



# Waiapu Church Gazette

*They that wait upon the Lord shall renew their strength.*

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## Whitsunday.

Acts 1, 8: "But ye shall receive power when the Holy Ghost is come upon you, and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth."

One day a mother took her little crippled son to an art gallery, and there they came upon a beautiful statue of Apollo. The mother stood rapt in admiration at its beauty, until she suddenly heard her son sobbing. She looked down and saw him gazing first at that image of a perfect man and then at his own little shrivelled body, and crying, "Ah, I can never be like that." And if all that Christ did was merely to set us a perfect example then we would be like that crippled boy.

Knowing only too well our own imperfection we would despair of ever being able to follow that example and become worthy disciples of our Lord. Yet there are many who do think like that and tell us that the life and teaching of Jesus Christ has indeed left us a wonderful ideal, but, of course, it is not possible for us to live up to it in the workaday world. So they give up the attempt. **But the message of Whitsunday is that it is possible to follow the example of our Saviour Christ and be made like unto Him.**

Whitsunday is one of the great festivals of the Church, but it does not seem to have the same popular appeal as do Christmas and Easter. Everyone must be conscious of the appeal which the story of Bethlehem makes. That simple story of a Mother and her Baby born in a stable, and cradled in a manger, appeals even to those who are Christian only in name. And the story of Good Friday and

Easter has power to set our hearts on fire with thankfulness and joy.

### Appeal to Every Heart.

The thought of Christ on the Cross has an appeal to every heart, and especially in times like these, when so many are willingly giving their lives that we may live, it is a story that becomes more real. Then it is with hearts full of thankfulness that we enter into the joy of Easter, which brings a message answering the deepest longings of our heart—the longing to know that the sacrifice was not in vain, that death is not the end and that evil can be conquered. But when we come to Whitsunday the appeal is different, and many seem to be unmoved by it, though it is just as important for us as the events of Christmas and Easter.

There are the disciples, to whom the risen Lord had appeared, gathered together in the Upper Room. Their Master had withdrawn Himself from their sight and ascended into Heaven. But before He left them He had promised that they would be "baptised with the Holy Ghost" and that they would receive power when the Holy Ghost came upon them. So in faith they waited quietly, and on the first Whitsunday the promise was fulfilled and "they were all filled with the Holy Spirit."

**It is a wonderful story, and yet to many seems rather remote and unreal. I wonder if that is because**

**they have never had any experience even remotely similar, or perhaps because they are afraid of having one. Afraid because such enthusiasm might upset the even tenor of their respectability.**

It was certainly a tremendous experience that the Apostles had, so wonderful that they could only describe it in symbolic language by saying it was like a "rushing, mighty wind" and "cloven tongues as of fire." That means that when they were filled with the Holy Spirit it was like a mighty gale rushing through them, sweeping away all the rubbish of their lives and carrying them forward irresistibly, and yet it brought too the feeling of the warmth and light and power of fire.

Mere knowledge of all our Lord did and taught is not enough. The Apostles had seen with their own eyes and heard with their own ears all that Christ did and said. But that in itself did not enable them to be his witnesses. Nor is even a personal devotion to Christ as our Master enough. The Apostles had that personal relationship in a way that none of us can ever hope to have, but even that did not give them the power to follow Him. They had to wait until the Holy Spirit came with power to dwell in their hearts to knit them in a new and wonderful way with Christ their Master. So it is with us.

### The Help of God Himself.

Mere knowledge of the facts of our Lord's life will never make us Christians, not even if we go further and accept Him as our idea, and try to copy His example. Only too soon should we then become like the crippled boy gazing at the statue of Apollo, and give up in despair. Even to make our first halting footsteps in the trail of our Master we need the help of God Himself. It is God the Holy Spirit who comes to dwell in our hearts and give up this help. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you."

How amazing that God should come in this intimate personal way to each one of us. He comes to us in our baptism and confirmation—"Give Thy Holy Spirit to his infant, that he may be born again," "Strengthen them, we beseech Thee, O Lord, with the Holy Ghost the Comforter." And it is Whitsunday that should remind us anew of this.

We speak of the Holy Spirit as the Comforter. The middle syllable, "fort," will tell us what this really means, namely that the Holy Spirit comes to strengthen us, and to enable us to follow Christ. The Greek form of the word is paraclete, which really means one who comes and stands by our side to encourage us in a struggle. It was not only the early disciples who experienced the new power in their souls brought to them by the Holy Spirit, the Comforter. All down the ages countless men and women have been given the power to be Christ's witnesses by the same Holy Spirit. He can do the same for us too.

We know that anxious days lie ahead, and it will be no easy task to be witnesses for Him in this time of war, or the days of reconstruction that will follow it. But we do not despair. We know that Christmas the festival of God with us, and Whitsunday is the festival of God in us. And if God be with us, and in us, who can stand against us?

—L.O.S.B.

### Ninety—Still Sings at St. Paul's

What must surely be a record unique among choristers has been made by Mr. Henry Dutton, who on Sunday celebrates his ninetieth birthday. For sixty-five years he has been singing in the choir at St. Paul's Cathedral and, notwithstanding his age, he still regularly takes his place in the choir stalls. He has vivid recollections of Dean Church, of whom he can recount many interesting anecdotes, and other outstanding personalities, including Stainer, Bishop Jackson and Bishop Winnington-Ingram. — Church of England Newspaper.

## Service of Institution.

### Value Of Chapter.

A service of institution important in the Diocese took place at St. John's Cathedral Church on May 19, when the Very Rev. Joseph B. Brocklehurst was instituted as Archdeacon of Hawke's Bay and the Rev. Stephen Francis N. Waymouth as canon, St. Aiden's Stall of the Cathedral Chapter. Three lay canons, Messrs. E. G. Loten, Patrick F. Hunter and Reginald P. Wilder, were also instituted.

The service was conducted by the Bishop of Aotearoa, assisted by the choir. Included were the hymns "The Church is One Foundation" and "Thy Hand, O Lord, Has Guided," and Psalm 132.

The introductory exhortation reminded the Archdeacon and canons-elect that, as counsellors and advisors of the Bishop of the Diocese in holy things, they must be students of

### THOUGHT FOR THE MONTH

In the combat that lies before us we must make the Gospel our ideal, as did the early Christian Church, which waged a war against the pagan world, guided by the vision of the Kingdom of God. The Gospel alone has a tender and profound sympathy for everything that bears the name of man, for everything that is human, and for everything that concerns the community of man.—Pierre Van Paassen.

sacred learning and of all such matters as tend to establish and confirm the truth of the Gospel and the discipline of the Church.

In the course of his address Archdeacon Butterfield testified to the usefulness of the Cathedral Chapter in an advisory capacity to the Bishop of the Diocese and if he so desired to make use of the opinions of the senior clergy and laymen. The Chapter had not functioned to any valuable degree since the resignation of Bishop Sedgwick, in whose time it met regularly. The archdeacon appealed to the members, both clerical and lay, to fulfil the purposes associated with their stalls for the furtherance of educational, Sunday School, missionary and social work of the Diocese.

The service continued with the Creed, Versicles, the Lord's Prayer and the singing of the Veni Creator Spiritus. After the presentation to His Lordship of the Archdeacon and the Canons the Te Deum Laudamus was sung, the service concluding with the Blessing.

## ENTHUSIASM, THOUGHT, LOYALTY.

The Dean of St. Paul's, the Very Rev. W. R. Matthews, says: "Two words sum up the need for the future—'enthusiasm' and 'thought.' Without enthusiasm for Christian ideals we shall get nowhere, and without hard thinking we may easily get somewhere quite different from our immediate goal. Jesus said, 'Ye shall know the truth and the truth shall make you free'—minds enlightened and hearts on fire will carry us to a better world."

In the course of a characteristic message, Mr R. W. Moore, head master of Harrow, says: "Remember your loyalty to God and to Christ before all other loyalties and let your religious faith be in the forefront of all your thinking."

## Special Session of Synod to Nominate New Bishop

The Very Rev. the Dean of Auckland has been appointed by Archbishop West-Watson to convene and preside over the Waiapu Diocesan Synod for the purpose of nominating a bishop to succeed the Rt. Rev. G. V. Gerard, C.B.E., who recently resigned owing to his service as Senior Chaplain to the fighting forces in the Pacific. The Dean has approved of holding this special session of Synod on Tuesday, October 10 next. Standing Committee has agreed that it will be more convenient for Synodsmen for the annual Diocesan Synod to precede the special Synod. General Synod has been fixed for Thursday, October 5. This arrangement will save the time of Synodsmen, as well as the double journey.

In accordance with the usual custom, Standing Committee has set up a special committee of clergy and laity, consisting of Canon S. F. N. Waymouth, Rev. W. T. Drake, Rev. S. R. Gardiner, Mr. G. F. Gardiner and Mr. R. E. H. Pilson, Diocesan Secretary, to carry out the necessary preliminary work.

During the vacancy of the Bishopric the following prayer is authorised for public and private use:—

Almighty God, the giver of every good gift: Look graciously, we beseech Thee, on Thy Church, and so guide with Thy heavenly wisdom the minds of those to whom is committed the choice of a Bishop for this Diocese, that we may receive a faithful Pastor, who shall feed Thy flock according to Thy Will, and make ready a people acceptable unto Thee: through Jesus Christ, Thine only Son, our Lord. Amen.

# Restoration of Missions

## Waiapu Diocese Still £4,000 Behind Quota.

THE MISSIONS AND THE ISLANDERS HAVE TAKEN A BLOW THAT MIGHT HAVE FALLEN ON NEW ZEALAND.

For our immunity from the war's worst ravages let us stretch out our hands to Melanesia, whose people have suffered so much.

Remember the chivalrous islanders who, despite the treachery of a villainous enemy, gallantly aided hundreds of Allied airmen, soldiers and sailors.

Help the great mission of healing by supporting this great appeal so as to provide the most efficient spiritual and medical service to our brethren in the mission field.

We are left with the proud responsibility of seeing the hopes of the heroic Bishop of Melanesia, the Rt. Rev. W. H. Baddeley, D.S.O., M.C., for the future of his island diocese are not frustrated. This modern missionary, who in the true missionary endeavour stood by his mission in the hour of danger and inspired his fellow-missionaries. We were enthused by his account of the steadfast bearing of the Melanesians themselves, whose faith and loyalty built on anything less than the rock of Christianity might so easily have wavered.

One commentator, who had seen the Melanesians in the course of his war experience, said: "The influence of the missionaries on the natives has been so great that we found it difficult to believe that the mild, friendly natives, whom we saw were actually the sons or grandsons of men who had been cannibals." But his experience is only general, and as a result of contact with these friendly, smiling and courageous people a new attitude towards missions is obvious.

These are the men and women—and children, too, for whom this appeal is really launched—to give them the chance they seize so readily to develop

into a type of Christian who is at once a reproof to us and a stimulus. To-day these Christians are serving devotedly their own people as preachers and teachers, hospital orderlies and nurses. But to do this successfully the devastation of mission property that has followed occupation and bombing must be restored if the full work of the Mission is to be rehabilitated and developed. To-day mission stations are in ruins and native villages destroyed. Churches, schools, boarding schools, hospitals, missionaries' houses are gone, and must be restored.

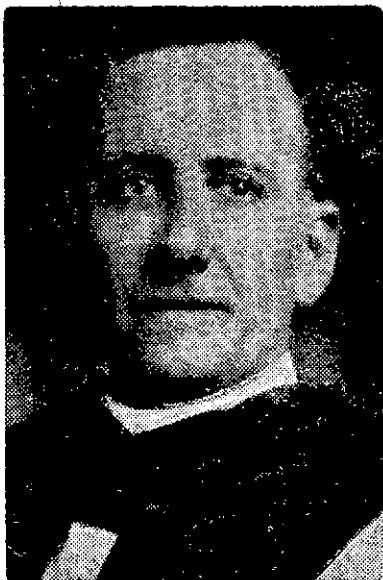
The least we can do for this outpost of ours is to see that we supply them with the means not only to rebuild the Mission property, but to extend it, as a thank-offering.

Are these people, who have so strongly merited our support, to wait for the attention to the body and mind that fully-equipped missionary service can give—or shall we acknowledge the debt we owe to them, and see that the services they need are maintained and extended? That means more and better hospitals for their bodily needs—four out of ten Melanesian

babies die. It means more and better schools for education and training for the fine people, and more churches in which they can express the faith which they share with us.

The need is NOW. Give generously. Help the appeal and so help to win the peace. Remember, peace will mean a real thing to these peoples if we all help to restore to them what they have lost.

Hand your contributions to your vicar or churchwardens, or send them to the Diocesan Office, Box 227, Napier.



BISHOP BADDELEY

# Waiapu Church Gazette

June 1st, 1944.

## THE CRY OF MELANESIA.

The cry of Melanesia cannot but awaken in the hearts of Churchpeople a ready response to the appeal for the restoration of its devastated missions. It was not until the Japanese invaded the islands of the South-West Pacific that the value of the missions has become seen in its true perspective. The need for missionaries to take the Gospel to the countless thousands of Islanders who lived in darkness has been questioned even by Churchpeople who have hitherto alienated any interest in the mission field despite the Master's command, "Go ye into all the world . . ." The war must have disillusioned such people, while it has greatly widened the field of those who recognise and give thanks for the work done in the name of God's Church among the Islanders.

The enemy bombs and shells have laid in waste all the institutions providing for the bodily and spiritual healing. If we pause to think as to what would have been the consequences if the blow had fallen on New Zealand instead. Spared the horrors of the front line that was the lot of Melanesia, it is our bounden duty to assist in the rehabilitation of the means to enable the Missions to continue and develop their noble work.

An appeal has been made by the Church in New Zealand for £35,000 to enable the missions to be restored. To date the Diocese of Waiapu is £4000 behind in its quota. When we remember that not only churches, but hospitals, schools and missionaries' houses are in ruins, the amount that we are being asked to provide for their

re-establishment must be regarded as being modest. For other causes very large sums of money have been raised over the area embraced in this Diocese, but in view of what Melanesia has done for us it is the privilege of us all to respond as a thanksgiving in a measure that would constitute a self-sacrifice. It is our undoubted responsibility of seeing that the desires of that heroic missionary, the Rt. Rev. W. H. Baddeley, D.S.O., M.C., are given effect to.

On Whitsunday we thanked God for the work of the Melanesian Missions and we prayed for the workers in that field of the Lord. In subscribing to the special appeal let us be mindful of the airmen they have saved, of the way they care for the sick and wounded from the battlefield and of the way they gallantly guided our men through the jungle tracks. It has, indeed, been a revelation to the men of the Allied forces fighting in the Pacific to see what a change Christianity has made on these Islanders. They had read or had been told of fierce, treacherous head hunters and cannibals, but to their surprise they found these so-called fierce head-hunting cannibals to be men of some culture. They found them to be of a kindly disposition and ready to do anything for an airman shot down or for a sailor scrambling ashore from some sinking vessel.

Our fighting men have learned that those characteristics which go to make up what we mean when we say of a man "he is a white man" belong also in as full a measure under the skins that are brown or black. It is

to be hoped that never again shall we hear that it is better to leave the natives alone in their natural state and in their primitive "Garden of Eden" happiness. The men of our fighting services who have seen the natives in their natural state know that there is no happiness in such places when disease, darkness and devilishness hold these primitive people in a soul and body-destroying bondage.

It is to lift these men out of this bondage that support for the Missions is sought. The money given helps to support hospitals and dispensaries where all may go for healing. Itinerant doctors and nurses move about the bush to the many villages, picked boys are sent to school, girls are trained in mothercraft and maternity, while educational work is attended to.

How many of our Churchpeople are aware of the fact that the Melanesian Mission has three centres where leprosy is successfully treated? Our Churchpeople have been asked yearly to contribute to that very good work being done by another denomination at Malogai, which is a good object to support, but they should know that their own Church needs money also for the same work of bringing healing and comfort to those suffering from the dreaded disease of leprosy. It has to be admitted that the publicity regarding the great healing ministry long carried on by our own beloved Church has been far from what it might have been, with the result that our Churchpeople have thought more in terms of the work being done by certain other denominations rather than that being done by their own.

Of the many tributes that have been paid to the wonderful work of the intrepid band of missionaries in Melanesia the following places beyond all doubt the great worth that has been achieved in the extension of God's Church. An American naval captain,

after hearing Bishop Baddeley address his ship's company, admitted that, while he had always regarded himself as being a good Churchman, but had never had any appreciation of foreign missions, said that after his experience during recent months of the Islanders and what they had done as the result of the work of the Missions he had been compelled to revise completely his earlier judgment.

To the extent that the means for this work can be restored and continued will depend upon the Churchpeople of New Zealand. May their support be worthy of the noble cause and may this Diocese of Waiapu show its gratitude by doing its full part to further this heroic missionary endeavour.

### Character

Character is the result of conscious effort from day to day. The which you most desire in the depths of your inmost heart is the plan by which you shape your character building. Set your affection on things which are base and unworthy and your character becomes a wall of unlovely type. Set your affection on things above, on the unseen values of eternity, on truth and light and justice, and the built-up wall of your character will proceed along the right lines. The stones which enter into that wall are thoughts and words and deeds. As a wise and skilful builder rejects some of the stones that are brought to him as unfit to have a place in his building, so you ought often to reject many a thought that is suggested, to refrain from repeating much that is told you, and to abstain from many deeds which, by the thoughtless and profane, are performed to our knowledge every day.

Good character in man is not a wild and natural growth—it is only developed under careful discipline. The standard of righteousness is as unvarying as the plumb. Virtue is as exact as the angle of a square. Our determination to be good must be as continuous and unbroken as the level line which stretches far beyond the bounds of space to the realms of eternity. Let no one suppose that it does not matter what he believes, or how he speaks, or what he does; for thoughts, words and deeds are the building material of his character." — "Masonic Home Journal."

## Witnesses For Christ.

(Sermon preached at All Saints' Church, Taradale, on Sunday after Ascension by the Rev. H. Biathwayt.)

Acts 1-3: But ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto Me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth.

It will be remembered that after our Lord's resurrection He told the Disciples to tarry in Jerusalem until He should pour out His Spirit on His Church. The church at that time consisted of the Twelve Apostles, a few women and perhaps a few others. At the outside there would not be more than 200 brethren. For remember the church is made up of those who have faith in Jesus and who have been baptised. And when I speak of faith in Jesus, I mean those who believe that He, God once entered into the world by taking his humanity in the womb of the Virgin Mary.

The Nicene Creed says "Who for us men and for our salvation came down from Heaven and was incarnate by the Holy Ghost of the Virgin Mary and was made man and was crucified also for us." Those who believed in Jesus were faithful to Him. They remained in Jerusalem and Christ's promise was fulfilled. The Holy Ghost came upon them by transient sign and like 'a rushing mighty wind.' What we notice most is that the Church became at once a missionary church with everyone being enthusiastic to proclaim to others the good news they themselves had received.

Christ said that they would be witnesses and by their lives proved that they had something valuable that others had not. The outsiders saw that these men were happy, contented, unselfish and willing to help others. It became a common saying "See how these Christians love one another." They disposed none, being so different from the Priest and Levite of the Jewish Church. We read of wholesale conversion as on the Day of Pentecost when three thousand were admitted into the Church by baptism.

But these early disciples did not only witness by their lives but by dying for it. In fact the word "witness" in Greek is "Martyres" from which we get the word martyr. It became unpopular to witness for Christ and many like Stephen laid down their lives rather than deny Him. Surely they would understand our Lord's words when He had said, "If any man will come after Me." Further He said "For whosoever will lose his life for My sake he shall save it."

What we have to remember is that those words and the words of the text were spoken not only to the Disciples but to us as well. We have to be His witnesses. Like the

Disciples we have to so live that people may take notice that Jesus has touched our lives and made us more humble, unselfish and willing to be of service to our brother man, and like the Disciples to assemble ourselves together to break bread and to give Him worship and praise.

Many people are neglecting this way of witnessing, in fact they encourage others, by their example, to stay away from Sunday worship and so lead them from it. It is by our example that we most affect and when people see us who are vestry members or communicants not being loyal to our church they naturally think that our religion is a sham. It does not encourage them to give of their best in the service of their Church. When we compare the lives of those who were witnesses for Christ in the early days of Christianity with our witness we can understand why it is that the church is so feeble in these days.

If you are a gardener you always want to be among your flowers. You see that the weeds don't crowd them out. You tend and nourish them and so it must be with God's garden. A poet has truly said:—

Your heart's a garden love has sown

To give your life the work that needed

'Some day He'll come and pluck His flowers

So mind you keep your garden weeded.

We should not let Sunday pass without assembling in church to give God worship and praise. But besides being loyal to Him at home we have to see that those who live in dark places of the earth without knowledge of Christ have the Gospel brought to them. Our text says "that ye shall be witnesses not only in Judea and Samaria but unto the uttermost parts of the earth."

The evangelising of the multitudes without the knowledge of Christianity is without doubt our concern as witnesses if we are such. The proclamation of the King of Kings to go and spread the good news was issued 1944 years ago yet millions are still Christless and hopeless living lives that are cruel, sensual and devilish.

All our missionaries will tell you, whatever field they work in, that the heathen before they receive Christ go about in constant fear of some tapu or hoodoo, but when they become one of Christ's disciples a wonderful change overtakes them. They become like all true Christians happy and contented—they become witnesses for Christ.

# Grand Old Lady of Santa Ysabel

## How Emily Sprott, of Britain's Melanesian Mission defied Japanese Invaders

(By Roy Burnham).

Shot down over Santa Ysabel during the fierce battles for the Solomon Islands, an American airman lay wounded in the jungle, expecting to be captured by the Japanese at any moment.

There was a movement in the bushes and two brown, fuzzy-haired natives appeared. They assured him that they were friends, picked him up, and carried him along jungle paths to a native village of bamboo and sago leaf huts where a native medical practitioner operated on his wounds with modern equipment.

Then into the hut there walked an Englishwoman carrying a cup of tea.

She seemed a little tired, the airman related later, when on leave in Auckland, and bush life had played havoc with her eyes. And small wonder, for this grand old lady, Mrs Emily Sprott, is a member of the British Melanesian Mission and the only white person on Santa Ysabel.

### Women Anxious to Remain.

For many months she had lived alone among the natives. All round

her, Japanese were shooting, pillaging and looting. Her chest of tea was the only provision left and for a long time she lived on native dishes, yams and kumeras. When the Japanese landed at Thousand-Ships' Bay she had left her mission station at Meringe, taking all her medical equipment and setting up dispensaries in the bush. The natives hid her from the Japanese, giving her their best. They warned her of the enemy's movements. They acted as look-outs, picking up shot-down airmen, helping her to nurse them back to health, then leading them back to the Allied lines by canoe.

In all, Mrs. Sprott rescued 12 Americans and buried four others.

She was not the only missionary who remained behind throughout the occupation. There were sixteen members of the Melanesian Mission, many women, scattered throughout the Solomons.

Bishop Baddeley, M.A., D.S.O., M.C., was head of the mission. Although when the invasion seemed imminent, the Resident Commission-

er had discussed the subject of the women folk, the Bishop knew that they were anxious to remain. He believed that the natives would be loyal and that the bush would offer adequate protection; and he had a firm belief that the tide would turn. He was at his headquarters on Tulagi when the Japanese landed on Santa Ysabel and then bombed Tulagi, which the army did not intend to hold.

That night, by the light of burning oil dumps and stores, he set sail in rough seas for Mala, half afraid that he might run into an enemy convoy. Meeting other members of the staff he mapped out a plan of campaign. There was work to be done. The natives had no knowledge of modern warfare, warships, gunfire or bombing. It would have been easy for them to become panic-stricken and terrified. Yet they regarded the British Administration as just and the missionaries as friends who could be relied on.

### Missionaries Did Not Fail.

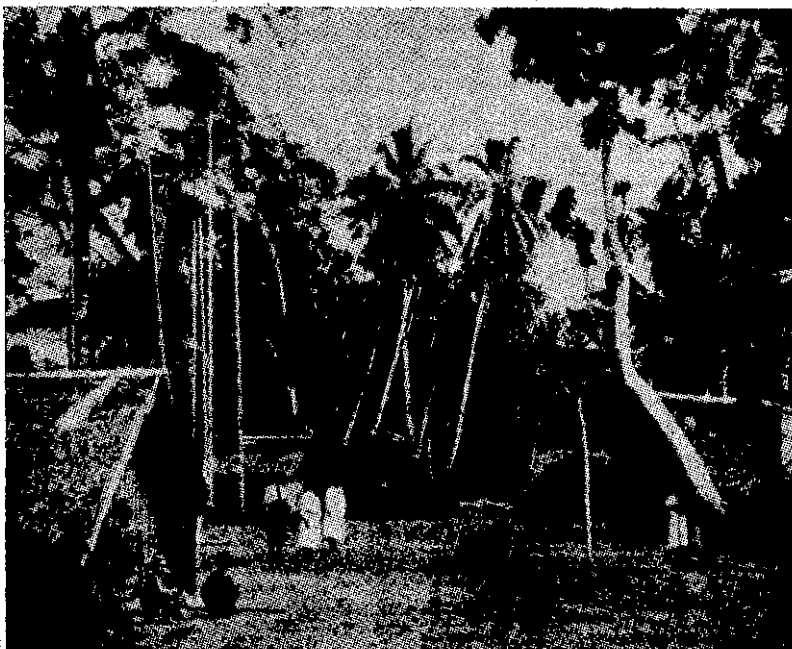
The missionaries did not fail them. In those early days they were constantly travelling, always by night, often by canoe, making many dangerous journeys to reassure and advise people, and by their own example to crush the fear for the Japanese bombers which were constantly overhead. As the Japanese swarmed over the islands they were met by a spirit they could not understand and did not expect. They knew that, somehow, the missionaries were responsible. The natives were staunch and loyal. They could not fire guns, but they fought the Japanese just the same by their stubborn attitude and hostile manner, refusing to co-operate in any way.

When the enemy ran short of medical supplies they began to rob the natives of calico, but the islanders locked their stores in tin boxes and were shot before they would surrender the key.

From their bush hide-outs the Bishop and his staff carried on. On Mala, the mission hospital had been evacuated to an island village with a pleasant river. From there Dr. Thomson and the three nursing sisters continued their work of healing the sick, tending the victims of Japanese atrocities and running a maternity ward.

### Schools Still Functioned.

Sister Stead writes: "The hospital filled rapidly and there was a record number of patients. Trained medical orderlies were posted at various points and entrusted with hospital supplies, and we were also able to carry on work from these 'dispensaries.' The medical officer toured the districts, helped and guided his



A MELANESIAN VILLAGE



workers and gave thousands of injections."

Native schools were kept functioning as far as possible, and at a time when people were actually reading accounts in the papers of heavy fighting in the Solomons the Sydney office of the mission received a radio message: "Three gross exercise books urgently needed for school."

Many of the native boys proved invaluable as scouts and guides, saving many lives by their watchfulness and reliable information. Much of their information was of value to the Resident Commissioner, who had formed a coast watching service which functioned throughout the occupation and sent information by radio to Allied headquarters. As the time passed, and the Japanese continued to pillage native foodstocks, the missionaries' own supplies ran very low. The men had no tobacco, matches or razor blades for months. They had grown long beards, and some were forced to wear loin-cloths and home-made sandals. The Bishop had to take a boy to sew fresh soles on his shoes by the wayside whenever he went on a long trek.

**But if conditions were bad for the men, how much worse must they have been for the women? Yet, in all their letters, there is no word of complaint, only an expression of satisfaction at their being able to stand by the people they were commissioned to serve, in spite of air raids, in spite of constant peril from the Japanese, and the terrible hardships of bush life.**

## YEARS OF DISCRETION.

What is the proper age for confirmation? Some people are taken aback when they see children of 10 or 11 being presented to the Bishop for confirmation, because they regard confirmation as something the boy or the girl does for himself or for herself. It is true that before confirmation the candidates renew the promises already made for them in their baptism, but confirmation itself is the sacrament in which the Holy Spirit strengthens us in order that we may be faithful to Our Lord and His Church.

The Prayer Book tells us that to be confirmed children must have come to years of discretion, which means they must have some sense of right and wrong, and also that they must have some knowledge of the simple facts of the Catholic faith.

What matters then is that the candidate, whether 10 years old or 70 years old, must have the desire to serve God, must be willing in humility to ask His grace in Confirmation and Holy Communion.

## Man—Supreme Product of Civilisation.

There are other things in life besides kilowatts and horsepower. Our moral idealism must be kept alive. We must not allow our technique to outstrip our morals. We must not permit our machines to develop faster than our manhood. The humanising aspect of life must be developed along with the machine itself. We need and must have modern inventions and products of the research laboratories. We need and must have the most highly improved processes of manufacture, yet it is vital indeed that we build the manhood of our country in equal proportions so as to direct this machinery and properly use these instruments.

Progress in science makes progress in morals necessary; and when we increase the power of man we must at the same time increase the strength of the check rein. The materialistic emphasis alone spells disaster.

Do you think, America, that you are going to live because of the sense of security which you have in the money that is in your vaults?

Do you think, American, that you are going to survive because of the length of your railroads and because of the great physical sense of security which you possess? If you do, then you don't know history.

Call the roll of the nations: Assyria, Phoenicia, Chaldea, Babylonia, Egypt, Greece and Rome. Let civilisation pass by in its unimpeachable verdict. And what is that verdict? No nation has ever lived, and no nation can live in the future of civilisation that does not use its physical and material power as the opportunity for conserving and maintaining spiritual and moral ideality.

Just what does live in civilisation? Tell me, if you will, the name of a single banking house of Ancient Rome. Give me the name of a single ship that carried the commerce of Greece. Their ribs are bleaching white to-day, buried under the sands of the sea these many centuries, and no one knows their names and no one cares.

**But Plato lives; Aristotle lives, Socrates lives, Livy lives, Tacitus lives, Hippocrates lives—and why? Because they touched humanity with a spiritual and an intellectual inspiration that permanently maintains itself in the ceaseless struggle of the human heart to lift upward and to love life. As tested through the experiences of the nations of old, the supreme product of civilisation is man himself.**

—Very Rev. Byrl F. Babcock.  
California.

## Tribute to Devout Churchman

Mr. George C. Williams.

The Church in this Diocese and the Otane parish in particular have sustained a great loss in the passing of Mr. George Coldham Williams. He was churchwarden of Otane for over 20 years and represented the parish in Synod for an even longer period. He was a lay preacher, a member of the Cathedral Chapter and for some years of the Board of Nomination. He was one of the finest types of Christian laymen, an able business man, but an especially devout and loyal Churchman and one of the Church's most generous supporters, especially of her missionary work. His kindness and courtesy and charming manners endeared him to all. Being a great lover of children, his best work perhaps was done in connection with St. Hilda's Home, of which he was one of the founders. He was a frequent visitor at the Home, taking an interest in every child, whom he knew by name, and was affectionately regarded as the father of the family. Brought up in the evangelical tradition, he was nevertheless broadminded in the very best sense of the word, and was able to appreciate the views of other schools of thought. But the most remarkable thing about "G.C." as he was generally known, was his faith. He lost both his sons in the war of 1914-18 and a son-in-law in the present war, yet he bore sorrow and suffering with amazing fortitude, and when asked the reason replied, "We don't have to bear it; most of it is borne for us. He hath borne our griefs and carried our sorrows." So we thank God for his life and example, confident that he has been promoted to higher service, and extend our deepest sympathy to his widow and relatives.

## From Jerusalem—The Silent Minute

The Silent Minute, it will be recalled, arose out of a conversation in the mountains round Jerusalem. The idea was in the mind of a British officer who was killed in action in December, 1917. Before he died he talked over the idea with a brother officer who shortly before the National Day of Prayer in May, 1940, began to spread the habit of keeping the moments during the chiming of Big Ben at 9 p.m. as a time of dedication. Gradually the custom has come to be widely observed.

—Church of England Newspaper.

# Religion and Society

## Decline of Religious Faith, the Root Cause of Sickness of Modern Society

Religion and education is now engaging wide attention throughout the British Empire, and outstanding in the opinions being expressed is the strong swing that is being made from the secular system of training. Recently the Bishop of Ballarat stoutly refuted the claims advanced in a series of Press correspondence in Melbourne that ethics without religion could be satisfactorily taught to children. He further refuted that religion was "based upon irrational and superstitious ideas." Since then one of the leading daily papers of Australia, the Adelaide Advertiser, attacks the modern paganism of education.

After declaring that the root cause of the sickness of modern society is to be found in the decline of religious faith, and the consequent disintegration of public and private morals, the Advertiser says:

In the latter part of the nineteenth century, and even in the earlier part of the twentieth, many "advanced" people supposed that the abandonment of Christian faith might occur without any corresponding abandonment of Christian morality. They might cease believing as Christians had hitherto believed without ceasing to behave as Christians had hitherto behaved. The modern "humanist," it was contended, might still acknowledge the ethical imperatives of the New Testament, though repudiating the supernatural background with which these imperatives have been historically associated. This was the attitude of writers like John Stuart Mill, John Morley, "George Eliot," and Mrs Humphry Ward. **The fallacy is now tragically apparent.**

Once the foundations of Christian faith are undermined the Christian ethic, which is, after all, only a superstructure, is logically bound to collapse. If God be ruled out, it becomes extremely difficult to believe in the objectivity of moral principles and ideals. There is an intimate and inescapable connection between what we think about the ultimate meaning of the universe and what we think about the aims and ends of human life. What we do will be profoundly influenced, if not altogether determined, by the kind of world we suppose ourselves to be living in. "As a man thinketh in his heart, so is he."

This commonsense line of argument is powerfully reinforced by a study of what has actually happened. Having surrendered the idea that morality is grounded in the will of God and the nature of reality, people have tended to adopt one of two alternatives. In some countries, the head of the State has usurped the place of God; and millions have been persuaded to identify morality with the will of some upstart dictator. This has the advantage of saving people from the trouble of thinking, which to many, is a very great trouble indeed.

Christian standards have been not so much rejected as inverted. Arrogance and cruelty, falsehood and treachery, have been invested with the character of virtues. Anything is right which promotes the ends of the State. The appalling results of this philosophy are so well known that illustration is unnecessary. The other alternative, which also has been adopted by millions, is to identify morality with what is genially described as the "self-expression" of the individual, which means, in practice, that anybody is to be free to do just as he pleases, without regard to what are called "outworn traditions" and "moth-eaten conventions." **The fruits of this attitude appear in the multiplication of divorces and the breakdown of family life.**

There has been an altogether excessive emphasis on "rights" and an altogether inadequate realisation of "duties." Even the children have caught this spirit, as is evidenced by the increase in what is called "juvenile delinquency." It would appear that of the two alternatives to Christian morality, the former leads to an intolerable tyranny and the latter to an intolerable anarchy. This, we imagine, accounts for the stress laid by the Christian leaders on the idea of a transcendent and immutable moral law.

Most serious is the reaction of modern paganism on education. It is really impossible to construct any intelligible system of education, unless we have at least some idea of the kind of person we want to produce. "Arnold of Rugby" made a revolution in education when he deliberately set himself to produce what he called "a Christian gentleman." The maintenance of a

healthy society depends on people getting the kind of education which will induce and inspire them to subordinate their self-regarding impulses to their other-regarding impulses.

**The strength of society depends on the prevalence among its members of a spirit of altruism. The natural place for the cultivation of this spirit is the well-ordered family; which is why the Christian ethic has always laid such stress on the sanctity of the marriage bond and the maintenance of family life.**

Within the intimate circle of the home, mutual love inspires a spirit of "give and take." Nothing, however, more powerfully contributes to the altruistic outlook than a deep sense of religious obligation.

Christians regard the life of service and sacrifice as springing from the will of God Himself; a religion which centres on the Cross cannot be other than profoundly and passionately altruistic. Piety towards God has, as its counterpart on the human side, charity towards all.

**In the absence of this altruistic spirit, no plans or programmes can possibly secure that better world we long to see.** Our political and social problems; complex as they are, can be solved only in an atmosphere of goodwill. To engender this spirit of goodwill is the task of the Churches. Everything will depend on the extent to which the people respond to their appeal.

—Church Chronicle, Ballarat.

## SALACIOUS LITERATURE.

Arising out of its outspoken comment by the London Church Times concerning the quantity of salacious literature passing from counter to customer, it is explained that this kind of reading came from overseas, as it was seldom printed in England. It was mentioned that by one large firm alone 130 titles of these periodical journals were listed.

Touching on this matter, the Church Chronicle, Ballarat, raises the following queries:—(1) How is it that in wartime, when there is need for drastic economy in the use of paper, a supply of paper can be found on which to print this kind of thing? (2) How comes it that shipping space which should be filled with food and the essentials of life, if not of munitions, should be made available for such cheap nastiness? (3) Is any of this nauseous contamination reaching Australia?

The hope was expressed that the authorities in Australia were vigilant in watching the activities of dealers in tainted literature. The same vigilance is just as needful in New Zealand.



# Ourselves and Japan

(By the Rev. G. N. Strong, repatriated from Japan in 1942.)

We dare not rest from our present struggle until Japan has been undisputably defeated. That is a conviction we all share. How shall we relate that conviction to our missionary creed? It is a hard question. But it is just as he faces these hard questions that the Christian disciple is the salt of the earth. To evade them at this hour means to despair of Christ and to surrender hope to the demon of hate. As the struggle lengthens the might of evil around us does not grow less. So the Christian's witness becomes ever more urgent, the discipline of discipleship more exacting—and the Christian's faith more splendid.

## The Christian View

Let us then face honestly this question of Japan's defeat. There is no hesitation in our conviction: we desire her defeat. So do many others—but perhaps with a difference. In what sense do we desire it?

We take our stand on our missionary creed. Japan's aggression is the fruit of a national idolatry. Beguiled by the evil genius of the Military Party, which, step by step, during the past 15 years has made itself master of Japan's national life, a whole people has become obsessed by false ideas and enslaved to a false ideal. The idolatry of race, rooted in the myth of the country's unique origin, and assiduously nourished by the State-imposed ritual of absolute devotion to the divinely-descended Emperor, has ended by begetting a tyranny which shuts off a peace-loving Emperor from effective leadership of his people, and denies to every decent-minded Japanese the liberty of access to the truth. On the stepping-stones of this tyranny the Military Party has now climbed to absolute power, and in its triumph has committed the nation to its self-destructive pursuit of military domination.

Only complete military defeat, together with the utter discrediting of the Military Party and its idea, can rescue Japan from that tyranny and set her people free to seek again those paths of peace and harmony with others in which they once walked, and in which alone their own peculiar and splendid gifts can be cultivated for the enrichment of all.

## Japan's Gifts.

What a contribution that astonishing sense of corporate solidarity and loyalty, so vividly revealed in all

Japan's national emergencies, but so tragically misapplied to-day, might make to the life of the Catholic Church! What an enrichment they might make possible to all of us in our understanding of the corporate nature and discipline of the Christian life! That capacity for absolute and unqualified devotion and heroic self-sacrifice so fantastically revealed on the battlefield, what might it not become when won for Christ the King? That unique sensitiveness to beauty in all its forms which, in the opinion of Lawrence Binyon, has made the Japanese the most artistic race on earth—what a saving grace it might become for all of us as we go forward into an age threatened by the increasing domination of the machine and the menace of mass production and standardisation! Truly the world needs the gifts which are peculiarly Japan's, but which to-day are being so fatally misapplied.

## God's Purpose.

What Japan can yet be—what Japan with her special and splendid gifts may yet contribute for the enrichment of all—there we must centre our thoughts and fix our hopes. In a word—on God's own unfulfilling Purpose: for Japan as for every people. And that Purpose of God is interpreted for us in what Christ the King has Himself shown us of the desire that He holds in His heart for them as for every people. "Go ye and make disciples of all the nations"; it is His desire—He would claim the treasures of every race for His Father's glory. And Holy Church is His plan—His only plan. And Holy Church is there—even in Japan. The Western missionary has been driven out; but, thank God, not before he had been allowed to lay the foundations of a self-governing, self-supporting native Church.

How tremendous is the task now being laid upon that native Church—to maintain, amid so much evil, the crown-rights of Christ the King! How urgent, then, is their claim upon the charity of our prayers—those children of Christ Jesus of another race who, at the font, He has made our brothers and sisters in Him. We might even say that need is so urgent as to take precedence of all other claims to our prayers at this hour: that they may be sustained, upheld and kept true—for His sake.

## Our Brothers in Christ.

Japan as a land where are those whom Jesus loves—those whom, He has called out of darkness and who,

like us here, are now His Hands, His Feet, His Voice for the fulfilling of His Father's purpose; that must be the central thought in the heart of each of us as we pray "Thy Kingdom come, O God—in Japan as it is in Heaven." And as we pray we shall be reaching out to those, our brothers and sisters in Christ, of another race, gathered—it may be to-day in secret, like the early Christians in the catacombs—up and down Japan as, kneeling before the altar they, with us, bow their heads and sing:

"O Lamb of God  
that takest away the sins of the  
world, grant us Thy Peace."

—S.P.G. Missions Magazine,  
London.

## Calendar for June

- 4th.—Trinity Sunday.  
8th.—Thursday: Corpus Christi.  
11th.—St. Barnabas Day, A.M.  
11th.—First Sunday after Trinity.  
18th.—Second Sunday after Trinity.  
25th.—Third Sunday after Trinity.  
29th.—St. Peter's Day, A.M.

## A Notable Congregation.

At the enthronement of the Rt. Rev. W. S. Baker as Bishop of Zanzibar, in the Zanzibar Cathedral, a great congregation included Prince Abdullah, representing the present Sultan, and also the Rev. John Swedi, the sole survivor of the five young slaves presented to Livingstone by the Sultan 80 years ago.

## Young Anglican Movement.

A meeting of the Diocesan Youth Council was held in Napier on May 4th. It was hoped that at this meeting the Youth Council would make arrangements for the immediate launching of the Young Anglican Movement in this Diocese. However, as literature, membership forms and badges are not yet available, it was decided to postpone action until these can be issued. No doubt this will be a great disappointment to many, but we cannot fight unless we have some ammunition for our guns. Once we start we want to be able to go straight ahead, and that is not possible until we have the necessary literature to put in the hands of the clergy and prospective members. As soon as this is available all the clergy will be notified and a start made as soon as possible.

## PERSONALS.

Miss Walker has been appointed matron at Hukarere College in place of Miss R. Dampney, who has resigned.

Miss N. K. Johnston has been appointed by the trustees to a position on the teaching staff of Hukarere College.

The Rev. C. G. Salt has been appointed assistant curate to the Ven. Archdeacon Hodgson and will be stationed at Taupo.

The Ven. W. W. Newnham-Davis, Archdeacon of St. Kitts-Nevis, has been elected Bishop of Antiqua, British West Indies, in succession to the Rt. Rev. G. S. Hand.

The Rt. Rev. Dr. David has resigned the See of Liverpool, to which he was translated in 1923 in succession to Dr. Chavasse. Dr. David will spend his retirement in Cornwall.

The Rev. O. S. O. Gibson, formerly vicar of Tauranga, was instituted on May 21 by the Bishop of Aotearoa as vicar of St. John's Cathedral parish, Napier, and Dean of Waiapu.

The Rev. David Colin Dunlop, Provost of St. Mary's Cathedral, Edinburgh, has been appointed to the Suffragan Bishopric of Jarrow, vacant by the translation of the Right Rev. Leslie Owen to the suffragan see of Maidstone.

The Rev. C. E. Tanner, vicar of Amuri, Nelson Diocese, has been appointed vicar of St. James, Riccarton, Canterbury. Mr Tanner was curate at St. Matthew's, Hastings, from 1933 to 1935, where he made many friends.

The Rev. K. Liggett, who has recently returned from the Pacific, where he served as senior chaplain, was instituted vicar of Opotiki on May 25. Mr. Liggett was curate at St. Matthew's from 1935 to 1938, and his many friends in Hastings wish him well in his new charge.

The Very Rev. J. B. Brocklehurst, of Napier, was instituted as Archdeacon of Hawke's Bay on May 19 by the Rt. Rev. F. A. Bennett, Bishop of Aotearoa. Archdeacon Brocklehurst, who is held in affection throughout the Diocese, has happily made a splendid recovery from his recent serious illness.

The Rev. Claude Hyde, who proceeded overseas with the First Echelon, serving as chaplain in the Middle East, has been discharged from the forces and has resumed his duties as vicar of Wairoa. Some time ago The Waiapu Church Gazette was privileged to publish an unusually interesting account of Padre Hyde's visit to the Holy Land.

The Rev. S. F. N. Waymouth, vicar at Havelock North, was instituted on May 19 by the Bishop of Aotearoa as canon of St. John's Cathedral Chapter. Messrs Patrick Francis Hunter, of Havelock North, Ernest Going Loten, principal of Te Aute College, and Reginald Percy Wilder, Wallingford, were each instituted as lay canons of the Chapter.

Canon Alfred Hodge, vicar of Taradale, has resigned his charge as from July 31. Canon Hodge recently celebrated his 81st birthday. He entered the ministry of the Congregational Church 58 years ago in South Australia and was instituted into the ministry of the Church of England in 1923 by the Bishop of Waiapu. Shortly afterwards he was appointed vicar at Taradale and in 1927 was appointed vicar at St. Augustine's, Napier. In 1935 he returned to his former charge at Taradale. Canon Hodge intends to spend his retirement in Napier.

The Dean and Chapter of Chichester, England, have presented the Rev. Ernest Courtenay Crosse, D.S.O., M.C., M.A., headmaster of Ardingly College, to the Prebend of Highleigh in Chichester Cathedral. The new Prebendary was ordained in 1912, and became assistant chaplain of Marlborough College. He served as a temporary chaplain to the forces from 1915 to 1919, and was awarded the D.S.O. and M.C. besides being mentioned in dispatches. He left Marlborough in 1920 to become headmaster of Christ's College, New Zealand, a post which he held until 1930. On his return to England he was for a short time chaplain of Shrewsbury School, but in 1933 was appointed headmaster of Ardingly. He will be remembered by a number of Hawke's Bay old boys of Christ's College.

## A Church Out of Salvage.

One of the greatest air-raid disasters for the Church in Liverpool was the loss of St. Catherine's, Abercromby Square. But the calamity has been splendidly faced, under the leadership of Canon A. L. Shields. The parish hall has been transformed into a really beautiful church. The stage forms an admirable sanctuary and the fine reredos from St. Thomas's Church makes a magnificent altar piece. Oak panelling, carved woodwork, pews and seats have been obtained from other ruined churches.

Sanctuary candlesticks have been fashioned from curtain poles and the font and lectern out of salvage. All this, illustrates what can be done in the worst circumstances, when hearts and hands are willing.

## WORD OF DR. KAGAWA.

Questions are frequently asked about the whereabouts and welfare of Dr. Kagawa, the noted Japanese evangelist, who visited Hawke's Bay some years ago. The Church Chronicle, Ballarat, states that after a long silence the following letter has been addressed by Kagawa to Christians in China:—

"Dear Brothers and Sisters in China,

"Though a million times I should ask pardon, it would not be enough to cover the sins of Japan, which cause me intolerable shame. I ask you to forgive my nation. And there is an uncountable number of souls in Japan who, like myself, are asking for pardon. I beg you to forgive us, specially because we Christians were not strong enough to restrain the militarists. Forgive us as we work and pray that the day will come when our two nations will be harmonious in the Name of Christ."

## Parish Contributions

### To Devastated Missions to May 11th, 1944.

(These figures do not include remittances sent by Parishes direct to Wellington after December, 1943.)

	£	s.	d.
Clive .. .. .			
Dannevirke .. .. .			
Gisborne .. .. .	160	13	4
Hastings .. .. .	10	0	0
Havelock North .. .. .	147	5	6
Napier—			
St. Andrew's .. .. .	47	10	0
St. Augustine's .. .. .	60	2	6
St. John's .. .. .	78	16	0
Opotiki .. .. .	34	11	2
Ormondville .. .. .	2	12	1
Otane .. .. .	88	8	4
Patutahi .. .. .	55	8	10
Porangahau .. .. .	21	5	0
Puketapu .. .. .	7	1	8
Rotorua .. .. .	132	2	5
Takapau .. .. .	12	19	6
Taradale .. .. .	6	7	6
Tauranga .. .. .	131	1	4
Te Karaka .. .. .	49	4	0
Te Puke .. .. .			
Tolaga Bay .. .. .			
Waerenga-a-hika .. .. .	12	1	0
Waipawa .. .. .			
Waipiro Bay .. .. .	36	5	0
Waipukurau .. .. .	6	1	0
Wairoa .. .. .	8	3	4
Whakatane .. .. .			
Woodville .. .. .	9	12	6
Maori Sources .. .. .	26	9	1
Total .. .. .	£1144	1	1

## PROBLEMS AND PERPLEXITIES.

A candidate for Confirmation confesses to feeling distressed about his inability to say sincerely that he believes in that part of the Apostles' Creed about the resurrection of the body. "Is it right for me to repeat that part of the Creed when I don't really believe it?" He has no difficulty about the rest of the Creed, which he believes wholeheartedly. I only wish that all Confirmation candidates were of this quality.

Now precisely what is the difficulty of believing in the resurrection of the body? Is it the difficulty of believing in the resurrection of the body which goes into the grave or the crematorium? What is in our minds when we repeat these words? Is it the idea of the resurrection of a corpse? But that is not what the Creed affirms. And the Bible, on which the Creed is founded, specifically denies that idea. In 1 Corinthians, chapter xv., St. Paul settles that question. "But some one will say, How are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened, except it die; and that which thou sowest, thou sowest not the body that shall be." Let me give Dr Moffat's translation: "What you sow is not the body that is to be; it is a mere grain of wheat, for example, or some other seed. God gives it a body as He pleases, gives each kind of seed a body of its own . . . So with the resurrection of the body; what is sown (i.e., buried) is mortal, what rises is immortal; sown inglorious, it rises in glory; sown in weakness, it rises in power; sown an animate body, it rises a spiritual body . . . As man the material is, so are the material; as man the heavenly is, so are the heavenly. Thus as we have become the likeness of material man, so we are to bear the likeness of the heavenly man. I tell you this, my brothers, flesh and blood cannot inherit the Realm of God, nor can the perishing inherit the imperishable . . . the dead will rise imperishable. For this perishing body must be invested with the imperishable, and this mortal body invested with immortality; and when this mortal body has been invested with immortality, then the saying of Scripture will be realised, 'Death is swallowed up in victory, O Death, where is your victory? O Death, where is your sting?'"

I have made this long excerpt from St. Paul (for there is nothing like the Bible) to establish one point; that there is no Biblical warrant for saying that the Apostles' Creed, or any other orthodox Creed,

affirms the resurrection of the earthly body which goes into the grave. Very much the negation of that, in fact. Whatever the Creed means by the resurrection of the body, it does not mean the resurrection of a corpse.—Church of England Newspaper.

## TO PARENTS.

Recently in religious instruction at the State School, each child was asked to write out the Lord's Prayer; then to put their name and the church to which they belonged on the paper. And in due course each of us—that is, the clergy—got our own children's papers handed to us. **I was amazed to find that there were some 20 or 30 families who never send their children to Sunday School, all owing to the fact that the parents themselves never under any circumstances go near a church.** Add to these those others who do send the children to Sunday School, but never come near the Church themselves. And a most serious problem is revealed.

Now, those children are the most priceless possession you have, but in this matter you, whom they love and trust the most, are the chief stumbling block in the path that leads to happiness. Without due reverence for God there are no high ideal of life. This is true whether you believe it or not. In Germany God and religion were deliberately withdrawn from the schools and lives of the people, producing the blond beast of to-day. This generation, and possibly the rising one, will have to die out and a generation brought up on Christian ideals must take its place before there can be peace in the world. **And without religion and religious education for our children we become one of the chief obstacles to any new or better order of society being established in the world.**—The Vicar of Portland, the Rev. Canon F. W. Coupe, in the Church Chronicle, Ballarat.

## Frustration and Futility.

Speaking at Liverpool, the Archbishop of Canterbury declared that what the present generation felt acutely was not guilt, but frustration and futility. "Therefore the element in the Gospel to emphasise first was not forgiveness, but purpose and power. The value of life consists in learning God's purpose, and through the Gospel power was offered to those who try to do this. Those who respond to this call would soon find the need of forgiveness, and would receive it.

**I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.—Isaiah 6, 8.**

## THE GOOD NEWS

**The Christian religion requires of us something more than "playing the man, and keeping a stiff upper lip." Christianity is more than a system of ethics, more than a set of ideals. It is a Gospel.** The word Gospel means Good News, and Christianity is the Good News that in Jesus Christ God has come to man; God has come to bring His love to man and to fight the evil that holds man captive. The climax of God's fight against evil came on the Cross of Calvary, and on Easter Day in the Resurrection of Jesus Christ God showed to the world that He had won the victory over evil. Now God is working to bring that victory into the life of each one of us, and into the life of all mankind.

### New Religious Power Needed.

This is the meaning of the Christian religion. All of us who have been baptised are united with Christ. His life lives in us. He has banded us together in the Church which St. Paul calls "The Body of Christ." In the Sacrament of the Holy Communion He gives to us Himself as "the Bread of Life." All this He does not only for our own sakes, but in order that we may be part of God's movement to redeem the world.

So to be a Christian means something more than "playing the man and keeping a stiff upper lip." The things I have tried to say bring us to regions of deep mystery; but even the simplest of us can understand that if Christianity means that God has come to us in Jesus Christ, that He has for us won the victory over evil, that He is working to bring that victory into our lives, that He has joined us to Himself in Baptism, that in the Holy Communion He gives us His life and His sacrificial Spirit so that we can work with Him to win the world—even the simplest of us can understand that if Christianity means this, we cannot be lax or indifferent about it.

**There is only one thing we can say about it, and that is that Christianity is what the world needs. And when men begin to say that the new waves of religious power which alone can save mankind will have begun to rise.**

**Are you going to be one to help bring these things to pass?—The Bishop of Ballarat in the Church Chronicle, Ballarat.**

## DIOCESE OF WAIAPU

All Parochial or business communications should be sent to the Diocesan Secretary, P.O. Box 227, Napier. Cheques should be crossed, marked "Not Negotiable," and made payable to the order of "The Diocese of Waiapu," and not to anyone by name.

Diocesan Secretary and Treasurer,  
MR. R. E. H. PILSON

Telephone—Business 2870,  
Private 3972

Code Address—"Ecclesia."

Bishopscourt — 55 Chaucer Road  
North, Napier.

Telephone 3264

All correspondence and literary matter is to be sent to The Editor, Waiapu Church Gazette, Mr. A. L. Waterhouse, Gloucester Street, Taradale and should reach him no later than the 16th of the month.

## Feeling Tribute to Late Mr. George Williams.

In the death of the late Mr. George Williams the children of St. Hilda's have lost a very dear friend, and he will be sadly missed. He was at all times ready to help with a cheerful word, and particularly of great assistance to Miss Waller, the matron, in the general happiness of the children. Since the Home was founded in Otane his cheerful personality was ever welcome and the older children looked to him as one who had their future at all times uppermost in his heart.

—An Old Girl of St. Hilda's.

He who walks alone is sometimes in bad company.

Joys are our wings, sorrows are our spurs.—Richter.

Whatever glory you may lose in the eyes of men you will find again with God.—S. Phillip Neri.

## Parental Responsibility.

After all the good instruction that can be given, example must go hand in hand with precept.

If children receive solemn injunctions against a vice which they see their parents practise, or exhortation to the performance of a duty they see them neglect, the precept will be more likely to excite ridicule in the youthful mind than observance.

—Mrs. King.

## Our Way.

It is easy to be amiable when we can have our own way at the same time, but to give up one's own will in order to please others is more difficult, and is a crucial test of our motives.—O. Prescott Hillier.

Beauty unaccompanied by virtue is as a flower without perfume.

Courage consists not in blindly overlooking danger, but in seeing it and conquering it.—Richter.

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