



Waiaapu Church Gazette

"In everything by prayer and supplication with thanksgiving let your requests be made known unto God."

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To Preach Christ

(An abridged sermon preached by the Rt. Rev. C. A. Cherrington, Bishop of Waikato, at the opening of the Waikato Synod.)

What does the world want? What do all men need? What is the message? The answer is: To preach Christ. That is what the world wants.

All of us clergy at our ordination were set apart to be "Ministers of God's Holy World" and we received authority to "Preach the Word of God," as one of the two great duties laid upon us.

What is the word of God that we are to preach? What is to be our message always? There is only one answer—"To preach Christ."

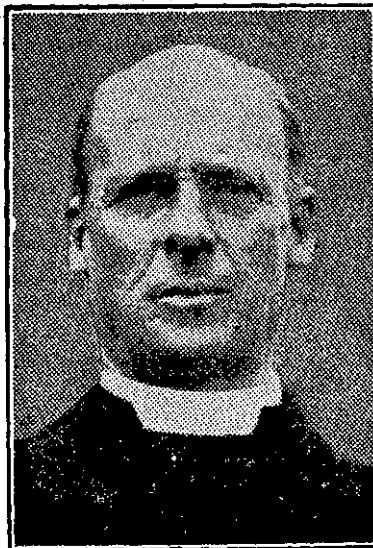
And exactly what does that mean?

(1) The New Testament presents Jesus in the character of the Christ. That is how He was first preached. Compare St. Peter: God hath made both Lord and Christ that same Jesus whom ye crucified.

The Christ, or Messiah, was He whom the Jews looked for. All their best hopes lay in Him. But it was for quite other reasons that the Apostles preached Him as Christ. It was by His Resurrection and Exaltation that they were able to preach the Jesus whom they had known as one who lives and reigns as Lord and King. Jesus is on the right hand of God. He is behind every revival of spiritual life in the Church—He is the Christ and can be preached as such.

(2) And for this, of course, it is necessary to be fully acquainted with His earthly life. This was the case with the Apostles. To preach Christ does not mean to take leave of the life of Jesus in any sense; it is preaching that Jesus, whose earthly

moving way or even to preach His suffering and death as a most moving tragedy with power in it to purify the soul by pity and terror. There is no preaching of Christ that does not rest on the Apostolic basis. His exaltation to power and therefore His perpetual presence.



Rt. Rev. Bishop Cherrington.

life they knew, to be exalted and sovereign.

But, on the other hand, it is not preaching Christ even if we tell the story of Jesus in a most vivid and

What the Gospels Give Us.

(3) And the Gospels give us what is necessary and sufficient for the preachers' needs. The great life stands out boldly as depicted by the authors. They assert that He was what He was as attested by (a) prophecy, i.e., the general trend of the Messianic hope; (b) by the works He did and the power that those works implied—culminating in the greatest of them all, His Resurrection from the dead and His Ascension into Heaven. He was unique.

(4) What then those who first called Jesus the Christ and preached Him as such meant to do was to put Him in a place which no other could share. It is impossible to consider our Lord as one of a series, one who can be classified or compared with others. From the beginning Christians called Jesus "Lord." His was a name above every other name. "To preach Christ." "He is Lord and only begotten." He holds a unique relation to us, He is Lord; and a unique relation to God, He is only begotten. This is the fact impressed upon us by the New Testament.

To preach what Jesus preached is not Christianity unless the thing preached is preached in its essential relation to Him. One of the most important points in the preaching of Jesus was "The Kingdom of God." What is meant by preaching Christ here? We have to remember that the Kingdom of God as preached by Christ owes allegiance to Him as King. It is to that that it owes its character.

Paramount and Exalted.

It is a realm in which Christ reigns, paramount and exalted, and only those who pay Him absolute fealty and devotion can possibly enter it. Thus the Kingdom of God on earth is the kingdom whose citizens look to Christ, first and last, as their leader and inspiration and are ready to submit all their lives for His Divine inspection and approval.

(5) How did Jesus think of Himself so as to be able to impress that upon His followers and Apostles?

(a) As **Messiah**: That is what He declared Himself to be. He is fulfilling all pious hopes and longings. He is inaugurating the Kingdom of God, over which He reigns and of which He is Lord and only King.

(b) As **Judge**: Now, His very presence judged men. Some there were who gathered round Him. They have passed from death into life. Some there were who rejected His call. "If I had not come they had not had sin: Now they have hated both Me and My Father."

(c) **Son of God**: "All things have been delivered unto Me," etc. (St. Matt. xi.—27).

Here Jesus claims in the most exact terms to have had the whole task of revealing God to man—the whole task of saving men committed to Him.

There is no such thing as preaching Christ, unless we preach this. He is the Mediator for all men of the knowledge of God the Father—it is of that knowledge of God on which eternal life depends.

You can easily see that on the preaching of Christ vastly more can be said. I only have touched on the very fringe of it. But I hope I have said enough to show how very important our office and our duty of preaching is. We clergy have to do it and the laity have to see that we that we do. And it is our task to preach Christ. That is what the world has always needed and it needs it now.

I only hope that my few words have enkindled or awakened your

enthusiasm for this greatest of tasks—to preach Christ, to preach Him who is the man of sorrows and acquainted with grief, the Jesus of the New Testament, as the Son of God, powerful and mighty to save, the only Lord, the King of King, the true and only Potentate to whom be the glory, honour and blessing for ever and ever. Amen.

Christian Personality.

Personality is a much over talked of word these days. Nearly every paper and magazine we pick up will tell you how this marvellous requisite for success in life can be our for amounts varying from half-a-crown to ten guineas. Some advertisements promise that you can acquire this miraculous aid by the diverse process of wearing something, brushing something on your teeth, sprinkling something else on your hair, taking pills or courses of postal tuition.

The dictionary tells us personality is "that which constitutes individuality." In other words, it is simply the variation in character or temperament which distinguishes one person from another. In short, we cannot buy personality because it is already in our make-up, whether it reveals itself or not. Christian personality is our heritage from God, which is strengthened by the in-pouring of the Holy Ghost at Baptism and Confirmation.

In the process of time, through devout prayer and meditation on God's Word, our Christian personalities should assert themselves. Let us by devotion to God's Holy Word, Commandments and Sacraments develop personalities which will give us courage to speak the truth, boldly rebuke vice and, if necessary, strength to suffer for the Truth's sake. Let us ever be kind in our judgments and sympathetic towards those who seek our help in the time of trouble. In other words, through our Christian Personalities may others be the better for having met us. These thoughts we commend to your serious contemplation and prayers.—Rev. F. Hart, Vicar of Whangamomona, in the Waikato Diocesan Magazine.

70 YEARS A VICAR.

The Rev. J. H. Bramby was vicar of the Church of Holy Trinity, Hull, from 1797 to 1867, a span of 70 years. He joined the church as a young man of 26 and stayed there until he died in harness at the age of 96 years.

THE CHURCH ARMY IN NEW ZEALAND.

Training College.

A decision to widen the scope of the Church Army Training College to include lay men and women who desire to take up an official position in the Church of England was reached at last month's meeting of the Church Army executive committee. Captain Banyard explained that recently he had received many inquiries and suggestions that the Church Army should undertake such work, particularly in view of the closing of the St. Faith's House of Sacred Learning in Christchurch. The following is the basic plan, not yet finalised until more information of likely requirements is received:—

The provide facilities for the study of the preliminary and grades, with lectures and individual coaching.

To provide courses, giving experience where desired or necessary, in youth work, Sunday school, general parochial work.

Missionary students could be given experience at a Maori mission house in North Auckland. Nursing and first aid courses can be arranged.

Students would live at the training college, joining in the devotional life as part of their training.

It is proposed to transfer Sister M. A. Cranswick, C.A., B.A. (N.Z. University) and Diploma of Theology (London), to the Training College as lecturer and director of studies. Sister Cranswick is a New Zealand-trained sister, who went to England for special study and experience. The new work will not commence until next year, possibly May or June, although it would be possible to accommodate some women students earlier at the Maori mission house.

Costs and charges will be fixed at a later date.

Evangelism.

Captain C. Wright, C.A., who was taken prisoner of war whilst doing C.A. work on Crete, is at present in England awaiting return to New Zealand. He is now attached to the Evangelistic Department of the English Church Army for two or three months' experience and special training in evangelistic work, in particular that of news teams, a form of evangelistic effort carried out by lay men and women, taking the Gospel to the people in their homes, the factory, as well as the parish church.

Soldiers are not Murderers

A Soldier Solves the Conflict between his Conscience and Duty to his Country.

(Reprinted by the N.Z.R.S.A. "Review" from "Progress Guide," U.S.A.)

Not long ago a minister of a well-known church heard that I had gone into the Army. Upon hearing of this, my friend, whom I loved very much, felt duty bound to tell me that he was disappointed because I did not register as a "conscientious objector" rather than choose to be a "murderer in the eyes of God."

At first I was greatly disturbed over this. However, after I regained a more normal state of mind I answered his letter and set forth what I believe to be the true relationship of a soldier to his God.

Later I realised that similar confusion may exist in the minds of other soldiers or of their loved ones. Convinced that I have arrived at the correct answer to this problem, I decided that "Progress Guide" would best serve as a medium for presenting my views to the public. If the letter to my minister, as reproduced here, comforts one mother or frees one soldier from fear over his stand before God I shall not have written in vain.—Private Albert G. Fowler.

Dear Pastor,—

Yes, I can realise that you are handicapped in corresponding at length with me under present conditions. However, I would like to say that your efforts are appreciated. You have inspired me to consider my present condition before God from every point of view. Without any thought of victory over you and in humble spirit, I conclude that the Bible references you used in support of your contentions serve only to confirm my own position.

Therefore, I shall try to convince you that soldiers are not murderers in the eyes of God. I do not say that no soldier can be a murderer. Please understand that I am defending my own position before God. As you know, I was drafted according to law into the service of my country.

I have examined both sides of the question with as little bias as possible. I do not support any particular popular opinion in this matter, and I shall not seek to justify myself by perverting the word of God. Like yourself, I will let the Bible be the mediator between us. But I cannot agree with your interpretation and application of the physical, economic and social laws as set forth in the Bible. The wrong interpretation and application of these laws leads you to believe that soldiers are murderers before God.

Then, since you believe the covenants God made with Israel pertain to morals only, you conclude that man is, therefore, only a moral being. You fail to see man as also a physical, economic and social being in his relationship to the laws of God. For this reason all your standards for men are applied merely in a moral sense. This is my objection to the argument in your letter.

Social Laws of God.

Since I hold that you have overlooked the social laws of God, I realise that I must prove that these laws are contained in the Covenant, and if I do this, either you should abandon your faith in the teachings of the Bible or you must agree with me that His social laws are just as binding on us as are His moral laws. The laws set forth in the Covenant assure us God recognises that man's relationship to others and man's relationship to God are integral parts of the one life man lives.

I hold that the Bible teaches that man has a social responsibility to the State, which governs his actions; that he is bound by this responsibility whether or not his act is voluntary or directed by the State. Your error, I feel, is that you confuse the moral laws regulating the voluntary acts of an individual in an ordered society with the social laws applying to in-

voluntary acts such as those governing the lives of citizens in time of war. If I analyse your views correctly, you are attempting to apply moral laws—meant to govern only voluntary acts—to every relationship of man to society, for you say, "Man's relationship to himself in his own conscience comes first in every act of life—voluntary and involuntary."

Granted that all voluntary acts should conform to His moral laws, what position should one take about His social laws concerning men's involuntary acts? In his First Epistle, St. Peter says that we should submit ourselves to every ordinance of man, for the Lord's sake: "Whether it be to the king, as supreme, or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God."

What St. Paul Wrote.

Likewise, in his Epistle to the Romans, Paul writes: "Let every soul be subject to higher powers. For there is no power but of God: the powers that be ordained are of God. Whosoever therefore resisteth the power resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil."

The best example of why man's consideration of his own conscience should not always come first is Christ's attitude as He faced death: "Father, if it is possible, let this cup pass from me: nevertheless, not as I will, but as Thou wilt." In like manner, as Jesus did not wish to die on the Cross, so I do not wish to die on the battlefield. According to the Scriptures quoted above, it is the will of God that I obey my country's laws. So, even though I love all people everywhere, I had no choice but to obey my country's call.

When His moral law says, "Thou shalt not kill," and my country says, "You are to kill," which way must I go? I must forego my conscience which governs voluntary acts; for I cannot obey myself and the State at the same time, doing opposite things. Therefore, when I obey the State in fighting for my country, I also obey His words: "Obey every law of man for His sake."

But just because His social law commands me to obey the State, must I surrender His moral laws governing my voluntary acts? No more so than Jesus had to hate all the people who caused His death. Did He not cry out: "Father, forgive them, for they know not what they do?"

Worse Than an Infidel

Now, testing your position by my own case, let's assume that I had taken your advice when I received my draft call. Had I registered as a conscientious objector, I would now be serving in a conscientious objectors' camp. The Government would be paying me \$5 per month. I would be away from my wife and child, as I am now. Disregarding the Apostle Paul's warning of a penalty for disobeying the State, I would still be faced with this statement in the First Epistle to Timothy: "If any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel."

Moreover, I would still have a struggle with my conscience, because my wife and child would receive no support from the State while I was in the C.O. camp. Nor could I provide for them in the event of my death in the service.

Furthermore, I hold that neither you nor I can decide whether our country is right or wrong. That responsibility rests with our elected officers. I also maintain the Bible provides for no challenge of the State in such matters. We should have acted 20 years ago to avoid this war—not after Congress has declared a state of war. If our elected representatives are irresponsible, it is our fault for electing ungodly men to represent us. If I die on a battlefield, perhaps it will demonstrate to future generations that "the wages of sin is death; but the gift of God is eternal life."

Finally, I am convinced that you, after careful thought, will agree that no man can actually escape responsibility for some part in his country's war. For you to avoid equal guilt with me—to use your own language—for "all the murders committed in this war," you must cease to accept any money for your services as a clergyman. Practically all money in circulation is paid out for the products of labour in industries making war materials and of farms raising war food. You are accepting money which comes from industrialists and agriculturists who obeyed the call of their country to make articles for war.

Contributing to Victory.

Though a conscientious objector, you contribute toward victory. If you buy merchandise, it carries as part of the price you pay a certain amount of tax which goes to the Government to be used to carry on the war. In fact, though you have overlooked it, you are helping to buy guns and ammunition I use to kill our country's enemies. Aren't you obeying a law of the State when you

pay taxes to carry on the war? Then, why is one law of the State holy and another of the same State unholy, when both laws support the same war?

Do you feel the guilt of a murderer in your heart when paying these taxes? Does this make you feel less respect for the laws of God which guide your moral life? Then you know exactly how I feel toward my fellow-man as I shoot the ammunition which your tax money helps to buy. But there is still another difference between us: You do not know how it feels to be shot at by our enemies.

Since I am writing to you as a friend and minister, I deem it fitting to close with words from the Epistle of Jude: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen."

An Advancing Church.

We are an Advancing Church. If it is not, I should feel that we have fallen right out of step with that great leader of our Church, by whose passing our hearts were so deeply moved. William Temple, as I knew him, was a spiritual giant with the heart of a child, a dynamic man who could convert an ancient Archbishopric into a vital centre of ardent achieving, a robust champion of human rights, a Church leader incapable of mere ecclesiasticism, a philosopher combining intellectual mastery with a grand and simple humility.

He is gone, but his dauntless regenerating spirit still marches on. It reminds us every day that Christianity is a Way along which man must travel if he is to be in harmony with himself, his neighbours and God. It tells us that, in spite of all that William Temple's critics said, God's method is not a blueprint, but an Incarnation, and that through His Body, the Church, men are to see God's way lived out. It speaks of a God Who acts, and of men who are called to share the activity of God.

It urges us to speak plainly to the world not of a withdrawn piety, not of a sectional ecclesiastical interest, but in downright speech of a Gospel which inspires and empowers men to do justly, to love mercy and to walk humbly with their God.

—The Bishop of Wellington in his address to the Wellington Synod.

C.E.M.S. Vice-President to Visit the Diocese.

As already intimated, Mr J. Snell, vice-president and honorary Dominion organiser of the Church of England Men's Society, will be in the diocese from September 30th to October 12th for the purpose of awakening interest amongst the men of the Church in current problems, and particularly in advancing the cause of the Church of England Men's Society. Mr Snell will be solemnly commissioned for the work by the Bishop of the Diocese at 11 a.m. on September 30th at St. John's Cathedral Church, Napier, and in the evening of the same day he will preach at the Cathedral on the subject "The Need and Possibility of Revival." He will take part in an after-meeting for men, when there be opportunity for frank and informal discussion on the points raised in his address.

The following series of visits to parishes has also been arranged, when Mr Snell will address gatherings of men on the subjects named:—

Tuesday, October 2.—Rotorua: "The Call to Advance."

Wednesday, October 3.—Tauranga: "War and Peace—Retrospect and Prospect."

Thursday, October 4.—Whakatane: "Belief and Action."

Friday, October 5.—Opotiki: "Walking Circumspectly."

Sunday, October 7.—Gisborne: Preach at 7 p.m. on "The Church in the Post-war Age," and hold after-meeting of men."

(A meeting at Wairoa will be arranged if possible.)

Mr. Snell desires it to be known that all men will be welcome at the services and meetings which he will address, as his message will not be confined merely to advocacy of the C.E.M.S.

Synod will be asked to give permission for Mr. Snell to address the members.

The Seed Of The Church

The Bishop of New Guinea has recently confirmed over 400 candidates, 220 being Army or Air Force men, and the rest Papuans. Referring to the nine missionaries who gave their lives when the Japanese invaded New Guinea, the Bishop says: "There are many stirring and outstanding witnesses to the fact that the blood of the martyrs is already proving to be the seed of the Church."

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UNTO US THE VICTORY.

"The fight is o'er, the battle done."

The news that the terrible war, with all its slaughter, its suffering and its destruction, is over was moving news to the free peoples of the whole world and the freed peoples alike. From millions of homes rose a prayer of thankfulness that the forces of evil had at last, by God's mercy, been finally overthrown. For many years have the enemies of the Allied Nations desecrated one country after another with their cruelties and their rapine. Be it remembered that in their prisons or concentration camps thousands upon thousands of miserable men and women were kept. There in these infamous dens barbaric gaolers starved them and tortured them with iniquitous and nameless barbarities until they died.

To-day Germany is in the hands of those whom its maniacal Fuehrer had thought to despise and master. The dreams of Japanese of a Greater East Asia have been shattered. They have learned the capacity of their adversaries to endure heavy losses, to summon up their strength and skill and to "toil on with boundless obstinacy through boundless suffering" to absolute victory.

Let us honour the dead and help the living, who have fought that we might be saved. Let us give thanks to Almighty God, under Whose hand the peoples of the United Nations have reached the calm waters of peace.

Many of our men have returned, many are to return, but there are many, the bravest and the best, who will never return. New Zealand will always be the poorer for their loss and the richer for their sacrifice. Those who mourn them may find some solace in Thomas Hardy's vision:

I saw a dead man's finer part
Shining within each faithful heart
Of those bereft. Then said I, "This must be
His Immortality."

In nearly six years of war the vitality of the Great Powers that must preserve the peace has been taxed; many nations have been left in ruin and starvation. The period of replenishment that lies ahead presents problems as urgent to the confirmation of victory as those which have been resolved on the far-flung battlefields. They must be met by all people with courage, with resolution and with attack equal to that with which the Allied fighting men have faced and vanquished the aggressors. It is in a mood of rededication, not of vainglory, that we should pay tribute to those who made this glorious triumph of man's sovereign law possible, that we should turn our eyes to the future and its heavy tasks.

What of the future? is a question that countless men are turning over in their hearts. They have learned that the way of Mars in all its blood and hideousness is evil in its worst conception. They have to choose as their way of life between this road of darkness and chaos and that which was given to us by the Prince of Peace over 1900 years ago and which has as its signpost "brotherhood." Warnings that the world which is without God will return to chaos have been given by two great leaders, the architects of victory, Mr Winston Churchill and the late President Roosevelt. Our great military leaders, all men of God who have acknowledged Him as their Master and source of great power, have given the same message. It has been through these God-fearing men that we have been able to express our joy at victory. The Christian way of civilisation has been preserved, but its blessings will be enfolded only if men will heed Him, the Giver of all victories.

ROTHERHAM.

The Rt. Rev. G. V. Gerard, C.B.E., who was in charge of this Diocese of Waiapu for five years, has commenced his ministry as vicar in the Parish of Rotherham, Yorkshire. Rotherham is about seven miles from Sheffield in the West Riding, and has mass foundries, large iron and steel works and collieries, and has a population of 78,000.

The Church, named "All Saints," is very ancient, and is mentioned several times in the Doomsday Book. It has a beautiful peel of eight bells, which are rung weekly. The organ is a Snetuyler, over 100 years old, and the clock, which chimes the quarter hours and strikes the hour, in times past, was the only means of many of the inhabitants of knowing the time. All Saints overlooks the river Don and stands on a rise. There is a very fine Lady Chapel, where Mary Queen of Scots as supposed to have stopped to pray on her way to the Tower of London.

For The Fallen.

They shall not grow old, as we
that are left grow old;
Age shall not weary them, nor
the years condemn.
At the going down of the sun
and in the morning
We will remember them.

—Laurence Bnyon.

Fund to Assist in Study for Holy Orders.

"It may not be generally known that the New Zealand Anglican Bible Class Union has a fund from which to assist Bible Class Union members who wish to study for Holy Orders," writes Mr. H. S. Hamilton, president of the union. "Grants are made, usually for the purchase of books, to applicants recommended by their vicars and approved by the trustees of the fund. All communications are treated as strictly confidential and the names of those who receive assistance, and the amounts granted to them, are not divulged. Only the total amount granted during the year is entered in the statement of accounts presented to the annual conference of the union."

Mr. Hamilton adds that donations, grants, bequests and annual subscriptions to the ordination candidates trust fund are all needed to make it as widely useful as possible. Applications for grants, or contributions to the fund, may be sent to Mr. Hamilton at St. John's Vicarage, Woolston, Christchurch, S.E.1.

The Maori Portion of The Church.

Christian Order and The Maori People.

The following are the views expressed by a lady mission worker:—
Question 2:

I think on the whole tribal loyalty is a good thing. However, the Church should exercise her authority and see that the leaders are trained in Christian principles in order that they may be able to keep their people together, and lead their people in loyalty to Church and State.

3. Most certainly Maori and pakeha should worship together in one Church. Most Maoris understand the English language well enough to follow the services. The Maori clergy take the services most reverently and beautifully in English, creating a very decided spiritual atmosphere. There is no reason, as far as I can see, why the services should not be partly in English and partly in Maori in cases where a Maori clergyman is officiating.

The pakeha should know his Church services well enough to follow, and in the case of a pakeha the Maoris can quite well understand English.

It would be a great saving of time and transport where several churches are served by the same vicar, if alternate Sundays could be arranged instead of a Maori and a pakeha service going on at the same time in the same place. Besides convenience how can we expect true brotherhood between the two races, if in the very place where all differences should cease, we are separated.

4. The many sects are one cause of decline of Maoris in their adherence to the Church. More definite Church teaching is needed among the young people, and some Church social life, so that they don't feel that religion is a thing apart from everyday life.

Needed in the Cities.

5. Maori hostels and social centres under Christian management are greatly needed in our cities. There the young people could meet together and have their recreation away from the evils usually surrounding such recreations.

6. No doubt Social Security has in some cases, encouraged laziness and thriftlessness. Many have had too much money, with no idea of its value, or the best way of spending it. It takes away too much of the responsibility of the father in providing for the family, and too often the family are no better off. It tends to

foster the spirit of "grab all you can" but don't give anything yourself.

The children and young people need to be encouraged to put their best into whatever job they are doing and to be independent and self-supporting. Here the church can take a lead in teaching those principles as part of the Christian religion.
Question 9.

With a view to preparing young Maori people to take an adequate place in the new world that lies ahead of them, what essential principles should guide their education?

- (a) By the State?
- (b) By the Churches?

Finding—

- (a) By the State.

(i.) The primary requirement is character training. Instruction in theoretical and practical "facts" is inadequate unless the personality is integrated and well founded on a sound philosophy of life.

(ii.) There should be provision of sufficient knowledge for young Maoris to comprehend, appreciate and criticise constructively our contemporary institutions and mode of life. Social studies should be sufficiently wide in their scope to prevent an insular outlook, but related sufficiently to the local situation in this country to give a "living" appeal to the students.

(iii.) Thus, alongside of general instruction in New Zealand history, the Maori side should be carefully taught and emphasised. Appreciation of Maori history traditions, lore, language and crafts should be developed by genuine study, not a mere acquisition of items for entertainment.

Guarding Against Dangers.

(iv.) A great number of Maoris and other New Zealanders should be naturally bi-lingual, but care should be taken to guard against the dangers inherent in bi-lingualism, particularly that of dabbling in each language with an inadequate equipment of vocabulary in either, for purposes of real thought. Inevitably English will be the major language required for ease of movement in the modern world, and thoroughly training should be given in ability to give expression, both oral and written, in fluent and grammatical English.

(v.) Education should include encouragement of self-expression, as a

result of instruction and practice in music and handicrafts.

(vi.) Vocational guidance as a recognised feature of modern education is particularly necessary for the young Maori in his confusing new world, but it should follow only a sound general education.

(viii.) As a basis for the development of strong self-control and personal discipline the young Maori should be given instruction in the principles governing national and individual physical fitness.

(viii.) In view of the fact that the great majority of Maori girls will marry young and establish homes, there should be close identification of the education of girls with training in homecrafts and infant welfare. This should be basic for all girls, even for those whose special aptitudes qualify them for further training for careers other than home-making.

(ix.) Similarly, among boys there should be a basic element of training in the use of tools and facility in handicrafts to fit them for those activities which will chiefly claim them, particularly rural life and skilled trades. Again, this should be basic even for some who find their way into certain professions, as no man can be considered well educated who has not learned to use his hands.

- (b) By the Churches.

Education by the Churches, if in Church schools, should be governed by all the above principles so as to fit Maori pupils for constructive citizenship.

At the Centre.

Religion should be at the centre, not brought in from the margin of the education; the schools should be organised and led as Christian units, and staff should be chosen equally for their ability to live and teach the Christian faith as for their scholastic attainments. By personal example in every phase of life Christianity should be taught and demonstrated as the force that has been behind our best and most beautiful achievements and the only hope for the future fulfilment of our best ideals.

The test of all Maori education should be its ability to equip Maori young men and women to react constructively to their environment, with poise and dignity, always remembering with pride that they are Maoris.

We would affirm the principle that Church boarding schools for Maori youth should be maintained as specifically Maori boarding schools for the training of as many Maori young

people as possible in stable temperament and character, closely related to their Maoridom. Such schooling should be on the highest possible level of education, with a strong practical emphasis. This should be looked on as part of the total educational system of the Dominion, and it should thereby provide especially for those young people who might otherwise lose their Maoridom.

Practical Steps.

We strongly recommend the establishment of a chair in Polynesian ethnology in one of the colleges of the New Zealand University and the thorough training of a group of chosen student teachers, pakeha and Maori, in the Teachers' Training Colleges in Maori language, history and culture. This should be the commencement of a national policy for bringing qualified instruction in these matters into the whole of our educational system.

We also recommend as a measure of immediate improvement that Maori culture be made a compulsory section of the "social studies" in the primary and intermediate schools from Form 1 onwards.

B.C. DAY OF PRAYER.

"In co-operation with the New Zealand Anglican Girls' Bible Class Union, my union has fixed Sunday, September 16th, as the annual day of prayer for Bible Classes throughout the province, and we earnestly request the support of all clergy and leaders for the observance of this day," writes Miss Norris A. Collins, provincial secretary.

"This year September 16th is the last day of the Dominion-wide youth week, which, in common with the other churches constituting the National Council of Churches, is being observed by the Anglican Church, and it is very fitting that we should end our week with a day of prayer.

"We invite all Bible Classes, irrespective of membership with the unions or not, to join with us in this observance. May we suggest to vicars and leaders that, as in past years, the day be observed with special prayers at the usual church services and that in place of the Bible Classes a special service of prayer be held for Bible Class members, if not convenient, that it be held at some other time of the day?

"In order to assist vicars and leaders the unions have had for some years a form of service with prayers, intercessions and Bible readings suitable for the day, and copies of these are available from diocesan secretaries, the unions, or myself at 471 Selwyn Street, Christchurch, C.1."

ADULT EDUCATION AND THE MAORI.

A Memorandum by G. I. Laurenson.

If this were a completely separate thesis it would require the inclusion of many aspects of the theme of Adult Education which are common to any study. As this is, however, part of a larger statement, only those aspects which are essential to the particular theme below, are included.

The Old-Time Maori and Adult Education.

Formal education as we know it, in classes or lectures, was unknown to the old-time adult Maori. Initiates into tribal membership, especially those qualifying for status as Tohungas, passed through a course of instruction in a form of class work. His oral traditions and ancient lore, however, were contained in a mass of material which formed a source of endless enquiry upon the part of the general Maori people, and a constant mine of information for the Tohungas to use in giving instruction and entertainment to the many gatherings of the people. Such learning was a continuous process for the adult Maori as for the younger initiates into the tribal life. By debate and eager discussion, truth was established and by chants and stories the record was handed on.

Thus the Maori gained two attitudes—one of respect for the informed teacher, the other of recognition of the value of words. Their language was rich in its flexibility, and it abounded in poetical and abstract allusions.

Knowledge of many factors affecting their agriculture, as well as facility in the arts of war and peace, all provided a sphere of constant learning. Tribal codes of conduct, and aspects of tribal and inter-tribal government prompted constant enquiry and discussions. Forest lore, seasonal and climatic variations, seeking and obtaining of foods from forest and sea, all had their associated mass of accumulated knowledge in which adult Maoris were able to grow expert.

The lack of a written language intensified the significance of the oral tradition, and of the power of accurate memory.

- The Maori of To-day.

The coming of the pakeha disrupted the older Maori framework, and not the least of the disrupting influences was the mass of new knowledge embodied in a new language.

For many of the present-day Maoris, the biggest problem is that of language. There are many Maoris who were brought up in a community already losing its coherent unity and

culture. They retained a knowledge of utilitarian Maori words and phrases, and lost much of their power of expressing abstract ideas in that language, while on the other hand they gained only a utilitarian knowledge of English without gaining any facility in the use of abstract English. The present writer feels that this is largely the explanation of the difficulty experienced by many young Maoris in past years, in passing beyond Standard Four in Arithmetic, where they began to need reasoning in simple abstract terms. They could hold their own with Pakeha children in rote learning, but laboured heavily under the handicap of abstract language. It is not a question of capacity, as has been shown by the increasing number of young people to-day reaching secondary school and university.

The aftermath of the Maori Wars also resulted in some districts having a whole generation of young people growing up without schooling—the middle-aged parents in those districts to-day.

These are factors to be taken into account in studying the question of adult education and the Maori. Instruction needs to be largely visual, practical or graphic and simple in expression for a large section of the Maori people. For others again it must be given in a mixture of English and Maori by speakers who understand certain concepts that it is desired to teach.

The Nature of Adult Education for the Present-day Maori.

Speaking generally, it may be safely claimed that there are many Maori people who are capable of benefitting equally with pakehas from any well-organised system of adult education. However, there are many others who require a special approach to a course, designed to meet their racial and cultural needs of the moment and to prepare them for more adequate enjoyment of life in the future.

The nature of the education will be decided by the aim of such a course. All education should aim at enabling the persons to react constructively to their environment and to develop their personalities so that they may find fullest enjoyment of fellowship with their neighbours in their cultural heritage.

The Content of the Education Required for the Present-day Maori.

This will of necessity be governed by urgent utilitarian considerations.

(a) He needs instruction in methods of making the best possible use of his land, which is usually limited in both quantity and quality.

(b) He needs guidance in providing the home conditions in which his

(Continued on page 10)

The Sword of The Spirit In 2nd N.Z.E.F.

Chaplains' Department Leadership School.

(By the Rev. R. Morris, C.F.)

A few months prior to the cessation of hostilities in Italy a School of Moral Leadership was set up in Rome under the auspices of the R.A.F. with the object of giving men serving in that force the opportunity of learning something more about the Christian Faith and its relationship to life.

To this course one of our Chaplains, the Rev. E. O. Sheild, was sent as an observer. As a result of the report he made to the S.C.F. on the value of the school, it was unanimously decided by the New Zealand Chaplains Department, with the full approval and encouragement of the G.O.C., Lieutenant-General Sir Bernard C. Freyberg, to establish a school on similar lines for the 2nd N.Z.E.F. It is regretted that the Roman Catholics have not yet seen their way clear to participate in the scheme.

The first concern was to find a suitable building in which to hold the school. This was found in Riccione, a seaside holiday resort on the Adriatic, a few miles south of Rimini. For several months the Y.M.C.A. had been running a rest hostel in this town for our troops coming out of the line. A large and spacious hotel, complete with every modern convenience and amenity had been taken over for this purpose. This hostel was generously placed at the disposal of the Chaplains' Department by the Y.M.C.A., which undertook to be responsible for the catering and general material welfare of the school; and it is no exaggeration to say that the comfort and atmosphere of peace, quiet and freedom from military restraint which men find there has contributed considerably to the success of the school.

Application to Everyday Life.

In the words of the official prospectus: "The School is open to all officers and other ranks of 2 N.Z.E.F., and its object is to train leaders by providing them with a background of Christian teaching and showing how it can be applied to everyday life. The guiding principle of selection of students is potential leadership, and for this reason it is felt that preference should be given to applicants other than ordinands."

Four Chaplains have been seconded to the School as permanent tutors

—the Rev. E. O. Sheild and the Rev. H. F. Harding, Church of England, and the Rev. H. S. Scott and the Rev. J. S. Somerville, Presbyterian. The Rev. E. O. Sheild acts as principal.

There is accommodation for 60 men at a course, which lasts ten days—20 lectures are delivered by the tutors during that time.

The syllabus is comprehensive, but can be summed up under three main headings—

- (1) The foundations and fundamentals of leadership.
- (2) The dynamic at work in history.
- (3) The application of leadership.

Under the first heading lectures are given on the necessity of belief in God, on the nature of man, and on God's revelation of Himself to man in the person of His Son, in the Bible and in history.

The second series of lectures deal chiefly with the history of the Church and the necessity of worship, with special reference to forms of worship, while the third embraces lectures on sex, education, politics and economics, the use of leisure and recreation and the application of leadership.

When in session the school is divided into four groups, each under the leadership of one of the Padres. These groups meet for group discussion of subjects relevant to the lectures given during the day, while in the evening there is an open forum for all, when the Chaplain-Tutors answer written questions which have previously been handed in.

Feature of the School.

A feature of the school is that it is run on denominational lines—two C. of E. courses to one Presbyterian and one O.D. course, based on the proportional representation of each denomination in the 2nd N.Z.E.F.

In these days one reads a good deal of how the war has broken down the barriers of denominationalism. If by this is meant that the war has resulted in a better and more sympathetic understanding of the position and point of view of other denominations, it is a good thing.

But if it is meant that the attempt has been made to arrive at some lower common denominator in teaching and worship, it is a bad thing and can only result in a spineless and anæmic form of belief and worship. The Chaplains of the 2nd N.Z.E.F. felt that the best interests of religion and churchmanship would be served by conducting the courses on denominational lines and allowing each denomination to approach doctrine and history from its own standpoint, and worship according to its own forms—only so would a strong and virile enthusiasm be engendered.

How well founded was their belief is apparent to anyone who has observed the school at work. The devotional life is the source from which the school derives its inspiration and dynamic. The C. of E. with its daily Eucharist and offices, the other denominations with their daily prayers and Bible study. The writer was present at Evensong on a recent Sunday when the full liturgical service of the Church, with its chants and psalms, its prayers and responses was rendered by a full congregation of 60 men, providing an inspiration such as no other form of evening service could give. A similar inspiration was felt by a Presbyterian padre when he attended one of the services of his Church, with its metrical psalms and challenging address.

Men from Waiapu.

Several men from the Waiapu Diocese have already attended the school, namely: Captain H. M. B. De Lautour, Lieutenant A. T. Harvey, 2nd-Lieutenant L. G. Sefton, all of Wairoa; Lieutenant I. Logan and 2nd-Lieutenant D. W. Harrison, both of Napier; 2nd-Lieutenant A. Balzar and Private V. J. Caudwell, both of Rotorua; Sergeant E. W. Findlay, Gisborne; Sergeant J. R. Monteith, Waipukurau; Private W. F. W. Tucker and Private E. Ward, both of Hastings; Private G. Walker, Tiki-tiki.

And what of the hopes and aspirations of the school? Many men who have attended one or other of the courses have said that they have come away with a new conception of their faith and of its relevance to the everyday life of the world. It is hoped that these men will go back to their batteries and battalions, to their hospitals and workshops imbued with the desire to stimulate in the minds of their associates a like enthusiasm and a like desire to know something more about what Christianity has to offer.

The Greatest Test.

But perhaps the greatest test of the work of the school will come when men return to New Zealand, to

their homes and parishes. What will be their attitude? They will return, we hope, not in that carping and critical spirit which indulges in peevish, ill-considered and destructive criticism of the Church in all that she does and stands for; but in a spirit of enthusiasm and helpfulness. As T. S. Eliot remarks in his book, "The Idea of a Christian Society": "It ought not to be necessary to insist that the final aims of the churchman and the aims of the secular reformer are very different. So far as the aims of the latter are for true social justice they ought to be comprehended in those of the former. But one reason why the lot of the secular reformer or revolutionist seems to me to be easier is this: that for the most part he conceives of the evils of the world as something external to himself. They are thought of either as completely impersonal, so that there is nothing to alter but machinery; or if there is evil it is always incarnate in the other people—a class, a race, the politicians, the bankers" (and may we add?—the Church) "and so forth—never in oneself. But only so far as a man sees the need for converting himself, as well as the world, is he approximating to the religious point of view."

so that there is nothing to alter but **That is the aim of the school—that a man may be brought to see his personal, social and church life against the background of the Christian faith. And so seeing it, being given the vision and the courage, working always within that universal community, which is the Church of Christ, to lead others along the path which he first treads himself.**

The Holy Communion

The Holy Communion service is primarily an offering to God of Our Lord's Life, Death and Resurrection on our behalf, and of our worship. It is good to have a rule about the regular receiving of Communion after due preparation, but some people seem to have got the wrong idea that because they are not Confirmed or because they do not receive Communion every Sunday there is no need for them to be present. The rule of the Church is "The Lord's own service for the Lord's own people." Evensong is a supplement, too, but not a substitute for attendance at the Holy Eucharist at which we are privileged to join with Angels in worshipping Our Risen Saviour, truly present as in no other way, under the hidden form of the Blessed Sacrament.—Rev. W. D. Harding, M.A., Vicar of Kumara, in the "West Coast Churchman."

The Bishop's Letter.

Bishop's Court, Napier,

17th August, 1945.

My dear People,

"Thanks be to God who giveth us the Victory."

It is difficult to realise that peace is ours at last, and what it implies. To many it is a fresh realisation, to their bitter sorrow, of the price which has been paid by the loss of those they loved best of all. Words quite fail to convey the sympathy which we would like to extend to them at this time when those wounds of old will open all anew.

Hot from the horrors of battle, all right minded people are determined that there must never again be such an international calamity. Alas! that was said with the same conviction in 1918. And it needed only 21 years for the fury to break out again. The possibilities of the atomic bomb alone should surely deter war-mongers of the future, for it is the scientists who are most alarmed lest men destroy themselves altogether by the abuse of this newly discovered power. Man frequently makes a poor show at wielding power. It corrupts him quickly.

The only counteracting force to that temptation is the fear of God, and that is just what man has lost. It is one of the functions of the Church to supply that need.

To those men and women who return from the theatre of war wounded in body, mind or soul, we give the assurance of our prayers, and also of our practical help in whatever way possible. And to those lucky ones who return safe and sound, we extend our heartiest greetings, and beg of you not to fail to give thanks to God, not only with your lips but in your lives.

You are now a widely travelled, and much experienced body of men and women, and we look with hope and with confidence to you that you will bring the benefits of your travels and experiences to bear upon our life here, which is very insular, and needs the best equipped people we can produce to guide and direct its future.

Yours sincerely,

CRAIG WAIAPU.

(Continued from page 7)

children can be trained to face the changing world lying ahead of them. Housing problems remain acute for them.

(c) Much instruction is needed in health, preventive medicine and remedial medicine, and in sanitation. Health and hygiene and perennial problems which remain acute owing to inadequate training which must be altered.

(d) The rural Maori needs considerable instruction in animal husbandry and the choice and care of quality stock.

(e) Allied to (a) above is need for training in co-operative projects, while at the same time learning necessary elements of self-reliance and individualism.

(f) To give the Maori poise of mind there is need for some revival of native handicrafts, arts and culture and a thorough training in both English and Maori languages. Especially is there a need for training in fluent, graphic and abstract English, both written and spoken. In connection with the first of these more practical matters, credit should be paid to such present organisations as the Women's Institutes (Maori branches) and Women's Division of the Farmers' Union (Maori branches) for their helpful work.

(g) For those capable of benefitting from such a course provision should be made for some training in elementary civic, and some knowledge of social and racial problems of the wider world, especially the Pacific area.

(h) Constant instruction is required in the development of a sense of responsibility and the power to handle finances wisely.

(i) Some guidance in repair and maintenance of house and farm equipment, with instruction in general use of tools, would also benefit many.

The Vehicle of Such Education.

Owing to the varied capacities of Maori adults with respect to literacy and general development of their intellectual gifts, a very varied programme must be planned. In this place must be found for lectures, assisted by still pictures, diagrams and, if possible, moving pictures, together with practical demonstrations. Pictorial and graphic literature, simply phrased, should have a prominent place. Not least of the useful media is that of radio. It is remarkable the extent to which radio has come into the home life of the Maori.

Special sessions at an early hour in the evenings should be provided on the main stations at selected periods, directed chiefly towards the meeting of Maori need. These could be in both Maori and English lan-

guage, and could be given by experts in their particular realms. There is no doubt that these would be eagerly followed by a great proportion of the Maori people.

There is great need for a Maori section of the Country Library Service, with specially selected books aiming at meeting the special needs outlined above.

Who Should Organise Such a Programme?

One cannot emphasise too strongly that the success of any such plan would depend entirely on the co-operation of the Maori people themselves. The present mood of the people is one of great pride in their own powers and achievements. It would go a long way to ensure the success of such a project if it were known that it was being largely planned and directed by a group of capable, educated Maoris, who would also nominate pakehas who would be capable of giving instruction without alienating the sympathies of the Maoris by a patronising attitude that is so easily assumed unconsciously.

Wherever possible, the course should be presented by Maoris, with European experts in the background, guiding the selection and collection of suitable material.

A national scheme of 16 m.m. films of educational value, interspersed with suitable entertainment films, taken to the Maori settlements, would be well supported and would go a long way towards holding the Maori youth in their own home areas and providing both instruction and entertainment so largely lacking for the Maori of to-day.

Bequest to Liverpool Cathedral.

For the new Liverpool Cathedral, now in course of erection, the cathedral committee has received £55,000 under the will of the late Mr William Imrie, the Liverpool shipowner.

A LIVING PEACE.

With union grounded on falsehood and ordering us to speak and act lie we will not have anything to do. Peace? A brutal lethargy is peaceable; the noisome grave is peaceable. We hope for a living peace, not a dead one!—Carlyle.

RING IN THE NEW!

Ring out old shapes of four disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace!
Ring in the valiant man and free,
Ring out the darkness of the land!
Ring out the darkness of the land!
Ring in the Christ that is to be!

Tennyson.

Personals

The Rt. Rev. William Johnson, Bishop of Ballarat, Victoria, Australia, has resumed his episcopal duties following a serious illness.

The Rt. Rev. William George Hardie, D.D., Bishop of Jamaica, has been elected Archbishop of the West Indies. He was elected Bishop of the see in 1931.

The Bishop of Wakefield, Dr. C. R. Hone, who is 71, has also announced that it is his intention to resign soon. In 1931 he was consecrated Bishop-Suffragan of Pontefract and was translated to Wakefield in 1938.

The Bishop of Salisbury, who is 76, has announced to the Greater Chapter of Salisbury Cathedral that he will resign the see on April 30 of next year. Dr. Lovett has been at Salisbury since 1936. Previously he was Bishop of Portsmouth from 1927.

The Rev. Cherakarotta Korula Jacob, vice-principal of Bishop's College, Calcutta, has been elected Bishop of Travancore in place of Bishop Corefield, who left India last year. Mr. Jacob is the first Indian priest to be elected bishop of an Indian diocese.

Dr. M. H. Maxwell-Gumbleton is resigning the offices of Bishop-Suffragan of Dunwich and Archdeacon of Sudbury. He was appointed Assistant Bishop in the diocese of St. Edmundsbury and Ipswich in 1931 and became Bishop of Dunwich in 1934. He was Bishop of Ballarat, Victoria, Australia, from 1917 to 1927.

The Rev. Leslie Edward Stradling, vicar of St. Anne's, Wandsworth, has accepted the Archbishop of Canterbury's offer of the Bishopric of Masasi. He will succeed the Rt. Rev. W. V. Lucas, the first Bishop of Masasi, who resigned on account of ill-health at the end of last year, after holding office for 18 years.

Owing to ill-health, Dr. Manning, who has been Bishop of New York for 25 years, asked Bishop Gilbert to preside in his place at the close of his address to the diocesan convention, held in New York on May 8th. The doctor has assured Dr. Manning that he will be fully recovered in a short time and able to continue his work as Bishop.

Dr. A. C. Headlam, one of England's most noted bishops, resigns the See of Gloucester next month. Dr. Headlam has rendered great service not only in the bishopric of Gloucester, but to the whole Church of England, and indeed to all the churches in the land. Christians of every denomination owe Dr. Headlam a great debt of gratitude for the contributions he has made to New Testament scholarships and Biblical theology. After a long life of devoted service he is laying down the burden at the ripe age of 83.

The Faith of The Church of England

Aim of The Catholic Revival

In the "Church Times" recently was the following unpublished letter from Canon V. S. S. Coles, written in the last war to a correspondent who had inquired about the Catholicity of the Church of England. The letter discusses whether Catholics form a "party" or a "revival," it explains the position of the Church of England and the faith which it is bound to hold, and it shows the difference between Churchmen's fellowship and humanitarian comradeship. All these are subjects acutely apposite to the present time.

You ask me to say something about a distinction I once drew in conversation with you between a "party" and a "revival." You have felt the sting of being told that you only represent a party in the Church of England, not the Church herself, the Church as a whole, and you feel that there may be something solid in the substitution of revival—"Catholic revival"—for party—"Catholic party."

Parties in the Church.

I suppose the difference is that the party would not expect to gain the whole Church to its side, and the revival does. Party is a word which has a peculiarly disagreeable meaning with us owing to the character of English party government. Logically, a convinced Conservative ought to hope to convince all Liberals, and make them Conservatives, and vice versa. This would be so if the Conservatives were certain that they are wholly in the right. But hardly any members of either party has this conviction. We have hitherto been used to think that the government of the country could not be carried on without two parties, any more than a game of cricket without two sides.

This has led to a great deal of unreality in politics, but it is worse when a like view comes into religion. You will find people who tell you that the three schools of thought, High, Low and Broad, are necessary to the welfare of the Church of England. Liddon used to say: "I pray every day for the conversion of two of them." This perhaps was a characteristically strong assertion, but we may well say that we hope the High, or Catholic, section will in the end include the other two.

Perhaps you may say: "This is not enough; we cannot tolerate the Low

and the Broad for a day: they never ought to have been allowed to exist: they must be exterminated if we are to avoid extermination." If I am to reply, I must ask you to remember two facts, one concerning the Reformation, the other concerning the nature of the Christian religion.

The Complaint Against Rome.

As to the Reformation. The position of the reformed Church of England certainly cannot be justified unless we have a complaint to make against the Church in communion with Rome. That complaint is that the Pope is looked upon as representing the divine Head of the Church in a way entirely different from any other bishop, that he is, by divine appointment, the Head of the Church, and that membership in the Church depends upon, and is tested by, communion with him.

This complaint against Rome does not necessarily carry with it that rejection of sacerdotal and sacramental religion which has come to have the name of Protestantism. It was natural that when the Papal claim was rejected those who were led to Protestantism by causes partly excusable and partly unbelieving should have given up much that is really Catholic and true, along with what is not so. As we trust providentially, the Reformation in England was saved from the mistakes made on the Continent and in Scotland. No doubt, the leaders of the Reformation in England were themselves very nearly in accord with the foreigners, but they desired to keep in their communion as many as possible of those who, while they were willing to give up the Pope, did not desire to give up the sacraments as before understood, and the priesthood.

With a view to the effort at inclusion, they took pains to preserve the episcopal success, and they so worded formularies that, while presenting at first sight a Protestant appearance, they avoid condemning Catholic doctrine. The Reformed Church of England found herself, when she was excommunicated by Rome, in a position which allowed her members to make the same claim to sacerdotal-sacramental Church life as had belonged for five hundred years to the Eastern Church apart from Rome.

The Fundamental Truths.

Secondly, besides this fact about the Reformation, we have to remember that there is a distinction between the doctrines which have been guarded against heresy by the Councils which were unquestionably oecumenical, and which were accepted by East and West, and doctrines which, while they can be shown to have been part of the original deposit, have not been defined by Councils whose decrees were accepted by the Church, before the separation of the East and West. When we turn to the history of these doctrines we find that those concerning the Holy Trinity and the Incarnation were defined before the separation of East and West and are enshrined in the Creed as completed at the Council of Chalcedon. In the Providence of God, the faith of the Church in the three divine Persons and the Incarnation of the Son was established before the separation of East and West.

Moreover, it is to be observed that, necessary as the sacraments are, where they can be had, it is the constant belief of the Church that, where the sacraments cannot be had, the operation of the Holy Ghost is effective without them, as especially in the gift of spiritual Communion where sacramental Communion cannot be had.

"Party" Misleading.

On these grounds, that the necessary rejections of the Papal claim led to an unfortunate but much less than wilfully rebellious rejection of much that seemed to be connected with, but is really independent of it; that there is a distinction between the fundamental truths which have been defined by the undivided Church and other concomitant doctrines not so defined, and that imperfections in matters which are subordinate to the operation of the Holy Ghost are not so serious as imperfections affecting the foundations of the faith: on these ground we feel able to tolerate the imperfections of Protestant teaching, while teaching which infringes the truth of the Creeds cannot be tolerated. We can tolerate Protestants better than Modernists.

Perhaps we may agree that to call ourselves a party is misleading, if by a party we mean a group which, while it expresses a preference for a certain line of teaching, is content that other members of the communion should continue to teach differently. When we claim to be reaping the fruits of an inspired revival we are avowedly trying to bring all who are linked with us to share in those fruits.

What Does the English Church Stand For?

The next question you propose is, "What does the Church of England stand for?"

I should reply, she stands first of all for the witness to the gift of faith in the Incarnation, the certainty that our Lord Jesus Christ is God and Man, in two natures one divine Person. And I should venture to claim that when we put that doctrine first in teaching we have an advantage over those who begin with the claims of a society or a book. The society, divinely erected and created, comes on the authority of the Person, and the inspired book is presented by the society on the same authority: but the Person of our Lord comes first.

His name and something of His claims are known to all Europeans, and to an increasing number of non-Europeans, as the centre of Christian faith and life, and we invite all men to seek for the mysterious power enabling them to be certain of His claims by the gift of their Maker.

The reformed Church of England also stands in Christendom as the exponent of the *via media* between Rome, grounding all on one earthly vicar of Christ, and Protestantism, rejecting all supernatural commission of the ministry; between Rome propounding doctrines as becoming necessary which had not been necessary before, and Protestantism allowing each man to devise his own creed from the Scriptures. We say, "Nothing new"—*non nova sed novo*, as Vincent of Lerins puts it—"everything old."

No Hypocrisy.

There is the feeling you mention that men demand sincerity in us who teach, and in themselves who are taught. They would say: "I want beyond all things to know that I am not a hypocrite, and it is something towards it if I am quite sure that my teacher is not a hypocrite!"

I should say to the man who is of this mind: "No one asks you to say you are certain till you are." Every man in the world has the light of conscience if he does not quench it by the darkness of doing what he knows he ought not to do.

When a man becomes a believer in Christ the light becomes glory, life the dawn becoming sunshine. But he must not pretend to have the sunshine when he only has the dawn, though he may ask for it. When once (through prayer, and helped by all the considerations that make for probability) he believes in our Lord he is within reach of the sunshine.

If he can see that our Lord has instituted a Church, a judging priesthood, and sacraments he will be helped by them. If he honestly cannot come to that, the difficulty may arise from the sins of us who are Catholics. The man may be as truly turned from sacraments by scandals as by ignorance or distance: without doubt countless Protestants are forgiven. If he can only take the assurance from the Roman Catholics, I am not going to press on him those reasons which, in spite of very powerful attraction, keep me from throwing myself into the great organisation, but leave me still trying to promote the difficult revival. Above all things let him be sincere, but do not let him mistake cowardice for insincerity, and let him trust the guidance of God in answer to prayer.

Comradeship Without Christianity.

Last of all, what are we to say about the splendour of comradeship. First, is not this a separate question? Is it not quite apart from difference between Christians?

No one doubts the wonderful experiences of what men will do for men. No one doubts that, when a man has felt sick at the staleness of the religion he has known, and the quarrels of Christians, comradeship comes to him as a light and a joy. It is no doubt a clear gain. But we, who are sure of our Lord, must be quite certain that comradeship will be on the side of faith in the end. The man who is feeling the power of the wine of comradeship says: "This is from Christ." And some say: "Yes, it is." He Himself said that those who had no lamps to trim, or talents to use, would show that they belonged to Him by feeding the hungry and clothing the naked. A man goes on doing this, and if Christ sees that he knows no more, that will do for him. Having not the (Christian Church) law, he is a law unto himself.

But we (God forgive us for being unworthy of it) know for certain that there are lamps to burn in honour of the heavenly Bridegroom and talents to use for the perfect Master. If you have been baptised you have within you an undeveloped gift—the mind of Christ—which will one day show you this. If you are not baptised you may one day come across some Gordon, some Lawrence, some holy nun or devoted nurse who will show you what it is to serve Him, not only in comradeship, but in the life of praise, the life of freedom, the life of comradeship, not only with man but with God.

The first Christians kept their best things secret. But new Christians and good heathens are mixed up everywhere. All that comradeship

means to you is hidden in what goes on when men take the sacrament. There may be false brethren—is it impossible that somewhere there may be even a false comrade?—but ever since the night before His death, and all through the wonder of His risen life, there have been men and women to whom the bread and the cup that have been made in a sacrament, His body and blood, are gifts beyond words, beyond thought. When a man knows this he will want the lamps and the talents: till then he must feed, clothe, visit.

Calendar for September.

- 2nd.—14th Sunday after Trinity.
- 9th.—15th Sunday after Trinity.
- 16th.—16th Sunday after Trinity.
- 19th, 21st and 22nd.—Ember Days.
- 21st.—St. Matthew.
- 23rd.—17th Sunday after Trinity.
- 29th.—St. Michael and All Angels.
- 30th.—18th Sunday after Trinity.

Greek Church Friendly.

In Greece Dr. Garbett, Archbishop of York, was deeply touched by the warm welcome and friendly co-operation of the heads of the Orthodox Church, not least the Archbishop of Greece. The Regent was responsible for placing at his disposal any of the churches he cared to use, and in Athens, Dr. Garbett discovered, chaplains are regularly holding services in churches which have been handed over to them by the Greek Church authorities.

A BLACK AND WHITE

Recently the Bishop of Accra was asked to confirm candidates from the Air Force stationed in his diocese. Hearing that a Confirmation was to be held at Winneba, 70 miles from Accra, the airmen asked if they could go there, as they would much prefer to be confirmed along with the African candidates.

The African Christians were intensely pleased, and prepared a great welcome for the airman. "The Confirmation," writes the Bishop, "was one of the most beautiful and reverent that I can call to mind."

There were 40 African candidates and 32 airmen, and a number of brother soldiers came to support them. One by one they came up, Africans and Europeans alternately, and were called upon by name to make their promise; and Europeans and Africans knelt together side by side for the laying-on of hands.

A GOLDEN THREAD.

Eucharist in German Prison Camps.

Through the uncharted wastes of captivity stretched the golden thread of Holy Eucharist for the Christian prisoner of war in Germany. In the bewildering, footsore days after capture, and the lean months of readjustment in the first camp the steps of the meanest altar led straight to the heart of reality.

Many men found the presence of Christ there, some for the first time in their lives. They came, not to altars decked with the splendour of tradition, but furnished barely and unworthily, yet contrived with all the ingenuity of love. It was a poor best, but the best. The bareness of the table seemed only to enhance the glory of the Feast.

In the great barracks where most officers found themselves in 1940 the garage became the church. It was a long T-shaped building, new and clean, with eight great double-doors down one side, and an attractive timber roof. At one end of the concrete floor was the wooden altar, set with candles, crucifix and makeshift linen.

The priests, of course, wore no vestments of any kind. They stood there in worn battle-dress—all they had—with two army chalices and patens, wafers from the village pastor and Moselle from the canteen. Sunday by Sunday three hundred men knelt for their Communion. There was something splendid in their approach, "as naked, to the King of Glory": they possessed so little, yet received so much.

Communion as in Catacombs.

In the same camp, at that time, Mass for the men in the sick bay became an adventure like life in the early Church. Nobody was allowed in there; still less might a padre hold a service. So regularly, one of them used to slip in very early in the morning, and from a pool of candle-light in the middle of the dark ward would carry the Blessed Sacrament to the beds of those who had asked the night before to be roused. The rest slept on; and the priest departed through the wash-room doors before the first German orderly arrived to take the morning temperatures.

In another isolated ward the inhabitants were suffering from scabies. It was a comfortless place, ill-lit and stuffy. There, like lost leprous souls, perforce unshaven and dabbled with foul ointment, they stood in coarse nightshirts to receive their Communion.

That first Christmas, among 1200 officers and men, 500 communicants met at the Anglican altar alone. The days before had been joyously busy

in preparation. "Padre, I have not made by Communion for 27 years: how do I set about it?" So, greying colonel and boy, they got ready. There were first Communions, too. For the unconfirmed we had no bishop; but daily, round and round the courtyard, instruction went on, till the aspirant, being "ready and desirous to be confirmed," came prepared to the Holy Sacrament.

The Daily Sacrifice.

Almost from the beginning a small room was acquired as a weekday chapel. The authorities, always fearful of any unsupervised priestly activity, permitted its use only so long as no layman was present. So three Roman and 16 Anglican padres shared it; and every day their Masses were offered in this still centre of the spinning camp.

From this beginning the daily Eucharist was maintained in one camp after another, as in the years that followed padres were moved or got themselves distributed. In baroque castle chapel, in window embrasures above the ramparts (for reredos an iron grille and the distant Bavarian alps), in chilly Nissen huts on the Rouen racecourse, where languished the victims of the first repatriation debacle, in the classroom of the Polish high school, wherever two or three could be gathered together, there was offered the Holy Sacrament.

The wooden chapel of one Stalag, where 900 Australians were the smallest national unit, served many differences of administrations, but the same Lord. The Serbian Orthodox liturgy, the French, and later the Italian Masses, the French Protestant services and the English Eucharist were said at the same altar. But of the Australians, nearly all were scattered over an area as big as Yorkshire, and their padre's visits could only be few and far between.

Here the golden thread wore very thin. But the more tenuous it became the more vital seemed the responsibility which hung upon it. Where men lived in uncongenial, never-changing routine, where freedom of spirit and security of mind were the paramount needs, there the Blessed Sacrament stood unassailed. Barbed wire melted when the heavens opened.

J. H. K. in the "Church Times."

Advice has been received of the death of Rt. Rev. Dr. Norris, Bishop of North China.

THE OPEN FORUM.

Ruatoria,
via Gisborne, E.C.,
August 6, 1945.

Sir,—

I read with dismay the article entitled "Maori Problems as Seen by a Teacher," in your July Gazette—the edition that has on its front page, "Blessed are the Peacemakers—for they shall be called the Children of God," and has as its first contribution a copy of a sermon preached in Christchurch Cathedral—"Preparation for Peace."

I have lived for thirteen years amongst Maori people—happy years in which I have received sympathy, kindness and wonderful generosity, that I am sure would never have come from any other race. During those years I have heard discussions and read treatises by the dozen on "Problems of the Maori Race." Words! Words! Words!

When will this type of self-complacent pakeha (who signs himself "Teacher") realise how terribly his own race is in need of uplift and leave the Maori alone.—I am, etc.,

M. G. MEFFAN,
Teacher, Manutohi Native School,
Ruatoria.

Note.—This letter has been slightly abridged. The welfare of the Maori race is a vast problem, being one in which there is a widespread desire to better their moral, physical and spiritual conditions. As to how an improved standard of conditions can be brought about is a matter that is open to many viewpoints. A critical analysis is frequently the basis for a sound construction. While destructive criticism is to be deplored, candid comment has frequently a practical aspect, that while it might cause pain to the feelings of some, when the broad view is taken it can make a useful contribution. The article referred to by the correspondent had been previously considered by qualified men who are noted leaders of the Maori race. "The Gazette," recognising the importance of the subject, has devoted many columns in order that readers should have some appreciation of the scope of the investigations being made that will, it is hoped, lead to a deserving standard of conditions that is desired by all interested in the Maori race.—Editor.

"Send Us More Missionaries"

This message was brought by Bishop Chen on his recent visit: "Bishop, you are going to the United States and Britain. Will you give the people of these countries a message from me? Will you tell them that after the war we ask them to send us more missionaries. It is essential that the New China shall be built on a spiritual basis."—President Chiang Kai-shek.

A Creedless Christianity

"A creedless Christianity which creeps like a serpent through the grass—I might almost say through the spiscopal lawns and palaces of England"—this, in the words of Fr. Biggart, C.R., was the main subject under consideration at the annual London meetings of the Community and Fraternity of the Resurrection, held at the Mary Sumner Hall, Westminster.

Fr. Raynes, Superior of the Community, who presided, said there was a sense in which Christian people ought not to be ashamed to be narrow-minded, and that it was their duty to be so. Proposals open to serious criticism were being made concerning morals, education and faith, but the faithful were largely unaware of them because they did not take the trouble to study them. One example was the South India reunion scheme.

Christian Education.

Speaking on Christian education, the Rev. A. H. Rees, vicar of Chiswick, said that in their anxiety to see that children were given at least the A.B.C. of the Christian religion Churchmen must beware of letting it be thought that this minimum satisfied them.

There was cause for profound disturbance in the demand made by some Churchmen, aided by representatives of the Nonconformist bodies, for the recognition of the State school as a worshipping community. There was only one worshipping community known to Christians, and that was the Church of God. It was in Christian worship that all education found its inspiration, its illumination and its fulfilment. "Because man has lost faith in God he has lost faith even in himself."

Woman in the Pew.

Miss Upcott, general secretary of the Girls' Friendly Society, treated of Christian morality from the point of view of "the woman in the pew." Man's belief that he could not exist without God, she said, was the start of his morality. But to-day even those who ought to know better were infected by the popular belief in goodness without a creed. She maintained that it was no use giving a person sex instruction without a Christian background. Morals were not made right simply by knowing the facts.

Injustice to Africans.

Brother Giles, a lay member of the community, drew a painful picture of the poverty and injustice which Africans suffered in the slums of Johannesburg.

"The African," he said, "pays rates the same as white people, but he has no vote and no voice in the government. His wages are about £4 a month, of which one-third goes in rent. Sometimes 16 people live in one room. The Government spends £20 a year on every white child, but only £3 on an African, and that comes out of the pockets of Africans in the form of taxation.

—"Church Times."

CHRISTIAN EVIDENCE.

The Obstacle of Ignorance.

The main business of the Church after the war must be evangelisation, said the Archbishop of York, addressing the Christian Evidence Society at Westminster.

But it was not sufficient merely to proclaim the good news, Dr. Garbett continued. Among the critics of Christianity was a large number of people who, though they would like to believe, experienced intellectual difficulties, and needed to be convinced of its truth.

There was widespread recognition that materialism had failed to avert the war or to bring peace and prosperity to mankind. Atheism, too, was out of date, but a vague belief in God was very different from belief in the living God who was actively concerned with the doings both of individuals and of nations. Christian propaganda must be expressed in simple, direct terms which could be understood by the man in the street.

The Chaplain of the Fleet expressed the deep appreciation of the chaplains' branch of the Royal Navy to the society both for its literature and for gifts of portable altars, vestments and furnishings for ships' chapels. He declared that crass ignorance, and not hostility, was the great obstacle in the way of Christianity. "I have been appalled in interviewing young recruits," he said, "to find how many of them do not know the first thing about religion."

A full-blooded Australian Aboriginal, Miss Muriel Stanley, has passed the final examination as an obstetric nurse at the South Sydney Hospital. She has been offered work in several States, but is going as a missionary to her own people.

Sunday School Teachers' Course.

A Sunday School Teachers' Training Course, organised by Miss D. M. Beattie, Sunday School Organiser for the Waiapu Diocese, was held in Hastings recently. It opened with a dinner, at which seventy-six were present, the Rt. Rev. G. C. Cruickshank and Mrs Cruickshank being guests of honour.

The Bishop delivered his charge to the teachers in St. Matthew's Church on the first evening. Representatives from parishes throughout the Diocese, both Pakeha and Maori, were resident in the Camp for a week.

Lectures and instruction on doctrine were given by the Ven. Archdeacon J. B. Brocklehurst. The Rev. S. R. Gardiner took the morning devotional addresses on Prayer under the headings: "Why We Pray," "Preparation for Prayer," "Furnishings of Prayer," "A Scheme of Prayer," and "Prayer in Public Worship."

The Rev. T. Loten acted as Chaplain and celebrated Holy Communion daily at 7.30 a.m. and took Compline every evening.

Miss Beattie gave lectures on Methods of Teaching and practical demonstrations, which those present found most helpful.

Two visiting speakers gave most interesting talks. Mrs J. B. Brocklehurst told of some of her experiences as a missionary in China, illustrating her talk with posters and showing various objects of Chinese art and utility. Her lecture was an inspiration to the teachers.

Miss G. Jones, an artist, who is in charge of that subject at the Napier Girls' High School, gave a talk illustrated by lantern slides on "The Development of Religious Art," this lecture also being much appreciated.

The Sunday School Teachers of the Diocese are indebted to Miss Beattie for making available to them such a week, where fellowship, devotions and instruction combined to assist them in fitting themselves for the important work of training our Church children.

Personal

Field-Marshal Sir Bernard Montgomery may be a candidate at the forthcoming elections to the House of Laity in the Church Assembly, England. This item of news is given by the London "Church Times."

The Evolution of Love.

(By Canon Gerry)

Thou shalt love thy neighbour is a command that is sometimes difficult to obey. Our neighbour is not always lovable. "Thou shalt love thine enemy" is more difficult, some say impossible.

Was it possible to love Hitler and what he stood for? It was, of course, impossible to feel anything but indignation and disgust at what the Nazis had done. Is there any sense in which we can love our enemies?

Suppose we start with an easy lesson. When we began to learn mathematics we did not commence with advanced and difficult problems, but with simple elements of arithmetic—one and one are two, two and two are four. We begin to love by loving ourselves. There is no difficulty in that. Can this be a germ out of which other loves will grow?

There are long stages from fish to man in the story of evolution. It is a long step from loving self to loving our enemies. But there are many stages between. Besides loving ourself can we love the wife, the husband—in spite of faults in them? Can we love our friends, our fellow-countrymen—even though they do things they should not? This evolves into love of the members of the society or lodge to which we may belong, and for the Christian into what St. Peter terms love of the brotherhood. This in its turn may be a stage to the love of mankind at large, irrespective of the fact whether any particular member of the race deserves our love.

It is possible to love a man and at the same time hate what he does. I love myself, but often hate what I do. Is it possible to love our neighbour in the same way? Can we love our enemies in this way? While hating what they do? Christ detested sin, while pitying the sinner.

Having arrived at the stage of loving our fellows, our brothers, it is but one step more to the love of our common Father—God.

Here is another illustration of the principle—"The seed . . . the blade, then the ear, after that the full corn in the ear."

Four stages in the evolution of the virtue of love may be represented by four words. These words are each built up out of a Greek word for love—phileo. They are: autophilos, philadelphia, philanthropy, theophilos. Autophilos—from "auto" (self) and "phileo" (love), stands for the first stage—love of self. Philadelphia—from adelphos (brother) and phileo, is the second stage—love

of the brother. Philanthropy—from "phileo" and "anthropos" (man), is the third stage—love of man. Theophilos—from "theos" (God) and "phileo," is the culmination of the progress—the love of God.

Autophilos was the name of a character in a story I once read. Philadelphia is, of course, the name of an American city. Philanthropy needs no comment, and Theophilos was the person addressed by the writer of The Acts of The Apostles in the New Testament in the opening words of that work—"The former treatise have I made, O Theophilos . . ."

ADVERTISING THE FAITH.

Church Publicity Urged.

A nation-wide Press advertising campaign for "the conversion of England to the Christian faith" is recommended in a long report of a commission on evangelism appointed by the Archbishops of Canterbury and York.

"The majority of the commission believes the Church should make an adventure in Christian education through advertising upon a nation-wide scale with expert advice in what is a highly specialised art," says the report. "There are few questions of greater or more pressing importance at present than the use of methods of publicity for proclaiming the gospel."

The commission has been advised that expenditure for a five years' campaign would cost £200,000 a year.

The commission advocates that the Church should see its message shown or spoken in cinemas and theatres and on the radio and by television. It maintains that the Church is not "Press minded."

"The position will not be remedied until the Church shows itself willing to take much more responsibility for using the Press. There is an urgent need for Press attaches in the confidence of archbishops and bishops, in the same way as the Press is accustomed to be taken into the confidence of Ministers and high Government officials."

Two full-blooded Polynesians, Alan Piva and Kaspar Kakasāl, have entered St. Francis College, Brisbane, to study for the Ministry. After ordination they will return to work under the Australian Board of Missions as missionaries to their own people.

Philosophy of Life.

I think it is impossible to be very cheerful about life, until we have managed, somehow, to make our peace with death. I agree that our main concern should be with life. But death is so important a factor in life, both as a prospect we all have to face and as a blow, often a shattering blow, when our friends or our loved ones are taken from us, that no study of life, no philosophy of life, can be worth very much which leaves death out of account, as so many modern philosophers do.

How often have I seen a man's philosophy of life, nay, his very religion, collapse like a house of cards, when death, striking at a life intertwined with his own, left him suddenly all alone, the one being taken and the other left. I know that a great philosopher once said, in words that are often quoted and nearly always misunderstood, that a wise man thinks of nothing less than he does of death. The reply is that fools think of death even less than wise men, while the dumb animals do not think of it at all.

As to St. Paul, there was nothing on which he had thought more deeply, more boldly, more triumphantly. His gospel of liberty, his gospel of joy, his gospel of victory, was the outcome of his thinking about death. It was a death-conquering religion he announced to the world, and life-conquering just because that last enemy was conquered.—L. P. Jacks.

"What The World Wants."

We are to "preach Christ": that is what our people need and what the world wants. We may believe with all our hearts that "Jesus is Lord" and that there is none other name by which we or anyone else can be saved. But if we are to put that belief across and commend it to those to whom we are sent, we must have our foundation firmly fixed and be able to answer all objections and make good our reasons for such an overwhelming faith.

And so what is needed is study, study and yet more study, and we to be able and ready to bring out of God's treasures things new and old. I call upon all the members of the Synod to take all this seriously to heart and to do all possible that our Clergy may have leisure and ability so to study the sacred word of God that they may be able to accomplish better their high and Holy calling: **"Go Ye out and Preach the Gospel."**—The Bishop of Waikato, in his charge to the Waikato Synod:

DIOCESE OF WAIAPU

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

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Comedian Helps the Church.

Recently a meeting and sale in aid of the Church of England Waifs and Strays Society was opened by the famous comedian, Mr. Gillie Potter, at Bexhill. "I have come down this afternoon," remarked Mr Potter, "to say a few words on behalf of a King, the King of Kings, who said, 'Suffer little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven.'"

Preserved Amid Devastation.

By the providence of God the majestic Canterbury Cathedral has been preserved amid the devastation of war which surrounds it on every side. Let us hope that future generations will not be allowed to forget the wonderful deliverance of the two great cathedral churches of Canterbury and St. Paul's; and let it be remembered, too, that in spite of peril and disaster, the clergy and singing boys and men maintained the daily worship in Canterbury Cathedral.—Church Times.

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