

# Maiapu Church Bazette

"That ye walk worthy of the vocation wherewith ye are called."

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# "Are We on God's Side."

Sermon preached by the Rt. Rev. G. F. Cranswick, Bishop of Tasmania, at his enthronement in St. David's Cathedral, Hobart, in May last. His Lordship was consecrated at Westminster Abbey on January 25th.

Matt. 16-18.—"I will build my Church and the gates of hell shall not prevail against it."

Your new bishop succeeds one who was a Man of God, a faithful pastor and a true and dear friends not only to members of his own Church but to many outside it.

I wish to pay a tribute on my own as well as on your behalf to one who never spared himself in the service of his Lord, the Church, and the flock committed to his charge. With grateful hearts we thank God for the long and faithful episcopate of Robert Snowden Hay. Of him it may be said "he being dead, yet speaketh."

I have no doubt that during this impressive service you, like myself, have been conscious of the presence of a great cloud of witnesses who are now members of the Church Triumphant

Among them is your late Bishop and his beloved wife and with them many who have worshipped in this most lovely Cathedral Church. Among that company too, I doubt not, are my own father who served the Church in Australia as a priest for well nigh half a century, and my wife's godly parents, yes, and many others.

This day is an historic occasion for the Church in Tasmania which has already kept its centenary. But there is another sense in which the enthronement of your eighth bishop has an even greater significance. Our Church stretches right back across the centuries.

Come with me in imagination to a scene on a lake in Palestine. A little group of men, all Jews, are sitting under the shade of a tree. They are in intimate and animated conversa-tion. Suddenly the voice of their Leader is heard saying-"WHOM DO MEN SAY THAT I SON OF MAN Various answers are given. Some say "thou art Baptist"; Some "Elias" Baptist"; Some "Elias"; Others, "Jeremias, or one of the prophets." There is a pause. Then looking his friends straight in the eyes, the friends straight in the eyes, Leader puts to them the g question—"BUT WHOM SAY THAT I AM?" One of th YE Peter by name, a rugged, bluff Fisherman speaks for them all. art the Christ the Son of the living I see a smile and look satisfaction on the of: the Leader, as He says, "Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." And I say unto thee "Thou art Peter, and upon this rock I will build My Church: and the gates of hell shall not prevail against it."

As I have said, this service and the consecration of your Bishop in the ancient Abbey of Westminster go back to this and other incidents in

the Gospel for we are part of that great Holy Catholic Church, of which the Son of God is the founder and Master-builder.

Not very long after the events we have recorded, the Lord was tried Among the many and crucified. charges that were laid against Him was the charge of Blasphemy. That charge has become the Creed of Sunday by Sunday Christendom. we say together—"I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only son our Lord." that rock, the Confession of Peter, the master builder has been building till to-day the Church is worldwide, and Christians are found not only in the Old World as we call it, but in the New World, in America, in Africa, India, China, Japan, and in Australasia.

While we thank God for the Great Achievements of His Church—and more relevant to the state of the world to-day than the average man has dreamed of—THE GREATEST DAYS OF THE CHURCH LIE AHEAD.

Many of us have lived to see the two most devastating wars in history. There has never been a greater upheaval, on so vast a scale, affecting so many millions of the human race, than the struggle in which we are now involved. We believe that in the goodness and mercy of God victory will be granted to the Allies on the field of battle.

Our statesmen are even now during the war making plans in cooperation with the leaders of the United Nations for establishment of a better and saner world.

But let us have no illusions about the immensity of that task, nor let us deceive ourselves into thinking that by our own unaided efforts, our ingenuity or our well-devised schemes we shall be able to rebuild what we in our folly and stupidity have destroyed. The victory must be God's victory. The question we must ask ourselves as we continue the struggle with no abatement of effort is not-"is God on our side?" But "Are We on God's Side?" and when Peace is granted to us once again and we begin to apply our Atlantic Charters, our Beveridge Plans in everything that We do or attempt to do, must continue to ask "In doing this is God on our side?"

It is because of this that I bid you to re-affirm our Faith and consider seriously the meaning and revelance of our Creed. In the coming days the laity as well as the clergy will have to bend their minds to the consideration of the faith that is in them,

When the Fighting is over, my friends, the fight will still be on. There will be, in my opinion, a struggle between dialectic materialism on the one hand and christianity on the other.

God has always used men and women for the fulfilment of His Divine purposes. To each and every one of us Christians our Lord says as He did to St. Peter and the others, "Whom say ye that I am?" Let us to-day in the words of St. Peter, each in his own heart reply, "Thou art the Christ" the son of the living God." Let us get that right and we shall hear in our hearts his reply—I will build by Church and the gates of hell shall not prevail against it.

The revelance of the Church, and God's Purpose for the world through her then is the second re-affirmation. I bid you make—laity as well as clergy. Thus we shall face the great days ahead with a strong belief in

(1) A CREED . . (2) A CHURCH both of which are Apostolic.

There is one further word for us in this incident at Caesarea Phillipi and that is . . .

#### (3) A CROSS:

Verse 24. Then Jesus said unto His disciples—"If any man will come after Me let him deny himself, take up his cross and follow me."

We who have endured the Cross of Suffering in order to make victory possible (and much more suf-

## "Something Bigger"

"We are too prone to think that all we can do is to pray that we may have victory, that the leaders may be guided to make wise plans, that the men have courage and especially that our dear ones may be spared and returned to us. Certainly we have to do all this, but it is not all. There is something bigger," said Canon A. F. Hall, speaking recently in Gisborne.

"We are in this mess together, whether we are Christians, half-Christians or non-Christians. We have all helped to make it and we must all try to put it right. The second thing is that there is in us all a real foundation of solid goodness—a real desire to make the world a better place."

It was not to be expected that God would wave a fairy wand over the world if we prayed hard enough. Humanity made the war and humanity had to put it right again. We were apt to think that somebody other than ourselves would save the situation, but that could only be done by every person accepting his bit of responsibility. Decency and respectability was not enough to save human nature from the disasters which threaten it to-day.

#### TIME FOR GREATNESS

"This is the time for greatness," the vicar went on, " and it is there in all of us. There are thousands of us who feel that we are not big enough for our job as it is, and we do not seem able to face the bigger problems which will confront us after Europe is set free. We need something which will set free in our lives a power that will let is be what we know we ought to be and which we are not. A personal quarrel cannot be healed unless we are prepared to own up to our share in it. God cannot do much for us unless and until we stop trying to cover up, to go on living in a world of make-believe in which we will not let ourselves see and confess the truth about ourselves. But once we have that God can do a lot."

fering is coming to many of us before the end), will be called upon to take up Our Cross to Deny ourselves and to Follow Christ when the guns are silent.

I pray that we Christians in greater fellowship and co-operation than we have ever experienced before, Anglicans and Non-Anglicans, will be ready for the tasks that God will commit into our hands.

# Passing of Devoted Churchman.

Mr Henry John Hull, a wellknown and highly respected citizen of Napier passed away recently at his home.

Mr Hull, who was a devoted member of St. John's congregation while his health permitted, was greatly esteemed among his friends for his unassuming Christian life.

Mr Hull was born in Liverpool, where he was educated privately. Later he was associated with the Liverpool Cotton Exchange and for three years he was the representative of a British firm in Tiflis. Coming to New Zealand in 1906, he married Miss Mary Rutledge, of Christchurch. He later went to Napier to join the wool department of the Hawke's Bay Farmers' Co-op. Assn., where he remained for 25 years.

For some years after his arrival in Napier he was a member of the Cathedral choir. He then gave his services to St. Andrew's Church, Port Ahuriri, as a lay reader, vicar's warden, synodsman and Sunday school superintendent over a period of many years. He was a keen member of the Church of England Men's Society and a member of the local committee of the New Zealand Church Missionary Society since its inception. Of late years Mr Hull was a regular attender at St. John's while his health permitted.

Besides his widow, he leaves one daughter, Helena. His only son, Archie (R.N.Z.A.F.), was killed at the beginning of the war. He also leaves a sister, Miss Hull, formerly of Christchurch.

The funeral took place after a service at St. John's Church conducted by the Very Rev. Dean O. S. O. Gibson.

"I want to express the great regret of this Cathedral Parish and of the whole Church of the Diocese at the passing of Henry John Hull," said the Dean in paying a feeling tribute. "We have suffered a great loss. Mr Hull had served in almost every office open to a layman. He had been lay reader, synodsman, churchwarden, chorister and Sunday school superintendent. His service all through had the hall-mark of selflessness and devotion. He was always ready to volunteer to give of his very best and he was one of the best types of Christian manhood. We can be certain that he is now continuing his service in the great Church Triumphant. It remains for us who remain in the Church Militant to see that his work goes on. A tribute to his memory is comparatively empty unless it means that we are prepared to do our part and try to show the same love and devotion."

# Our Spiritual Life.

"I bid you, therefore, look forward to the days immediately ahead as days in which demands may fairly be made on each one, demands, the acceptance of which will make for the growth of God's Kingdom and for the welfare of mankind," said the Bishop of Nelson in his charge to the Nelson Synod last month.

Continuing His Lordship said:-

Let us put first things first, and face the question of our own spiritual life. St. Paul has a vivid word in the 8th Chapter of his Epistle to the Romans where he speaks of the creation looking with expectation to the manifestation of the sons of God. The word which he uses for expectation is a compound word described as denoting a head poised, eyes raised, looking into the distance with hope. "In the midst of the world's travail, says the Apostle, "the whole creation looks with hope to the sons of God." Can we rise to the greatness, then of Look at what it our inheritance? means for us. The first thing is our This is not merely a sonship. Creator-created relationship. It is something much more, it is a spiritual decision, a spiritual arrival. "For" as St. John reminds us, "as many as received Him to them gave He power to become the children of God.

We must allow nothing to cause us to stop short of that great adventure in the spirit, the receiving of the Lord Jesus Christ and the consequent adoption into the spiritual family of It is further necessary to examine our filial relationship at regular intervals. If we have place as sons on God's terms are others conscious of it or are ashamed of our place in the family? It is good to remind ourselves that we cannot stop short at conversion, or even at consecration. By God's enabling grace we must go on and follow them with concentration on the work in hand and by continuance even unto the end.

#### "It is in the Church . . . ."

The Church has a right to ask of herself and of her members whether there is any justification for the creation to look with hope to her as the home of the sons of God. Theoretically, of course, there is nowhere else to look if the world wants permanence in its relationships and quality in its innermost life; if it wants moral grandeur and the fruits of the Spirit which are love, joy, peace, long-suffering, gentleness,

goodness, faith, meekness, temperance. For again, theoretically, it is in the Church where, these things exist. They have come from the Church's Lord. They are His gift to those who have become sons. They are theirs for the asking and the taking. But they can only be held when they are the reflection of His continual presence in the life.

The further we wander from Him the duller will these things shine; the less they are seen by the world, the less will the Church be fitted to be the real hope of the world. I do not wish to imply that the world will necessarily be attracted by goodness But I do want to insist and beauty. that for the world's health the Church must be strong, conscious of the standing of its members as sons, ever ready and anxious to reveal the Saviour whose words, as He Himself said, are spirit and life to those who will receive them. For, as St. Peter replied when asked by His Master if he would turn away as so many others were doing, "To whom shall we go: Thou hast the words of eternal life."

Can our neighbours look to us then with hope in their spiritual and mental upheavals? Are we all, Laity and Clergy, able to say a word of comfort to those, and there are so many of them these days, who are suddenly bereaved; whose sons, may be in the flower of their young manhood, have been taken in the field of battle? I do not mean just the conventional word of sympathy. do mean the word that has been learnt in the family of God, a word that has become real to us because of our daily companionship with Him who has made us joint heirs of God along with Himself.

My brethren, I long for a Church just like that, where the spiritual condition of every member will be a growing and developing thing, where the quality of life will be deepening as well as revealing so. But not unless we are ready to itself to all around. And it could be take time, and to face the cost.

To be of no church is dangerous. Religion, of which the rewards are distant, and which is only animated by Faith and Hope, will glide by degrees out of mind, unless it be invigorated and reimpressed by external ordinances, by stated calls to worship, and the salutary influence of example.—Dr. Johnson.

## A Pillar of Church

The "pale, young curate" was proclaimed as one of the pillars of the Church of England, at a meeting in

Caxton Hall, Westminster,
Presiding, Archbishop Lord Lang
confessed that, during his career as
an "ordained animal," he had probably been more efficient at his job
as a curate than he had ever been
since, When he returned as a bishop
to preach in Leeds, where he had
once worked as a curate, a factory
girl said to him after his sermon:
"Nay, but you preached better sermons'n that when you were nobbut
a curate!"

Additional curates, continued the Archbishop, were essential to the proper fulfilment of the Church's mission. There was no escaping the fact that the English Church was both Catholic and national. It had a special responsibility to bring the influence of religion to bear on the mass of Christians within reach of their own homes.

At the moment, the parochial work of the Church was suspended, and was inevitably becoming increasingly merely congregational. Its restoration was essential if the people in the coming time were to be given the foundations on which all other new schemes must be built; and if the system was to be saved there must be a continuous supply of additional curates.

#### Trumpet And Brass Band

Lord Selborne also described it as a matter which Churchpeople ought to have in the forefront of their hopes and prayers. The forces which had dragged down Germany were even now at work in this country. Ignorance of God, as well as materialism, seemed to be spreading. The population was increasingly vaster than the Church's organisation

seemed able to cope with. The Church must be a great propagandist organisation. For centuries it had had propaganda to it-But in recent times other ideologies had organised propaganda machinery, and the Church was now trying to make its trumpet heard in a world where a brass band playing. Tens of thousands of young people were growing up in great cities without having the Gospel preached to them. In the countryside the Church's parochial organisation was better able to cope with the situation; but it had broken down in the towns, and the cause was lack of man-power. There were a great many young men now serving with the Forces whose aim it was to seek Holy Orders after the war; but it would be impossible for them to do so unless funds were forthcoming to train them and to maintain them as

curates.

# The Ascended Mediator: Heavenly Priesthood.

When the Bible attributes to our Lord the functions of Priest it does so expressly on the ground of His incarnation; because He is the effulgence of the divine glory and the very image of the divine substance. His assumption of the nature of His own intelligent creatures was ex-expressly in order to act as their great High Priest, and to offer the redemptive sacrifice in their behalf.

As Son of Man He displayed three unique characteristics: a personal career of sinless perfection; absolute identity with the holiness of the Eternal; an unfathomable compassion with the sinful whose nature He had His conscious mission was to seek and to save that which was lost, to become a ransom for many, to lay down His life for the sheep. was conscious of being, as no other could ever be, the Mediator, the Reconciler between the Creator and His creatures. In Him the conception of priesthood attained its ideal. That is briefly the apostolic interpretation.

It is quite true that our Lord is nowhere recorded to have called Himself a priest. True also that He recognised the authority of the ministry in Israel, and expressly said, "Go show thyself to the priest." Yet this attitude is not inconsistent with the consciousness of being Himself a priest in a widely different sense from theirs, a sense which they could not possibly at that time have been able to understand.

#### A HighlyPriestly Prayer.

Moreover it simply is not true that Christ never did a priestly act, nor spoke a priestly word. For whenever He said to penitent, "Thy sins are forgiven," He implied the possession of priestly powers which God alone can give. And when He uttered the intercessions recorded in St. John xviii., He made what Protestants no less than Catholics call a highlypriestly prayer. Moreover, if He never called Himself a priest, neither did He call Himself the Mediator or the Reconciler. Yet his contemporary adherents apply to Him all these functions alike.

The faith of the Church has realised the priesthood of Christ as Eucharist, the Cross, and the Ascension into heaven.

In the Eucharist: for when Christ spoke those most arresting words, "This is my Body," "This is my Blood which is being shed for you, what else could men familiar with

the traditions of a Jew imagine their Master to mean than that He was making Himself an offering to the Father, and that the purpose of that offering was the forgiveness of sins? How much they comprehend at the time we cannot tell. But in the retrospect, and by reflection, they must have understood that He was dwelling in His Passion, and discharging already the sacrificial func-tions of a priest. That St. Paul cer-tainly understood the Eucharist in this sense is difficult to dispute, since he deliberately compares it with the sacrificial observances both of the Gentile and of the Jew.

#### A Sacrifice for Sins

Most Christians agree that on the Cross Christ was a sacrifice for sins and that He who made that sacrifice and that He who made that sacrince was a priest. This sacrifice was spiritual reparation to the eternal Holiness by the sinless in behalf of the sinful. As a Presbyterian represents it; a perfect amen in humanity to the holiness of the Father. Hence the unfathomable significance of the appeal. "Father significance of the appeal: "Father forgive them for they know not what tney do."

Then follows the High Priesthood of our Lord in heaven, there to appear in the presence of God in our behalf. The Son of Man has entered into heaven precisely in the same spirit of reparation to Holiness in which He lived on earth. He has finished the work which the Father gave Him to fulfil on earth. But He has not retired from the functions of Redeemer or Mediator. "He ever liveth to make intercession."

That intercession is determined by the qualities of Him who intercedes. It involves the presentation of His sacrificial spirit before the Father. He is just as human in heaven as ever He was on earth. When we sin He suffers, and when we do good He rejoices. In the highest of all realms the Father contemplates the Son whom He sent to be the Saviour of the world.

Pascal's startling sentence, "Christ will be in agony until the end of the world," represents the tremendous fact that redemption is a process in-complete. The priesthood of Christ is an abiding spirit rather than an incident of the past. As one of the most recent writers on redemption says: "An atonement that lasts ten thousand years is not a smaller fact than one which lasts three hours.' W.J.S.S. in the "Church Times."

What do people mean when they talk about unhappiness? It is not so much unhappiness as impatience that from time to time possesses men, man then they choose to call themselves miserable.—Goethe.

#### Wairoa Plans a New St. Paul's Church.

The parishioners of Wairoa have set themselves a worthy objective in the erection of a new church that will be a fitting memorial to commemorate the sarifice made by the young men and women of the parish in the defence of their country. Plans have been prepared for a structure that would be a credit to the parish. The building which is proposed to be earthquake proof will have seating for 300 persons. The approximate sum required to build and furnish the new church is £10,000.

Every person who subscribes £5 towards the fund will become a "friend of St. Paul's Church, Wai-

The desire of the parish to build for the future is sound and the parishioners are to be commended for their foresight.

Wairoa is an important parish in the Diocese and men returning from service who have visited England can vouch for the splendour of the House of God in any parish of a similar status.

The people of the Diocese will wish the parishioners well in their plans and will look forward to the fulment of their effort in the completion of the new St. Paul's.

#### African Priests as Army Chaplains.

Three African priests have been commissioned as Ārmy chaplains in the diocese of the Niger. They have taken their place in the European officers' messes and received a welcome from all ranks. These are notable events for the African people, in which the whole Christian Church may also rejoice. The African ministry was trained by missionaries of practical foresight. Their selection might have been thought over-strict; their probation was at first stern and their training long. As a result there is no finer body of men than these devoted African priests. Many men of the Forces stationed in Africa have gone for their Communion to native mission churches, where at the altar black and white kneel together as the children of one Father. Now these three representatives of the Negro people, ordained within the Anglican Communion, the King's subjects, bearing His Majesty's commission, are to minister, it may be, many thousands of miles away from their homes, and to celebrate the most comfortable sacrament at base altars and for men going into battle. The prayers of the Church go with them.—Church Times.

# Te Taha Maori O Te Haki.

# NGA MOTINI I PAAHITIA E TE HINOTA O TE ATIRIKONATANGA O HAKI PEI I TUKI WAIPAWA I A HUNE 14th, 1944.

Kia takoto i roto i te ripoata o tenei Hinota nga mihi me nga tangi a tenei wahanga o te Hahi Maori ki nga rangatira o te Motu me nga pou o te Hahi ka moe nei i te moenga roa i enei ra tata ka pahure ake nei, ara a Hori Tupaea, a Hemana Pokiha, a Arihia Hutana, a Hoani Te Heuheu, a Tai Mitchell, a Materoa Reedy, me Matene Whaanga Weihana me Pohe Kua okioki ratou i a ratou mahi.

E whakaatu ana tenei Hinota i tona whakaaro ki nga kai-whakahaere o te Kura-minita, ara he mea tika kia akona nga tamariki Maori e uru ana ki te turanga minita i te reo Maori i mua o te whakapaanga i a ratou hei minita.

Kia puta he tono ma tenei Hinoto ki te Apiha whakahaere o nga hinu (petrol) kia whakaaetia mai he hinu mo nga kai-karakia e haere ana i nga Ratapu ki te whakarite karakia i nga kainga Maori.

Kia puta he patai ma te Perehitini ki te Etita o te Waiapu Church Gazette mehemea ka whakaaetia mai tetahi, etahi wharangi ranei o te pepa a te Hahi kia perehitia i te reo Maori. Mehemea ka whakaaetia, ma te Pihopa raua ko P. H. Tomoana e whakahaere taua wharangi.

I te mea kua rongo tenei Hinota i roto i te whai-korero a te Perehitini i te nui o nga honore kua puta ki a tatou tamariki o te Ropu Maori e whawhai ma nei, he whakaatu tenui i te nui o te mihi a te Iwi Maori nui tonu ki te mohio me te toa o a tatou tamariki i puta ai enei honore e rima tekau ki a ratou.

Kia whakaputaina he mihi aroha ma tenei Hui ki a Pihopa Gerard me tona hoa wahine i roto i enei ra o te awangawanga i te mea kua mutu nei tona turanga Pihopa mo Waiapu. E whakamihi ana hoki tenei Hinota ki te pai o nga whakahaere a te Pihopa mo te taha Maori i a ia e tu ana hei upoko mo te Pihopatanga o Waiapu.

Kia tukuna atu ma te Atirikona o Haki Pei me nga Komiti Hahi o ia pariha e tirotiro nga tikanga e tu ai he whare-minita mo nga pariha kaore ano kia whiwhi.

Kia puta he mihi ma tenei Hinota ki nga ta-tamariki o te iwi Maori e whai nei i nga matauranga o nga University. E mihi ana hoki ki te Education Department mo te nui me te pai o ta ratou whakahaere i nga karahipi mo nga tamariki Maori i tae atu ai ratou ki nga taumata ikeike o te matauranga.

Ko te whakaaro o tenei Hinota me wehe nga kohikohi o tetahi Ratapu hei whakarite i te wahi ki te Hahi Maori no nga mihana kua tukitukia nei e te Japanese, ara nga Devastated Missions, Kia whai-taima ai nga pariha ki te mahi nui mo taua take ko taua Ratapu hei te 27 o nga ra o Akuhata.

That it be a recommendation from this meeting that the meetings of the Hawke's Bay Native Church Board that used to be held in the Diocesan Office be revived.

E tono ana tenei hui kia tirotirohia e te Pihopa te ahuatanga o nga moni a te Hahi i takoto i roto i nga ringaringa o Tangiora raua ko Te Karetu, a i tona matenga ka tu ko Hera Hamlin hei riiwhi.

Kia puta he mihi nui ma tenei hui ki nga rangatira o te marae mo te pai me te nui o ta ratou manaaki i nga tangata katoa i tae mai ki tenei Hinota. He Hinota pai rawa tenei a nui atu hoki ona hua. Kia ora tonu koutou te iwi kainga.

He mea whakamutu ki te kupu inoi.

#### TENA KOUTOU KIA ORA.

Ki te taha Maori o te Hahi o te Pihopatanga o Waiapu, tena koutou. He manu hou tenei ka tau atu nei ki o koutou marae. Ahakoa tana iti whakarangona mai tona reo whakaohooho i a tatou.

Kua roa te wa e noho ana tatou me te kore e mohio ki nga mahi o tena wahi o tena wahi. Mokemoke ana to tatou ahua. No reira me mihi tatou ki te Komiti Tumaki mo ta ratou whakaaetanga ki tetahi wharangi o te Kahiti a te Hahi kia tukuna mai ki a tatou mo a tatou take Maori. No reira manaakitia mai ta tatou wharangi ki nga korero whai-hua. Ahakoa te iti i tenei wa, tera e tipu hei taonga ma tatou mehemea ka pai ta tatou manaaki. Kaore he utu ma tatou mo te wharangi nei. Heoi ano te utu ko te utu o te Waiapu Church Gazette. Ko te Pihopa of Aotearoa raua ko Paraire Tomoana hei whaka rite i nga korero mo te wharangi Maori. Tukuna mai a koutou reta ki te Pihopa, Box 300, Hastings.

#### NGA AITUA.

He tikanga tonu tenei na tatou tuku iho i o tatou matua, ara te mihi te tangi ki o tatou whanaunga, ki o tatou rangatira ka wehe nei i a tatou, ara nga mate tara-whare (He wa ano tona ka mihi ai ki o tatou mate o te Pae-o-te-pakanga).

Katahi ano te tau i penei rawa ai te maha o nga kai-hautu o te taha Maori o te Tai-rawhiti i tangohia atu ai i te wa poto. No tenei tau katoa enei i takoto ai i runga i te urunga te taea te whakakorikori: Hemana Pokiha me tona hoa me Te Ara, Hori Tupaea, Hoani Te Heuheu, Taipurotu Mi tere, Materoa Reedy, Weihana Delamere, Matene Whaanga, Pohe Hemi.

"He maha nga nohoanga i te whare o toku Matua,"

#### KURA MINITA.

I tea mea kaore ano kia watea nga whare o St. John Kareti,i Akarana, e tukuna ana nga tamariki mo te mahi minita ki College House i Christchurch akona ai. I tenei wa kotahi tonu te tamaiti Maori kei te akona i te Kura Minita, ara he whangai na Paraone Turei. Kanui te pai o nga ripoata mona.

Otira e kore te Hahi Maori e ora i te tamaiti kotahi anake. Kei whea etahi o a tatou tamariki? Kei te watea tonu nga karahipi hei mau i a ratou ki nga Kareti mo te mahi minita.

#### HORA I TE RONGOPAI.

No roto i nga wa o te pakanga ka tukitukia etahi o nga whare o nga mihana a te Hahi e te Tiapani. Te whare o te Pihopa of Meranihia kua whakahoroa, me nga whare-kura me nga hohipera. Pera ano etahi o nga mihana i Haina. I te Tianara Hinota i tu ki Akarana ka puta te wero kia kohia kia £35,000 hei whakaora i nga mihana kua mate i te hoa-riri. Kua eke te moni kua kohia e Niu Tireni nei ki te £25,301 17s. 10d. Tata ki te £10,000 kei muri hei kohi ma te Hahi katoa i Niu Tireni i enei marama e rima e heke iho nei. Kei mahua nga pariha Maori i tenei wero. No te pariha o Te Waipatu-Moteo kua eke te £30.

Ko nga moni enei i kohia e ia Pihopatanga:—

Akarana			£4025
Christchure	h		7377
Dunedin			1946
Nelson			872
Waiapu			1789
Waikato ,		• •	<b>1609</b>
Wellington			7636
Extra	•		45

# NGA HONORE O NGA HOIA MAORI.

He mea whakamiharo te nui o nga honore kua riro mai i nga tamariki o te Maori Battalion. Koinei nga wika a te tari i Poneke tae mai ki nga ra o Akuhata nei.

nga ra o Akun	ala iie	•			
Victoria Cross			1		
Distinguished	Ser	v ice	. • •	5 .	٠
Order			5	100	
Military Cross			9 &	2 bar	S
Distinguished	Con	duct	100		
Medal			9		
Military Medal		والمراجع المراجع	36	ja s	
Mentioned in	Despai	tches	27	4	

#### Total ... .. 87 & 2 bars

# Special Maori Section for The Waiapu Gazette.

It is with pleasure that we introduce with this issue of the "Gazette" a special section dealing with the Maori portion of the Church. This section, which it is hoped will be a feature of the "Gazette" in future, will be in the hands of the Rt. Rev. F. A. Bennett, Bishop of Actearca and Mr. P. H. Tomoana, of Waipatu, Hastings. A translation in English will also appear. The Ministry carried on among the Maoris by their own Bishop and clergy represents an important portion of the work of the Church in this Diocese. To the Pakeha readers of the "Gazette" we are sure that this section will be of special interest. Besides affording a much greater appreciation of the Maori Mission, a deeper sympathetic understanding of its work will follow. To the rising generation of the Maori people, who see little of their own language in the printed form, will be afforded an opportunity of instruction that will be of considerable assistance towards preserving a beautifully expressive language for which New Zealand can be justly proud.—Editor.

#### PERSONAL.

The Rev. R. T. Hall, of Otane, has been appointed an honorary canon in the Chapter of St. John's Cathedral Church, Napier, in place of Canon Wilfred Williams, who is now carrying on his labours in the Diocese of Wellington.

The Rev. C. A. Martin, vicar of St. Andrew's, Plymouth, has been appointed Bishop of Liverpool to succeed Dr. A. A. David, who recently resigned the See. The bishop-electic to be consecrated at York Minster during August. Mr. Martin, who is 48 years of age, will be the youngest diocesan bishop on the English Bench.

The Rt. Rev. P. N. W. Strong, Bishop of New Guinea, is on a visit to England. Speaking at Bradford, he held the large congregation spell-bound as he spoke of the surprise of Australian and American troops at the evidence of Christianity among the natives of his diocese.

The King has approved the appointment of Canon R. M. Hay, rector of Taplow, to the Suffragan-Bishopric of Buckingham in succession to the Rt. Rev. P. H. Elliot.

#### Bishop Bennett's Itinerary.

The itinerary of the Bishop of Aotearoa for September will be as follows:—3rd, at Moteo, King's Day of Prayer and Dedication; 2.30 p.m., Miss Young with the Maoris. 4th, Address on War Loan at Napier. 9th to 12th, Wairoa Confirmations. 17th. Napier, St. Augustine's Confirmations. Latter part of month, East Coast visitation and Waiapu Native Church Board meeting.

#### THOUGHT FOR THE MONTH.

The Church of the Spirit can and will survive every convulsion, for such is the will of God. The institutional Churches are on their trial, The fire has come which will try every man's work of what sort it is. There may be much wood, hay and stubble which will be consumed. It is for us to bring to the fabric each of us one stone, our own life's work, and to leave it for the Master-builder to fit it in, as He sees best, into the temple which is rising slowly to the glory of God and the relief of man's estate.--Very Rev. Dean Inge.

#### "Gazette" Appreciated.

Tribute to the standard of the recent issues of the Waiapu "Gazette" was paid at the annual meeting of the parishioners of the Puketapu Church District, when a resolution strongly disapproving of the proposal to amalgamate the "Gazette" with the Wellington Diocesan paper was passed.

#### Bible Not a Handbook

"The Bible is not a handbook for parsons alone or else within the Gospel pages would be the parable of people paying parsons to live their lives, for them. No, each one of us will have to render an account of our stewardship. The Bible contains the Word of Life for you and me, and for those who haven't heard it."—Rev. R. O. Williams, vicar, South Westland in the "West Coast Churchman."

# The Maori Portion of The Church.

# NATIVE CHURCH BOARD MEETING HELD AT WAIPAWA ON JUNE 14th, 1944, FOR ARCHDEACONRY OF HAWKE'S BAY.

Resolutions passed.

That this conference desires to place on record its sense of loss and appreciations of the life and activities of the following leaders of the Maori people of this Diocese, namely, Hori Tupaea, Rev. and Mrs. Hemana Pokiha, Arihia Hutana, Hoani Te Heuheu, Tai Mitchell, Maeroa Reedy, Matene Whaanga, Weihana and Pohe Hemi. They rest from their labours. "In my Father's house are many mansions."

This conference would suggest to the Theological authorities the necessity of students for the Maori Ministry having a working knowledge of the Maori language before ordination.

This conference would respectfully recommend to the Oil Fuel Controller the issue of a permit to those of our lay-readers who are called upon to take Divine Services on Sundays.

That this conference suggests to the Editor of the Waiapu Church Gazette the printing of a page or more in the Maori language in each monthly issue. If the idea is acceptable, the Bishop of Aotearoa and Mr. P. H. Tomoana be appointed to prepare and edit suitable material.

Having heard in the President's address the number of honours gained by the members of the Maori Battalion, this conference desires to express its congratulations to the Battalion for this recognition by the authorities of their valour and heroism.

This conference desires to express to Bishop and Mrs. Gerard its sympathy with them in these days of anxiety, and thanks the Bishop for his interest in the welfare of the Maori people in the short time he was amongst them as Bishop of Waiapu.

That the question of Vicarages in the Hawke's Bay Archdeaconries be referred to the Native Church Committees and the Archdeacon.

That this meeting desires to express its congratulations to the successful youths of the Maori race in its classic sphere and its appreciation of the efforts of the Education Department for the willing assistance it is giving for the higher education and uplift of the Maori people.

In the opinion of this conference the offerings of one Sunday throughout our Maori pastorates should be devoted to the call to help the Devastated Missions destroyed by the Japanese. So as to give time for necessary preparation this meeting suggests the 27th of August as a special Sunday for helping in this cause.

That it be a recommendation from this Hinota that the meetings of the Hawke's Bay Archdeaconry Native Church Board which used to be held in the Diocesan Office be revived.

That the Bishop of Aotearoa be asked to make inquiries as to what happened to certain monies held in trust by the late Tangiora Mohi and Mr. Te Karetu, and after his death Mrs. Hera Hamlin took his place. This money was the balance of amounts raised during the opening of the Pakipaki Church.

That the thanks of this meeting be tendered to the local people of the Waipawa pastorate for the very generous manner in which they entertained all the members of this Hinota. This gathering has been a very successful one and we all wish "Kia Ora" to the local people.

The conference began with a celebration of Holy Communion and ended with prayer and the Blessing of the Bishop.

#### GREETINGS AND GRATITUDE.

We send our greeting to the Maori portion of the Church. A new bird makes its approach to your courtyard. Although a small bird, its little voice may arouse us to greater efforts. For some time we have been living in separate compartments, and not knowing what our neighbours were We felt the loneliness of separation. Let us express our gratitude to the Standing Committee for allowing us the use of a page in the Waiapu Gazette whereby matters that affect the welfare of the Maori people may be ventilated per medium of the Maori language. It is a small beginning, but with proper support may grow into something important. We are not being charged for this page, except the 3s. per annum for the Gazette. The matter for publication in our page is left in the hands of the Bishop of Actearoa and Mr. P. H. Tomoana. Any matter for publication should be sent to Box 300. Hastings

#### DEATHS.

It is one of our ancient customs that at the beginning of any enterprise our thoughts should centre upon those who have passed on. (We shall refer to our brave warriors in a later issue.)

We have lost a large number of our leaders on the home front during the past year. Amongst them being Hemara Pokiha and his wife, Hori Tupaea, Hoani Te Heuheu, Tai Mitchell, Materoa Reedy, Weihana Belamere, Matene Whaanga and Pohe Hemi.

"In my Father's house are many mansions."

#### THEOLOGICAL COLLEGE.

As St. John's College is not yet made free to us as a Church, all our students for the ministry are being educated at College House, Christchurch. We have one Maori student there, a son of Mr. Paraone Turei. The warden's reports of him are good.

The Maori Church cannot prosper with only one student for the ministry per annum. Where are our educated Maori boys?

There are scholarship waiting for suitable applicants.

#### MISSIONARY WORK.

During the war with the Japanese many mission buildings were destroyed in Melanesia, in China and other parts. The Bishop of Melanesia has lost his residence, some of his school building and hospitals. At the meeting of General Synod it was argued that New Zealand should raise £35,000 towards the restoration of our devastated missions. Up to this month (August) the amount raised has reached £25,301 17s. 10d. There is still close on £10,000 to find by the end of the year. It is hoped that our Maori pastorates will do their part in assisting to raise the balance. The pastorate of Waipatu-Moteo have sent in £30.

The following Diocese have sent in the amounts shown:—

Auckland			£4025
Christchur	ch		7377
Dunedin			1946
Nelson			872
Waiapu			1789
Waikato	• •	•	1609
Wellington		• •	7636
Extra			45

#### MAORI BATTALION.

The honours conferred upon the members of the Maori Battalion so far are as follow:—

Victoria Cross		٠	1	•
Distinguished	Serv	ice		
$\mathbf{Order}  \dots$			5	•
Military Cross			9	& 2 ba
Distinguished	Con	duct		
Medal		• •	9	
Military Medal	١`		36	
Mentioned in	Despat	ches	27	

Total . . . . 87 & 2 bars

## Broadcast Services.

September 3rd.—1YA, evening; 4YZ, evening.

September 10th. — 2YA, morning; 3YA, evening.

September 17th. — 1YA, morning; 4YA, evening; 2YH, evening (Note at this service the Very Rev. Dean Gibson will be the preacher.

September 24th. — 3YA, morning; 2YA, evening.

# What Christianity has to Offer.

So large was the crowd that came to hear Father Bede Frost, chaplain of St. Margaret's Convent, East Grinstead, and the Christian Brains Trust in Brighton, that the audience had to be removed from one of the smaller rooms to the large Music Room in the Royal Pavilion. One of the questions stated: "I am not a Christian. What inducement do you give me to become me?"

"The Church offers no induceexclaimed Father ment," Bede Frost, "if by inducement you mean the offer of the grocer who advertises that if you will buy Smith's tea he will give you a scrubbing brush. No. Christianity is comparable to the offer made by a Sovereign to his subjects; not even a reward for services rendered, nor yet the recognition of personal worth. It is nothing but the offer of a Sovereign to his subject of service. You accept it or reject it. There is no bargaining and no compromise.

"If by "inducement' the questioner means what reasons do you give me for becoming a Christian, then the question could be answered in a simple sentence: Because Christianity the teaching of Our Lord Jesus Christ, enables you to fulfil the purpose for which you were created by Almighty God.

"The purpose of human life is to seek that perfection of our human nature, which our Lord told us to seek when He said: "He perfect even as your Father in Heaven is perfect." That does not mean that one can be perfect as God is perfect, for God is unique. But it meant to be perfect in our human way just as God is perfect in His divine way."

"Socrates," continued the speaker, "was once walking in the Grove of the Gods, and was asked to make a prayer for his pupils. He gave them this: 'O great God Pan and all ye other gods in this place, give me Beauty in the inner soul, and may the inward and outward become as one.'

"That prayer, if we omit the first words, becomes a perfect Christian prayer. Christianity does not offer us escapism from life, but the fullness of life. It does not offer us safety first, but the life of a soldier. It offers the means of fulfilling the purpose of life through truth and grace.

"Christianity offers what the Bible calls 'salvation,' that is, health of the whole nature which has been weak-

ened and ravaged by sin. It offers you incorporation into the Body of Christ, the Christian community, through which is carried on all that 'Jesus began to do and teach.' It offers the divine power to resist and overcome the temptations of evil that one may become a true son of God. Finally, it offers you, not as a reward but as a consequence of your endeavour to lead a Christan life, the sight and knowledge and possession of God, so that in the fullness of a perfected human nature you may be one with God 'where His servants serve Him day and night in His temple.'" Reprinted from the Wairoa Parochial News.

#### KING'S COLLEGE, AUCKLAND.

#### Entrance Scholarships for 1945.

The Governing Body of King's College, subject to the Regulations laid down, offers the following Scholarships for 1945:—

#### Class (a) Primary:

Open only to boys attending the State Primary Schools.

- (i.) Myers-Bankart Scholarship of £90 per annum.
- Three Scholarships of £45 per annum.
- (iii.) Parnell Grammar School Old Boys' Scholarship of £20 per annum for Day-boys.
- (iv.) The Rathbone Scholarship of £45 per annum, open only to boys whose parents, are resident in the Province of Hawke's Bay.

Subjects: English, Arithmetic, History, Geography and a short General Knowledge Paper.

#### Class (b) Secondary:

- (i.) One of £45 per annum. Open.
- (ii.) Four of £45 per annum, open only to boys at Preparatory Schools.

Subjects: English, Latin, French, Arithmetic, Algebra, Geometry. History may be substituted for Latin or French.

All the Scholarships are tenable for four years.

Candidates must be under 14 on December 31st, 1944.

Entries close on September 30th and the examination will be held on or about November 1st.

Entry forms and information can be obtained from the

HEADMASTER, KING'S COLLEGE, Otahuhu, S.E.7.

## Church's Care from Font to Funeral

#### Waste Lands Of Civilisation

Mr Tom Driberg, M.P., speaking

at Caxton Hall, Westminster, referred to the prevalence of a great hunger for something, which perhaps those who felt it would not always define as religion, side by side with an appalling mass of apathy, sheer ignorance and almost brutish hostility to religion. Paganism in its old, classic sense had a certain charm and attraction which the modern paganism lacked. There was no grace or charm about contemporary arterial-road civilisation, with endless vistas of concrete, along which machine-bound man speeding purposelessly through a

chaotic series of hoardings advertis-

ing liver pills. But that was the

waste land in which many millions

In past centuries the Church had

were living.

been the only preacher and teacher. To-day there was a bewildering variety of teachers, a confused babel of voices. The fact that it was now at any rate possible to derive sound learning and instruction from other sources than the Church served to emphasise the truth that the central position in the Church was occupied, not by the pulpit, but by the altar. The liturgical life of the parishes must be the centre of their social life. It was in that direction that Church's forward movement run; but it was no good having an

altar without a priest to serve it. Laymen did not fully realise the comprehensive nature of the work of a priest. "Throughout our lives the priest is in attendance on us. The priest may be regarded as a Beveridge of the soul. Just as on the material plane such a plan as that of social security is intended to look after us from the cradle to the grave, so the priest looks after us from the front to the funeral. baptises us in infancy. It is his hand at our elbow which leads us before the bishop to be confirmed. He pronounces the Church's blessing on our marriage. He dispenses to us the Food of wayfarers, and it is his whisper which relieves us of the burden of our sins. What a work for humanity the average parish clergyman does throughout his life, without any real recognition of it! How grateful we laymen ought to be to him! How hard we ought to work to try to provide more men like him. and more help for him!"

It was inevitable that priests should get rather stale from overwork and monotony, and the absorption of their energies in the non-spiritual routine of a parish, which took up far too much of their But all this could be remedied if more young curates were available.-"Church Times."

# Singing With Understanding.

At all services the work of the Choir is a valued contribution and in connection with the giving of in-struction to Choir boys in to the religious side of their work the following letter appeared in a recent issue of the "Church Times.

Sir,-Recently I have been conducting two courses for choirboys at St. Michaels College, Tenbury, and Whalley Abbey. At these two courses, each lasting a week, there were upwards of one hundred boys drawn from fifty-three different choirs in all parts of the country, many of them from important parish

A regular feature of these courses is a discussion on "our job," in which the boys as well as the masters are encouraged to express their opinions This year the subject of religious teaching came up at both courses, and the question was raised: In how many of the churches repre-sented does one of the clergy give the choir any regular instruction in the meaning of the services or the religious side of their work-apart, of course, from preparation for Con-fimation? The answer was: In two churches only! Yet these were a picked lot of boys, keen not only on their singing but potentially keen young Churchmen.

I believe that nothing would do more for the improvement of the choral part of our worship than that it should become a recognised plan that at the full practice each week ten minutes should be set aside for religious instruction, during which one of the clergy should go through the following Sunday's services, explaining obsolete words or phrases in the psalms or lessons or prayers, or obscure biblical references in the hymns; or the structure of services; or the meaning of ceremonies; making sure, in fact, that those whose duty it is to interpret the service should at least understand the meaning of the words that are put into their mouths. Needless to say, such lessons would have to be most carefully prepared, for time at a choirpractice is precious. But I am certain that if they were well given they would be greatly valued by all concerned.

However difficult it may be to tackle the problem of religious education for all the rising generation, surely even the busiest parish priest ought to find time to make sure that these boys, to whose devoted service the Church owes so much and who are so ready to respond if only the chance is provided for them, should not be brought up, as is too often the case, in almost complete ignorance of the meaning of the services in which they are called to take such an important part.

Sydney H. Nicholson.

#### C.E.M.S.

"We all should think of the C.E.M.S. as signifying Christ Expects My Service."-Bishop of Tasmania.

#### -Well Done Puketapu

The appeal for the Devastated Missions was responded to most creditably by the parishioners of the Puketapu Church District resulting in the splendid total of £247 being collected. In addition the usual quota of £106 for Missions was also raised. Other parishes could well take a lesson for the Mission mindedness shown by the parishioners of the Puketapu Parish.

# The Reward of Devotion.

"He appeared first to Mary Magdalene" (St. Mark, Chap. 16, v. 9). First to Mary—first to a woman. That says much for the privileges of womanhood. There is no need to raise woman, she is already exalted. It is only in heathen countries where they "know not the Scriptures" that she is subdued, kept under, or treated as a slave. Let women rest much upon what Christ thinks of them. Mary, to whom Christ ap-peared, was the one from whom He had cast out seven devils. that spiritualised condition, she was fit and able to recognise readily the Risen Lord. What was the intention of the Saviour? Well, first we may say, to show what He thought of women. True, there was a very favoured disciple, St. John, very favoured disciple, St. John, very much loved by Jesus, because he loved much, but there was one special home to which Jesus quently resorted—the Bethany home, because "Jesus loved Mary and Martha."

This appearance of Jesus to Mary was in response to love and faithful-Last at the Cross and first at the grave; first to honour the Lord when dead, and first to welcome Him when risen-such was woman's experience and blessed privilege. men may well imitate women in their devotion to religion. manifestation of Jesus is strictly in response to devoted love. "He that loveth Me, I will manifest Myself to him" (St. John xiv.) He manifests Himself still—as of old—as the Healer of our bodies, as well as of our souls, if we will only recognise Him as such, and love Him. He cannot but give you healing if you really love Him. Do you? may delay—probably through your own fault; but His delays are not His denials. Trust on and love Him. —The Healer.

# PLAIN QUESTIONS ON THE

#### TEN COMMANDMENTS

In the early days of Christianity people used to think that, because Adam had sinned, therefore every baby was tainted with evil, which they called "Original sin." Nowadays the explanation is found to be this: Everyone is born as an individual and is therefore self-centred. If this state of things continues, the world will be full of individuals who refuse to have anything to do with anyone else, unless it is for their own advantage. In other words, each will be his own God. If you think this out you will see that it is a bad thing. We have to escape from this self-centredness, and put SOMEONE and something else at the centre of our lives if we are to be of any use in the world, and if the world, generally, is to be a happy place.

God realised all this, so He gave us the ten Commandments, which are meant to help us realise the importance of God in our lives, and also the importance of other people.

These questions are meant to help you know more about yourself, and the sins and mistakes you have made in the past, for which you need forgiveness. Before you begin, KNEEL DOWN and say: "Almighty Father, please help me to be honest in this self examination, and to be really sorry for my sins, that, confessing them I may be forgiven, and given strength to make a fresh start, so that I may be and do what YOU have planned for me, for Jesus Christ's sake, AMEN."

Now ask yourself: Is there any question which I hope I will NOT see on this paper? What is it? How will you answer it?

#### First Four Commandments.

Have I been afraid of doing what I knew I ought to do, because I was afraid of being laughed at? What about my prayers, my Church going, etc?

Have I talked too much about myself, boasted, "shown off," been conceited about my looks, my gifts, my powers?

Have I ever boasted about my sins, so that others might think I was important?

Have I talked about the faults of others, so that others might think I was important?

Have I been a bad example to others, keeping them from Church, or leading them away from God?

Have I deliberately tried to forget God, so that I could please myself?

What about my prayers? How have I said them? Reverently? Regularly?

Have I scamped them? Why? Have I said "Thank you" to God for all HE does for me every day? Have I tried to help others in my prayers?

How have I kept Sunday? Have I remembered that Sunday is God's day, and put Him first, by going to Church, and thinking about Him, before I have had recreation for my mind and body?

Have I remembered that Sunday, Good Friday, Christmas Day, etc., are Holy days and not just holidays?

Have I remembered that God is my Father and my best Friend, that He understands me better than anyone else, and that He has a plan for my life in the doing of which I will find complete happiness?

#### Last Six Commandments.

What about my home life? Do I try to make it happy? How do I treat my father and mother, my brothers and sisters? Am I selfish and rude and deceitful there?

What about my school life? Am I doing my best there? Am I honest in my work? Have I cheated at games?

What about my temper? Do I control it? Do I sulk? Am I jealous of anybody? Why? Have I been cruel to anyone, or to animals? Is there anyone I hate? Why?

What about purity? Do I try to keep my thoughts clean? My words? My actions? Do I keep myself under control? What about greediness or fussiness about food and drink? What about dirty talk and so on?

Am I a good example to others, or a bad one?

Am I very honest about things which do not belong to me (money, books, time, etc.)? Have I borrowed anything and deliberately not returned it?

Am I truthful? What have I told lies about? Have I enjoyed saying unkind things?

Have I spoken of the faults of others?

Have I been a grumbler, and been discontented? Why?

Are other people better for my friendship with them, or worse?

Is there anything else about me of which I ought to be ashamed and sorry? What is it?

Now kneel down and say this prayer:—

"Heavenly Father, thank you for showing me where I have failed, and what kind of person I am. Help me to be sorry, help me to be brave enough to confess my sins, so that I may be forgiven, and please give me strength and power to do better in the future, so that I may be the kind of person YOU want me to be." AMEN.

#### Y.M.C.A. at Gisborne

The centenary of the Y.M.C.A., which occurred recently was the occasion of an attendance of representatives of the Gisborne Y.M.C.A. at Holy Trinity Church, when the vicar, Canon A. F. Hall, briefly traced the history of the movement in Gisborne. When the local branch was founded 32 years ago, it was purely a religious undertaking, and fizzled out, later being reorganised on the physical side as a gymnasium to give its members healthy minds and healthy bodies. The aim, however, was bigger than that, and both the physical and the spiritual were stressed. "It is not a sect in itself," Canon Hall said, "nor is it in competition with any church, but it is rather a gathering point and distributing centre for every church. That is the ideal which it is out to realise and which it will attain.'

#### Trinity College of Music

Trinity College of Music did not spring up suddenly like Minerva, fully equipped for the high mission it now fulfils. The story of its inception and foundation is interesting.

In the early seventies of the last century two Church Choral Associations were founded in London almost simultaneously: one, the London Gregorian Choral Association, for the restoration and promotion of Blain song; the other, the London Church Choir Association, The Gregorian Association soon made such headway that action was taken to stimulate and encourage the practice of Anglican Church Music. Aided by a band of well-known Church musicians, Dr. Bonavia Hunt was able on 1st June, 1872, to found the Church Choral Society and College of Music. London, under the presidency of the Rev. Sir Frederick A. Gore Ouseley, then Professor of Music in the University of Oxford.

This newly formed Association of Anglican Church Musicians had a much broader object in view than the mere performance of Church music, it was from the first a College as well as a Society, established for the threefold purpose of teaching, practising, and testing. From the very beginning Trinity College was governed by men of the foremost rank in the musical profession who had in view the public registration as well as the technical training of music teachers.

Trinity College was the first public body to originate Musical Examinations for the help of teachers. The Examinations of Trinity College are now an institution within the Empire and its certificates are recognised throughout the world.

-"Church News," Tasmania.

**Parishes** 

and Districts.

#### A Wife or Mother's Prayer

O kind and Gentle Father, be with . . . . at all times and in all places. Fortify him with Thy presence and Thy power. Watch Thou between us during his absence, for in the realm of love there is no separation. Restore him to me again, O Lord, if it be Thy Will. In the meantime grant me to be of a brave countenance and a stout heart. Supply his needs and protect him in body and soul;

NOTE.—This prayer kindly sent in by Mrs. Elizabeth M. Gerard was inadvertantly omitted from the August issue.

N.Z.A.B.M.

Melanesia.

through Jesus Christ our Lord, Amen

#### Extending Christ's Kingdom

"I have returned to you full of enthusiasm for the work of God in this district. I fully realise the difficulties we have to contend with. We must be ever mindful of the first claim for the speedy conclusion of this war, by every effort we can make, but let us never lose sight of the tasks that are before us of extending Christ's Kingdom here, and

tending Christ's Kingdom here, and incidentally, preparing to receive our boys when they return from the war." The Rev. Claude E. Hyde who has recently resumed his duties as vicar at Wairoa after having served as padre with the forces in the Middle East.

North

China.

OF WAIAPU

Jerusalem

and East

Total.

Quota.

### When Hostilities Cease

When the cessation of hostilities

comes do not forget God in your re-

lief and joy. Come straight into church and say, "Thank you." Remember, too, the lonely folk whose dear one will not be coming home and who have now no personal interest in the war. They will not be feeling really joyful as others will. So let your own rejoicing be tempered with real gratitude to God, read Psalm 124, come into the church, pray for the bereaved and disabled, and in that spirit join in the celebrations.—Canon A. F. Hall, Gisborne, in the Holy Trinity Parish Magazine.

Devastated

Non-Budget.

Missions.

### MISSIONARY CONTRIBUTIONS FOR YEAR ENDED, 30th JUNE, 1944.

N.Z.C.M.S.

DIOCESE

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#### DIOCESE OF WAIAPU

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All correspondence and literary mat-ter 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.

#### Loss Through Ignorance

If all Christians not only believed in, but rested upon the power of God, how much less wrong doing there would be, if the Christ was recognised as the Saviour from sin; and how much less sickness, if He were acknowledged as having the power to "heal all manner of sicknesses." The doctor's aid may be necessary, and should be thus welcomed; but in this present day too many place more confidence in the material than the spiritual; resting their hopes more upon the temporal than the spiritual Healer. It is indeed to be deplored that all Christians do not think more, and see the truth and force of it. If you are sick ask for medical advice and follow it, but as the doctor leaves your home, let him go out of your thoughts and take hold of and cling closest to the Healer of all. That is to be spiritually minded—that means joy and peace.

-R.W.S. in The Healer.

If we have not peace within ourselves, it is vain to seek it from outward sources.—La Rochefoucauld.

#### Only Man is Vile!

Civilisation was on very thin ice, declared the Bishop of Chelmsford addressing the annual meeting of the Christian Evidence Society at Caxton Hall, Westminster. There were plans to abolish poverty, sickness, unemployment, plans for pensions and allowances, plans for education. Marvellous cities and towns were contemplated. It seemed that per-haps the only disfigurement would be the people who lived in them!

There was a tendency to treat man simply as an animal. People were not going to be made happy by spoon-feeding from the cradle to the grave and eliminating what was vexatious and disturbing.—Church Times.

It is not true that dogma is "hopelessly irrelevant" to the life and thought of the average man. What is true is that ministers of religion often assert that it is, present it for consideration as though it were, and, in fact, by their faulty exposition of it make it so.—Dorothy Sayers.

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