

 **Waiapu Church Gazette** 



The fear of the Lord is the beginning of Wisdom.

Vol. 32, No. 10.

DECEMBER, 1941.

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Advent.

Behold the Bridegroom cometh in the
middle of the night,

And blest is he whose loins are girt, whose
lamp is burning bright;

But woe to that dull servant, whom the
Master shall surprise

With lamp untrimmed, unburning, and
with slumber in his eyes.

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Waiapu Church Gazette

DECEMBER, 1941.

GOD AND OUR TIMES

A MESSAGE FROM THE BISHOPS OF ENGLAND, WALES AND SCOTLAND TO THE PEOPLE OF GREAT BRITAIN

A Manifestation of Evil.

There have been many occasions in history when the direction to be taken by civilisation, forward or backward, has depended upon the issue of a war. We believe that the present crisis in human history exceeds in magnitude and in spiritual import any that has preceded it. In magnitude, because Nazi Germany intends, if she can, to impose her will and her creed, not only upon a whole continent, but also upon the whole world. In spiritual import, because, as we believe, the Nazi creed is in its principles and in its practice almost wholly evil. The fierce light of the conflict reveals that evil is, as the Christian Faith has always declared it to be, a positive, active, demonic agency among men. There is evil enough in every nation and in our own. But against this attempt of evil to possess the world, everything that is true and good in our people revolts.

The Supremacy of God.

The intensity of our revolt against the spiritual evil embodied in the Nazi system is at the same time, consciously or unconsciously, an affirmation of belief in God. For this thing is evil, not because it is strong nor because it threatens us, but because it affronts those eternal laws of goodness which are implanted in man by God. A German victory would not make those evil things to be good things. "None is good save one, even God." What God ordains is eternally good, and no evil can defeat Him. History is always and at all points subject to Him. He is Creator, and man is creature. Where His laws are disobeyed, disaster must follow. In resisting the menace of Nazi evil, we bear witness to the truth of His laws.

The conflict and all the suffering which it entails are a terrible burden upon mankind. Yet nothing appears in it which is not already

made evident in the crucifixion of the Son of God. In that supreme act of the divine suffering, sacrifice and redemption is set forth the depth of God's love and the assurance of its supremacy. No man can bear the Cross of Christ. But because He bore it, all can bear their cross in faith and hope.

THOUGHT FOR MONTH

Christianity is a religion rooted in history. It does not primarily preach ideals or inculcate a moral code. It proclaims the existence of God and the fact of the Incarnation, and from this source flows all Christian idealism and moral initiative. If Christians believe in the Fatherhood of God, in spite of all the discouraging evidence to the contrary, it is because they believe in the unique Sonship of Jesus Christ. If they preach the brotherhood of man, it is because they believe that Christ died for all men. When the dogmatic significance of the events recorded in the Gospel is obscured, Christian faith and love tend to sicken and die. In proportion as the modern world has relinquished its hold on the dogmas of the Christian religion, charity has hardened into soulless pauperism, and sentiment has degenerated into sentimentality.

We summon all our fellow-countrymen to reaffirm with us the faith that God is good, that God reigns, and that if He calls us to pursue the victory of good through suffering and sacrifice beyond what we have yet endured, He calls us to follow a road which the Son of God Himself has trodden, and offers Himself to be our companion on that road.

Our Duty and Service.

It is, then, our duty to defend to the utmost the moral law of God among men. Whatever our unworthiness as instruments of that law, failure to do so would but fearfully increase it. In no one of us must there be any holding back, any slackening of effort, any finching.

Already we are learning spiritual lessons to which in peace-time we were deaf—that the real value of things is not shown by the comfort or by the pain which they may bring, that devotion to a high cause is the secret of a true community life, that the greatest thing about a man is the spirit which is in him. No words can adequately appraise the splendour of comradeship, courage and self-sacrifice shown by so many of our people. These qualities are found in non-Christian as in Christian. They are of God wherever found, and declare man's dignity as a child of God. They are fortified in us by our Christian tradition, intensified when consciously derived from Christ and offered to His service.

We earnestly invite all in whom these gifts of God's spirit are being so movingly displayed to trace them to their source in God, and so truly to estimate the whole duty and service to which we are called as a people. For we cannot make it our aim to eradicate evil from the world and harbour it still among ourselves. We see now more clearly the false standards and social evils in the pre-war life of our nation. Let us acknowledge that all goodness in men and in communities derives from God, and that wherever God is neglected, evil entrenches itself. Let us so turn to God now that, if in His providence victory is ours, we may neither waste nor misuse the terrible responsibility of victory, but may turn it to the service of God's laws in the re-ordering of our social life, the rediscovery of the dignity of man, and the re-fashioning of a comity of nations.

Church and People.

For such a task, Church and

people must be at one. Over the years they have drifted apart, and for this both are to blame. The people have too much conducted their life apart from God. The Church has not effectively related its Gospel to its own life or to the life of our times. As we judge ourselves, we ask others to judge themselves too. Because of this separation many of our people, especially the younger of them, have grown up with shallow roots and without the anchorage of the Christian creed. Yet among them (as is so greatly shown in these days) is abundant vigour, real if untutored idealism, a splendid capacity for faith and service. The Church needs for its true service what they have to give. They need what the Church has to give, through the revealed truth of God's redemption and grace, in the disciplined life of Christian duty, fellowship and worship. We invite all whose faith has been uncertain or who have lost it to join with the Christian fellowship for what they can give and for what they can gain in the task to which God calls us all, the re-making of our nation as a God-fearing people.

We know well what a weakness it is that Christian people are themselves disunited. But in face of the danger and opportunity of these times there is a new perspective. The real unities of common faith and purpose in Christ which bind all Christian people are being made manifest and effective. While division must still limit co-operation in certain important respects, there is a wide field in which the unity is real; and we desire that within that field co-operation between other communions and ourselves in the service of God and of our people may be full and unreserved.

Freedom and Worship.

We are fighting for freedom and for the dignity of man; but true freedom and true dignity come to men from God, they reach their highest expression and fulfilment in the worship of God. Each man owes to God his worship, and can only offer it fully as one of a worshipping community. In spite of imperfections in our forms of worship, of which we are conscious, we still call men to worship, and to worship to-

gether. God is never far from any of us. In worship we consciously realise His presence. We respond to His eternal holiness and love. We are cleansed and strengthened to meet our duty here with steadfast hope. We are established in the truth that man finds his fulfilment, not in himself, nor in this life, nor in history, but in attaining by God's grace to eternal life in God's eternal Kingdom.—Church Times.

SPIRITUAL MORALE ESTABLISHING THE PEACE

(Extracts from the Bishop of
Dunedin's Synod Address.)

The war has certainly revealed that the British race is far from being as decadent as our enemies supposed, and before the war is over there will be much more evidence to that effect; for, as we are repeatedly warned by our Imperial statesmen, much loss and suffering must be endured before final victory is attained, and beyond doubt they will be endured with the same fortitude that has been displayed in the past.

But when we have won the war there will lie ahead the great and difficult task of establishing an enduring peace, and for success in that task those who undertake it will need great spiritual morale.

An enduring peace cannot be secured in a moment by the mechanical process of signing a treaty. It can only be secured by a change in man's spirit. Man's spirit has had, and has to-day, an entirely wrong outlook. In this time of war and privation, what does man's spirit most crave? Peace. And what do we most readily couple with the idea of peace? Prosperity. Peace and prosperity—material prosperity—is that which readily presents itself to our minds as most desirable.

But the peace on earth mentioned when our Lord's birth was announced was not coupled with prosperity, but with goodwill. Peace on earth to men of goodwill is the Christian message, the Christian promise, and until man learns to value, and to cultivate, the Christian spirit of goodwill and fellowship the signing of peace treaties will prove what it has proved in the past—merely a crying

of "peace, peace, where there is no peace."

While it is beyond doubt that, in the Mother Country, the hardships, miseries and sorrows of the war are breaking down the walls of partition between the classes, so that people are beginning to "look not every man on his own things, but every man also on the things of others," and fulfil the law of Christ by bearing one another's burdens, nevertheless the greatest hope for success in securing a just and enduring peace for the world by a change in man's spirit lies, not so much in righting the wrong spirit of our own generation, as in developing the right spirit in our growing children, for the burden of rebuilding the world will fall mainly upon them and their children.

It is wise to learn even from our enemies, and they have demonstrated what wonders can be worked by the training of children from their earliest years. The ideals inculcated and absorbed by the youth of Germany we rightly regard with disgust, but by the same methodical and diligent care the Christian spirit of goodwill, fellowship and service can be developed in the youth of our Empire.

In this matter the clergy have a great responsibility, but the responsibility is not theirs alone, and while I urge upon the clergy the great importance of giving very special attention to training the young, I call upon parents and the laity in general, not only to facilitate the efforts of the clergy, but to encourage them and co-operate with them.

—"The Church Envoy."

Calendar for December

- 2nd Tuesday: St. Andrew's A.M. (transferred).
- 7th: Second Sunday in Advent.
- 14th—Third Sunday in Advent.
- 17th: Wednesday—Ember Day.
- 19th: Friday—Ember Day.
- 20th: Saturday: Ember Day.
- 21st: Fourth Sunday in Advent.
- 22nd: Monday—St. Thomas A.M.
- 25th: Thursday—Christmas Day.
- 26th: Friday—St. Stephen M.
- 27th: Saturday—St. John A. E.
- 28th: Innocent's Day—First Sunday after Christmas.

"Defend O Lord, this Thy Child"

Confirmations by the Bishop of Aotearoa, giving admission to the full duties and privileges of the Church have been made as under:—

At Woodford House Chapel of St. Francis, October 19:

Barbara Aitken, Yvonne Anderson, Philippa Barker, Nora Bayly, Annette Beetham, Priscilla Bennett, Margaret Burland, Elizabeth von Dalelsen, Diana D'Oyly, Jacqueline Donald, Barbara Dymock, Jocelyn Falkner, Derece Harding, Helen Hay, Marion Hodder, Huia Hunter, Judith Hunter, Judith Jex-Blake, Elizabeth Johnson, Mary Langdon, Mary McIlldowie, Ngaire Nilsson, Janet North, Helen Swinburn, Sylvia Waddell, Rosemary Wellbourne, Ann Williams.

At St. Luke's, Havelock North, on October 19th, 1941:

Noel Fulford, Basil Pattison,

Henry Person, Robert Warren, Gordon Young, Jennifer Bond, Mary Fulford, Erihapeti Karaitiana, Alison Kennedy, Ann Kennedy, Betty Nimon, Lona Person, Judith Struthers, Diana Tapper.

From Iona College: Ruth Berry, Elizabeth Clarkson, Joan Gunn, Joan Milliken, Pauline Nelson, Maxine Phillips, Rae White, Pamela Wills.

At Hukarere School Chapel, on October 28th, 1941:

Nellie Marahia Anderson, Raina Campbell, Lilian David, Nettie Haenga, Kura Karaka, Nini Leonard, Muri Love, Karena Mitchell, Nancy Mulligan, Kiwi Nepia, Reremoana Pipe, Bessie Ratima, Charlotte Robinson, Millie Tawa, Harriet Te Aho, Lily Te Kahu, Maiangi Whakarau, Aileen Wharewera.

At the Public Hospital: Raina Harawira.

Notes on the Calendar.

The calendar given here has omitted that entry in the Prayer Book which puzzles many people: December 16th O Sapientia. This was the date on which the first of the Special Advent Antiphons or "great O's" was sung. It has been kept in the calendar presumably because the date was often used for business appointments. A version of these anthems may be found in Hymns A.M., No. 49.

We cannot be certain that December 25th is the actual date of Our Lord's Nativity. Probably not, but it would be a most grievous loss not to observe it, and so all sensible people will. The three Holy Days that follow may well remind us of the three possible forms of martyrdom—in will and deed, in will alone, and in deed alone.

CANON WILLIAMS VISITS WESTLAND

Canon W. G. Williams, Maori superintendent, has recently been on a visit to South Westland, and the following appreciative reference appears in the "West Coast Churchman":—"On the last two Sundays in October and during the week in between, the whole parish from Ruatapu to Paringa had an opportunity of meeting and hearing Canon W. G. Williams, of Napier. We are very grateful to him for giving so liberally and richly of himself and of his Christian experience. I myself, and many others, have appreciated the sincerity of his message, and the conviction with which he delivered it. As superintendent of the Maori Mission in the North Island he spends a great deal of time amongst the Maoris, and was very glad to meet the Maoris of Jacob's River and Bruce Bay. We had splendid services in both places, and the celebration of Holy Communion at Jacob's River was taken by Canon Williams in Maori. The few who can still speak Maori enjoyed talking with the Canon in their native tongue."

N.Z. ANGLICAN UNION

Provincial Executive Notes

Camp.—Are you going to camp and conference this year? If you are here is some news for you. If you are not, pass it on to your friends.

Which camp: The 21st annual camp and conference of the N.Z.A.B.C.U.

The place: Nelson Central School, "Sunny" Nelson.

The time: Ten days of glorious sunny Nelson, from December 27th to January 5.

The cost: Your return fare from Napier is, approximately, £4 (boat and train) and camps fees £1, total £5 for 10 days at Nelson and home; camp fees reducible for short periods.

What do I get out of camps: Everything—spiritual development, mental refreshment, physical recreation, social enjoyment, new friends and a holiday in Nelson.

What do I do in camp?—Everything. Get up 5.30, H.C. 7 a.m., breakfast 8 a.m., studies 9.15, conference 10.30 a.m.; 1 p.m. lunch; afternoon sports; tea 5.30; evening, quiet half hour followed by addresses, debates, socials, etc., compile and supper and bed (great place) and after that you sleep (if you can).

What else do we do? If you are interested and keen we hope you will attend the conference and help play your part in the union's life.

Sports: Swimming (cup), and plenty of beach bathing, tennis, North v. South Island and championship (cups), athletics, football, North v. South Island; cricket, North v. South Island, and Camp v. local team. All these events are divided into junior and senior divisions; juniors, 14-16 years; seniors, over that. We also hope to see Nelson and environs while there. (It's your fault if you don't).

Keep a look-out for camp posters and detailed news from your class secretary.

B.C. syllabus, 1942 will be ready for Nelson Camp.

Prov. Treasurer: For the remainder of the year Rev. I. H. McCaub will act as Prov. Treasurer vice Mr. Radsen, who is in camp with the Church Army.

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COME TO BETHLEHEM

Christmas is first and foremost a religious festival—it is the Feast of the Christ-Child's birth—the Festival of the Incarnation. It is for us not only our duty but our privilege to be able to range ourselves alongside those simple-hearted people, the shepherds, who made their journey of faith to the stable at Bethlehem. And as we go on Christmas morning to pay our visit with them to Bethlehem we go first of all to say, "Thank you," not for the story of the Shepherds with its simple message but for all that He has done for us. But that is not all, when we make our Communion on Christmas morning we seek to enter into fellowship with Christ, to drink of His Spirit, to catch something of the love and sacrifice which are in Him; we come as those who want to be made like

Him. We come to learn at Bethlehem how to empty ourselves and to lay aside for the sake of others all our advantages and comfort; to learn to enter with real understanding and sympathy into the lives and problems of those less fortunate than ourselves; to learn how to serve and how to help.

But we do not come alone, the visit is being paid by thousands of devout Christian people all over the world, in Churches on the Battlefield and elsewhere. They too are coming to offer their Thanks and to offer Themselves to the Christ at Bethlehem—with them we are united spiritually in this Service. We come with a common aim and purpose and to receive from Him whom we come to worship the help and strength to bring His peace upon the world.

PARISH NOTES.

Rotorua

Rotorua had its first official visit from the Governor-General and Lady Newall in October. At their own desire they attended divine service at St. Luke's when Sir Cyril read the lessons.

We observed our Patronal Festival again this year. Forty-six sat down to the Parish Breakfast after the 8 o'clock Celebration. The services were well attended and the family spirit well in evidence. There was a parish social, like one of the good old-fashioned social evenings we used to have. The Bible Classes too, had their social evening and the comment "just like old times" was frequently heard.

Archbishop Averill administered Confirmation on November 2. There were 35 candidates. It was a beautiful service—a full church, a reverent congregation and a very fine atmosphere.

His address on "I was not disobedient unto the heavenly vision," Acts 26:19, will long be remembered by all who were privileged to hear it.

He is still an arresting and vigorous preacher. We consider ourselves very fortunate in having his services in the absence of our own Bishop. There was a parade of St. John Ambulance earlier in the day when he also delivered a stirring address.

Patutahi

Dedication of Tablets—St. George's Church, Patutahi.

At St. George's Church, Patutahi, on Sunday, November 16th, an interesting service was held, when tablets to the memory of Bishop Herbert William Williams and Richard Sherratt were dedicated by Archdeacon Butterfield.

In his address the Archdeacon referred to his own friendship with both these men, extending back to his first coming to this Diocese forty years ago. Each in his own way, they were both outstanding men. The Bishop was the wider known, and was remarkable for his sound judgment, ability, learning, churchmanship, and wide practical knowledge in many fields. Mr. Sherratt, his neighbour and friend, was Churchwarden of this parish from its

foundation to his death. He was a man of the highest integrity, great kindness, gifted with a whimsical sense of humour, was a keen lover of horses, and a staunch attendant and supporter of his Church. It was, said the Archdeacon, fitting that the memories of both these men should be enshrined in the church where for many years they were constant attenders.

A very large gathering of Poverty Bay residents attended the service to show their respect for the memory of these old identities. The inscriptions on the tablets are:—

In Memory of

HERBERT WILLIAM WILLIAMS,
Litt. D.

Archdeacon of Waiapu, 1930-1937.

Sixth Bishop of Waiapu, 1930-1937.

Died December 6th, 1937.

A Workman that Needeth not to be
Ashamed.

and

Sacred to the Memory of

RICHARD SHERRATT

Died 13th December, 1938.

Aged 87.

A Churchwarden of this Church
since its inception in 1908.

ACKNOWLEDGMENTS

The Matron, Miss L. E. Johnston, acknowledges with thanks the following gifts sent in to the Abbotsford Home: Waipukurau Bible Class, per Canon Mortimer Jones, bread and cakes; Mrs J. Herrick, Waipukurau, vegetables and eggs; Mrs Basketville, Waipawa, vegetables; Waipawa Bakery, buns and currant bread; Miss Buchanan, Waipawa, butter; Lady Galway Guild, Waipawa, per Mrs. H. Rathbone, cakes; Mothers Union, Waipawa, groceries and jam; Mr. Jack Bibby, Waipawa, potatoes; Mrs H. White, Waipawa, butter and sugar, sack onions; Mr. Bixley, Twyford, 1 sack apples; Mr. Slater, Hastings, 21 cases apples; A Friend, Opapa, vegetables, jam and plums; Friends at Synod, per Rev. W. S. C. Stephens, tools and assorted gifts! Mr. Haig, Woodville, cash donation; Mr. Moore, Pukehou, 1 case marmalade oranges; Mrs. J. Herrick, Tautane, quantity lemons; Mrs. Goulding, Omakeke, jam; Mr. Carlsson, Waipawa, grindstone and watering can.

THE CONSECRATION OF FORCE

DR. TEMPLE ON EDUCATION FOR PEACE

The Archbishop of York defined what he means by education and what by peace to a large audience of young students and lecturers last week in a London college hall which bore the battered appearance of the bombed. The occasion was the one hundred and seventeenth anniversary of the foundation of Birkbeck College, and Dr. Temple was there to deliver the Foundation Oration. Birkbeck may well take pride in its war record. Because its students were mostly young men and women already earning their bread and reading for degrees in their leisure, Birkbeck could not follow the example of most other colleges of London University, and remove to safer and quieter quarters than the City. Neither blackout, nor blitz nor bombs, not even the destruction of its valuable library, have called a halt to its activities.

Dr. Temple began by pointing out that, in war-time more than ever was it necessary to think of education in connection with the desired order of the world, for education was always preparation for the future, and the direction of thought quite as important as immediate activities. The people of this country ought to be thinking much more thoroughly than they have habitually done in the past about the nature of education.

Education in a Vacuum.

To be effective, education must have a definite goal. It was not possible to educate people in detachment from all the surroundings and activities of their life and time. Such an enterprise had, to some extent, been in the minds of many who had guided educational policy in this country during the past fifty years and more. But it was a futile attempt, incapable of producing any result except chaos. There had been a strange transition in this respect in the field of education. The older educational system had had a quite definite, though no doubt often undefined, objective. It grew up in the Middle Ages when the type of

life extending through the whole community was relatively stable, and education was conceived in direct relation to it. The ideal working out of such a system was exhibited in the foundations of William of Wykeham. It might be said broadly that the aim of mediaeval education was to produce Christian citizens. Similarly, Dr. Arnold, whose influence on education in the nineteenth century was immense, had a perfectly clear conception of what he was aiming at. What mattered to him was the production, not so much of scholars or of athletes, but of Christian gentlemen.

But what had been the aim of national education in the past fifty years or so? There had been the stimulation of an intellectual development greater than in the past, and a certain adherence to the ideals vaguely summed up in that period under the name of "gentleman." What was needed was some vision of the future, and the deliberate working towards its realisation. This country had been drifting into a social chaos, and it was going to be difficult to reduce it to any semblance of order. Over against this, other nations had a perfectly clear conception of what they wanted. That was the immense advantage of the Nazi creed. The maintenance of an alternative type of culture was inconceivable unless its upholders had an equally clear idea of what they wanted that culture to be, and how they must promote it. Unfortunately, this deliberate direction of education towards a clearly conceived social or spiritual goal was unpopular in these days.

Leaving Out Original Sin

Again, if people were to be educated for peace, the meaning of peace must be defined. If peace were an ideal, representing something for which it was worth while to dedicate the energies of great masses of mankind, it must be something far other than a mere temporary absence of fighting. It was true that in the perfected Kingdom of God or in a mil-

lenial Utopia, there would be such universal goodwill, that peace would be automatically secured. But that was not the world of to-day, nor the world as it was likely to be according to any political prognostications during the next century, nor the world which sound theology held out any hope of being realised on this planet at all. Even if such a world could be achieved, every new-born generation consisted of so many items of original sin that it would soon be upset.

Peace might be defined as good will effectively asserted against greed—economic, animal or political—against all those impulses in human nature which led the individual, the family, the class, the nation, the race, to try to assert themselves in such a way as to acquire more than reason would suggest was their fair share of power or wealth or any of the good things of life. It must then be decided how this effective assertion was to be made, and, in particular, whether it was going to involve the use of force.

Dr. Temple affirmed his own clear conviction that not only in this war, but at all times, on account of the nature of men and women, force is an indispensable element in the ordering of human life. The task was not to eliminate but to consecrate force, which meant, in practice, to subject it completely to law. Law in its turn ought to be the expression of the highest welfare of mankind at large.

Law must have force put at its disposal in order to prevent the lawless use of power. That principle was accepted in the national community. The State used force to uphold the law, mainly with the object of preventing private citizens from obtaining their private ends by violence. Part of the present aim of this country must be to dedicate the force which it could command to the upholding of justice between nations. In the absence of international authorities, this country must use its own judgment as to what justice required. Bias was inevitable. It was always dangerous for any man to be judge in his own case, and the same was true of nations. None the less, falling any other authority, it became not only permissible, but a

duty for this nation to do its utmost to consider what justice demanded and then see that the force was available to carry it through.

With such a conception of peace as good will effectively asserted against greed, and curbing greed by the use of force when necessary, there must be developed in citizens the spirit of service which made them ready agents of such an ideal. In the years after 1918 this nation, very naturally but very deplorably, shirked its duty. It longed to get back to the old ways of life, for comfort and ease and individual freedom.

British Stoics.

Education could not be taken out of the social setting which provided its framework. Was there not needed in our happily liberal tradition the infiltration of a certain measure of Stoicism, by no means foreign to the British tradition, but which was liable to fade out except at times when it was recalled by some special crisis? The way in which the people had rallied to the cause of justice at this time, and had stood up with great robustness to the shocks administered to them, had shown that this spirit was by no means foreign to them. But the same goal, the same discipline, must be deliberately accepted in the time of peace.

But how was good will to be developed, especially international good will? He looked forward to the restoration of travel, and urged a far greater interchange of the peoples of the different countries even than before the war. And when British citizens visit foreign countries, they should try to believe that its people were far more interesting and important than the places or the pictures. He was himself in this respect a great sinner. Winter after Winter he used to go to Florence, and spend his whole time in the picture galleries, his one desire being that no Italian should speak to him. That attitude had been all wrong.

Then there was the world fellowship of science. It was one of the most shocking manifestations of what the Nazi regime has really meant that it had deliberately broken that fellowship, and that science was no longer the free pursuit of truth in the realms under investigation, but a search for evidence in support of

politically convenient myths. With that they must have done. Art and literature ought to bind men together even more deeply, because through the artist and the writer men were able to appreciate the peculiarities of other cultures. Science was common to all nations. Each nation's art and literature were peculiar to itself. Yet each masterpiece of art was a world's treasure.

If there was to be real good will, it must be good will that accepts people as they are with their differences, not the desire of one nation that all others should come to resemble it. In the past the study of history had been determined to an extent that one trembled to reflect upon, by patriotic motives, instead of with detachment, freedom from emotional bias, and in the most scientific spirit possible. There was much in the record of the British Empire which exhibited an advance of good will hardly to be paralleled elsewhere in the world. If the British people were proud of their Empire for its contribution to good will among men, and the justice which was its necessary complement, then they would strengthen those elements in it in the days to come. There was hardly any question more searching than what were the elements in the history of a nation of which its citizens were most proud.

CHRISTMAS MESSAGE

I have been asked to write a few words as a Christmas message to all readers of the Gazette. On the face of it, it seems nonsense to be wishing one another a Merry Christmas and a Happy New Year when a war is raging and many of those we love and are our friends, may never return, or if they do they will be wounded and perhaps maimed for life. The words of the Angel's song, "Peace on earth and goodwill among men" seem to be the very last words one could use in wartime. Perhaps some scholars are right when they say these words should be translated, "Peace on earth to men of goodwill." Since then this war is not of our seeking, since the majority of people in almost every country in the world wanted peace, it does look as if the men of goodwill are in the majority.

Unfortunately our democratic ideal of "majority rule" does not apply to every country and we have been forced to arms for the sake of goodwill. This much is certain, "Peace to men of goodwill" will outlive, outlast, and outdo the Nazi rule of Tyranny. So I feel and think it is not nonsense but sheer commonsense to go on wishing one another the old wish. Some day, please God, we shall do more than wish, we shall practice peace. So now we need to pray God to give peace among the nations, peace in our dwellings, and peace in our own hearts. There is a peace "that passeth all understanding." May that be yours at Christmastide.

—J.B.B.

THEOLOGICAL EXAMINATIONS.

The pass list of the October examination of the Board of Theological Studies is as follows:—

GRADE I.

First Class: P. H. Warren, H. G. Bowyer, C. J. C. Wilson (Greek only).

Second Class: W. R. Cunliffe, F. H. Waldron, H. J. Sewell.

Third Class: M. Jillett, T. M. Loten, W. L. Bell-Booth, S. A. Nicholl.

GRADE II.

First Class: P. H. Warren, W. R. Cunliffe.

Second Class: F. L. Allen, T. M. Loten, H. J. Sewell, J. M. Reilly, W. L. Bell-Booth.

Third Class: W. D. H. Hartley.

GRADE III.

Second Class: F. L. Allen, O. B. Ault, P. H. Tovey, W. L. Low, W. W. Robinson, D. H. A. Niblock, W. D. Harding, K. O. Bathurst.

Third Class: H. C. Arnold, B. J. Machell, H. E. Thomson, A. H. Teulon, R. O. Williams, C. D. C. Caswell.

GRADE IV.

Second Class: A. V. Maddick, W. D. Harding, W. W. Robinson, W. L. Low.

Third Class: J. M. Reilly, P. H. Tovey, K. O. Bathurst, B. J. Machell.

PRELIMINARY.

R. C. H. Mawsen, W. W. Robinson, M. H. Bradley.

HOLY LAND VISITED

Maori Padre on Leave

"I have just returned from my seven days' leave. It was my opportunity to see the Holy Land, and I took it," writes the Rev. Kahi Hara-wira. "I went from here to Cairo. At 3 p.m. next day we left Cairo, travelled by train all night. At about midnight we changed trains, crossing a canal on barges to join the Palestine train, thus stepping off Egypt on to Palestine. Things began to change—trains, guards, porters and even the atmosphere.

"We had to change our money, too, from Egyptian to Palestinian; the currency in the latter being higher we got more for our money. By daylight we had reached Lydda, got off there, took a car to Tel Aviv (a very beautiful, modern seaside Jewish town), had breakfast there got on another bus and arrived at Jerusalem about 10.30 a.m. Captain C. Bennett (Bishop Bennett's son) and I went together. We immediately booked up at a hotel, engaged a guide recommended by the Y.M.C.A., and then set off to see the sights.

"First we were taken to see the Court of Pilate, where Our Lord was tried, then followed the path where He carried His cross all the way up to Calvary, and the spot where He was crucified. There is a special significance attached to the spot where Mary stood with St. John; it is marked by a special lamp. From there we went down to the Wailing Wall, where Solomon's Temple once stood. The ground layer of stone slabs is reputed to be the foundation of the original building, but the rest have been put after the destruction of the city in 70 A.D. Here Jews come from all parts of the world to wail.

Curse upon the Jews

"Inquiring for the reason, the guide told us that for 1300 years these people have been wailing for the restoration, not only of the temple, but of all Jerusalem. The temple site, by the way, is in Moslem hands. It seems clear to me now that this is the curse upon the Jews for the crucifixion of Our Lord. For not only old men and women come, but young men with the latest cut suits and girls with the latest fashions; all flock round and actually shed tears.

"One naturally goes back in thought to what their ancestors said at the time: "Let His blood be upon us and our children and our children's children." Then we worked our way round the narrow streets of old Jerusalem, coming out at Jaffa gate, where Allenby entered on foot and bareheaded. Next morning we went on a 250-mile trip. Left Jerusalem at 8 a.m., made a bee line through Judea, then Samaria to Nazareth, saw the home of the Holy Family and the workshop of Joseph.

"Then from there we made for the Sea of Galilee, passing through such places as Shechem, Jacob's well, where Christ met the Samaritan woman, Bethel, Endor, Nain, and many other familiar names. When we arrived at the Sea of Galilee we found that at the town Tiberias we were 600 feet below sea level. Had lunch there, and fish out of the sea, too, but disappointingly small. However we did remember Simon and Andrew, James and John. After lunch we pushed on; there were four of us in a luxurious seven-seater Plymouth, and a real expert driver. Passed Capernaum and the Beatitude Mount, then followed the coast from Haifa, a modern city guarded for its oil.

Strange Coincidence

"From there we motored up to the top of Mt. Carmel and, looking out to sea, we saw the only speck of cloud in the sky, just the size of a man's hand, but not black, it was white. I drew my mates' attention to the coincidence, but they had never heard the story. So we moved on towards the south, passing through many new towns, both Jewish and Arabic, eventually arriving back at Jerusalem about 7.30 at night—a real day's outing.

"Next morning we were off again, to see what is now called the Mosque of Omar, but actually the site of the temple out of which Our Lord drove the money changers, and in Old Testament times Mt. Moriah. It had been built over, of course, but the traditional spot where Abraham offered up Isaac is bare. Not far away are the gates of Jerusalem, through which the Ark of the Covenant was brought to the city. And, looking up, there stands the Mount of Olives; below, looking down from

the wall, is the Garden of Gethsemane. Strangely enough, not far from this garden are the tombs of Absalom, James (the brother), and of Zachariah, all in a row.

"In the afternoon another car trip to Jericho and the Dead Sea. One can understand now why it was said: 'A certain man went down from Jerusalem to Jericho,' because Jericho is 1300 feet below sea level; or 'Go to Jericho,' because the heat is stifling. Had a swim in the Dead Sea; can't drown, the water is too buoyant. Then we went on and saw the River Jordan; too dirty to jump in seven times. We crossed over the Syrian border. Next, and last, day to the Church of the Nativity at Bethlehem; the manger and all there is to be seen. Here endeth the lesson."

Tauranga-Te Puke Maori Mission District.

Institution of the Rev. M. A. Bennett.

A very important event in the life of the Maori Mission took place on Sunday, November 2nd, when the Rev. M. A. Bennett was instituted as Vicar of the re-constituted Mission District of Tauranga-Te Puke. The Institution Service was conducted by the Rev. O. S. O. Gibson, and was held in the Maori Church at Rangioru, Te Matai. There was a large congregation including representatives from the various Maori centres and a number of pakehas from Tauranga. The service was a most impressive one and was followed by the Holy Communion, the Celebrant being the Rev. M. A. Bennett, assisted by the Revs. O. S. O. Gibson and Hemana Pokiha.

The Vicar of Tauranga in his address emphasised the importance of the parts which both the new vicar and the people had to play, and that only as there was the fullest co-operation could there be lasting results. He urged the necessity of a steady faithful daily witness. "Your life," he said, "is the greatest sermon you can preach." In bearing this witness it should be remembered that there is only one Church, Maori and Pakeha are united in the one great army.

After the service members of the congregation were entertained to lunch with the customary Maori hos-

pitality. Mr. Tai Mitchell translated into Maori the address which had been given in Church and speeches of welcome were given by several Maori leaders, the Rev. O. S. O. Gibson later replying on behalf of the visitors.

Waipiro Bay

My dear Parishioners,

The Services on Christmas Day will be as follows:—

Te Araroa—6 a.m., Holy Communion.

Kaharau—8 a.m., Holy Communion.

Waipiro Bay—9.30 a.m., Holy Communion.

Tokomaru Bay—11 a.m. Holy Communion.

I need hardly remind you that every confirmed member of the Church is under obligation to make his or her Communion on this great Festival. To do so may involve the making of adjustments in some of the social festivities connected with the day, but it is incumbent upon church people to make such adjustments, and not to allow their religious obligations to become subordinated to the social aspects of the day. Particularly should parents bring their children to join in an act of worship to the Child Christ; only by doing so will children be brought up to realise that the central figure of Christmas Day is not Santa Claus, but Jesus Christ the Incarnate Son of God. No child over five is too young to join in the worship of the Church even if he does occasionally take a run outside to stretch his legs.

I would like to take this opportunity of wishing you all the happiness possible Christmas, with the hope that by next year peace and goodwill will have become a reality, and that those who are separated from us will be restored to us in safety and will once again gather round the family board.

Yours sincerely,

A. R. H. MORRIS.

H.M.S. HOOD.

Memories of a Happy Ship.

By a Naval Chaplain.

To have served in H.M.S. Hood as a chaplain is both a privilege and

an honour for any priest. She was a beautiful ship, and commanded admiration and respect wherever she went. Such well-known chaplains as the late Chaplain of the Fleet, the Rev. A. R. D. Gilbertson, the Rev. W. R. Ryan, the Rev. G. P. O. Hill and the Rev. G. St. L. Hyde-Gosselin served in her, and will join their numerous shipmates in paying a last tribute to their famous ship.

In their day there was a beautiful chapel dedicated to St. Christopher, situated right aft—not the ideal place for a chapel in wartime, for at high speed it almost becomes a “penance” to say the Lord’s Prayer on your knees because of the vibration from the screws below.

On the historic day when war was declared, and we received that memorable signal from the Admiralty addressed to all ships at home and abroad, “Commence hostilities at once with Germany,” that chapel was packed with Admiral, Captain, officers and men who desired to receive the Blessed Sacrament to strengthen them against every peril that beset them.

After a few months it became apparent that, as Flagship of the battle cruiser squadron, we were destined to complete a lot of steaming, and frequently at high speeds. It was therefore agreed to build a “war-time chapel” in a space on the fore bridge. After the change, it was soon discovered that the new position was more convenient for the ship’s company, and intercessions or Compline were said every night. Men went there as they wished, to say their prayers, and so the chapel became part of the ship’s life.

Early in the war we received a visit from the Right Hon. Winston Churchill, who seemed to be in his best form as he addressed that large ship’s company—a section of the flower of Britain’s manhood. It was early morning, and in the cold, crisp air of a certain northern base, his magnetic voice rang out: “Twenty-five years ago to-day,” he began, “in my present office of First Lord of the Admiralty, I stood on the quarter-deck of another famous ship England was at war.” He then proceeded to warn us that there would be hard days ahead, as in the last great struggle at sea; and as I watched the faces of those fine young

men as they hung upon his words, I sensed a spirit of pride and responsibility in the hearts of his audience.

A few weeks later we were again honoured, this time with a visit from His Majesty the King, who, in his unique way, made us all feel that he was as proud to visit the Hood as we were to have him on board and to serve in her.

Hood was essentially a happy ship, and when she hoisted the Flag of Vice-Admiral Sir James Somerville in the Mediterranean and went into action against the French fleet at Oran, and on several occasions against enemy aircraft, one saw the value of the team spirit and mutual understanding which makes for efficiency. There are two incidents among many which will always remain among my most cherished memories.

Last Christmas, we were at sea searching for an enemy raider. At the midnight celebration of the Holy Communion, officers and men knelt at the altar to make their Communion; many of them had just come off watch, others were about to go on watch, and so most of them were clad in sea-boots and duffel coats. It was a bitterly cold morning and an angry sea was running, but in the chapel all that could be heard of the outside world was the creaking of the ship as she rolled and plunged into the sea, which seemed to preach its own sermon. At the end of that service men were still lining up outside the chapel door, so we had another Celebration.

We often talked of meeting the Bismarck, and I hope that those down below know that they were in action against that ship. They went down as I know they would have wished to go down, if that was their destiny, with guns firing.

Yes. Hood is gone, and the Royal Navy in particular, and the country and Empire in general, will mourn her loss and those who sailed in her. But as one who left her as recently as February last, I would in conclusion say this: the spirit of the Hood is that which is God-given and not man-made, and the men in whom that spirit dwelt are in God’s keeping. Such men cannot die.

—Church Times.

ACCORDING TO THE SAINTS

Inspiration to Develop Religious Outlook

By Marjorie B. Preston, in "The Churchman."

In Dr. Carl Jung's "Modern Man in Search of a Soul" one most striking statement is the following:—"During the past thirty years people from all the civilised countries have consulted me. Among all my patients in the second half of life—that is to say over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them had been really healed who did not regain this religious outlook. It is indeed high time for the clergyman and the psychotherapist to join hands to meet this great spiritual task."

Dr. Jung's statement offers a challenge to us to-day. In reading the lives and writings of the Saints one comes across certain virtues which seem to be decidedly lacking in this generation. Could Dr. Jung have been referring to some of these qualities? What is the religious outlook he refers to, and how is it both developed and expressed? What are the things we have lost from the great religions of the past? It seems to me that the religious outlook is concerned mainly with five things: (1) Attending Church regularly; (2) Doing a piece of Church work faithfully; (3) Contributing to the financial support of the Church generously; (4) Developing the art of human relationships sincerely; (5) Making time for prayer and devotional reading daily.

Five Points Examined

I am going to take up each of these five from two angles. First—with regard to the contributions of the Saints, these great spiritual leaders of the past; and, second, with regard to the development of our spiritual lives to-day.

Church attendance.—The Saints went to Church regularly—especially to Holy Communion. They were conscious of their sins, and felt the need for frequent confession. One of the amusing things psychology has done for some of us is to make us

rationalise our sins, and lay them aside accordingly. If we are jealous, it may be due to the way we were brought up. So we excuse ourselves, expect our friends to understand, and we forget it is a sin. Sin is anything that keeps God out of our lives—pride, jealousy, worry, fear and self-pity. Church attendance is a fruitful way of checking up on ourselves.

Church Work—The Saints spent most of their time caring for the sick and the poor, with an outgoing spirit of love for those whom they served.

To-day when we do a piece of Church work, we may be very efficient, but do we care deeply for those whom we serve and those with whom we serve? We don't know how to be patient with the shortcomings of others. We don't know how to be really humble in our attitude toward others. Couldn't we set ourselves a stunt in our Church work to look harder for the divine spark in others?

Financial Support of the Church.—Many of the Saints came from wealthy families, and they considered it necessary to renounce their wealth in order to lead holy lives. We can't all be expected to turn over our worldly goods to the Church, but how about a more consecrated spending of what we have? Do we really give all we can to the Church, or do we just give what we can conveniently spare?

Deep Outgoing Love

Art of Human Relationships.—In the early days the Saints felt they should retire to a desert or a cave and get away from people, in order to be holy men. But the emphasis has changed down through the ages. Some of them have lived in monasteries and some have lived in their own homes. Their attitude toward other people was characterised by a deep outgoing love, and a sincere feeling for the suffering of others. Let us try to discover how to get along with someone who is unkind to us, or someone who criticises us, or someone who feels superior to us.

Prayer and Devotional Reading.—The Saints knew how to pray; they found plenty of time for it. St. Catherine of Siena arose at 3 a.m. for Matins daily. St. Catherine of Genoa prayed six hours a day. Most of us could not find time for such

long hours of prayer in our crowded lives. But couldn't we train ourselves to turn our first thoughts to God when we wake up every morning as well as at night? Let us ask God to show us our sins, seek His forgiveness and ask Him to show us how to tackle them. Let us pray for guidance in our relationships with other people, and above all, find time to thank Him for all that is good and beautiful.

The writings of the Saints are full of quotations from the Bible. They also made use of each other's writings. "The Imitation of Christ" seems to have been the most frequently used. As we read these we come across virtues which seem to be sadly lacking to-day—humility, patience, consciousness of sin, and the need of the Holy Spirit. Perhaps the Saints can give us the inspiration to develop the religious outlook.

RETREAT FOR CLERGY

The annual Retreat of Clergy will be held at Te Aute College from Monday, January 26th to Friday, January 30th, 1942.

Retreatants are asked to bring: Cassock and Surplice; sheets, pillowcases, towels and soap; prayer and hymn book and any useful books to read.

The travelling expenses of the conductor and retreatants and the cost of food will be pooled and shared equally by the retreatants. Those who wish to come to the retreat must let the secretary know by January 1.

Replies to be sent to: The Rev. S. R. Gardiner, St. Augustine's Vicarage, Bower Street, Napier.

Conductor: Ven. Archdeacon Houghton.

—PROGRAMME OF RETREAT—

Monday, January 26th: 5.30 p.m., Evensong; 6 p.m., tea; 7.30 p.m., address and meditation. (Retreat and silence begin at 7.30 p.m.)

Tuesday, Wednesday and Thursday: 7.45 a.m., Holy Communion; 8.30 a.m., breakfast; 10 a.m., Matins and address; 12.45 p.m., Sext; 1 p.m., dinner; 3.30 p.m., afternoon tea; 4 p.m., Evensong and intercessions; 6 p.m., tea; 7.30 p.m., Address and meditation; 9 p.m., Compline.

Friday, 30th January: 7 a.m., Holy Communion; 7.40 a.m., breakfast.

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

DIOCESAN 'FELLOWSHIP' OF PRAYER

O Almighty GOD, from Whom all good prayer cometh, and Who poureth out on all who desire it the spirit of grace and supplication, deliver us when we draw nigh Thee, from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections we may worship Thee in spirit and in truth, 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 the newly ordained priests—Peter Blakiston and John Wilson.

For our Diocesan Secretary, that GOD'S blessing may rest upon all his work.

For all Social Service work in the Diocese, that GOD will guide and uphold the matrons and staffs of St. Hilda's and Abbotsford Homes.

For our Maori Mission Workers, that GOD will bless and guide and strengthen them in all their work.

For all plans being made for the Annual Camps of the Bible Class Unions (both boys' and girls') that all may be done in accordance with GOD'S Will.

For the Diocesan Retreat for Clergy, that it may be a time of rest and refreshment to all who attend; for the conductor, that he may be inspired and strengthened by the Holy Spirit.

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

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 prisoners of war: O merciful Father, look with Thy tender compassion upon all prisoners of war; supply all their needs, and hasten the time of their release; let Thy love protect them and Thy presence cheer them, that day by day in weariness and hardship they may have strength to endure patiently, and may find peace in Thee; through Jesus Christ our Lord. Amen.

For those who have laid down their lives: O GOD, Whose love is beyond all human understanding, and Who hast taught us that none may fall without Thy knowledge; have pity upon all who have fallen in this present conflict. Grant that by the sacrifice of their lives they may be brought nigh unto the sacrifice of Thy Blessed Son, and into closer union with Him Who gave His life that all might live; through the same Jesus Christ our Lord. Amen.

For Christian Graces: O Lord, fill us, we beseech Thee with adoring gratitude to Thee for all Thou art for us, to us, and in us; fill us with love, joy, peace, and all the fruit of the Spirit; through Jesus Christ our Lord. Amen.

WHAT IS CHRISTIAN EDUCATION?

Planning For A Post-War Christian England . . .

"What is Christian Education?" is the title of a leaflet just published by the Christian Education Movement and obtainable from the Press and Publications Board of the Church Assembly, 2 Great Peter Street, Westminster, S.W.1; price 1d, by post 2d; 25 copies 1s 8d, by post 1s 10d; 100 copies 6s 8d, by post 7s 2d.

The leaflet gives a series of pointed "questions for discussion on the responsibility of the home, the

Church, and the school," and should prove of real use, not only to discussion groups and study circles, but to clergy, ministers, teachers, parents, and indeed all who are endeavouring to think out plans for the future of education in this country. The questions deal not only with Christian education and raise some very fundamental issues, of which the following questions are a sample:

(1) "Christian education is something very much more than 'Religious Instruction.' It is the training of children in a way of life which is rooted in a common faith, sustained by a common worship, resulting in a common concern for the common good."

Can we accept this as a working hypothesis of the nature and purpose of Christian education?

(2) If so, what are the chief obstacles to the achievement of it?

(a) "A Common Faith." How far can we assume that parents accept, and desire to have their children taught the Christian view of God and man? What difficulties do teachers themselves feel about teaching this "common faith?"

(b) "A Common Worship." Can we have Christian education until the problem of the division of the Churches is faced and overcome?

(c) "A common concern for the common good." At what points are our educational system frustrated by the fact that it reflects an un-Christian social order? What, for instance, on a Christian view, would "equality of educational opportunity" involve?

The leaflet is a sequel to the leaflet "Why Christian Education Matters," which has had an enormous circulation throughout the country, and should do much to help the thousands of thinking people everywhere who have recoiled from the spectacle presented by Germany of a de-Christianised country, who are determined that England shall remain a Christian country, but who realise that this can only be secured through Christian education, but who are doubtful of ways and means. The secretary of the Christian Education Movement is Canon F. A. Cockin, 1 Amen Court, London, E.C.4., and the chairman is the headmaster of Winchester.

Girls' Friendly Society Reviews Past Year.

The annual festival of the Girls' Friendly Society was held in St. James' Hall, Hastings, on Saturday, All Saints' Day. The Rev. W. T. Drake gave the address, which was based on the day and on the society's motto, "Bear ye one another's burdens." He ended his address on the note of fellowship, love, and giving. Mrs Drake was at the organ. The service was followed by the annual meeting, over which Mr Drake presided.

The annual report revealed good progress during the year and the fact that the society had been in existence all over the world for 66 years was proof enough that it had justified its existence.

The following branches reported a successful year.—St. Augustine's, Napier; St. Matthew's, Hastings; St. James', Mahora, Hastings.

The G.F.S. Lodge reported that it had an average of 20 permanent boarders, with many visitors coming and going.

The election of officers resulted:—President, Mrs G. V. Gerard; vice-presidents, Mesdames J. B. Bröcklehurst, T. H. Lowry, W. T. Drake, M. E. Bedford, V. J. Langley, A. D. Waddell, E. Cornford, Misses Twigg and Pallot. Council, Mesdames Cameron, Swanseager, L. C. Rolls, Macfarlane, Johns, Mardon, Misses H. Pasley, Rainbow (life member), Mesdames Le Pine, Rawnsley, Miss Stubbs, Deaconess M. B. Holmes, Misses White, Mitchell, Hopcroft, King; literary associate, Miss Helen Pasley.

G.F.S. Lodge, house committee, Mesdames G. V. Gerard, A. D. Waddell, E. Cornford, M. E. Bedford, L. C. Rolls, Macfarlane, Rawnsley, Misses Twigg, Pallot, White; Diocesan secretary, Miss M. S. White; treasurers, Mesdames M. E. Bedford and A. D. Waddell; men's advisory committee, the Rev. S. R. Gardiner, Messrs W. P. Finch, J. P. Williamson, A. G. Pallot, A. E. Bedford; G.F.S. Lodge treasurer, Mr A. G. Pallot; auditor, Mr J. P. Williamson.

Mrs G. V. Gerard was asked to convey G.F.S. greetings to her husband, the Rt. Rev. G. V. Gerard, Bishop of Waiapu, who is with the forces overseas.

Mrs A. D. Waddell proposed a vote of thanks to Mr. Drake for presiding.

A social hour was spent afterwards, during which afternoon tea was served and competitions and games entered into.

In reporting on the work of the Girls' Friendly Society during the past year, we are thankful for being able to carry on so well in these very upset times.

No Society justifies its existence without progress. Therefore we feel we can say it has progressed, since it is still in existence all over the world, after 66 years.

What is the Society? It is a Society to unite for the Glory of God in one fellowship the women and girls of the Empire, to uphold purity in thought, word, and deed.

It offers friendly comradeship to those in need of such help. It introduces, by its integral workings, women and girls from one country to another, or from one town to another, as the case may be. This is with its Lodges, one of the most useful pieces of work. No woman or girl should feel a stranger in a strange land, knowing she has been commended to a comfortable home in a Girls' Friendly Society Lodge, or to a branch of the Girls' Friendly Society, in the place to which she is travelling. Girls of any denomination may be Members.

The Girls' Friendly Society was founded in 1875, by Mrs Townsend, who devoted her life to the work, aided by her husband. Townsend House, headquarters of the Girls' Friendly Society in London, was built as a tribute to her memory.

The passing away of Miss Edith M. Langley, Central Secretary of the Girls' Friendly Society in London, in June, 1941, is a very sad loss to the Girls' Friendly Society. Miss Langley came to the Girls' Friendly Society's office in 1905, as assistant employment Secretary. When the War Emergency Fund was started in 1915, she acted as Secretary to that Committee. She became Extension Secretary. In May, 1936, she was appointed Central Secretary. It fell to Miss Langley's lot to represent the Society on many Councils and Committees. She was a woman of a remarkably clear brain. Anyone who has seen any of the big pageants that the Girls' Friendly Society has produced in the last decade, will appre-

ciate this point. Miss Langley was the daughter of an English clergyman; and was laid to rest in old Milverton churchyard, only a little distance away from her Father's grave.

ST. AUGUSTINE'S BRANCH OF THE GIRLS' FRIENDLY SOCIETY.

Associates and Members continue their loyal interest in the Melanesian Mission, also helping Church funds, and the Sick and Needy in St. Augustine's Parish. They keep the Girls' Society flag flying in Napier. During the Session few Meetings have been held, owing to the Black-out. A very successful Jumble Sale was held in September—Proceeds for Missions, Church, and Girls' Friendly Society Funds.

HASTINGS:

ST. MATTHEW'S BRANCH OF THE GIRLS' FRIENDLY SOCIETY.

Our sympathy goes out to St. Matthew's Branch of the Girls' Friendly Society, owing to St. Matthew's Hall being destroyed by fire on New Year's Day, their Girls' Friendly Society room, which adjoined, was out of commission for some time, being without gas or light. Nevertheless they have had a successful Session.

MAHORA:

ST. JAMES' BRANCH OF THE GIRLS' FRIENDLY SOCIETY.

It is gratifying to note the live state of affairs of this Branch, working for the Girls' Friendly Society and Patriotic purposes.

TARADALE:

CANDIDATES CLASS BRANCH OF THE GIRLS' FRIENDLY SOCIETY.

In abeyance.

PUKEHOU:

BRANCH OF THE GIRLS' FRIENDLY SOCIETY.

In abeyance.

NUHAKA:

NATIVE BRANCH OF THE GIRLS' FRIENDLY SOCIETY.

In abeyance.

GIRLS' FRIENDLY SOCIETY/ LODGE.

This is carrying on with an average of 20 Permanent Boarders per week, and many Transient Visitors coming and going.

The Lodge House Committee give their thanks to Miss Batchelor, Matron of the Lodge, for her very

great interest in the management of the Lodge, and interest in Girl Residents.

The Annual Day of Thanksgiving and Intercession for the Girls' Friendly Society, all over the world, was held in St. John's Church and St. Augustine's Church on Sunday, 15th. June, 1941, and St. Matthew's Church, Hastings, on Sunday, June 22nd., 1941.

MARIE S. WHITE.

14th. October, 1941.

Girls' Friendly Society,
Diocesan Secretary,
Waiapu.

REPORT PRESENTED TO THE SECOND SESSION OF THE 28th SYNOD, 1941.

At the conclusion of the 27th year since the institution of the Girls' Friendly Society Lodge, the Committee have pleasure in reporting that progress continues to be very satisfactory.

The Girls' Friendly Society Lodge is represented on the National Council of Women by Mrs A. D. Waddell, chairman of the Girls' Friendly Society Lodge House Committee.

In the passing away of Mrs Mayne, widow of the late Dean Frank Mayne, the Girls' Friendly Society has lost a very interested associate of many years.

In the passing away of Mr F. W. Williams, son of the late Bishop Leonard Williams, the Girls' Friendly Society has lost a loyal friend and generous helper since its inception. It was owing to his keen efforts that the Girls' Friendly Society Lodge was built on its beautiful site, Sea View Terrace, Napier.

During the year, in November, 1940, the Grls' Friendly Society sent £20 to the London Girls' Friendly Society headquarters, to help with canteen work and recreation rooms for the girl and women munition workers.

The Lodge alterations and renovations, also covered way to adjoining cottage, are all completed, adding to the comfort of girl residents and workers.

The House Committee wish to thank all friends who have assisted the Lodge by kind donations in money, flowers, vegetables and other ways.

The Lodge House Committee give their grateful thanks to Miss Batchelor, matron of the Lodge, for her very keen interest in the management of the Lodge and interest in girl residents.

The number of permanent board-

ers during the year averaged 20 per week.

The number of transient visitors during the year has been 305.

MARIE S. WHITE,

Secretary.

ANNUAL REPORT ST. AUGUSTINE'S BRANCH, NAPIER OF THE GIRLS' FRIENDLY SOCIETY

The members of St. Augustine's branch of the Girls' Friendly Society sent a gift to Vincent Rice (son of the late Canon E. D. Rice, who was Vicar of St. Augustine's for many years), on his leaving for active service overseas.

The Annual Day of Thanksgiving and Intercession for the Girls' Friendly Society all over the world was celebrated in St. Augustine's Church, on Sunday, 15th June, 1941. Holy Communion at 8 a.m. and at 12 noon.

In September the branch held a very successful jumble sale and the proceeds were allocated to the following:—

Annual Sub. Melanesian Mission £5
To Vicar, for sick and needy in St. Augustine's parish £2
To St. Augustine's Church Funds £1
Special gift of St. Augustine's Church Funds £2

During the session, on account of the blackout, few meetings have been held this year.

A most important post awaits someone to take up Girls' Friendly Society candidates work, in St. Augustine's parish.

My thanks to the Rev. S. R. Gardiner, and Mrs. S. R. Gardiner; also to Mr. A. M. Retemeyer, who, for many years, has audited St. Augustine's Girls' Friendly Society accounts.

Thanks to Associates and Members, for help in keeping the Girls' Friendly Society flag flying in Napier; and to friends who sent gifts to the annual jumble sale.

MARIE S. WHITE, Secretary,
St. Augustine's branch of the G.F.S.
30th September, 1941.

ANNUAL REPORT HASTINGS ST. MATTHEW'S BRANCH G.F.S., 1941

We opened our Session on April 23rd, 1941.

The service was held in the Chapel of St. Matthew's Church, the Rev. W. T. Drake taking the service.

We have since held 18 weekly meetings with an average attendance of 9 including Associates and members.

We observed the World Wide Day of Intercession, and Thanksgiving on Sunday, July 13th. Holy Communion at 8 a.m. and met for tea at 5.30 p.m. at the Vicarage when there were 31 present which was really quite good.

We take this opportunity of thanking Mr. and Mrs. Drake for their kindness in placing the Vicarage at our disposal. All attended Evensong, the Rev. W. T. Drake, taking the service.

Owing to St. Matthew's Hall being destroyed by fire on New Year's Day, and having no gas or light in our

G.F.S. room we met at Deaconess house for several weeks, our thanks are due to Deaconess Holmes and Brand for their kindness to us.

Nurse Philpotts has given us Home Nursing and First Aid lectures which were very much enjoyed by all those who attended them. Nurse Philpotts set an examination at the finish of the lectures. Our congratulations go to Miss Kathleen Stubbs for gaining first place, and Miss Joyce Jessep second.

A very enjoyable evening was held at which Nurse Philpotts was presented with a posy of flowers.

During the year we have worked very hard, two parcels of children's clothing have been made and given to the Native Health Nurse, also 5 quilts, 2 knitted cardigans and 1 knitted pullover. We collected and donated to the Hastings Patriotic Committee 2 soldiers' parcels and 1 tin of shortbread.

We have also done knitting for the soldiers; 5 pairs socks, 3 pairs mittens and 1 scarf. And 5 pairs sea boots for the minesweepers, also helped at soldiers' farewells, and with the packing of soldiers' parcels.

We have attended the weekly peace intercession services, which are held in the Chapel of St. Matthew's Church.

We take 2 magazines and are very sorry that the magazines are not coming to hand.

We have 15 members, 6 working ass., and 20 hon. ass., on our list.

ALMA E. MARDON,
Hon. Sec.

ST. JAMES' BRANCH GIRLS' FRIENDLY SOCIETY, MAHORA, HASTINGS.

Report of activities for year ended 30th September, 1941

To all our sister branches we send greetings. We are able to record a very happy and successful year with a membership of 1 honorary associate, 10 working associates, 7 senior members, 8 junior members, 4 candidates and an average attendance of 14. Two members and one associate were admitted on Sunday the 3rd August at evensong at St. James' after which we combined with St. Matthew's for a very enjoyable tea.

Our members attended the annual day of prayer and intercession services at St. Matthew's and the tea at 5 o'clock.

During the year several happy social evenings have been held, the proceeds of some of these being given to the Million Pound and Sick and Wounded Appeals and we have also made up and sent to England two parcels of clothing for British Refugee Children.

Interesting talks have been given by Mrs. Mclean and Mrs. Thorburn on the war experiences of their friends in England and by Sister Scott on her travels through the Holy Land. Our monthly Bible studies which have proved most helpful have been taken by Rev. Blakeiston, Miss Mitchell and some of the members.

PHYLLIS PERSEN, Hon. Sec.