



# Waiapu Church Gazette

*Awake thou that sleepest and arise from the dead and Christ shall give thee light.*

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## “Spiritual Rehabilitation”

(Address by the Rev. C. Hyde, C.F., of Wairoa, at the Conference of the C.E.M.S., held at Lower Hutt.)

It was my privilege to go forth from these shores with the First Echelon in January, 1940. I can give you the beginning and early experiences of our men overseas up to the time of our return from Greece and Crete. Then for a year on a hospital ship bringing back Australian and New Zealand soldiers, and for the last year in camp here in New Zealand I have been somewhat out of touch with the Division for some two years.

So many of our splendid chaps go forth, as it were, to a new adventure, full of vigour and life, little heeding the seriousness of things, the regular churchmen among them at first attending their services. Sometimes they succumbed to the other influences about them. A small number maintain their attendance at services, etc. So many of our fine chaps have little religious conviction and lack any sound teaching. But, generally speaking, when these same chaps have been “up against” it in battle, they inevitably turn to God and rely on whatever little teaching they have had about God. Very often their teaching has given them but a vague conception of their Creator, and a mere smattering of the great Christian truths. They see inconsistencies of life in war, cruelty, etc., and their mind is confused. Lack of teaching in their youth about God and the things of God is really appalling. So I ask the First Question:—“What are we going to do about education of our

young for the future?” The faults of the past are partly due to us parsons, but also partly the lay folk. Our religious life has been a **hobby rather than a vital and real thing.**

### Not Enough of God.

The second point, I fear, is that there has been too much of the popular parson and not enough of God. There is a frightful lot of criticism of the clergy—not that they do not sometimes deserve it—chaps will talk about “a popular Padre”—not about God the Creator. **Too often we clergy and lay members occupy the centre of the stage instead of staying off stage and allowing Christ the centre.**

Then we have those, of whom it might be said, that “A little knowledge is a dangerous thing.” They have half-truths about religion and God, hence their false conception about God. One is reminded so much of the parable of our Lord’s, regarding the Sower. Again, we have the chaps who are completely ignorant of anything to do with religion and God. They have nothing to rehabilitate.

To my mind then, there are three types of soldiers for us to deal with:

- (1) Those who have strong convictions and nothing will waver their faith.

- (2) Those with some religious leanings, for whom the war has either upset their faith, or made them more earnest seekers.
- (3) Those who have no religious convictions and the war has not helped, but only confused.

The first group will eventually, on return, be keen to get on with a job, and will look for more earnestness amongst us and with us. They will ask of us: “What difference has this war made to you and your religious convictions?” We all change—even over a short period of years, for good or ill, and just as you will look to those returning to know of their experiences spiritually, so they, too, may look to us for a more forthright and earnest faith in the future.

### Keep the Jobs for Our Men.

Though I in no way depreciate the very fine work done by our women-folk in our churches, I believe it is quite wrong for them to usurp jobs that men might well do. Women will usually find some other job to do which they are more capable of doing. But do keep the jobs in the parishes open for our men and get men to fill them. **Find them a job in your parish life.** Give them a welcome back which is genuine. Get them linked up with your branch of C.E.M.S. These returning men

have had experiences early in life which they little thought about before. To stand beside a dying pal makes a lifelong impression. To be dive-bombed incessantly for days on end is a nerve-racking experience. And because of all this, and much more, there will be required of you a real desire to understand and be patient with these chaps. At first they will want their homes, their families and peace and quiet.

Then after about a month or six weeks, the restlessness will begin to set in. It is at that time you will be most helpful. Some will be distracted in thought, they may want to have discussions with you on vital matters—there may even be disturbances in the home and domestic life and relationship. You must prove the ever ready friend. Your help and patience, and your stabilising influence, and your sympathetic understanding will be a great help.

But, and here I'm going to strike hard, you will be of little help unless a man finds in you one who is **absolutely sincere in his religious convictions**, to whom prayer is a real thing, and one who has a vision. Yet you will need to be practical. Books and sermons will help, but nothing so much as your own practical application of religion to your life. Then you can speak as one with authority.

In some of his difficulties you will no doubt need the help and assistance of your vicar. Don't hesitate to go to him. I give you this, then, as the chief theme of this talk to you:

#### **"For their sakes I sanctify myself"**

Something of what I have already said will doubtless apply to the other two groups that I have sorted our men into. But with them there will be need for a more definite witness to the power of Christ in our own lives, and a more earnest seeking after these men for God's service. Here you will need strong argument for what your Church stands for. Some of these men wanting action are, to put it bluntly, disappointed in the Church. There is a great tendency to take Russia as an example, unqualified. Certainly Russia has done great things, certainly she has progressed, but is she not at this very moment opening up towards the Christian Church, realising that she has lacked something over the past 25 years or so? Russia has by no means settled all her difficulties. Nevertheless, to the layman who wants to see things accomplished, she has achieved success, and they look to the Church, and find her hardly stirred.

But there is a stirring in the churches in spite of what they say.

Are we really awakening in our task as priests and as laity.

Here, then, is where we come in: **we must be alive unto our task. FIRST, by a true preparation of ourselves and more earnest study of Scripture, the Church, and the applying of her teaching to meet the needs of our returning men. SECOND, by applying our personal knowledge and experience, when and where needed, and seeing that the machinery is working to bring our returning men in touch with their Church.**

### **Division of the Churches.**

The Rt. Rev. Bishop Moyes, of Armidale (N.S.W.), speaking at the Chapter House, is reported as saying that "Churches are more divided in Australia than they are in America and England. What a mockery it is if the churches ask the nations to live together as friends when we ourselves cannot live together as friends!" Bishop Moyes recently visited the United States on a special mission.

#### **THOUGHT FOR THE MONTH.**

"We have what no politician can promise. Our Gospel is not a programme, but a power—the power of God unto salvation. Can we show to the world the victorious power received already and of more to come? Nothing will more surely draw the men and women into our ranks. We are near to one of the greatest opportunities offered to Christians in our time. Are we ready for it?"—Dr. A. A. David, late Bishop of Liverpool.

### **Blackout Will Not End.**

The Bishop of Chelmsford (Dr H. A. Wilson), in an address at Christ Church, Mayfair, said, "The lights in the street will go up again after this winter—of that I have very little doubt—but there is a spiritual blackout that will not come to an end for a long time."

The world situation after the war would be black. Nations on the Continent hating one another, many ridden with dissension within, possibly civil war, starvation, industry, trade, and countries ruined. There would be a Japan frustrated, worsted, soured, revengeful, and Russia sitting like a great broody hen over the whole continent of Asia.

Humanity would ask: What is the way out? Christ had answered long ago: "I am the way." "God acts through His people. You and I by the direction of the spirit of God may be leaders to the fulfilment of the purpose of God."—"The Record."

### **Dr. Garbett On "A Hard And Cruel Choice."**

I gather the Archbishop of York's recent declaration about mixed marriages has aroused a good deal of interest. Dr. Garbett was preaching at the annual service of commemoration of the Founders and Benefactors in Durham Cathedral.

Pointing out that the Church of England is "the most liberal and comprehensive Church in Christendom," Dr. Garbett said there were some whose loyalty to the Church was very passive. "For instance," he said, "they will yield easily to the demand of the Roman Catholic Church that, in the case of a mixed marriage, the non-Roman should promise that any children should be brought up as Roman Catholics. It is a hard and cruel choice presented to a man or woman equally in love. But the loyal members of our Church will unhesitatingly refuse to assent to such humiliating terms; and I know that frequently, where this has been done with firmness, both man and woman have found that they could with complete happiness make the Anglican Church their spiritual home."—"Watchman" in C. of E. Newspaper.

### **Triumph of His Power**

(By Beta)

"Lay Reader" asks: "How are we to explain our Lord's words in St. John XIV. 12: 'He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to the Father,'"

This is one of the most difficult sayings of our Lord. It has had many and various interpretations, none of which seems to be completely satisfying. Origen thinks thinks it refers to temptation, and says: It is a greater thing that Christ should overcome in us, than that he should overcome in himself." St. Chrysostom quaintly enough points out that St. Peter healed the sick by his shadow, which Christ himself did not do. St. Augustine says, "When his disciples preached the Gospel, not merely a few in number like themselves, but whole nations believed." The old Puritan commentator, Matthew Henry, takes the same line: "The Apostles obtained greater victories by the Gospel than had been the case while Christ was on earth. The captivating of so great a part of the world to Christ, under such outward disadvantages, was the greatest miracle of all." Were we in a position to make close comparisons, it is probable that much of the work of the Church under modern conditions is a greater triumph of His power working through us than the work done in His own day on earth.

# THE CHURCH IN INDIA

## New Turn To The Problem of Reunion

(By the BISHOP OF COLOMBO)

I have recently arrived in England straight from attending the sessions of our Episcopal Synod and General Council. These were held at Nagpur, C.P., during the first ten days of February. We met for the first time at Nagpur since the 'sixties of the last century. Then there were four bishops in the province, three of whom attended it. In 1944 the number had grown to fifteen, all of whom were present, including Bishop of Rangoon, the Right Rev. G. A. West, recently back from sick leave in the U.S.A., and two bishops who had been consecrated since the last meeting of the Episcopal Synod; the Right Rev. A. M. Hollis, Bishop of Madras, and the Right Rev. T. Lenman, Bishop of the recently-constituted diocese of Bhagalpur.

Because of war-time restrictions and possible loss at sea, I have brought no papers with me other than a copy of the latest edition of the Scheme for Union in South India, and a sheet containing the actual resolutions regarding the South India Scheme, subsequently passed at the sessions of General Council. For the purposes of this article, I propose therefore to describe my impressions, rather than give any authoritative statement, which is not within my sole competence to do, since the printed resolutions of the Synod and Council, as a whole, sent out from the Metropolitan's office, with his authority, have not yet reached me.

### The Outstanding Figure

It was clear to us all, I think, that the outstanding figure at this year's sessions was the Bishop of Assam. Dr. Hubback, by his apostolic labours in that large area, has won the affection and respect of all. To the Synod and Council he brought an atmosphere of conviction and of burning love for our Lord and for the unity of His Church for which He prayed.

Preaching to the delegates in All Saints' Cathedral, Nagpur, Dr. Hubback prepared his hearers for what he was to urge upon us all later in the week. It was an earnest plea, in humility, in love and in sincerity to approach our non-episcopal brethren once again to join with us in ending the scandal of disunity among those who claim to be members of Christ's Church. The Bishop asked us to do a difficult thing. Anglicans were still looked upon by others as regarding themselves as superior people. How was that fatal

impression to be removed? By an act of corporate humility and love.

Translated into action, he urged a statement along those lines, and an earnest request, addressed to the other constituent members of the Joint Committee. In effect, it was a plea for a unifying of the ministry at the outset, to do away with the thirty year interim period, and to accept supplementary ordination **ab initio**.

### Fresh Approach to the Joint Committee

The Council heard his appeal with joyful hope. Here was a grasping of the nettle which many had feared to reapproach. Here was the right hand of fellowship once again held out in love. The Bishop of Dornakal warmly supported the Bishop of Assam's proposal, and it was agreed to send a letter to the Joint Committee, forwarding this opinion, and, above all, deputing the Bishop of Assam as a special delegate from the Council, to convey in person to the Joint Committee the appeal in the same terms as he had presented it to us.

Alone among the bishops, Dr. A. O. Hardy, Bishop of Nagpur, felt it right, in a carefully composed written statement, to disassociate himself from agreeing to this approach to the Joint Committee. His disagreement with the Scheme as a whole went so deep that he could not bring himself to vote for any detail which might at the same time imply that the Scheme would be otherwise acceptable to him.

With this resolution went two others, both important and worthy of note: (1) That the resolutions of Diocesan Councils be communicated to the Joint Committee; and (2) to ask the Joint Committee that, "in view of the wide disquiet and anxiety caused in many parts of the Anglican Communion by the recent changes in the section of the Scheme on the faith of the Church, that section of the Scheme be restored to the form in which it was set forth in 1936."

The first of these two resolutions means that all the recommendations attached to such resolutions passed by Diocesan Councils will also be communicated to the Joint Committee. This will enable the other delegates to know precisely the final judgment of the dioceses on the Scheme, and to be acquainted with

those aspects of it which still cause dissatisfaction. In several instances the dioceses passed the Scheme in its present form by extremely small majorities, and one diocese, Nagpur, rejected the Scheme as it now stands. Several dioceses have not yet recorded their vote (Calcutta, Madras, Tinnevely, Rangoon, Assam, and Bhagalpur).

The second resolution reflects the conviction in all our minds as to the necessity for unequivocal statements regarding the deity of our Lord. One of the bishops raised an objection, which was overruled, as to the constitutional right of two other bishops, supported by their clergy synods, to request the Metropolitan to ask the other Metropolitans of the Anglican Communion if they would sever relations with the Church of the province consequent upon the acceptance of the Scheme on its present basis. The appeal is out, and, so far, four Metropolitans had replied.

In one case, at least, it was urged that no final decision be reached before the next Lambeth Conference. The substance of the opinions of the Provinces of Canterbury and York were also read to us. It is likely that the Synod and Council will meet again next year, in February, 1945, in special session, to consider the remaining replies and to decide whether, in the light of the reception by the Joint Committee in the meantime of our fresh approach, a final vote should be taken or not.—"Church Times."

### Only Destiny for Christianity.

"Too many reformers to-day are forgetting that God is in His heaven though all is not right with the world."

"Christ is the one Person qualified for this task (post-war reconstruction). He has proved Himself to be strong enough to build a new world out of the worst material."

"That Christ has the plan of a kingdom is only important in so far as He has the power to put it into operation."

"Unless Christ can adapt the minds and souls of humanity to the changed conditions, His will be an abortive attempt at reformation." (Re the Atlantic Charter.) "This British and American subscription to universalism in politics, economics and social welfare is a sign of the times. It indicates the nearness of the modern world to Christ's Kingdom."

"Christianity does not belong to the world. The world belongs to Christianity." "There is positively only one destiny for Christianity. It is world conquest."—Arthur Longley in "Heaven on Earth."

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## "TRINITY-TIDE"

To the ordinary churchgoer Trinity Sunday is possibly the least inspiring of all the Christian festivals. For one thing, it commemorates, not an event, by a dogma, and the ordinary man has a definite, if somewhat unaccountable, distaste for dogma, at least in matters of religion. For another thing, the dogma presents uncommon difficulties. It is paradoxical in character, and the ordinary man distrusts paradox; it is couched in terms of a bygone metaphysic, which is admittedly hard to explain or understand.

Let all this be admitted, yet is still remains true that the Doctrine of the Trinity is one of unique value and importance; and that in more ways than one.

It is intellectually the most satisfying conception which human language can frame of the mystery of the Divine Being. No human formula is adequate to the task of explaining that mystery, but some formulas are more adequate than others, and, in the opinion of great thinkers like the philosopher Hegel, the Doctrine of the Trinity is the most adequate of them all.

God the Creator cannot be less great in His Being than is man whom He created. The greatness of man resides in his personality, in his power of free choice, of taking means to ends, of choosing, willing and loving. Therefore, however much more He may be, God must at least be personal. But here a difficulty comes in. Man develops his personality through contact with persons, and cannot, in the nature of things, develop it in any other way. He could not, for instance, learn to love if there were no one for him to love: he could not achieve unselfishness if there were not but himself to consider. He could not even recognise his own selfhood if there were no other selves from whom to

distinguish himself. But God, by definition, existed before all creation, and whatever He is He must have been from all eternity. Since, therefore, He must be characterised by personality, He must somehow contain within His own Being the distinction of persons, through which alone personality can exist. That very briefly and inadequately is the philosophical justification of the doctrine. It is that which makes it intellectually the most satisfying doctrine of God which can be framed in human language.

It is also morally the most stimulating idea of God. Gregory of Nyssa had a remarkable success in converting the people of his See City to Christianity. He was once asked how he had done it and he replied, "By preaching the Doctrine of the Trinity."

Amongst the most fundamental of human needs is that for discovering the secret of unity in diversity. It is needed in the Church, where diversities of view have led to disastrous disunity. It is needed in the world of nations which, unless it can find that secret, seems doomed to futility and chaos. It is therefore an unique important stimulus in pursuing this quest to know that within the Being of God Himself there is to be found that every unity in diversity which is the object of a man's persistent and pathetic search. In the light of the Trinity-Tide assurance, he knows that in that quest he is pursuing no mirage nor will-of-the-wisp, but something which is integral to the Universe, and is found at its very heart.

Once more the doctrine is morally the most reassuring of all the doctrines. In no sphere is man more conscious of the need for achieving unity in diversity than in the sphere of his own life. Self-integration is

one of the watchwords of modern psychology; and self-disintegration is one of the commonest of human experiences. When St. Paul says, "The good that I would I do not, but the evil that I would not that I do . . . I find another law in my being warring against the law of my mind," he is speaking not of himself alone, but for all mankind.

It is one thing to recognise and admire the Christian ideal; it is quite another to achieve it. It is therefore everything to be told of a God Who has not only promulgated the moral law, but has Himself submitted to it, and achieved its perfect fulfilment, and has, moreover, pledged Himself to communicate a share of His own victorious Spirit to all who ask it.

In the sphere of Ethics that is the Doctrine of the Trinity.—The Church Standard.

## Calendar for July

- 2nd.—Fourth Sunday after Trinity. Visitation of the B.V. Mary.
- 9th.—Fifth Sunday after Trinity.
- 15th.—Saturday. Swithun, Bishop.
- 16th.—Sixth Sunday after Trinity.
- 22nd.—Saturday. E. Mary Magdalene.
- 23rd.—Seventh Sunday after Trinity.
- 25th.—St. James A. & M.
- 30th.—Eighth Sunday after Trinity.

## Broadcast Services

- July 2.—Morning, 4YA; Evening, 1YA.
- July 9.—Morning, 2YA; Evening, 3YA.
- July 16.—Morning, 1YA; Evening, 4YA; evening, 2YH.
- July 23.—Morning, 3YA; Evening, 2YA.
- July 30.—Morning, 2YA; Evening, 4YZ.

The power of the voice is both subjective and objective. We have to hear inwardly in order to have a better outward life.—Roland Hunt.

# CHRISTIAN FAMILY LIFE

## As General Montgomery's Mother Sees It

By Lady Montgomery.

What is religion? The word itself has a dull sound. It too often connotes respectability and a sham piety. When we say "he (or she) is very religious," it is not always a compliment.

There is no doubt that we are going through a phase of "irreligion." The churches are empty. Bibles are unread. Crime and drunkenness are on the increase.

Who is to blame? The parents and the homes largely. If children are brought up in a godless home and sent to a school where religion is not taught, who can blame them if they go astray.

**To my mind a child should never be able to remember a time when it did not kneel at its mother's knee night and morning to say its prayers. That is one of my earliest recollections, and I also remember the first time I was in disgrace because I faltered in saying the Lord's Prayer and could not remember the words.**

I deem it wrong to punish a child for that. It is a mistake, too—of which I was often guilty when a young mother—to set children to learn passages of Scripture by heart as a punishment. On the other hand, it is a very good practice to make children learn one verse of the Bible every day. Owing to this, I know most of the psalms and gospels by heart, and I think my children have profited by it.

When he was very young my son Bernard was often extremely naughty. Sometimes I would say to his brothers and sisters: "Go and see what Bernard is doing, and tell him not to!" But as soon as he was old enough to go to St. Paul's School with his elder brother he settled down to serious study. He took a keen interest in games and was a good athlete. The religious side of his education was not neglected, and to this day he carries a copy of Bunyan's "Pilgrim's Progress" with him wherever he goes and reads his Bible every day.

Should parents make their children go to church? Yes, once on Sunday. Other services should be optional. But how can we expect

children to become regular church-goers if their parents never accompany them? There is no happier sight than to see father and mother and all the children going to church together.

### Sunday the Happiest Day.

When we were children Sunday was the happiest day of the week. The first thing we did was to pick a buttonhole for our father. Then for breakfast, instead of bread and milk or porridge, we had sausages! The Sunday sausage was something to look forward to all the week.

The ordinary weekday story books were banished, but the Sunday books were so delightful that a rule had to



General Montgomery.

be made that they were not to be read on weekdays. Then on Sunday evenings my dear mother read aloud to us, and through this we got to know and love Enoch Arden, Evangeline and many other poems.

We were early taught never to "tell tales" or to call each other names. "Beast" was a word not allowed in our vocabulary.

Confirmation should be a landmark in every child's life. We had the great advantage of being prepared for it by our father, the late Dean Farrar, and my sister and I were confirmed and received our first

Communion in Henry VII. Chapel, Westminster Abbey. Here, also, I was married and our eldest child was baptised.

### Preparation for Confirmation.

The preparation for Confirmation gives a parish priest great opportunities. Apart from the regular teaching, he can get to know his young people and is able to give them much helpful advice on courtship, marriage and so on.

**Then there comes Holy Communion, the service which should play the greatest part in our religious life. How often should young people be advised to come to this Holy Sacrament? At least once a month and on Holy Days. This is what I hold up before young people. But the ideal is surely to come to the Lord's Table every Sunday. As life goes on, we who are old value this privilege more and more.**

Parents nowadays have a great responsibility. We must be most careful not to "cram" religion down our children's throats. And we must be careful to "practise what we preach." Will our children respect us if we uphold temperance and yet attend cocktail parties? Or if we teach them not to swear and use oaths ourselves?

As your boys and girls grow up, take them into your confidence. Let them see that you understand the temptations to which they are exposed. Encourage them to bring their troubles to you. Above all, surround your family with an atmosphere of love. If your children, when they are in difficulties, can say, "I must tell mother," all will be well.

**Mother-love should be a faint foreshadowing of the love of our heavenly Father for each one of His erring children. And true religion should mean, for us all, the knowledge of the love of God and a thankful remembrance of the sacrifice of His dear Son upon the Cross for us.**

(With acknowledgment to the London Daily Sketch.)

## AMALGAMATION OF PARISHES.

The amalgamation of the Ormondville Parish has been effected with Takapau. The church at Ormondville celebrated its diamond jubilee in January last. Arising out of the amalgamation the Rev. F. Middlebrook, who has been vicar at Ormondville, has been appointed as assistant curate at Holy Trinity Church, Gisborne.

# Agriculture the Cinderella of Vocations

**We have allowed agriculture to become the Cinderella of vocations and have been fascinated by the "ugly sisters." These have not only been indifferent to her beauty, but have not hesitated to tear off her back for their own purposes, much of her natural adornment . . .**

The return to the land means for many thousands of people a return to that contact with nature which land work gives. All human beings need this contact, especially in their earlier years, if mind and character are to attain their full possibilities. Nature has many things to teach us, and the drama of the countryside, continuous through the year, though it provides no meretricious excitement, adorns the mind with such beauty, order and stability as cannot otherwise be acquired. The purpose of this brief paper is to suggest methods whereby this sacramental character of agrarian labours may become recognised and valued by those who are or shall be employed in them. **A path must be found which will lead to fuller consciousness of the relation of the "God of Earth and Altar" to human service on the land.**

When, in daily occupation, the mind is concentrated on the material aspects of the Creator's purpose and the body is wearied by long hours of work upon the land, mental effort of any kind is not easily stimulated and spiritual values wither. The imagination is torpid, new ideas are almost impossible to inject, thought moves slowly and in colloquial terms such as are associated with the daily work on the farm. It is therefore to be expected that the countryman seldom has appetite for things intellectual and spiritual.

However skilful the teaching may be, however simple and appealing the ordered ritual of the Prayer Book, he finds it hard to discover any practical relations between his daily occupation and what he finds in his Parish Church. The Bible is for the most part written in terms of agriculture; one who has passed the whole of his life in a great town cannot recognise its imagery as can the countryman. Every pageant of the seasons is found within its pages, every interest of the farmer. The shepherd and his flock reappear constantly in story and parable; famine and plenty alternate. The Israelites

were first and last agriculturists and their writings are clothed in the symbols of agriculture.

## In a Galilean Village.

The Scriptures for this reason make their own appeal to the countryman and he listens to them attentively when read in the Church, if he is there. He will often quote them, applying texts with a literalism which is apt to be embarrassing to those who would guide his thoughts in the direction of spiritual truths. But he finds a gulf between his physical and mental concentration on the farm and the dignified and comprehensive outlook of the Prayer Book. In this connection we may reverently ponder the fact that He who was bred up and worked in a Galilean village, of whom His contemporaries declared that no man ever so spake, centralised His spiritual contact with His disciples in the sacramental use of common bread, whether of wheat or barley. It is not improbable that this came from the cornfield of some friend, together with the rough peasants' wine of which the grapes may have ripened on some little vineyard at Bethany.

**The words used when He broke up the bread and passed round the cup are at least patent of an illusion to the fact that His strong and vigorous manhood, about to be submitted to His murderous enemies, had been built up on the home-produced food of the Galilean farms. Such an illusion would have been very vivid to those who had grown up with Him in Galilee.**

The appeal of it would surely come home very closely to-day to the man who works upon the land in order that he and others may have simple but nourishing food to sustain a hard-worked body. It would give him a new perception of what the Church among the farms has to do with him. Such a thought may have been in the mind of the poet-priest, Hawker of Morwenstow, when—exactly a hundred years ago—he called together his villagers and bade them adorn their church with their harvestings in thankful recognition that out of the earth's sustaining products God had rewarded their toil.

In this Church Festival the labourer could readily recognise that there was spiritual significance in his farm work. It is to be noted that, although deprecated by many in-

structed Church people, the "Harvest Thanksgiving" readily became popular and is now more eagerly attended by village people than most of our Church Festivals. This was recognised in the Revised Prayer Book of 1928, which added Scriptures and prayers for harvest festivals. In this way has been taught the sacramental connection between the harvest which has been gathered in and the thankoffering made from it in the Parish Church.

## Rogationtide.

The observance of the four days preceding the Festival of the Ascension as "Rogationtide" derives from the fifth century and has continued with us, in a more or less attenuated form, to the present time, when it receives some revival in the Revised Prayer Book. Hitherto, in 1662, the only attention accorded to Rogationtide in the Prayer Book had been a couple of somewhat perfunctory collects to be found among prayers appointed "for several occasions." The word "Rogation" indicates that at this time prayers may be offered for the up-growing crops and for their ripening.

It is obviously desirable that the observance should take the form of visits in procession of the workers and villagers generally to the fields where the corn and other crops are springing up. If one may judge by the muster for procession where of late, and to an increasing extent, these processions have been revived, this Rogation method makes a general appeal to the local land workers, who, at the various stations, enter into the Scriptures read and the brief prayers offered, and who rejoice in the hymns. Profoundly experienced in the anxieties caused by the uncertainties of the land's fertility and the climate, the farmers and their helpers welcome the parson's public recognition of their anxieties. They appreciate the Church's entry into the familiar fields in order to pray that the growing crops shall ultimately reward their labours. **These up-springing crops have a sacramental significance by relating the toil of those in charge of the land to the prayer of all Christendom, "Give us our daily bread."**

"Plough Sunday," observed on a Sunday following the Festival of Epiphany, is based on the ancient custom which can be sublimated into a Church observance. "Plough Monday" was in mediæval times a fes-



tive wind-up for farm workers of the Yuletide Festival. Where these Plough Services have been held, immediate appreciation has been shown by the rural population. Ploughing and sowing are not light and unskilled tasks, nor are they exhilarating. But there is an inborn instinct in the skilled land-worker which finds satisfaction in the field beautifully tilled, whether by the strength of men and horses or by mechanical methods.

### "Fellow-workers With God"

A simple plough set in the chancel arch, with the farmers or others ranged beside it, who request the Priest of their Parish to bless their winter's work of which the plough, there set, is the symbol, makes an immediate appeal to a congregation who know only too well what field service in winter means. The Pauline phrase "fellow-workers with God" has a direct application, and in a "Plough Service" this phrase has a definite value for spiritual consciousness.

In the Saxon Chronicle, August 1 is alluded to as Lammas Day. St. Oswald in his Sarum Missal gives it the same title. It is still so styled in the Prayer Book of 1662. It has continued there, although there is some difference of opinion as to the origin of the word Lammas and observance of the day, in any definite reference, has disappeared for centuries. If we accept the most probable derivation that the word is from the Saxon "hlaf," then the word must mean "Loaf-Mass."

This suggests the observance of the day as that on which the first loaf from the new harvest, commenced in the parish, was brought to the Church and presented for administration in the most sacred of Christian rites. The Minister of Agriculture . . . appointed mid-July for "Farm Sunday" on account of the early harvest (in England), in some degree recognising the suitability of an observance by the village churches as harvest commences.

On the Sunday following Lammas Day for morning or evening service the sheaf of corn first cut in the parish could be solemnly brought through the Church and placed where the plough had been on "Plough Sunday," and again special psalms, lessons, prayers and hymns could emphasise the recognition by the assembled folk of the Creator's goodness in the mystery of the earth's fertility.

It could scarcely be that the suggestions which are ventured upon in this paper, if carried out with imagination, carefulness and sympathy, could fail to stimulate in those whose lives are given to agricultural occu-

pations an appreciation of the relation of the Parish Church to the villages and the land. It would also give a new dignity to the oldest of vocations, in that it would help them to recognise that in tilling the soil they are employed by God for a fundamental service to their country.

—The Bishop of Salisbury; The Fortnightly, and reprinted from The Lantern.

## TWO PATTERNS

Human experience, for so long as human history is known, appears to prove that the cessation of hostilities in one war foreshadows only a time of peace in which to prepare for the next war.

Indeed, there are some who maintain that they see in the present course of events the shaping of the evil forces that will carry us into the vortex of a still greater cataclysm.

Yet, down the ages men have arisen who have announced themselves as mouthpieces of the Master of all Creation—God. They speak with startling unanimity of a Law called Love. This Law is the Law of Peace. Whether it be Moses or Buddha or Christ or Mahommed, each in substance has maintained that if man will use this Law to tune into the Infinite, then all the Power transmitted from God to Man will unite individuals and nations in God, and therefore in Love and therefore in Peace. Yet the secret of Peace defies mankind. The followers of each revelation divide themselves on the letter of the Law and lose the Spirit, which is the Power which generates Unity.

To-day two patterns of Peace are emerging. One is a materialistic geographical pattern, which in effect proposes that the victors in the present war will draw final boundaries for each nation, and raise up an association of nations as an international authority. This international authority will thereupon unite in punishing any nation which breaks its boundaries as an aggressor. This is Peace based upon political agreement. It is the pattern of Statesmen.

The other pattern might be called the pattern of the prophets of God. The idea is that each prophet has given a picture of God's pattern suited to a condition and an age. If, in a spirit of love and tolerance, the pictures are brought into harmony, then the true pattern of Peace

will emerge. This pattern will then transcend all national boundaries and all questions of colour, creed and race.

But the intolerant Christian will say Christ was more than a prophet. Christ was God. We are re-born in Christ. Can we associate with these lesser prophets? Then surely the Great God must reply: "Upon you who claim the greatest gift, the greatest responsibility lies. You do not have to destroy Buddha or Moses or Mahommed, nor do you have to destroy the eternal truths they revealed in order to magnify or justify Christ. I am the Father of all mankind. If you are of Me by the person and revelation of Christ, you are the brother of all My children. Go then to men of all faiths who worship ME, unite yourselves and go in tolerance and in love and fashion with them the pattern of the world order of God."—"The Lantern."

## Another War Casualty

The Melbourne Argus supplement gives the following sad description of life as it is in Brisbane to-day: "It's not much fun living in Brisbane to-day. The northern capital is virtually a barracks town, and the array of evils and abuses that have in varying degrees reflected war conditions in other capitals flourish there in accentuated form. Queenslanders are unhappy about the bad name their city is earning. Cafes overflow their waiting crowds into the thronged streets, while tired and depleted staffs endeavour to cope with the rush. The evils that go with these conditions are black marketing and profiteering, and they are rampant. Nobody deplores more than the normal inhabitants the rise of a new class of 'little Hitlers' from these conditions of scarcity and unquenchable demand. They are the 'take it or leave it and be damned' class. Shopping is an insufferable ordeal of indifference, sniffs, snarls and positive insolence. A soldier passing through from New Guinea encountered one of the city's good-time 'honeys.' He walked into a milk bar and was served by a girl with painted fingernails and a brand new accent. 'You don't mean to say,' she remarked to another girl, 'that you're going out with an Australian soldier.' He threw the glass of milk over the girl and walked out."

This is indeed sad reading. Brisbane, if this description of her present conditions be accurate, is indeed another war casualty.

Could it be said that New Zealand's main cities are exempt from this kind of life?

—Church Chronicle, Ballarat.

# REBUILDING COVENTRY CATHEDRAL

## Co-operation of Free Churches

A remarkable bid for Anglican and Free Church fellowship is embodied in a scheme just announced for rebuilding Coventry Cathedral on novel lines after the war. As an essential part of the scheme, but outside the cathedral itself, there will be an inter-denominational Christian Centre, with its own chapel adjoining the cathedral, and through this centre the Anglican and Free Church leaders will co-operate in joint work to serve the whole community. The scheme has been approved by the Cathedral Council and by the Coventry Free Church Federal Council. The architect is Sir Giles Gilbert Scott and the plan includes a church with a central altar. The existing tower and apse which have survived destructions will be incorporated in the scheme, some details of which are dependent on the agreement of the City Council to the sale of a small portion of the site which is at present the property of the city. It is not proposed to issue any formal appeal at present or, indeed, until after the war.

### Christian Value of a Cathedral.

In the course of a statement on the proposals, the Bishop of Coventry says:

"Now that the plans for the rebuilding of our cathedral have begun to take shape I want to explain to the people of Coventry and its diocese what these plans are and why we have made them. This is what we propose: (i.) To rebuild the cathedral as the central church of the diocese. The cathedral itself will naturally belong to the Church of England, which will have the sole control of its services. (ii.) To build as an essential part of the cathedral scheme a Christian centre of service to the community. (iii.) To set up an endowment fund to staff both cathedral and Christian centre. (iv.) The Free Churches to be invited to a full partnership in the Christian centre with a pooling of resources in its staff personnel. (v.) A special Chapel of Unity attached to the fabric of the cathedral would connect the cathedral itself with the Christian centre. This chapel, as a building and a place of worship, would belong to the Free Churches and the Anglicans together.

"When the time comes to ask for your support there will be no earmarking of gifts to endowment or

fabric in separation. If you do not believe in the Christian value and work of a cathedral we do not want the gift. The scheme is integral.

"Sir Giles Scott's plan is the work of one of the great architects of England at the mature height of his power. He has designed the church round the central altar, in which the religious significance of the building lies. This is not a crank idea. It goes back to the very earliest days of the Christian Church, and it would make the cathedral in its plan an expression of the best modern theology and ideas of Christian Liturgy of the present day.

### Fellowship of Brothers and Sisters.

"The altar is the symbol of the sacrifice of Christ for the world. Christians are drawn by that sacrifice to offer themselves to Christ as they kneel round the altar. But that altar is also a table where we break the bread and drink the wine with the risen Lord, as a communion or a fellowship of brothers and sisters for whom Christ died. The altar does not belong only to the clergy; it belongs also to the people. Therefore, set it in the middle of a church and let the people gather round it.

"Our business, then, is to go out from there as a fellowship to witness to God's truth and give Christian service to others. That is the ideal we want this cathedral to stand for. That is why, connected with the cathedral in its worship, we want a Christian centre of service for the needs of Coventry and its diocese."

### Entertainments for the Troops.

The distinguished English soldier, Sir William Dobbie, has felt it his duty to protest against the idea that in the programme of entertainment for the troops "something beastly has to be provided." He says that it is an insult to the great majority of them to treat them as if they could not enjoy an evening's recreation and fun unless they heard some indecency, some blasphemy, or some scoff at religion. "There may be a minority," he said, "who like that sort of thing, but it is not true in the main of the men of the forces in the disciplined and wholesome lives which they live. If we are going to give them something let us give them something good."

## NEW VICAR AT TARADALE.

### Rev. Matthew Calder.

The Rev. Matthew Calder, curate at St. John's Cathedral Parish, Napier, has been appointed vicar at All Saints', Taradale, to succeed Canon Alfred Hodge, who resigns the charge on July 31. Mr Calder, who is a son of the Rev. Jasper Calder, O.B.E., the well-known city missionary, has had two years' experience in the Sydney Mission.

### Friends for Ever.

"More have I not to say (my Lords), but, like the blessed Apostle St. Paul, as we read in the Acts of the Apostles, was present, and consented to the death of St. Stephen, and kept their clothes that stone him to death, and yet be they now twain both holy saints in heaven, and shall continue there friends for ever, so I verily trust and shall therefore right heartily pray that, though your lordships have now in earth been judges to my condemnation, we may yet hereafter in heaven merrily all meet together to our own everlasting salvation."—Sir Thomas More to his judges after sentence of death in 1535.

### Personal.

The Rev. Neville Drake, assistant curate to Canon A. F. Hall, Holy Trinity Church, Gisborne, enters camp shortly for military duties.

The Very Rev. William James Hughes, Dean of Georgetown, British Guiana, has been elected Bishop of Honduras. He succeeds the Most Rev. E. A. Dunn, Archbishop of the West Indies, who has resigned.

Dr. Charles Alfred Howell Green, Archbishop of Wales, has resigned the Primacy of the Welsh Church. Dr. Green, who is now in his eightieth year has spent the whole of his fifty-six years of his ministerial life in the Church of Wales.

The death is announced of the Rt. Rev. George Arthur Hollis, Bishop of Tauton, Suffragan, of the Diocese of Bath and Wells. He spent the whole of his fifty years of ordained life at Wells. His son Michael was recently consecrated Bishop of Madras.

The Rev. Eric Graham, Principal of Cuddesdon Theological College, Oxford, and vicar and rural dean of Cuddesdon, has been elected Bishop of Brechin, in succession to Dr. Kenneth Mackenzie who resigned in October last. Brechin Diocese lies mainly on the north-east coast of Scotland north of the Firth of Forth with its cathedral church at Dundee.



## BIG BEN MINUTES

### "Lift Up Your Hearts."

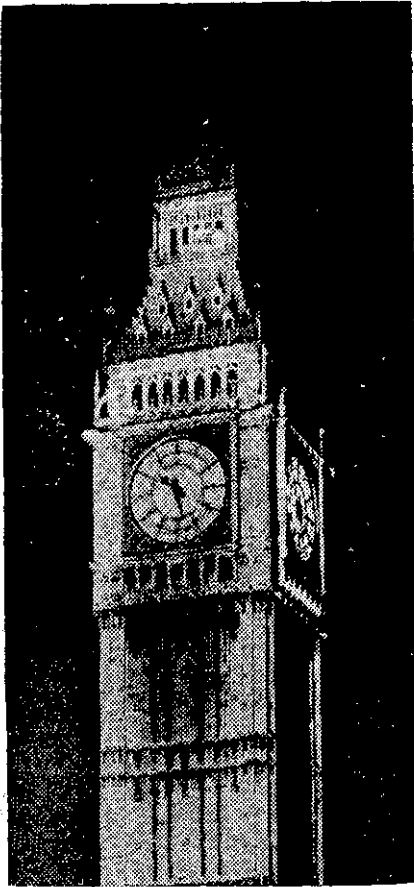
(By the English writer, Claude Brown and given as a talk to the N.Z. Correspondence School by the headmaster, Dr A. G. Butchers.)

"An old man by the fireside puts down his evening paper, and taking a tattered card from his pocket, reads it silently.

A soldier, facing the night's action, says "What's the time, Mate?" and gets the answer, "A minute to go," and yet it isn't zero hour.

In a city hotel men put down their glasses. Quiet falls. A few stand up.

In an enemy-occupied country, folk who would not dare to use a



Big Ben.

radio if they had it, check their watches and exchange understand glances.

At a London Service Club people go unobtrusively to the quiet room and wait.

A Pilot says over the "inter-com" "Nine o'clock, Boys" . . . and on a Destroyer all the loudspeakers broadcast the chiming of Big Ben.

These are some of the countless thousands, throughout the Empire, in North and South America, in oppressed countries and remote places, and along the battle-fronts of the world who—with you—pause in

silence when Big Ben strikes Nine. This is the Silent, or Dedicated Minute, the time before the Nine o'clock news during which Big Ben strikes the hour.

Why do we do this? Or, first—what do we do?

A beam of thought goes to our friends—that reaching-out of heart that we sometimes call good wishes—that which lies behind the laughing toast at a pal's wedding—that which comes to us in a friend's handshake at a dark moment. Whatever we think of thought transference, we each have known the time when the vivid thoughts of an absent friend have brought us help.

But for those of us who have a faltering trust in God . . . when we can think of Him as well . . . it is as though He touches our frail wishes with His Light and Life and Power, and THAT comes to our friends. This is one form of prayer.

We need not ask why we do this—be it strong thought or simple prayer—for those we know . . . but as we pause our hearts reach out to countless more whom we don't know, and whose needs we only guess . . . and then we see the dark tangle of the whole wide world. Here is no target for good wishes. We want to know the Way—the Way to sanity and peace. We know what we were meant to mean when we were taught to say "Thy will be done."

This Observance has its roots in the words of a man who in 1917, opened his heart to a friend. This was in the hills around Jerusalem, on the eve of a battle which he knew he wouldn't survive. Those who are not Christians, but reach out to GOD in other ways, will forgive me if I say that for those many of us who are, this is a straight reminder. It was on a hill outside Jerusalem that THE Man—whom we adore—showed through fierce agony, what perfect self-surrender is, and lift the way to eternal Victory and Peace.

So don't forget to use the Big Ben Minute. You have an appointment not only with your friends, but with millions more, including our lads who are prisoners. They have no radio, but they are reminding you of the moment for meeting, when they write home, as they often do—"Give my love to Big Ben."

Nine o'clock then! When Big Ben chimes and strikes—lift up your hearts!"

### AN ACKNOWLEDGMENT.

I desire to express my sincere appreciation for the many kindnesses and inquiries by friends during my recent illness. The last three issues of the "Gazette" were produced from my bedside, and I trust that readers will pardon any shortcoming. I am thankful that I am now much improved in health.—Editor.

## GIRLS' BIBLE CLASS UNION CELEBRATES COMING OF AGE

A Birthday Party was held on June 12, in St. Matthew's Hall, Hastings, by local Bible Class members to celebrate in Waiapu the Coming of Age of the Girls' Bible Class Union. The evening commenced with tea, which was followed by a service, a very short meeting and a social. Among the seventy odd present were Dean O. S. O. Gibson, Canon S. F. N. Waymouth, Rev. W. T. Drake, Rev. S. R. Gardiner, Rev. T. M. Loten, Deaconesses M. Holmes and M. Henn, Mrs. G. V. Gerard, Mrs. W. T. Drake, Miss P. Oxford and Miss E. Wright. Unfortunately our diocesan president, Mrs. P. H. Blakiston was not able to be present, and apologies were received from her, and also from Mrs. M. Maclean, Miss D. Beattie and Miss U. Williams.

The tea itself was one of the most ambitious ever attempted by the Bible Class girls in Hastings. The first course comprised tomato soup (very kindly donated by Rev. W. T. Drake) and toast, and was followed by mashed potatoes, sausages, and pies. After this, Mr Drake called on Mrs. Gerard to light the candles of our beautiful 21st birthday cake—this, by the way, had been iced by Miss Kathleen Stubbs, and looked far too good to cut. Miss Wright, one of Waiapu's oldest campers was then asked to blow out the candles, and Deaconess M. Holmes to cut the cake, which tasted even better than it looked.

After the cake had been passed round, Mr. Drake called on the Dean to propose the toast of the Girls' Bible Class Union. Mr. Gibson first said how pleased he was to be in such a lovely hall, with such a lot of lovely girls, and continued, more seriously, by telling us that in the time to come the Girls' Bible Class Union will play an important part in the community, and that if we do not live up to our part, we will be letting our Church down. It was important, he said, that we set a good example to the Boys' Union, and stressed that, as we grow older, we should not lose touch with the Bible Class Union, and that for which it stands.

After tea, a service of Intercession and Thanksgiving, lead by Canon S. F. N. Waymouth, was held in St. Matthew's Church. At this service we used the service sheets printed for the Christchurch Thanksgiving Service held last April. Following the short routine business meeting, Miss Wright, one of the leaders responsible for the formation of our branch, gave a brief outline of the

early days of the Bible Class Union in Waiapu.

The last hour of the evening was spent in community singing, games, etc. "Musical Stick" caused a lot of amusement, as did the competition of singing nursery rhymes, and the part singing of "Three Blind Mice."

Nine o'clock came far too soon, and the evening finished (except for those who could stay for supper) with the Blessing, and the singing of "Auld Lang Syne."

At this gathering were representatives from all Napier, Hastings and Havelock North Classes, and we know that everyone present will agree that it was a fitting celebration for our 21st Birthday. We only wish it had been possible to have representatives from all other classes in the Diocese with us on this important occasion.—Contributed.

## Young Anglican Movement in Porangahau

At the last meeting of the Diocesan Youth Council it was decided to postpone the launching of the Young Anglican Movement until its handbooks are published. However, before this decision was taken arrangements had been made to start in Porangahau, and for some months Mr. Hodgson had been running a group experimentally at Takapau. I decided not to cancel our plans here, but to go ahead and in an experimental way form a Young Anglican group in an even more rural area than Takapau.

A public meeting was held in Porangahau on the evening of Ascension Day, May 18th. A personal invitation was sent to all in the age group of 14 to 35 who lived within a radius of fifteen miles. Over fifty came in to the meeting, and they were all obviously keen and eager. Mrs. J. T. Holland, co-editor of the "Young Anglican," spoke about the aims and objects of the movement and briefly explained the Charter and Precepts. The Rev. J. D. Hodgson then spoke about what the Takapau group were doing, and described the programme of one of their regular meetings. I then concluded the meeting with a brief summing up and an outline of the plans I had in view for a Young Anglican group in this district. Much informal and profitable discussion then took place over cups of tea. Copies of the new magazine, the "Young Anglican," were on sale at the meeting, and fifteen of those present paid the annual subscription.

### A Clear Field.

In this district no other church holds services, apart from an occasional visit by the Roman Catholic Maori Mission. So we have a clear

field, and no competition from any other organisation. This in itself raises problems, for example in a community like this what is the position of a member of the Free Churches who wants to join? We are experimenting here, but I feel that in a rural community it is not possible to exclude members of other churches, especially when so many of them regularly attend the services of our church. So at present I am making them "Associate Members," provided that they are willing to recognise that it is an Anglican organisation, and that therefore all religious teaching given will be that of the Anglican Church.

Following the public meeting the first formal opening meeting has since been held, and already over thirty have given in their names, and we expect at least another fifteen will do so. Mr. Kaa is co-operating to make it a combined Maori-Pakeha group, and already many of the younger members of his congregation have joined and are represented on the committee. A committee of seven has been elected, and these include two members specially elected to be responsible for recreations, two for social and one for cultural activities.

Meetings will be held once every three weeks, and the programme will be arranged by the committee. It will include a period of religious instruction, probably by the study group method, and a variety of activities such as folk dancing, play-readings, games and dances. In addition to these meetings the committee is already engaged in making plans to form a library, and to organise football, hockey and badminton for those who desire them. In a rural area like this the Young Anglican Movement has a clear field, and we hope to make it the means of centring all the activities of the community round the Church as the source of inspiration. We are still in the experimental stage, but we hope that what is being done here and at Takapau may be a help and guide to others when a general start is made in the diocese.

L. O'S. BEERE.

## News and Views From The Waiapu Van

(By Captain J. T. Withers, C.A.,  
"Together.")

"Interviews": A few callers. Tap! tap! "Come in." A boy stands at the door with a note that may send me urgently anywhere in my 200 square miles of Urewera district; or it may be any one of a score of requests: "Will you please write—witness this form—explain

this letter—come and help me 'time' my truck—Captain, the radio has gone wrong again, and the old man can't hear the war news—my child is very sick and the District Nurse is not home—will you speak to my boy—I have obtained a telephone, will you please install it—the milking machine has gone wrong, and 'dad' is away." Just another job in the service of the Master, and done in His Name. As each is finished, an Evangelist gets a little closer to those he works amongst, and he frequently hears the words, "God bless you, Captain." Some days begin with no definite programme. 8 a.m. usually brings the first caller, and 9 a.m. sees the day fully booked out with jobs that it is a delight to do—some really outside the scope of an evangelist. Yet, if the job is necessary, it is somehow done, and everyone is happy.

But sometimes it is like this:—He (swaying slightly): "I'll give you three hours to get that caravan out of the Motor Camp." I: "And if I don't?" He: "I'll come and break every window in it." I: "Thanks; I'll come back and see you when you are sober." Nothing usually comes of such incidents and they are forgotten by next visit, but in the case described I naturally remained near the van for a while. Indifference, and sometimes active opposition, is sometimes to be expected from some quarters. It takes all sorts to make a world, and some folk are very hard to help.

Potted Experience.—A Saturday night dance is in progress at our local Maori meeting-house. I arrive home at the van about 9 p.m. for a quiet read before turning in for an early rest. But though the lights are on, there is a great silence in the big house. As I wander curiously over, here comes the dance promoter in a flurry: "Our orchestra has let us down; will you play?" I dislike Saturday dances, and previously had already refused to play for this dance. But the crowd is there, sitting disconsolately round the walls; they have no music at all, and, after all, it is a deserving cause. I think of One who years ago gave up His rest day on the shores of Galilee to help folk in need. Other members of our orchestra are there, but they will not play without me. With a grin, I unlock the piano and we play till midnight.

And the results? Sometimes taken for granted; sometimes indifference from those not directly concerned; sometimes opposition—but sometimes, too, a jewel like this: "We don't thank you, Captain; we thank the God who sent you here." The answer to all this is, of course, "Inasmuch as you have done it unto the least of these my brethren, you have done it unto me."

## Young Anglican Fellowship at St. Matthews

### Monthly Meetings Accepted Feature of Parish Life.

The Young Anglican Movement has created wide interest in New Zealand. In some dioceses this movement has been launched. In Waiapu we have all been waiting for something definite.

**In St. Matthew's Parish, Hastings, something has been done. The Y.A.M. has great possibilities and the widespread interest and enthusiasm of all young people is a happy omen for its splendid future.**

The time for action, is when interest and discussion have reached a climax. Unfortunately in some cases this climax has been reached and passed, and enthusiasm is waning considerably. There has been too much general talk and too little action. Young people like something definite and detest procrastination. The Y.A.M. has, apparently, been launched elsewhere, the fact remains that it has NOT been launched in Waiapu. Reports filtering through indicate that where launched it has not yet proved the expected success.

To ensure enthusiastic support the time is surely ripe for immediate action. When launched, this movement will fail lamentably if the allegiance of these Anglicans not normally in contact with church organisations, is not won.

#### Something Definite

A Young Anglican Fellowship has already been formed three months at St. Matthew's to combat the irreparable harm resulting from a policy of "not coming rapidly to earth."

This fellowship is a forerunner of the Y.A.M. and is not intended to be a substitute. It was formed to bring together Young Anglicans in worship and fellowship. Its value lies in the fact, that already numerous young people not connected with any existing organisation (e.g., Junior Vestry, Choir, Bible Classes), have already been brought into contact with those who are.

#### Success Since Inception

The Fellowship meets every fourth Sunday of the month at Evensong and later, in the Parish Hall. Over 70 young people attended the first meeting and the number rose to nearly 100 a month later.

The Evensong is characterised by one of the Senior Bible Class boys reading a lesson, and by the special prayers and hymns. The true atmosphere and spirit of worship is thus obtained, for the service is not just Evensong but the Young Anglican Evensong.

Afterward in the hall there is supper and singing, and to avoid the old complaint "I don't know anybody," all wear a name tag. The fellowship always concludes early (by 9.30 p.m.) with the singing of an hymn and the Benediction.

There is certainly nothing new in a Youth service and social, but the very name Young Anglican makes this organisation stand apart. The co-operation of the Bible Classes has brought many fresh young people into the fellowship of the Church.

**St. Matthew's Parish has at least begun, the ground is being prepared, the Young Anglicans are being brought into the church to learn that worship and fellowship are closely related.**

Until the Y.A.M. "D-Day" is announced we at St. Matthew's will continue to draw as many Young people as possible into our Fellowship. For, even if the Y.A.M. should be continually delayed or fail to materialise the St. Matthew's Young Anglican Fellowship will always play a great part in the life of the Parish, because, it DOES exist, it is VITAL, and its aim is to lead all in loyalty to church and thus service for God.—T.M.L.

### FAREWELL TO MRS GERARD

When the Hawke's Bay Clerical Association held its last meeting, the opportunity was taken by the Pakeha clergy wives and widows of saying farewell to Mrs. Gerard. It was a wet day but this was compensated for by the warm fires and cheery atmosphere of St. Matthew's Vicarage, Hastings. Mrs. W. T. Drake and Mrs. L. C. Maclean had prepared a sumptuous luncheon in the best buffet style and invited the clergy to join the ladies.

After lunch Mrs. Drake sang and played the accompaniments for some of the clergy to perform; the signs of lunch mysteriously disappeared and then Mrs. Drake presented Mrs. Gerard with a navy blue leather handbag and a pair of fawn suede gloves with the love and best wishes of the Pakeha clergy wives and widows of the Diocese. There was a good attendance at the gathering and apologies were given for all those who were unable to come.

## Missions and Health

Care for the body is a visible sign of our care for other people, and it is a means of expressing our Christian love which the recipients can understand. Scientific medicine is certainly needed, with careful diagnosis, accurate observation and modern treatment. It can be a real expression of the spirit of Christ, but it is not enough. Care for the whole man, with the love of God in our hearts, is what is required to fulfil our calling and what patients need and appreciate.

As healing is the concern of the Church, sanitation and similar health measures become relevant to the religious life of the people. So also does the second great cause of disease, malnutrition. It is foolish to give people only medicines when their first need is food. This raises questions of agriculture and economics, but these subjects also must become the concern of the Church, for the whole life of man is the concern of God.

This then is what we must grasp if we call ourselves followers of Jesus Christ, that the gospel of salvation means the good news of health for the whole man and not just for that part of him which we label his "soul." Christianity is concerned with healing, and the art of healing cannot be divorced from God, the source of all life and health. Thus medical missions are no longer merely an "auxiliary" to help spiritual work, but themselves an essential part of the Gospel, the good news of Christ, and therefore an essential part of the work of the Church.—From the C.M.S., "The Way of Healing."

### Faith.

The Viscountess Davidson, in the course of an address recently told the following story concerning an old woman who lived in a much bombed area of London. All efforts to get her to move away to a safer place had been unavailing, and when a bishop happened to be visiting the district he was asked to see what he could do with the old lady; but he met with no success. His Lordship asked her: "What do you do when the sirens sound?" The old woman said: "I go upstairs, and I kneel down and ask God to keep me. And then I get into bed, for there's no point in two of us sitting up!"—Church of England Newspaper.

# DIOCESE OF WAIAPU WHEN SERVICE MEN COME HOME

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.

## Primate on Church Life

The Archbishop of Canterbury writes in the Canterbury Diocesan Gazette and Notes:—

"While we wait for the new development in the war, which must shortly begin and may have begun before these words are read, we must also look beyond to the days that will follow the war when men and women begin to return to their homes. That will not happen all at once. Whenever the European war ends, whether in this year or later, there is likely to be need to keep large forces in Europe, and there will still be the Japanese war to bring to an end with victory there also. But it is high time for us to be taking stock. During their time in the Forces many have thought about religion as they never

did before, and some have for the first time found a living faith in God. How far is that life something in which they will feel that their needs are met?

"We should all be thinking how far our services are alive with real devotion and intelligible to those whose hearts may be won but who have had little instruction.

"As I go about the diocese I hear the lessons read by many different people—some clergy and some laity; I am now and then to wonder whether the reader is at all clear what the Prophet or sometimes the Apostle is talking about, and am still more often quite sure that the rather infrequent Church-goer (for whom we ought to have a special concern) neither knows what it is all about nor has any means of discovery. There are several books giving appropriate and useful introductions. Will the clergy consider making use of these. We ought to do all we can to help those who attend the services of the Church to enter into the meaning of each part with understanding and reality."

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