, and confirmation services will be taken in due course by visiting bishops all over our area, even in the front line, wherever there happen to

be enough candidates. More and more men, nauseated with politics and their effects, are beginning to feel that only a great spiritual change can save the world from a recurrence of these present miseries. War has brought more than its usual opportunity to the chaplains, if they have the wisdom and energy to take it.

It is Sunday morning. Outside my warm room the wind is howling and the rain is pouring down. I am thankful that I do not have to go out. But there are others who are not so lucky. All over the forward areas at this moment men in officers' uniforms with black buttons and white stiff collars are hurrying through the rain, sometimes in cars, sometimes begging lorry rides or splashing through the fields on foot—the chaplains, making their way from one service to another, doing their duty by the men of the Expeditionary Force.

Hard things have been said about chaplains, and will be said again. Once in a hundred times the Chaplain-General's Department picks the wrong man, and his failure is the more conspicuous because the soldiers' expectation of him is so high. The ceaseless devotion of the other ninety-nine is less advertised.

One Padre to 1100 Men.

The official ration of chaplains is one to every 1100 men. That is not enough, particularly in these days when troops are more widely scattered than they were in the last war. The chaplains have to serve large areas, and about one in four of them has to do it on foot. It is common for Anglican and Nonconformist chaplains to take five or six different services every Sunday morning. The Roman Catholics take only

two, but they have to hear confessions as well. They must hold their services in any building they can find; the other day a chaplain was taking a service in a barn, and was somewhat interrupted by noises from the other end of the barn, but his congregation told him to carry on—it was only a cow calving there.

On weekdays the chaplain is just as busy. He must help the soldier to fight the evils of boredom and homesickness. For that purpose he must, among other things, organise entertainments for the men until the more highly publicised professional entertainers arrive, and some chaplains have been running concerts every night for the past month. He censors letters, and encourages the men to write and so keep open the channel of communication between home and France. He must go about among his scattered congregation and talk to them individually. He provides an unofficial means by which soldiers may express their dissatisfaction. He must be constantly traversing a big area in the vilest of weather, for he serves not one unit but several, sometimes many.

CORRESPONDENCE.

The Melanesian Mission.

May I remind friends of Melanesia of the annual tuck boxes for the Melanesian Mission field? It is hoped to supply about fifty individual white mission workers with a gift box, which we hope to send by the Southern Cross next month.

The generosity of subscribers is appealed to in order that well-filled boxes may be sent to those working under difficult conditions in the tropics. Subscriptions of money, interesting modern books and old white linen will be welcomed by the secretary.

Yours faithfully,

N. I. HOUGHTON,
Secretary.

St. Mark's Vicarage, Remuera,
Auckland, S.E.2.

THE TEACHING CHURCH

Original Sin— Misleading Truism

No place here for modern semi Pelagianism.

Probably in the whole province of theology there is no more unfortunate or misleading term than "original sin." Everyone knows roughly what is meant by the expression. It is an attempt to name the evil impulses or the inertia which act upon us in such a way as to cause us to confess with St. Paul: "The good that I would I do not, and the evil that I would not, that I do." The term is unsatisfactory, because "sin" ought to be used strictly to describe those acts which a man knows to be wrong. Sin, properly speaking, is a definite wrong choice; the weakness which contributed to that choice is an infirmity and ought to be so named. The subject is not an abstruse and remote matter which can be left in the hands of the learned, because it has a practical bearing upon the power we possess to make a truly free choice in our actions. The sensible person does not talk lightly about "free will." He endeavours to estimate the enemy and grasp what the Church has to say upon the matter.

Fall or Transgression?

It is clear that the third chapter of Genesis does not explain the origin of evil. The evil will is displayed by the serpent, but nothing is said to suggest the manner in which the serpent came to possess the evil will. Man is shown as easily deceived, enticed into an act of disobedience, which is plainly sin, because he recognises the command of God and his duty towards Him. As to why that choice should be made, there is no explanation, neither can there be. The fact that disobedience is attractive to us is just the riddle of human nature. Clearly the story owes its origin to meditation upon the fact of penitence.

The difficulties begin when enlargements are made upon the story. We have the quite imaginary descriptions of the spiritual and intellectual powers of Adam when he was in the state of innocence. These are so amazing and superhuman that comparison of these alleged powers with the present condition of the human race leads to the conception of a disastrous "fall" in the full sense of the term. So severely has the "fall" been thought of that mankind has been described as "a mass of sins," incapable of good and the virtues of the heathen have even been spoken of as "splendid vices."

On the other hand, the Greek Fathers looked upon Adam as a child who had to learn, as we do, by process of trial and error. To them the "fall" was a transgression or stepping aside from the true path which left the will enfeebled by the effect of a wrong choice, but they did not suppose that man was subsequently incapable of any good. There is little doubt as to which view has the support of modern anthropology.

Pelagianism.

Pelagius disregarded the experience of the weakness of human nature, and it appears to be fair to say that he taught that a man can by his own mere effort of will achieve the good and annul the effect of his own past. He is the father of the people who are prepared to sing, "I am the captain of my soul." But is it so certain that a man can achieve this? The state of freedom to which a man can attain at any given moment is determined at least by the following things. There is the strength of the ego and sex

instincts fighting against the comparatively weak social instincts. There is the cumulative effect of past wrong choices which have developed into evil sentiments. There is the weight of evil example all round us. Can we turn from these things just by an unaided act of our own will? Surely St. Paul is to be followed here: "O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."

Church's Real Teaching.

In searching for the real teaching of the Church upon this subject we can hardly do better than consider carefully the prayers used in the worship of the Church. On the necessity of the grace of God to inspire us to good works and to keep us in the same there is a long list of collects, among them those for Trinity 1, 4, 9, 13, 15, 19. The Church confesses plainly this sense of the weakness of our nature and the necessity of the constant effort to wait upon God if we are really to use our nature outright. There is no place here for modern semi-pelagianism, which speaks of the abuse of our free will as though it were some kind of independent possession to be used apart from the constant assistance of the grace of God. Probably the collect for Epiphany 4 teaches us this as clearly as any other.

"O God, who knowest us to be set in the midst of so many and great dangers that by reason of the frailty of our nature we cannot always stand upright. Grant to us such strength and protection as may support us in all dangers and carry us through all temptations, through Jesus Christ our Lord. Amen.

S.F.N.W.

THE GENERAL SYNOD

Message to Province by Retiring Primate

CHURCH IN CAMPS.

The 28th General Synod took place at Nelson, when Archbishop Averill, Primate of the Province of New Zealand, presided for the last time prior to his retirement at the end of March. The Waiapu representation was as follows:—Clergy, Archdeacon Hodgson, Rev. O. S. O. Gibson, Rev. S. F. N. Waymouth; laity, J. G. Appleton, I. S. Gardiner, P. F. Hunter and C. Athol Williams.

The sermon at the opening service was preached by the Most Rev. H. W. K. Mowll, D.D., Archbishop of Sydney and Metropolitan of New South Wales.

Military affairs occupied the attention of Synod on its opening day, when the Primate urged upon all Churchpeople the duty of backing up the work being done by the Church in the camps, which was being efficiently carried on and giving the "boys" definite assurance of their sympathy, goodwill and real desire for their spiritual and social welfare.

Canon Malcolm, secretary of the Military Affairs Committee, stated that the number of Church of England men in camp totalled 57 per cent. of the whole and that the estimated requirements of the committee were £10,000 per annum for the duration of the war. He stressed the fact that our duty was not merely with the men while they were in camp in New Zealand, but also overseas.

Synod passed a resolution urging that the immediate objective of the Military Affairs Committee be the provision of huts in the main training centres and that the attention of Churchpeople be drawn to the fact that the need was real and urgent.

THE CHURCH OF THE FUTURE.

This being the last session in which he would preside, His Grace ex-

pressed the following hopes, which will be of interest to and will carry weight with all Churchpeople:

"May I be permitted to express the hope that the Church of this Province will continue to work and pray for the organic unity of the Christian Church, which I believe to be essential to the Church's full witness to the Christ, Who is the only solution of the world's ill and the only foundation of its real peace and happiness?"

May I also be permitted to express the further hope that the Church will continue to stand firmly and unitedly behind the primary importance of missionary work and constantly witness to the only true totalitarianism, viz.: the reign of the Christ of God in every individual and nation and consequently in every phase of social, industrial, national and international life.

And if I may give expression to a third and last hope, I would like to think that the Church will always pull its weight in the long struggle for the true recognition of God in our national system of primary education in this country and that due recognition may be given to the spiritual nature of the child."

Worthy Tributes.

Of special interest to members of the Waiapu Diocese are the references to the late Bishop Herbert Williams and Canon Rice. Of the Bishop, the Primate said: "His intimate knowledge of the Maori language, character and ideals has been of the greatest service to the Province and to the Maori race, and his careful revision of the Maori dictionary gained for him the well-earned distinction of Doctor of Literature from the New Zealand University and a Fellowship of the New Zealand Institute. Like his father, he was a distinguished canonist, and he has made no small contribution to the canons of the Church of this Province. The Synod and Province are the poorer for his death, but he will be remembered with real gratitude for the many-sided work which he was permitted to perform."

The Archbishop referred to the late Canon Rice in the following terms:—"He was an earnest parish priest and a man of singularly lovable disposition. In spite of increasing illhealth, he courageously carried on his priestly duties well nigh to the end. He was a useful member of the Board of Missions and its executive and was always keenly interested in the missionary work of the Church."

THE RESURRECTION OF OUR LORD

Victory Setting us Free

On Good Friday evening our Lord's Body had been laid in the cave, which was Joseph's tomb; there it lay all the Sabbath (Saturday), the soldiers keeping guard outside. No one came near, for they might not, on the Sabbath.

But very early next day, in the grey dawn, came two women, bringing sweet spices. The sun was just rising as they reached the tomb. And, brighter than the sun, more like a flash of lightning, came an Angel, and rolled away the stone from the opening.

He called the women to come near and look in; they looked—the tomb was empty. For, in the stillness of the night the Great Conqueror had risen. "He is risen, as He said," said the Angel. "Go, tell His disciples."

The women ran with their glorious news, full of awe and joy. And as they went, the Risen Lord met them in His new glory and beauty, saying: "All Hail!" And they came and fell at His feet and worshipped Him.

Our Lord had always said that He would rise again on "the third day." And Sunday was the "third day" in the way Jews always counted, i.e., counting Friday as a whole day. Yet the disciples do not seem to have believed that He really would: at first they would not believe that He really had. But when they saw for themselves, then they had to believe, and at last they saw that He must be God indeed.

Easter Day.

Easter Day is the most glorious of all feast days, because it was our Lord's victory over the devil and all his works.

Victory over death: victory over sin, which causes death: victory over the devil, who tempts us to sin. Victory! Victory! Victory! for man's new Leader, the Second Adam. So we sing three times "Alleluia! Alleluia! Alleluia! Now is the Victor's triumph won."

Long ago, when the first Adam was defeated, God made a promise. "Thy seed shall bruise the serpent's head" (the serpent was the devil). On Easter Day the promise came true.

Our Lord's Easter Victory set us free from the power of evil.

The devil had got the world very much into his power: now his power was broken. He can never make us do wrong again. He can't bully us into it, only tempt us. He used to bully people before our Lord's victory over him. He could say, "There's no forgiveness; you're in my power now, and you must go on, for I've got you, and God can't get you away from me." But since our Lord's victory we know there is forgiveness, and that our Lord has beaten him, and can save us from him. We never need sin: and, if we do sin, we can get forgiveness; and if we die, we shall rise again; that is what Easter means to us.

Our Lord's Passion was a great war to rescue, or redeem, a weak race from a strong enemy. Our Lord won the war, and set us free. The deciding battle was on Good Friday, but the day of victory which actually set us free was Easter Day.

The New Primate

BISHOP OF CHRISTCHURCH TO BE ARCHBISHOP.

General Synod in due form has appointed the Bishop of Christchurch to be our Primate, and the Gazette respectfully tenders its salutations and good wishes to His Grace. He is the eighth Primate of the province though only the third to hold the further title of Archbishop. The first to whom that designation was given was Archbishop Julius in 1922. Three Primates have been at Auckland, three at Christchurch, one at Wellington, and one at Dunedin. It will be a cause of pride to the people of Christchurch that every one of their Bishops has become Primate.



BISHOP WEST-WATSON

The new Archbishop had a distinguished career at Cambridge, where he was fellow of Emmanuel College, and became Suffragan Bishop of Barrow in the Diocese of Carlisle in 1909. He was elected to the See of Christchurch in 1926. His career in New Zealand is well-known to most readers of the Gazette.

DIOCESAN AND GENERAL.

The Rev. N. F. Benham has been appointed Vicar of Waikouaiti, in the Diocese of Dunedin, and is leaving this Diocese.

The Rev. K. Harawira has been appointed chaplain to the Maori Battalion. He was a sergeant in the Maori Battalion in the last war.

The Rev. N. Wanoa has enlisted as a private and is now in camp at Palmerston North.

Bishop Sprott has celebrated the 60th anniversary of his ordination. He has spent far the greater part of the time in the service of the New Zealand Church. It is a wonderful record.

The resignation of Archdeacon Hansell has brought about some changes in the Diocese of Wellington. Archdeacon Bullock succeeds him as Archdeacon of Wellington and the Rev. E. J. Rich, L.Th., Vicar of Masterton, becomes Archdeacon of Wairarapa.

The Bishop of Wellington announces that he hopes the foundation stone of the new Cathedral will be laid in 1942.

Many readers will be interested to know that the Anglican chaplains with the first echelon of the Expeditionary Force are the Revs. C. E. Hyde and E. B. Moore, with the second the Rev. W. E. W. Hurst and N. E. Winhall.

The special session of the Auckland Synod for the election of a bishop will be presided over by the Bishop of Dunedin on April 10th.

The Diocese of Dunedin has sold Lis Escop, where Bishop Richards lived and bought a new See House close to the Cathedral, in Claremont Street.

The Church in the Camps

	£	s.	d.
Previously acknowledged	368	10	3
Since received	71	19	7
Paid direct to Wellington	85	9	3
Total to date	£525	19	1

Doing is the great thing. For if resolute people do what is right, in time they come to like doing it.—Ruskin.

* * *
 Could we read the history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.—Longfellow.

ESTIMATED BUDGET.

Per Annum 7,200 0 0

The Financial Position to Date is as follows:—

Old Fund at the Outbreak of War ..	1,865	15	8
New Fund to Date	5,023	4	3
	<hr/>		
	6,888	19	11
Amount Expended to Date	2,128	5	1
	<hr/>		
	£4,760	14	10

ESTIMATED IMMEDIATE REQUIREMENTS.

Capital:

Payment for Hut at Papakura ..	2,000	0	0
Payment for Hut at Trentham ..	1,600	0	0
Payment for Hut at Burnham ..	1,800	0	0
	<hr/>		
	5,400	0	0

Estimated Cost of Furniture ..	1,500	0	0
Service Books	200	0	0
	<hr/>		
	£7,100	0	0

Monthly Payments:

Headquarters Expenses ..	70	0	0
Church Army Headquarters	30	0	0
Diocesan Committees ..	500	0	0
	<hr/>		
	£600	0	0

Possible Annual Payments:

Propaganda	100	0	0
Travelling Expenses to			
Committee Meetings	50	0	0
	<hr/>		
	150	0	0

Chaplain for Home Service, to co-ordinate all Work in Camps, Aerodromes, Forts, etc., Stipend to be ofund by Military Affairs Committee ?

Overseas Expenses.

Grants to Chaplains for			
Comforts	104	0	0
Grants to C.A. Officers for			
Comforts			
Grants to C.A. Officers for			
Uniforms	30	0	0
	<hr/>		
	134	0	0

£7,484 0 0

CHURCH LITERATURE

BOOKLETS OF PRAYERS.

Wealth Of Prayers In Prayer-Book.

The Church Book Store in Wellington has several useful booklets of prayers for use in wartime and other seasons too, mostly published by S.P.C.K.

Perhaps the best is "Prayers from the Prayer-book in Time of War." This includes an adaptation of the Litany with biddings interspersed. There is a suggestion of using by itself the supplication which ends the Litany. This is the part which begins with "O Lord, arise, help us," and was originally drawn up as a war intercession. A rather less practicable suggestion is to use the Service of Prime from the 1928 book with intercessions added. There is also a long list of collects and other prayers from the Prayer-book, arranged under various headings, e.g., for children, for moral welfare, for defence,

for the wounded, etc. Few realise what a tremendous wealth of prayers there is in the Prayer-book.

For Each Day of the Week.

The "Victory of God" contains meditations and prayers for every day in the week, either in solitude or where two or three are gathered together.

"Prayers for Wartime" seems to be another helpful little book with a collection of prayers, some old, some new, at least to the reviewer.

Not a book of prayers, but suitably to be grouped with them is a reprint of the broadcast talk given by the Archbishop of York last October on the spirit and aims of Britain in war. His Grace has established his reputation as an effective speaker, and wise counsellor in this time of stress.

There is also a Litany "chiefly taken from the Litanies of the Eastern Orthodox Church," which may be useful. A translation of the Litany of St. Chrysostom was printed in the Gazette a few months ago.

Instructive and Reverent.

A few years ago there were no books to help in instructing the young in sex matters. Now some

people would say there were too many. Here is one for boys, called "How Does Life Begin?" by Mr. T. F. Tucker, under the auspices of the Church of England Moral Welfare Council. It seems clear, sensible and reverent. But read it for yourself before giving it away.

The Sheldon Readers are useful for those who want to grasp the main outline (not the details) of the Old Testament. Here are two new numbers of the series, Joshua and Judges, and the Greek Period. The former throws a good deal of light on the tangled period from Joshua to Samuel. The latter has extracts from Joel, Daniel, Maccabees and other books, with notes explaining and connecting them.

Dissensions like small streams are first begun,
Scarce seen they rise, but gather as they run.

—Garth.

* * *

"Where there is no vision the people perish" and the vision of the world free from present unsound inhibition is necessary to keep alight the torch of Truth.—The Maosnic Craftsman.

DIOCESAN FELLOWSHIP OF PRAYER

Most gracious God, to know and love Whose Will is righteousness, enlighten our souls with the brightness of Thy Presence, that we may both know Thy Will and be enabled to perform it; through Jesus Christ our Lord. Amen.

Let us pray:

For our Bishop, that God will bless, guide and protect him in all his ways.

For our Clergy (both Maori and Pakeha), 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 all their plans, and that all Churchpeople 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, W. E. W. Hurst, N. E. Wingall, and Kahi Harawira, 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 preparation for the Congress (April 4th to 9th).

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

For our Maori Mission workers, that they may be guided and strengthened in their work; and that Churchpeople (both Maori and Pakeha) may more fully accept responsibility for helping the Maori Clergy and Mission Workers in the activities of the Pastorates.

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 Abbot'sford Homes.

For the Organiser of the General Diocesan Fund, that God will prosper his work.

For our Sunday School Organiser, Sunday School teachers and scholars, that God will help and bless them according to their several needs.

For all Parish Missionary Guilds, that through their efforts a greater zeal for Missionary Work may grow throughout the Diocese.

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

For the Diocesan Executive and the Diocesan Council of the Mothers' Union, that they may follow the guidance of the Holy Spirit in all their plans for this year's work.

For the Bible Class Unions (boys and girls), that God will bless, guide and strengthen them.

For our Hospitals O Lord, let Thy perpetual providence guide and direct the conduct of all hospitals, that doctors and nurses, together with the patients under their care, may be brought through their contact with the mystery of suffering into union with Thee, where alone it is solved. Amen.

For our Leaders: O Lord Almighty Father, King of Kings and Lord of all our rulers, grant that the hearts and minds of all who go out as leaders before us, the statesmen, the judges, the men of learning and the men of wealth, may be so filled with the love of Thy laws, and of that which is righteous and life-giving, that they may serve as a wholesome salt to the earth, and be worthy stewards of Thy good gifts; through Jesus Christ our Lord. Amen.

A Thanksgiving: Glory be to God in the highest, the Creator, and Lord of heaven and earth, the Preserver of all things, the Father of mercies, Who so loved mankind as to send His only Begotten Son into the world to redeem us from sin and misery, and to obtain for us everlasting life. Accept, O gracious God, our praises and thanksgivings for Thine infinite mercies towards us and teach us, O Lord, to love Thee more and to serve Thee better; through, Jesus Christ our Lord. Amen.

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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, 26 Napier Terrace, Napier, and should reach him not later than the 18th of the month.

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