

Waiapu Church Gazette



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JUNE, 1941.

PETER'S POSTSCRIPT No. 12

"I Came to Call Sinners, Not Sinless Folk"

(By M. E. P.)

"As He passed He saw Levi sitting at the toll-booth. He said to him, 'Will you follow Me?'. And He rose and followed. As Jesus sat at meat in his house many publicans and sinners sat down also with Jesus and His disciples. When the scribes and pharisees saw it, they said to His disciples, 'How is it?' Jesus heard it and saith: 'It is not the whole that need a physician, but the sick. I came to call sinners, not sinless folk.'"

"Yes, Mark, that is quite right. I wonder, though, if you can imagine what it felt like at the time to see Him invite a publican to join our company, and then sit down at table with all that low crowd. You see, I took for granted what all the teaching I had heard seemed to mean that Messiah when He came would sift out the God-fearing and collect them into God's Kingdom. I don't think I ever thought what was to happen to the rest. You were made a Christian as a boy, Mark; I don't suppose you remember what it was like to take for granted that those who made themselves outsiders would have to stay outside?"

"No," said Mark. "You see, my mother always taught me more about God's mercy, and my uncle Barnabas too."

"It was different in my home," said the old man. "To us the Law was the Law, and those who broke it knew what to expect. It seemed just to me. So you can understand my horror when the Master stopped at the toll-booth and seemed to be proposing to take a customs clerk who sat there as a disciple. I had more than enough to do with these 'publicans' in my business, and knew them for a bad lot. The man himself might be decent, but he would have to herd with the rest because

"It was even worse than I expected. The invited guests were bad enough: low-class government clerks such as no respectable Jew cared to eat with, no decent Jews would associate with him and he would sink to the level of the rest. My heart sank that the Master could be so taken in. But how could He know these men as I did, or what it would be to us to have to eat and sleep with one?"

"I longed to protest. I got close to Him to try and say a word in His

THOUGHT FOR MONTH

The Church stands for love, the State for justice; but the two are not so very different as they sound. The primary concern of the State is with material things, and of the Church with spiritual; but the two are far from antithetical. The Church is universal, which the State is not; that fact should enable Christians to enrich and purify narrower loyalties, not to override them. And the Church is, ideally, a fellowship constituted and indwelt by God; only the powers drawn by such a fellowship from such a source lead to the exercise of real spiritual influence over the world.

ear, before it was too late. But it was too late already. The man—Levi was his name—had left his office already, and was begging the Master to honour his house by taking a meal there. To my horror, I heard the Master accept for Himself and us. Again I felt that I must warn Him. But how could I? We were His disciples: there was nothing to do but comply. I daren't look at the others. I just followed the Master in. But if ever I regretted having undertaken to follow Him it was

then. And I own, to my shame, that I did regret it then.

But, besides these, there was a crowd of wharf loafers hanging around the open-sided guest-room, and as many as could find seats were allowed to take them—the scum of Capernaum. Apparently, it was Levi's habit to keep open house like this for the poor.

"Worse still, I saw the critical scribes, who had been spying on the Master at my own house. They had followed us from there, collecting some like-minded Pharisees on the way. Now I saw them working round outside the verandah of the guest-hall, carefully keeping their clothes from touching it, but taking note of everything. Presently, some of them came round behind where we lay, and called to me, knowing me for the master of the house where the paralytic had been cured. "Was the Rabbi really going to eat with this crowd?" they asked. I had no idea what to say; but the Master, next to Whom I lay, smiled at me and signed to me to leave it to Him to answer. Still smiling, He quoted to them the well-known proverb, 'It is the sick who need a doctor, not the strong. I came to call sinners, not Saints.' Then at last I really saw! Saw Him as the real Saviour, bent on saving all, and especially those most in need of it. And I was utterly ashamed of myself!"

CHURCH CALENDAR.

JUNE

- 1st.—Whitsunday.
- 2nd.—Monday in Whitsunweek.
- 3rd.—Tuesday in Whitsunweek.
- 4th.—Wednesday, Ember Day.
- 6th.—Friday, Ember Day.
- 7th.—Saturday, Ember Day.
- 8th.—Trinity Sunday.
- 11th.—Wednesday, St Barnabas A.M.
- 12th.—Thursday, Corpus Christi.
- 15th.—First Sunday after Trinity.
- 22nd.—Second Sunday after Trinity.
- 24th.—Tuesday, Nativity of St John Baptist.
- 29th.—St Peter A.M. Third Sunday after Trinity.

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BISHOP'S LETTER

2nd N.Z.E.F.,
Middle-East Forces,
March, 1941.

My Dear People,—

For the time being at least I am concentrating my energies towards the work of the chaplains with the fighting units in their field training, manœuvres, etc., while the Rev. E. B. Moore supervises our Church of England activities at the base camp and hospital. Padre Moore left New Zealand as Senior Chaplain to the First Echelon. He is now attached to a General Hospital and has made considerable use of a portable cinematograph in his work amongst the sick and wounded. Mr. R. W. Blair, of Waipukurau, is responsible for the progress of our Church Army hut, now well upon its way to completion in spite of delay caused by a timber-dump fire in which the contractor lost considerable material. The walls are to be partly of brick and completed with a composition of the usual gauze and cement type now well known in New Zealand also. The design follows the main features of your C.A. Hut at Waiouru Camp, in accordance with a blue print sent over to us, but special modifications have been incorporated to provide extra ventilation to meet conditions of extreme heat. These include a verandah on the sunny side and a raised portion along the ridge of the roof. The cost of the structure, together with suitable furniture, should approximate £1300 in Egyptian money.

We have secured a site which ought to be very suitable and has been worth some degree of delay in starting operations. The building faces on to a new road, adjoins the water-mains and is next to a cinema, whose friendly proprietor has offered to supply us with free electric power and to install the necessary fittings.

ATTRACTIVE FURNISHINGS

Furniture is by no means easy to procure, but Riga Blair has been busy investigating and should have the

situation well in hand. He reports that Colonel Waite is giving him full co-operation on behalf of the Patriotic Fund. An attractive set of artistic blue and silver sanctuary furnishings, together with carpeting in grey and blue border, and fumed oak ornaments, are awaiting installation. In spite of the bombing raids, these were supplied by Mowbray's, in London, last summer. They have been used on several occasions when we have a fair number of Anglicans together and have endeavoured to create the setting of a church amidst unfamiliar surroundings. On one occasion, after the conclusion of the usual unit church parades, we were able to assemble four priests, myself, and a server from Holy Trinity Church, Gisborne, Mr. P. Weir. A sung Eucharist was celebrated with the appropriate vestments. Such occasions are, however, very rare, since troops are usually dispersed and chaplains are obliged to confine their efforts mainly towards soldiers of the particular units with which they live. It falls to my lot, as Senior Chaplain, to arrange our ministrations for various arms and detachments of the service upon whose establishment no chaplain is provided.

With regard to the latter point, our administration has been generous in its fixation of the total number of clergy to serve overseas from New Zealand. We ought to be able to render an effective ministry to the members of all denominations in the N.Z.E.F. Some spare men will be provided to meet any emergencies.

TRANSPORT A PROBLEM

The question of transport has presented rather a major problem at times since military requirements have not always rendered it possible for us to receive more than a proportion of the cars normally allocated for the use of our men. However, many people have been helpful in different ways and despite inconveniences, which one must be prepared to expect in work of this kind,

we manage to operate satisfactorily. On recent exercises H. G. Taylor, Vicar of Kaitaia, has travelled in a fighting vehicle with his kit spread about in several other places, amongst members of the unit. I have the use of an excellent staff car but have to be careful not to overload it by carrying too much office gear or stock-in-trade since months of bumpy desert have served to soften the rear springs somewhat. On manœuvres, Church Books, C.A. notepaper and other equipment are framed out on to various trucks. Such adjustments bring us into touch with numbers of fresh people and are therefore perhaps of indirect spiritual value.

John Walton, our first C.A. worker to leave New Zealand, was with me for two weeks, and is now assisting a Y.M.C.A. officer in running a recreational and spiritual centre. After a year in the desert he is quite capable of making himself at home for the night in the open. Personally, I have to admit with shame, to the possession of a little Boy Scout hiker's tent which both gives effective protection against the dew and at the same time makes a useful little office where I can read or type letters with impunity despite the rigours of the blackout. This saves considerable time, when the hours of darkness are longer than ones needs for sleep. Occasionally on a desert manœuvre I have found a corner in a mobile office after rush hours are past, and enjoy electricity and other amenities which would delight the heart of holiday motor/campers at home.

Recently we weathered a first-class sand storm of three days duration. The climax was as gloomy as a London fog and even more unpleasant. Lamps were in use at mid-day and visibility did not extend ten yards. In addition, deposits of dust settled even on the inner side of close fitting sand goggles. One or two people made use of anti-gas respirators, but I was content to employ a handkerchief for a time. The storm was accompanied by a high wind, and it is not difficult to imagine the condition afterwards of clothes, books, papers, blankets, floors, brushes and last but not least, one's own person.

CONDITION DEFIED

Our mess cooks performed a remarkable feat in serving a clean and palatable lunch in the midst of such bedlam. Even ration trucks were held up for a time. The tail of this storm continued to wag for two days one of which was a Sunday. Fortunately my biggest church parade was with a regiment, whose Commanding-Officer managed to discover some sheltered ground under a steep bank. Here he crowded everyone up close together and we were able successfully to defy conditions which were elsewhere impossible. The topography made me think of John Wesley's famous outdoor auditorium in Cornwall. This experience increased my respect for the fellows who had already been spending twelve months at soldiering in the land of the Pharaohs and their plagues, and especially for those who had faced their foes under such adverse conditions.

In a certain area we came across some abandoned motor vehicles, which, with certain repairs, could be persuaded to function. I went off and secured permission to make some use of them for the time being for unmounted chaplains, but unfortunately arrived back in time only to discover that the best of them had been removed, probably by a salvage gang, to some place unknown. On Standing Committee we have often regarded motor transport as one of our outstanding problems, and in the Army Chaplains Department the old difficulties present themselves in new forms. However, after losing all trace, at least for the time being, of one legitimate padre's machine, I have managed to get him temporarily mounted upon the remains of a small iron steed that once carried some of Signor Mussolini's henchmen.

Changes of plan in the army are not uncommon, and more than once I have early in the week prepared a sermon carefully with illustrations appropriate, in my opinion, to the happenings of the day, only to discover that when Sunday arrives a re-casting has become necessary. Sometimes all Church services are entirely unworkable, while at others week-day celebrations of Holy Communion and Evening Prayer can conveniently be fitted in and are

quite well attended. At times when we are really lightly equipped, an army blanket acts as dorsal, altar cover, and frontal, communicants kneel on a ground-sheet, and I use only a light alpaca cassock and miniature Communion set which goes in the pocket of a rucksack. Half a dozen Prayer and Hymn books only are carried and after reading over the first and last verses only of a well known Hymn, the same are sung.

GIFT FROM WAIMARAMA

A very small brass cross, the gift of Mrs M. Mason, of Waimarama, Hawke's Bay, is easily carried together with candles, which are lighted when wind and weather permit. On one occasion I found myself in very temporary touch with two soldiers who, after preparation, had been transferred and missed their Confirmation. Next day we managed to borrow a Brigadier's tent and thanks to his help had a happy little service on the spot. The Rev. N. E. Winhall, Vicar of Trentham and Upper Hutt, Chaplain to our Convalescent camp had been responsible for one of these candidates, and the Rev. C. E. Willis, Vicar of Seatoun, Wellington, for the other. A gathering of about fifty Napier people was held some weeks ago, and a musical programme recorded for subsequent broadcasting in Hawke's Bay. In the unexpected absence of the organiser, I found myself invited to act as chairman. Each soldier filed past the microphone and repeated his name and home address, several exceeding instructions by interpolating some private greetings to friends. I rather suspect however, that the broadcasting people may obliterate some of the latter in their reproduction. Possibly some of you will have heard the recording before you read these words.

SERVERS FROM ST. JOHN'S

Two servers of St. John's Parish, Napier, have attended my administration of the Holy Communion from time to time; they are Messrs Earnshaw and Morse, also various others from the Diocese.

I have seen something recently both of Revs. Kahi Harawira and Ngatai Wanoa, Maori Vicars of Rotorua and Hikurangi Pastorates respectively. The latter is a sergeant and

when on detached duty was conducting Sunday services in the absence of the chaplain.

Let me describe to you a visit to the flat of some people I came to meet. Mr. Acache is a Greek business man living in Cairo. He is married to a French woman and French is the language of their home. He owns one of the camp cinemas and is building the other already mentioned as situated beside our Church Army hut. They received me in an elegant flat on the seventh floor of a big modern block, but having withal the shutters closed, blinds drawn, and artificial illumination. During the hour and a half of my visit most of their relatives filed in and out, it being Sunday afternoon and partook of tea. It was stimulating to revive ones vocabulary of French and also to describe their native land to Mrs Acache and other Egyptian-born French people who had never visited Europe. I learned many things of interest about conditions of life in the Near East, and of religious, business and political affairs. My host embarrassed me somewhat by his desire to please in offering outspoken praise concerning the religious services for the troops conducted by some chaplains in his own cinema, to the disparagement of the worship of his own and of his wife's particular denomination: a challenge which she did not permit to pass and which was repeated on the arrival of every new batch of guests. When opportunity permits they have asked me to go to dinner on another occasion and to show some talkie films of New Zealand. Many chaplains have been very greatly privileged to be able to visit the Holy Land. We work in together with harmony and I receive the fullest co-operation from the heads of other denominations, the Rev. McKenzie (Presbyterian), Father Spring (Roman Catholic), F. G. Brown (Methodist) and J. M. Stewart (O.D. group).

As yet we have not been called upon to serve our men under the grim conditions of active warfare (with the exception of one padre), and I trust and pray that we may prove worthy on our part of the occasion when it comes.

May God bless and keep you all.

Your sincere friend and Bishop,
G. VINCENT WAIAPU.

Waiapu Church Gazette

Notes on the Calendar

JUNE, 1941.

Whitsuntide.

THE BEGINNING OF WISDOM

Last month the Gazette published a very remarkable letter under the heading "The Christian Basis for Peace," which, it is hoped, has been read as widely and carefully as it deserves. It is called remarkable, because this is the first time for centuries in which Roman Catholic, Anglican and Nonconformist leaders have spoken with one mind and one mouth on a question of public importance. Sturdy Protestants may be alarmed to find that they begin by saying that they all accept the five peace points of Pope Pius XII. But even the sturdiest Protestants might acknowledge that the Pope may sometimes be right. What are the five points? To put them in the simplest possible language they seem to come to this.

Every nation, down to the smallest has the right to life and independence, and if threatened should be defended justly. The race for armaments and the tyranny of overpowering force must come to an end, and this requires some institution to oversee these things, more satisfactorily than the League of Nations. The real needs and just demands of peoples and minorities have got to be sympathetically considered and attended to.

Finally we do need the development of conscience and responsibility

in peoples and their rulers according to the laws of God. In a democratic country peoples and rulers are supposed to be the same, and no country can be in a satisfactory state unless the will of God and His commandments are in the hearts and minds of men. So far Pius XII. It will be seen that much thinking and praying are needed, if these points are to be worked out into practical form.

The English signatories add five economic standards to go with them. Extreme inequality in possession should be abolished. Every child, regardless of race or class, should have equal opportunities of education, suitable for him. The family is a tremendously important social unit. The sense of Divine vocation needs to be restored to man's daily work. Does not George Herbert speak of a housemaid as sweeping a room for God's laws? The resources of the earth are God's gifts for the whole human race, and should be so used.

We have not been wise. We have largely tried to do without God, and a nice mess we have got into. Let us try to learn wisdom. Think about it, pray about it, and if you must, talk about it. And, remember, the fear of the Lord is the beginning of wisdom.

quite sure why they are Christians our Church schools are failing. It is vital that the young people be given definite and dogmatic instruction of the most rigorous kind, and training in the practice of devotion and worship. Mere ethical principle founded on the teachings of a very good man called Jesus will not do. The day is done when the Faith could be watered down and still be imagined potent.—Wellington Church Chronicle.

In Lancashire Whitweek or Whitsuntide is the greatest holiday of the year, not, be it granted, of a purely religious character. One wonders whether the Manchester Sunday Schools are "walking" this year. It would take a good deal to stop them. In New Zealand no one takes much notice of it. Probably few Churches have more communicants than on an ordinary Sunday. And yet it is the Feast of God the Holy Ghost, and second only to Christmas and Easter.

What a comforting character St. Barnabas is, always ready to help and to see the best of everybody. The Bible translates his name Son of Consolation. Son of Cheering-up would be even better.

St. John Baptist holds up an example for us in these dark days. Fearless truthfulness and unswerving courage are great qualities.

St. Peter's Day comes on a Sunday this year, so there is a better opportunity than usual of honouring his memory and learning from his example.

DIOCESAN AND GENERAL.

The Vicar-General announces that he intends to summon Synod for Thursday, October 9th. There will be no attempt to cut the length of it down to one day, as was done last year.

The Government authorities and the Archbishop are encouraging clergy to enlist in the Home Guard. They are to be given opportunity to hold a short service when there is a parade on Sunday.

Miss Biddle and the Misses Hopley have resigned charge of the Mission House at Te Araroa, after a long period of faithful service. They are going to take charge of the Retreat House at Sumner.

OUR CHURCH SCHOOLS.

THEIR PRIMARY FUNCTION.

The primary function of our Church schools is to shape and mould the character of their scholars on Christian lines and in a way that is not done in the secular schools. If we are turning out merely respectable Anglicans who go into life not

The Teaching Church

St Barnabas

If we desire to find a vivid example of one who knew the meaning of and carried out in practice the Commandment "Thou shalt love thy neighbour as thyself," we shall do well to consider carefully what we are told about Joses surnamed Barnabas. We are not in possession of any record of the teaching of St. Barnabas, but we have St. Luke's revealing pictures of his action at critical moments in the history of the Church.

We begin with the name given to him by the Apostles. In the Authorised Version we have this word rendered as "The Son of Consolation," in the Revised Version as "The Son of Exhortation." This word and that used for God the Holy Ghost are derived from the same Greek verb. The Paraclete is translated in St. John's Gospel, when speaking of the Holy Spirit, as the Comforter; in St. John's First Epistle the same word, used of Our Lord, is translated Advocate. The verb means to invoke, to admonish, to encourage, to comfort. Rackham suggests that "The Son of Encouragement" is the best translation of this word. Could a man earn a more beautiful name? If we ask how he earned it there can only be one answer. He so gave himself to God as to put no obstacle in the way of the Holy Spirit; he was a man marked out by possession of the fruit of the Spirit.

Generosity.

A man lacking in generosity arrives very hardly at the state of loving his neighbour as himself. Generosity is one of the foundations of a noble character, and, if a man be led by the Spirit of God, it increases with the growth of the knowledge of God.

St. Barnabas joined in the common generosity of the Church; he had land and sold it and gave the pro-

ceeds to the Apostles for distribution to the poorer brethren. We are told that many others did the same, for the belief that an individual held his possessions only as a steward seems to have been common in that early, happy community. Yet generosity concerning material possessions, although very difficult for many men, is not the most exacting form taken by that virtue.

Antioch was a great and important city, and some of those who were driven out of Jerusalem began a mission in Antioch among those who were not Jews. Evidently this was most successful, for a great number turned to God and thus a great opportunity was given in a city of that size. The Apostles chose Barnabas to go to Antioch and observe what was happening.

St. Luke describes him as "a good man, full of the Holy Ghost and of faith," and speaks of his joy when he saw the movement in that city. Plainly a leader of the first rank is needed to deal with this situation. We might imagine that nobody could be better than St. Barnabas himself. That, however, is not his view, for he departs to Tarsus to seek St. Paul and brings him to Antioch. Here is an example of generosity which is costly and, if it cannot be called rare, it certainly cannot be pretended to be common. To plainly and frankly admit the superior gifts of another man is not a virtue which everyone can claim (Acts 11, 19-26).

Patience.

St. Barnabas and St. Paul worked together for a considerable time, partly in Antioch, partly upon the missionary journeys for which they were separated by the Holy Spirit. The day came when St. Paul proposed that they should visit again the

Churches they had founded and, St. Mark having rejoined them, is proposed by St. Barnabas as their companion. St. Paul will not agree because Mark had left them on a former occasion, and evidently St. Paul regarded this as a desertion which he could not overlook. St. Barnabas is determined to give Mark a second chance and opposes his fellow-Apostle, so that they part company (Acts 16, 36-40). The later history of St. Mark is obscure, though it is believed that he worked in Alexandria. Years later we find St. Paul's writing: "Take Mark and bring him with thee, for he is profitable for me for the ministry" (2 Timothy 4, 11).

Encouragement.

The situations in which the action of St. Barnabas is described are common enough. The relieving of the needs of our fellows, lowliness in judgment of ourselves and preference of others, patience and readiness to forgive. Plainly St. Barnabas excelled because he was faithful and docile to the Holy Spirit, but while we admire him there is no necessity to make the mistake of supposing that such gifts need be peculiar to him. The source of these gifts is clear because of the name given to him by the Apostles, and we have Our Lord's own promise as recorded by St. Luke (11, 13), "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." In the attempts we make to fulfil the command "Thou shalt love thy neighbour as thyself" we should do well to keep before us the example of this saint, to acknowledge the source of all power and to use the collect appointed for St. Barnabas' Day frequently in our private prayers:

"O Lord God Almighty, Who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost, leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them always to Thy honour and glory, through Jesus Christ Our Lord. Amen."

—S. F. N. W.

WHAT DO WE KNOW ABOUT THE CHATHAMS?

The majority of people have only the vaguest impression of The Chathams, but as this is one of the parishes of the Christchurch Diocese, it is important that as fellow-Anglicans we should know something more. Here the Rev. L. K. Collins, the energetic Vicar of The Chathams, tells us something about the islands and their people.

The Chatham Islands are situated some 540 miles due east of Lyttelton, just westward of the international date line. They consist of several islands and islets. Only two are inhabited, the largest of which has an area of 350 square miles. On this island there are over forty lakes, some quite large, and a salt water lagoon with an area of 75 square miles. Pitt Island, situated some 15 miles south-east of the main island, is about seven miles long and four wide, and is very beautiful. The population of the main island is about 600, and Pitt Island 50. Rain falls on an average of 200 days in the year, there is much wind, and the climate is cold.

The main industry is sheep grazing; there are about 100,000 sheep on the islands. Fishing is also carried on. There are no roads worthy of the name, much of the land is peat bog and sand, with a small amount of bush. The lakes abound with black swan and ducks.

Prior to 1850 whaling was carried on around the islands, the huge iron try pots remain to this day, and in many places enormous whale-bones are scattered about the beaches.

History records that in the year 1791 H.M.S. Chatham, commanded by Lieutenant Broughton, was driven off her course by a gale and came upon the group of islands, which thereafter were called "The Chathams."

Broughton described the native inhabitants as a bright, peace-loving people, dressed in sealskins, or mats, calling themselves "Moriories." They numbered over 2000. Sad to relate, this fine race is now extinct. Queer carvings on trees and in

caves, the work of the Moriories, are still visible in several parts of the islands.

Maori Invasion

In 1835 a party of some 900 Maoris from the North Island of New Zealand invaded the island. This proved to be a great misfortune for the original inhabitants, practically the whole of whom were killed by the merciless invaders. Later reserves of land were given by the N.Z. Government to the very few who had survived, but the numbers continued to decline, and the last of the pure-blooded Moriories died in 1931 in the person of Mr Tamihana Solomon—a versatile giant possessed of phenomenal physical prowess.

In 1842 five German missionaries landed at Whangaroa; they spent many years on the island, and some of their descendants are there to-day.

The missionaries introduced wheat, which grew quite well. They erected a mill for grinding the wheat into flour, so bread was first made. Bishop Selwyn also visited these islands and met these German missionaries.

An early idea of the N.Z. Government was to use the Chatham Islands as a prison settlement. In 1865 a large number of rebellious Maoris, the Hau Haus, were transported there. They were given grants of land near Waitangi, and supplies of food until the first harvest. The prisoners were made to build a fort for the protection of their guards, and also a gaol. Te Kooti, the leader of these prisoners, was determined to escape, and when the opportunity offered, he and his followers seized the ship "Rifeman." After plundering the fort and the homes of the Europeans, and locking their guards and the crew of the ship in gaol, the prisoners sailed for New Zealand.

To-day at Waitangi, where the wharf is situated, there is a fine Centenary Hall, Post Office, small hospital, Courthouse, two hotels

(which are also general stores), and the resident Magistrate's home. Two and a-half miles distant is Te One. Here there is a school, and another hall, the Vicarage, and a very old wooden church dedicated to St. Augustine. The bell of this church, suspended from a tree, is one salvaged from the s.s. Island Lily, which was wrecked in 1885. More than 60 vessels have been wrecked or lost around the dangerous island shores.

Christmas Celebration

Owing to its geographical situation, the church of St. Augustine was the first in all the world to begin the Christmas celebrations when the congregation assembled at midnight on Christmas Eve to hail the glad tidings of the Saviour's birth. The island of Fiji would follow in 15 minutes.

On the eastern side of the island is the once prosperous township of Owenga, with its Church of St. Barnabas. Few families remain now, but they are loyal. It matters little how cold or stormy the weather, or muddy the tracks, these faithful folks come with their children, clad in Le Roys, sou'-westers and gum boots, to worship God in their little church, which stands exposed to all weathers, on the high cliff overlooking the ocean.

Services are held in many other places, involving lengthy journeys over difficult country. Frequently the large lagoon has to be forded at its narrowest point, which is four miles across.

The islanders, especially the children, suffer through their isolation. Shipping connection with the mainland of New Zealand is infrequent and very costly. There are none of the advantages enjoyed by those who live in New Zealand.

The Vicar and his friends are seeking to remedy this, and thus do much to counter the temptations that assail the young and spoil the life of the community. He proposes to establish a recreational centre, instal a motion picture plant, and provide other amenities. An electric light plant has been secured, and also a 16 m.m. projector. Any who could assist this effort by lending film or supplying games or equipment could obtain further information from the

CLOSER UNION OF N.Z. CHURCHES

Movement Launched in Christchurch.

Representatives of nearly all the denominations in New Zealand attended the first meeting of the National Council of Churches in Christchurch during the first week in April. Plans for developing a closer union between the Churches and for fostering a broader understanding of the Christian life were discussed by the delegates.

Although the meeting served mainly as a preliminary introduction to the movement of which it is part, commissions were set up to draw up a constitution and to consider the purpose and meaning of the Christian Church in the Divine plan with the object of investigating various schemes of reconstruction and the possibility of forming a national Christian council to deal with public and social affairs.

In a statement to the daily Press on April 4 his Grace the Archbishop explained that the first move towards forming an international council of churches was made in 1938. It grew out of two great ecumenical conferences held at Oxford and Edinburgh in 1937. The object of the Oxford conference was to discuss the highly significant topic of the relationships between church, community, and state. The session at Edinburgh dealt with the union of churches. Nearly all churches except the Roman Catholic, which could not attend, got together for practical purposes. At these conferences a wonderful sense of unity and fellowship was expressed, from it growing the desire that in spite of differences the churches should have

some means of working together and expressing a common opinion.

Churches Drawing Together

A scheme to be applied to the different churches was drawn up by a committee, and in all parts of the world national councils were being formed, continued the Archbishop. He was particularly struck by the fact that in the last 20 years, in spite of much that had been said to the contrary, the churches were really drawing together and had achieved some degree of unity before the war came. It hoped when this ended that the council would find a wonderful opportunity for its work. The idea had been to form an organisation with about 450 members, and an inner committee of about 90. Any representatives from New Zealand would be appointed by the churches through the national council.

There was nothing spectacular about the movement, he added. Its primary object was to show the people what was being done, and to do something to show the tremendous common ground the churches were occupying. Emphatically, it was not a super church, and it did not commit any individual church to a programme without its full consent. It wished, however, to develop an underlying sense of living unity, and to present some common points for action.

People generally looked upon the churches as being hopelessly divided; but actually a powerful common mind was appearing.—Christian Church News.

Diocesan Secretary, Box 800, Christchurch, and such help would be most gratefully appreciated.

Expensive and most necessary repairs to the Churches and the Vicarage are being proceeded with: money is needed for all this. The islanders are unable to supply much more than the labour for this work, and this is cheerfully given. They are

grateful indeed for the help received from the Home Mission Fund, and also the Maori Mission Fund, without which the work could not be carried on.

This article on The Chathams, taken from the Christchurch Church News, is of much interest, and deals with a little known corner of our Ecclesiastical Province.—Ed.

A SURE DEFENCE

Christians of the Homeland Calm and Steadfast

Dr. Albert Peel, chairman of the Congregational Union of England and Wales, tells of the courage and faith of the Christians of the Homeland.

This morning I stood amid the ruins of an historic church and handled the remains of the incendiary bombs which had brought about its destruction.

To that church long years ago there belonged a young man who, like most young men, was critical of the ways of the older generation. In his case, the criticism was directed against the hymns his father and his fathers in the faith sang in their worship, and he was given the right and proper answer, "Well, then, write some better ones." He accepted the challenge, and wrote hymns which will live for ever, hymns which find a place in books wherever English hymns are sung: only Charles Wesley comes near his throne, and our modern hymnwriters follow him afar off. When on great national occasions, such as the celebration of the Armistice, rich and poor gather together in reverent remembrance it is to Isaac Watts they turn when they sing, "Our God, our help in ages past."

ISAAC WATT'S CHURCH

Isaac Watt's church, Above Bar, Southampton, is now a scene of desolation, but the facade is still standing; with the light streaming through the window and door spaces it makes a striking picture, of which it is to be hoped photographs will be taken; and, if they are taken from the right angle, there will be seen, high above the desolation wrought by man, the bust of Isaac Watts. I like to think that this is a parable—that after man in his brutal folly has done his worst, the praise of God will still be heard, that when the Hitlers, Goebbelses, and Goerings have gone to their place, men will still be singing the hymns of Isaac Watts and proclaiming their sure defence.

When heavy blows fall British Christians need to look forward to the days when the war will be over in order to find encouragement. On the Sunday morning after Southampton's first major visitation the minister of Isaac Watt's church sat in his study writing out the pulpit notices for the day. I know him well for I gave the charge to the church at his ordination, and I gave the charge to him when he moved to Southampton; and I know something of his plans and hopes and dreams for his church. But when he arrived that morning there was only the burning shell of a building; it was not known then whether even precious Watt's manuscripts kept in a safe would be recoverable (fortunately they were unharmed). In such circumstances a man needs to be able to look beyond the devastation and ruin to a sure defence, to the day when there will arise beauty for ashes.

CASTING CARES UPON GOD

Later in the morning I saw a worthy layman, who has a record of life-time service in another church, where the damage had been comparatively slight. When I asked after his welfare he replied, pointing to a small attache case, "Here are all my possessions. My home, my office, my business, all are gone." People with personal burdens such as these must cast all their cares upon God if they are to win through, if they are to maintain their faith and the worship and work of the churches they love.

Three weeks ago I was in Coventry. There, two churches of my own denomination are unusable, and all the others are confronted by difficult problems arising from damaged structure and dispersal of population. I talked to some of their ministers; they looked as if they had not slept for weeks and as if they had been gazing into the mouth of hell all the time. That morning they had been to the funeral of 73 victims, a day or two later they were to attend the funeral of more; and all their time was spent in traversing the bombed streets to discover what members of their congregation were still alive and which houses were still standing. Ministers and people who find that

sacred buildings, the very stones of which have grown dear to them, have disappeared, or discover all their plans shattered, need to have a religion which will sustain them through trying days and provide a sure defence.

CHURCHES DAMAGED

Before me there is a list of more than a hundred Congregational churches in London. All have been damaged in some degree; some are utterly demolished, others unusable, others without windows. The other Sunday I visited the London church I know best of all, in whose service I spent twelve happy years. The church had no windows, so we could not worship there on a raw November day; the lecture hall was in like case; we had therefore to do the best we could in a room seating about a hundred people.

There were no children, for they had been evacuated for safety's sake; there were a few old people, for such as were left in London had difficulties of their own which kept them in their — probably windowless homes.

No more need be said to emphasise the difficulty of maintaining work and worship in circumstances such as these. It needs no harrowing stories—though these could be furnished in legions—to bring home to those far away the needs of the Church of Christ in war-time Britain. The needs are many and varied, and we know the sympathy and help of Christians in other lands is not wanting. (Since these words were dictated cheques for over £2000 have arrived from Congregationalists in the United States to be expended for the children of Congregational Churches in Britain this Christmas time). But first and foremost the need is for faith in a God who never fails, the same yesterday, to-day and for ever; and day by day, I, for one, shall think of the serene face of Isaac Watts looking down calm and undisturbed on smouldering ruins sure of a better day that is coming.

NOT TOO EXTRAVAGANT

And one guarantee of that day lies in the calm and steadfast way in

which British Christians are facing unprecedented experiences—often the word "heroic" is not too extravagant. Congregations no longer able to meet in the usual way are experimenting in methods of worship and of work, determined to maintain their witness. Ministers finding their customary routine of two sermons a week and regular pastoral visitation rudely disturbed through demolition of buildings and dispersal of population, are doing community service of various kinds—cheering and encouraging in air-raid shelters, salvaging furniture from the damaged homes of their people, finding temporary homes for the homeless. Denominational differences vanish as Christians go about doing good; Anglicans worship in Free Churches, Free Church ministers who have lost their manses are welcomed in Anglican rectories.

And the churches learn that they are members one of another. From Abertillery, a South Wales town which a short time ago was in the trough of the industrial depression, there has just come to the headquarters of Congregationalism a cheque for £115 for the War Emergency Fund, and with it a request that £25 be sent to a Coventry church, and £25 to a church in London, because these churches sent help to them in their time of need. Mutual help and sympathy, sterling courage and good-humour, and, above all, unselfish service, are to be found on all sides as British Christians, grim but gay, with stout hearts and willing hands, face to-day and to-morrow. The religion of many of them is inarticulate; they would not find it easy to express in words whence comes their strength. But they could do it in sacred song, in song that tells of their faith in God, the same yesterday, to-day, and for ever, and in the ultimate triumph of right and justice.

Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defence is sure.

And so they turn again to Isaac Watts, whose God no bombs can destroy; the God of their fathers and their God, too.

PARISH SUBSCRIPTIONS TO APRIL 30th, 1941.

General Diocesan Fund.

N.Z.A. Board of Missions.

Parish.	Subs. to 30/4/41.			To Raise.			Quota.			Subs. to 30/4/41.	To Raise.			Quota.				
	£	s.	d.	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.		
Clive	4	10	0	18	10	0	23	0	0	4	0	0	11	0	0	15	0	0
Dannevirke ..	25	0	7	91	19	5	117	0	0	100	0	7	37	19	5	138	0	0
Gisborne ..	152	18	4	37	1	8	190	0	0	119	18	9	103	1	3	223	0	0
Hastings ..	159	13	6	40	6	6	200	0	0	95	0	0	108	0	0	203	0	0
Havelock North ..	11	19	3	138	0	9	150	0	0	68	0	3	167	19	9	236	0	0
St. Andrew's ..	10	6	8	71	13	4	82	0	0	15	6	2	40	13	10	56	0	0
St. Augustine's ..	48	10	6	17	9	6	66	0	0	11	0	9	88	19	3	100	0	0
St. John's ..	83	7	8	166	12	4	250	0	0	110	17	11	57	2	1	168	0	0
Opotiki ..	50	10	4	—	—	—	48	0	0	—	—	—	33	0	0	33	0	0
Ormondville ..	3	4	2	20	15	10	24	0	0	1	0	—	44	19	0	45	0	0
Otane ..	131	3	0	143	17	0	275	0	0	61	0	3	246	19	9	308	0	0
Patutahi ..	48	3	1	32	16	11	81	0	0	21	3	4	23	16	8	45	0	0
Porangahau ..	4	9	0	67	11	0	72	0	0	1	9	0	48	11	0	50	0	0
Puketapu ..	1	3	0	40	17	0	42	0	0	78	14	2	27	5	10	106	0	0
Rotorua ..	72	5	7	17	14	5	90	0	0	73	16	2	37	3	10	111	0	0
Takapau ..	3	14	10	38	5	2	42	0	0	37	1	2	7	18	10	45	0	0
Taradale ..	—	—	—	25	0	0	25	0	0	34	15	5	10	4	7	45	0	0
Tauranga ..	130	15	5	—	—	—	100	0	0	66	13	0	30	7	0	97	0	0
Te Karaka ..	13	9	2	36	10	10	50	0	0	11	6	10	60	13	2	72	0	0
Te Puke ..	1	5	0	18	15	0	20	0	0	—	—	—	39	0	0	39	0	0
Tolaga Bay ..	53	19	11	—	—	—	50	0	0	28	17	4	11	2	8	40	0	0
Waerenga-a-hika ..	95	19	4	—	—	—	70	0	0	72	1	4	—	—	—	67	0	0
Waipawa ..	15	15	5	34	4	7	50	0	0	21	7	10	62	12	2	84	0	0
Waipiro ..	121	12	11	178	7	1	300	0	0	58	10	0	81	10	0	140	0	0
Waipukurau ..	22	6	9	49	13	3	72	0	0	26	11	4	79	8	8	106	0	0
Wairoa ..	13	3	3	70	16	9	84	0	0	10	3	0	23	17	0	34	0	0
Whakatane ..	20	12	8	29	7	4	50	0	0	6	4	3	43	15	9	50	0	0
Woodville ..	4	16	10	56	3	2	61	0	0	9	14	11	24	5	1	34	0	0
Sundries ..	107	8	4	58	11	8	166	0	0	15	9	5	79	10	7	95	0	0
Maori Sources ..	26	13	3	—	—	—	20	0	0	11	11	0	49	9	0	61	0	0
	£1438	17	9	£1501	0	6	£2870	0	0	£1170	15	2	£1680	6	2	£2846	0	0

ACKNOWLEDGMENTS.

The matron of Abbotsford Home wishes to thank the donors of the following gifts to Abbotsford Home, Waipawa:—"A Friend," Hastings, per Rev. W. S. C. Stevens, one case each of apples, pears and bananas; Mr. Moore, Pukehou, three cases of pears; St. Luke's Sunday School, Havelock North, box of sweets; St. Alban's Sunday School, Te Rehunga, Dannevirke, Easter cash donation; Mothers' Union, Waipawa, cakes and scones; Waipawa Bakery, Easter buns and quantity plain buns and currant loaves; Mrs. Thompson, Waipawa, sweets; Mrs. D. McLean, Waipawa, sweets and jam; Mr. Davis, Havelock North, quantity of pears; Woodville Parish, per Rev. B. P. Williams, quantity of groceries, vege-

tables, jams and cash donation; County Club, Waipawa, sandwiches and pastry; Mr. Carlsson, Waipawa, Garden wheelbarrow.

A USEFUL BOOK.

The Rev. J. N. Thompson, Vicar of St. Michael's, Dunedin, has published a new and improved edition of his booklet, "Do This," reviewed in these columns last year. The comments and explanations are fuller without overloading the words of the service itself, and there is now some help for the personal preparation of the worshipper. One man at least, is sorry the Last Gospel has been introduced. It is harmless enough, but its history is not altogether edifying.

Mr. Thompson writes: I have not brought it out to compete with the

many other excellent manuals which generally are given to Confirmation candidates!

I feel that there is a need to provide at the Church door a manual for the use of those who come to the Eucharist with no manual of their own. Such people are generally given a copy of Common Prayer, and as there is little opportunity for the parish priest to give instruction on the service to adults, such people grow more and more vague about the service!

If all people brought their own manuals to the Eucharist there would be no need for a manual such as "Do This"!

Again, very often strangers come to the Eucharist. How lost are such people with a copy of Common Prayer which is given them as they come in the door!

There's a Rest Room for Ladies and a Phone for the convenience of all at THE TROCADERO, HASTINGS STREET, NAPIER.

MOTHERS' UNION.

A meeting of the Diocesan Council was held in Napier, on Friday, May 16th, Mrs. Gerard in the chair. The chief business was the consideration of suggested amendments of the Constitution and Rules, to be brought before the Biennial Dominion Council, to be held in Wellington on August 27th.

A delegate for the council, was also elected, in addition to the president and secretary, who attended ex-officio. There were several nominees and the voting was close. Mrs. K. E. Maclean was elected.

CHAPLAINS TO THE FORCES.

The following Chaplains have already gone overseas:—

Auckland.—Moore, E. B.; Palmer, C. G.; Taylor, H. G.; Vickery, H. K.

Waikato.—Dawson, F. O.; Hancock, E. W.

Waiapu.—The Bishop; Hyde, C. E.; Harawira, K.

Wellington.—Winhall, N. E.; Hurst, W. E. W.; Willis, C. E.; Underhill, M. L.

Nelson.—Buck, F. H.; Champion, T. E.

Christchurch.—Hopkins, H. I.; Thorpe, D. D.; Harper, A. C. K.

Dunedin.—Groves, L. D. C.; Templar, J. M.

The following are engaged at present whole time in New Zealand, some shortly proceeding overseas:—

Auckland.—Brierley, B. R., The Forts, etc. in Auckland; Allerton, A. R., Air Base, Whenuapai; Panapa, W. N., Papakura Camp; Anderson, A. R., Papakura Camp.

Waikato.—Hart, F., Air Base Ohakea; Raine, W., Territorial Duties.

Waiapu.—Liggett, K., Papakura Camp.

Wellington.—Holland, J. T., Trentham Camp; Webster, C. F., Territorial Camp, Foxton; Pearson, T. V., Territorial Camp, Waiouru; McKenzies, G. M., H.M.S. Tamaki; Auckland.

Christchurch.—Osmers, E. A., Air Base, Wigram; Harding, H. F., Burnham Camp.

Note 1.—The Rev. F. Hart will shortly be entering a mobilisation camp preparatory to going overseas. His place at Ohakea will be taken by the Rev. W. T. Williams, of Christchurch.

Note 2.—For those wishing to write to any Chaplain in New Zealand the following are the addresses:—

Papakura.—Anderson, A. R., Church Army Hut.

Trentham.—Holland, J. T., Church Army Hut.

Burnham.—Harding, H. F., Church Army Hut.

Hobsonville and Whenuapai.—Allerton, A. R., R.N.Z.A.F. Station, Whenuapai, Private Bag, Auckland.

Ohakea and Levin.—Williams, W. T., R.N.Z.A.F. Station, Ohakea, Private Bag, Palmerston North.

Wigram and Harewood.—Osmers, E. A., R.N.Z.A.F. Station, Wigram.

New Plymouth.—Gavin, Arch deacon G. H., St. Mary's Vicarage, New Plymouth.

Rongotai.—McLevie, E. M., St. Barnabas' Vicarage, Roseneath, Wellington, E.1.

Woodbourne (Blenheim).—Dalby, R. H., The Vicarage, Renwickton, Marlborough.

Nelson.—Titchener, N. C. K., "Clifton," 29 Nile Street, Nelson.

Taiari.—Grave, S. A., The Vicarage, Mosgiel.

DIOCESAN FELLOWSHIP OF PRAYER

We beseech Thee, O Lord, make Thy servants always to join together in seeking Thee with their whole heart, to serve Thee with submissive mind, humbly to implore Thy mercy, and pertually to rejoice in Thy blessings; through Jesus Christ our Lord. Amen.

Let us pray:

For our Vicar-General and all our Clergy (both Maori and pakeha) that God will pour upon them the continual dew of His blessing.

For our Diocesan Secretary, that God's blessing may be upon all his work.

For all social service work in this diocese, that God will guide and uphold the matrons and staff of St. Hilda's and Abbotsford Homes.

For our Maori mission workers, that God will bless and guide them in all their work.

For the doctors, matrons and nurses of our hospitals, that they may do all their work in fellowship with Jesus, the Great Physician.

For the patients in our hospitals, and for the clergy who minister to them, that they may ever feel God's Presence with them.

For Vincent, our Bishop, and for all other chaplains to the forces, that they may have the guidance and comfort of the Holy Spirit.

For two Maori priests who have volunteered as combatants, that God will bless them with steadfastness and courage.

For the work of the National Patriotic Fund, that all Church people will realise their privilege and responsibility of helping this work.

For the members of the Church of England Military Affairs Committee, that in all their work they may follow the guidance of the Holy Spirit.

For the Nation: Be merciful, O Lord, unto our sins, and grant us evermore as a nation to use the power Thou givest us to Thy glory, to the advancement of Thy Kingdom, seeking always the deliverance of the oppressed, and, as much as lieth in us, the good of all mankind; through our only Lord and Saviour, Jesus Christ. Amen.

For the dying: Into Thy merciful hands, O Lord, we commend the souls of Thy servants now departing from the body: acknowledge, we meekly beseech Thee, a work of Thine Hands, sheep of Thine Own fold, lambs of Thine Own flock, sinners of Thine own redeeming. Receive them into the blessed arms of Thine unspeakable mercy, into the sacred rest of Thine everlasting peace, and into the glorious estate of Thy chosen Saints in Heaven.

INTERCESSORY PRAYER.

How often we criticise each other! Whether it is the Government, the acquaintance or friend—especially the parson—but most often those of our own family. Do we pray regularly that they may be freed from their faults and weaknesses? Especially those who have failed to perform difficult work well. They say, truly enough, that onlookers see most of the game, so if we are gifted with the critical faculty, we ought to be the more earnest intercession for others. It is really more effective than just telling so-and-so to his face what we think of him. Try it.

B. L. G. W.