

# The Waiapu Church Gazette.

VOL. II.

NAPIER, OCTOBER 1, 1911.

No. 4.

## Diocesan Synod.

SEPTEMBER 22-28, 1911.

*It is important that all members of the Church in the Diocese should be informed of the proceedings of the Synod, which is really the Church Council for the Diocese. We have therefore given as full an account as possible of its meetings, together with the Address of the Bishop at the opening of Synod, and the Sermon preached by him at the Cathedral on Sunday, September 24th. Parochial notes will be inserted in the next issue of the "Gazette."*

### Address by the Bishop.

To the Diocesan Synod of Waiapu at the opening of the Session, September 22nd, 1911, delivered in the Synod Hall by the Right Reverend the Bishop of Waiapu.

MY DEAR BRETHREN OF THE CLERGY AND LAITY,—

In welcoming you to the Second Session of the Eighteenth Synod of the Diocese I desire to express my grateful thanks to both Clergy and Laity alike for their loyalty and hearty co-operation with me in the work of this extensive Diocese, which naturally increases in population and habitable area year by year and requires a progressive and unselfish policy in the direction of Church Extension. I am grateful to the Standing Committee for the sympathetic treatment of the various schemes which I outlined in my Address last year, and for the useful work which has already been accomplished. If the work of the Church is to go forward, it must needs be that the interest of the Diocese must sometimes come into conflict with the interest of the individual or the individual district, or appear to do so, but I hope that the members of Synod will remember that they are not delegates of individual parishes but representatives of the Church as a whole, and that we meet together in solemn assembly to legislate for the good of the whole and not merely for the separate units which make up the whole. We must endeavour to sink our parochialism in a more statesmanlike and broadminded view of our sacred trust and responsibility and make our horizon co-extensive with the advancement of the Kingdom of God.

*The Coronation.*—Since our last meeting of Synod we have joined with the whole Empire in the crowning and consecrating of our beloved King George V. and Queen Mary by the Archbishop of Canterbury, who represented both Church and State at that solemn function. The King and Queen have thus received the sanction of both Church and Empire to the position which by natural succession they have inherited, and have commenced their "consecrated" lives with the prayers and blessings of millions of loyal and faithful subjects.

The Coronation Service is one of the few remaining links between Church and State in England, and one of the few remaining privileges of the nominally "Established" Church. How long the connection between Church and State, with its long and varied history, will last, it is difficult to say, but the "signs of the times" seem to be prophetic, and we may live to see great constitutional changes which will considerably alter the official status of the Church of England, and so, indirectly, affect our own position. Whatever advantage may accrue to the nation by its official connection with the State, the advantage to the Church is a very doubtful quantity, and may become absolutely unbearable. The student of history can hardly bring himself to imagine, even in his most optimistic mood, that the Church has gained much from its partnership with the State, and is bound to acknowledge that the State has done much to secularise the Church. At the present time the progress of the

Church at Home is hampered in every direction and legislation is practically impossible, because Churchmen naturally shrink from the principle and practice of submitting the Church's legislation, and proposals for the revision and enrichment of the Prayer Book to the ultimate authority of the British Parliament. If, however, the Church of England is to be "disestablished," it would be more just and honourable to disestablish it as a whole, and not piecemeal as is likely to happen. To "disestablish" the four Dioceses of the Church of England in Wales, and allow the remaining Dioceses to linger on in suspense, is unfair and unjust to the Church in the Principality of Wales which is an integral part of the Church of England, in a very real sense the mother of the Church in England, an interesting and historic link between the old British Church and the Church of England and at the present time in a most flourishing and progressive condition.

The sympathy of all faithful Churchpeople will be extended to our King, and our prayers will be all the more sincere in view of the great constitutional changes which are hovering over the centre of his Empire, and which must of necessity bring in their train much unrest and distress.

*Bishop Stuart.*—During the past year the Church militant has lost a veteran warrior by the death of the Right Reverend Edward Craig Stuart, D.D., after a truly missionary life extending over nearly 60 years spent in India, Persia, and New Zealand. Bishop Stuart commenced his Ministerial work in India in 1850 after a distinguished career at Trinity College, Dublin, and laboured there for some twenty-two years, chiefly amongst the Mohammedans. After acting for a short time as a Secretary in London to the C.M.S., in 1874 he accepted a commission to visit and report on the Society's work in New Zealand, and subsequently became Principal of St. Stephen's Maori College, Auckland. From St. Stephen's he was called to be the second Bishop of Waiapu, and was consecrated in St. John's Church, Napier, on December 9th, 1877. Of his seventeen years' Episcopate in this Diocese many of the older members of this Synod can speak with appreciation and affection, and I myself have constantly heard his name mentioned with love and gratitude. In 1894 he resigned his See, in obedience to an inward call which sent him back to work again amongst the Mohammedans, and from 1894 till 1910 he gave himself unsparingly to the work amongst the Moslems in Persia. Truly his life is a noble record of service and devotion in the cause of the Master, and though but few months' rest awaited him in his English home after retiring from his work in Persia at the age of 83, yet he has now entered into the rest that "remaineth" in the Paradise of God, and the Church and the world are the better for his life and work. The Synod will doubtless express its appreciation of Bishop Stuart's influence and work in the form of a resolution.

*Boundaries Commission.*—In accordance with a resolution passed last Session of Synod asking me to appoint a Commission to enquire into the boundaries of the Parishes and Parochial Districts in the Archdeaconry of Hawke's Bay, I immediately appointed the Commission, which has been steadily working during the past year, and endeavouring to solve a somewhat difficult problem. The Commission, finding itself unable to furnish me with a complete report for presentation to this Session of Synod, has asked for an extension of time, and hopes to report fully before the next meeting of Synod. The work which the Commission is engaged upon is of great value to the organisation of the Diocese, and will, I trust, be the first contribution towards a complete revision of the Parochial boundaries throughout the Diocese. The work of the Commission is closely allied with the division of Parishes, which in a developing Diocese must of necessity be constantly kept in view. Several of our Parishes are far too large for the energies of the most energetic Vicar, and suitable assistant Curates are not easy to find. Under the circumstances far better results should be obtainable, both spiritual and financial, if the Vicar could concentrate his work upon a more restricted area and build up one or two strong centres instead of dissipating his energy and usefulness in trying to work an unworkable district, of which he can really only touch the fringe. The division of a Parish must always mean a greater demand upon the liberality of Churchpeople if the Vicar is not to be the sufferer thereby.

*Disparishing of Parishes.*—In accordance with Canon V. of Parishes (Diocesan Canons) as amended at the last Session of Synod, it will be the duty of the Sessional Committee on Returns and Accounts to report the case of any Parish failing to comply with the Regulations laid down in the said amended Canon, and the duty of the Synod to take such action as shall to it seem fit under Title B, Canon V. 8, of the General Synod. Due notice has been sent by the Standing Committee to all Parishes affected by the amended Canon. The conversion of Parishes into Parochial Districts does not affect the status of the present Vicars in respect to their position or tenure of office, as is popularly supposed, but merely transfers to the Bishop from the Nominators the right of appointment to the office of Vicar when a vacancy occurs. See proviso to Title B, Canon V. 8, "Provided that upon such change in the status of a Cure the Clergyman duly instituted thereto shall not be removed, except for an ecclesiastical offence, and in due form." Further, any Parochial District can apply to be constituted or reconstituted a Parish, whenever it is in a position to comply with the regulations, and one can hardly imagine that any Parish would desire to retain its status as a Parish as long as it failed to satisfy Diocesan requirements.

*Accident Insurance.*—I desire to bring to the notice of the Synod a proposal from the New Zealand Insurance Company, Ltd., to insure all the Clergy of the Diocese against accidents and death by accident. The annual premium for such insurance would be as follows: Assistant Curates 15s., Vicars 25s., the Bishop 30s. The benefits obtainable under this policy are as follows:—

Status.	Death by Accident.	Temporary Total Disablement by Accident.	Temporary Total Disablement by Specified Diseases.
Assistant Curates .. .. .	£250	£2 per week	£2 per week
Vicars .. .. .	£500	£3 per week	£3 per week
The Bishop .. .. .	£750	£3 per week	£3 per week

The period for which compensation for temporary total disablement by accident or disease would be paid is limited to fifty-two successive weeks, calculated from the date of accident, and the nature of the illnesses or diseases specified ranges from carbuncles to hydrophobia, and includes twenty-five possibilities. It is not intended that the individual clergyman should pay the premium, but the Parish or Parochial District in which he ministers, and consequently it is the occupant of an office, rather than the individual clergyman who is insured under this policy. It is also agreed that in the event of any clergyman leaving a Cure or District and a successor being appointed, the benefits of the policy shall extend to such successor upon the Company being notified in writing by the Diocesan Treasurer of such change. The above scheme has been adopted by the Synod of the Diocese of Wellington upon the following conditions:—(a) That the premiums be paid by the Parishes or Parochial Districts; (b) That the Diocesan Office pays the whole of the premiums in one amount to the Insurance Company; (c) That the Diocesan Office collects from each Parish the amount payable by it. If this scheme commends itself to the Synod, it will be necessary to consider the question of the apportionment of the compensation received under the policy. In the case of accident should it be paid directly to the individual clergyman, and in the case of death by accident to his nearest relatives, or should it be placed at the disposal of the Vestry or Church Committee or the Standing Committee? The offer so far as this Diocese is concerned only holds good until the 30th of September, and therefore requires immediate consideration and action.

*General Church Fund.*—A Bill will be introduced at this Session to give effect to a resolution passed by the Synod in 1908 re the setting apart of the "Church of England Endowment Fund" as a General Purposes Endowment Fund for the Diocese. The establishment of such a fund upon a proper basis and at the disposal of the Standing Committee would go far, if properly supported, to meet many legitimate claims for financial assistance for which at present there is no provision made. In addition to making grants towards the purchase of sites for churches, vicarages, and schools, the income of the fund would also be available for giving assistance to candidates training for Holy Orders, for the employment of lay helpers both men and women, for making contributions towards the removal expenses of the Clergy and for similar purposes. I earnestly invite the wealthy churchpeople of the Diocese to contribute to this Fund, if they really wish to help on the work of the Church. The support given to the Home Mission Fund is distinctly disappointing and suggests a very faint idea of the obligations of church membership. Canon Hobhouse is probably quite right when he says in one of his Bampton Lectures that we find a large number of churchpeople whose membership is negative and nominal and implies no sense of obligation; in fact if I were asked to point out the greatest weakness of the Church of England to-day I should answer, "Not party spirit and divisions, mischievous as they are, but membership without obligation." As it is quite possible to make the proposed General Fund wide enough to cover the sphere of action of the present Home Mission Fund, it may be well for the Synod to consider whether it is advisable to amalgamate them, and whether the available income from the Hawke's Bay Trust may not form part of the same Fund. It would be better to have one strong fund for general Church purposes than several more or less weak ones limited in their sphere of operations. I would also wish the Synod to consider whether it is not desirable to have two Sundays' offertories in the year for the Home Mission Work of the Diocese instead of one. And should there not be in every Parish some organisation for collecting subscriptions in small amounts for the forward work of the Church in the Diocese? On the whole subject of Missions I desire to commend to the careful consideration of the Synod the valuable Report of the Recess Committee set up at the last Session of Synod for considering the best means of creating a Diocesan Board of Missions.

*Payment of Clerical Stipends.*—I would again urge upon the Synod the desirability of paying the stipends of the Clergy through the Diocesan office. The Vestry of every Parish should give a moral guarantee to the Diocese at the beginning of each financial year for the stipend likely to be available,

and pay the same in monthly or quarterly instalments to the Diocesan Treasurer. The Standing Committee should be in receipt of such guarantee before any Diocesan grants are allocated, and be in a position to know what Parishes, if any, are failing to make regular and prompt stipend payments to their Clergy. The Diocese is not in a position to advance the money where Parishes fail to make regular and prompt payments, and so the onus of paying the stipends punctually would still depend upon the efforts of the Church officers. The slight loss incurred under this system by the exchange on cheques would be trifling compared with the gain in principle, and it is the principle of the matter which is of paramount importance. I do not ask for hasty legislation, but I wish the Church officers in the Diocese to carefully consider the matter.

*"Ne Temere" Decree.*—As the Papal decree "*Ne Temere*" has caused some confusion in the minds of Churchpeople on account of the large number of "mixed marriages," it behoves me to say a few words upon the subject. According to the Roman Catholic Directory marriages between Roman Catholics and non-Roman Catholics "must be celebrated before a Bishop or Priest duly authorised for the celebration thereof. Such marriages, if they are not so celebrated, are indeed, for all the civil effects and purposes of marriage, valid and binding legal contracts under the civil law, if the conditions and requirements of the civil marriage are fulfilled; but they are null and void before God, and the parties are not, in the sight of God, husband and wife." Whilst willingly acknowledging the right of the State to regulate marriages, inasmuch as marriage is an integral part of the social order; and the right of every branch of the Church to impose upon its own members such regulations as it may see fit as far as the religious ceremonies in connection with marriages are concerned, yet we must deeply regret the fact that the Roman Church has presumed to decree that civil marriages, or marriages celebrated by other than Roman Priests are "null and void before God," inasmuch as such a decree divorces the natural from the spiritual order, and crystallises a dualism which the whole teaching of the New Testament seems to oppose. Again, does it not savour somewhat of presumption to declare that the will of Almighty God and a decree of the modern Roman Church are one and the same thing? With all due respect to the Roman Church, we can hardly give to her a monopoly of the knowledge of the will of the All Father.

What is the essence of marriage? Is it the mutual consent of the parties or the benediction of the Church? "The blessing of the Priest," says Canon Knox-Little, "is not, of course, essential to the validity of Christian marriage, although the common sentiment in many parts of Christendom has adopted the opposite conclusion. The benediction is a beautiful ceremony pointing to the holiness of marriage." Again, "the benediction of the Priest is not essential, although in Christians who are properly instructed, it is an irregular act and one wanting in right reverence for the Church's regulations and teachings, to forego that benediction." "The early Church," says Dr. Hook, "did not annul or disallow the legality of such (civil) marriages, or solemnize them again, on the parties becoming converts. It admitted the validity of the act when done, though it declared it to be done unlawfully, according to God's law." A marriage, whether it be a civil marriage or not, is more than a contract, inasmuch as it establishes a relation between man and woman in the sight of God, and cannot therefore be broken by mutual consent or by the law of the land. We believe all such marriages to be valid in the sight of God and just as binding and indissoluble as marriage solemnised by a Priest, so long as the contracting parties are not debarred by consanguinity or other lawful cause. At the same time we strongly deprecate such civil marriages, inasmuch as the parties of the union deprive themselves of much needed grace and the Divine benediction upon their marriage. Wherever it is possible, a civil marriage should be supplemented by a religious ceremony in Church, not for the purpose of re-marriage, which is impossible, but for the sake of invoking the Divine blessing upon it and emphasizing its sacred and sacramental aspect. One result, doubtless, of the Papal decree will be an increase of converts to the Anglican Church, and I have drawn up a service of admission for the purpose of receiving Roman Catholics, after due instruction, into the Anglican Church.

Wherever an Anglican is marrying a Roman Catholic and desires to have the Anglican marriage service as a preliminary to marriage by the Roman Church, the case must be submitted to me before any service is held.

*Maori Mission*—The work of the Maori Mission has gone on steadily during the year. The Confirmation candidates have not been so numerous as last year, but in most parts of the Diocese the outlook is hopeful and encouraging. The "Hui Topu" at Waiomatitini in March last was distinctly successful and enthusiastic, and the fact that the Maoris contributed £500 to the re-building of Hukarere School and £150 to the re-building of the Church at Manutuke is proof that they are willing to contribute to the spiritual and educational work carried on for their benefit. I have asked for further contributions towards the school at the Native Church Board Meetings to be held in March next. I am hopeful that the Maori contributions will reach a total of at least £1000 for the new Hukarere. The Rev. Arthur Williams has been relieved of his duties as Superintendent of the Hawke's Bay District for twelve months on account of ill health, and the Ven. Archdeacon Ruddock is acting as Superintendent. The Rev. T. Hapimana, who has been lent to the Auckland Diocese for 18 years is returning shortly

to the Diocese and will work in the Rotorua District. The special meetings held for the spiritual edification and instruction of Lay Readers at Te Aute, Waiomatitini, and Rotorua have been much appreciated, and the number of Lay Readers has considerably increased since last year. A Mission has recently been held in the Whakatane District by the Rev. F. W. Bennett with encouraging results, and we hope shortly to hold a similar Mission at Porangahau. It is far wiser, in my judgment, to hold Missions in individual Districts where due preparation has been made than to attempt any General Mission to the Maoris on the lines of the General Mission to the Pakehas last year. The new Mission House at Tokomaru Bay, the gift of one of our Hawke's Bay laymen, is now completed, and has recently been opened by Archdeacon Williams. It will contribute much to the efficiency of the work in that district and to the comfort of the workers. Miss Sybil Lee unfortunately contracted typhoid fever in the earlier part of the year, but is now nearly convalescent and hopes shortly to rejoin Miss Davis at the Mission House. Miss Grant has resigned her position as worker in the Mission at Rotorua, and Miss Kate Gibbons has taken her place. Miss Grant has done exceedingly good work during her stay at Rotorua. Miss Griffin has returned from her visit to India and is again superintending the work in connection with the Mission House. Miss Strouts has been compelled to abandon her Kindergarten at Te Kuri as the Maoris have abandoned the "Kainga." I am very anxious to place two lady workers at Whakatane where much work is waiting to be done. The little known but very real work of the Rev. Pene Hakiwai and his wife at Ruatoki is much to be commended, and I hope shortly to see the Mission House enlarged and made more suitable for its purpose. Sermons for the use of Lay-readers are much needed and would considerably help them in the good work which they are doing. The re-building of Hukarere School is a matter for great thankfulness, and I desire to express my gratitude to all those who have contributed to the building fund and sincerely hope that further contributions may be forthcoming for such a useful institution.

*Sunday School Reform.*—I should be grateful, if the Synod sees fit, to have a Recess Committee appointed to consider the very pressing and important question of Sunday School Reform. A sympathetic committee might gather much useful information with regard to Sunday School methods in other countries and in other religious bodies. Personally, I feel that the Church is failing to make her Sunday Schools as useful and helpful as they might be. The Bishop of London, as many of you know, brought this subject prominently before his diocese in his New Year's Letter, and the importance of the matter may be gauged by the fact that the London "Times" devoted a leading article to it recently in which it says inter alia, "Little has been done in the Sunday Schools to improve their traditional methods or the quality of their teaching staff, or to bring them in any way up to date with modern standards of education. The Sunday School, as a rule, has not moved with the times; it still 'muddles along' in a condition of well-meaning inefficiency. Their general inefficiency, their lack of system and discipline, and the scanty qualifications of those who, with excellent intentions, undertake the teaching, are well known." I have the greatest admiration for the Sunday School Teachers and consider that they are the most self-denying and useful Members of the Church, and for that reason I desire that they should have the opportunity of learning from an expert the best methods of teaching. One fatal custom in regard to Sunday School work is that of separating the support of the Sunday School from the rest of the Church's work and regarding it as a kind of extra. The church officers should be responsible for all expenditure in connection with the Sunday Schools, and the children should be taught to contribute regularly to the support of the Church, not merely their Sunday School, as well as to the support of missionary work. We can hardly expect our young people to grow up with any sense of obligation to their Church, if they are not taught the principle and duty of giving from their earliest years. The Sunday School work is often starved and well nigh ignored in many parishes, with the inevitable result that it is sometimes a weakness instead of a strength to the Church. To teach the children is just as important as to preach to the adults, and to train children to be churchmen and churchwomen is the obvious end and purpose of a Church Sunday School.

*Changes in Clerical Staff.*—I regret to say that the Rev. Allen F. Gardiner has been compelled by ill health to resign the Cure of Havelock North and to seek change and rest in England. The Rev. Lionel Mackay has succeeded the Rev. H. H. Robjohns as Assistant Curate at Havelock. The Rev. John Hobbs has been appointed Vicar of Te Puke and the Rev. W. J. Simkin, from the Diocese of Lichfield, England, has succeeded the Rev. H. T. Rawnsley as Vicar of Wairoa. Mr Rawnsley has been appointed Vicar of Patutahi in place of the Rev. A. H. Coles, who has returned to India. The Rev. R. George Coates has been transferred from the Assistant Curacy of the Cathedral Parish to a similar position at Wairoa. The Rev. G. E. Kear has resigned the Assistant Curacy of Dannevirke and gone Home for experience. The Rev. H. Collier has been transferred from the Assistant Curacy of Waipawa to that of Waipukurau. The Revs. Cecil Wilson, C. E. Nicholas and Percy Davis have been ordained to the Diaconate and licensed respectively to work at St. Augustine's, Napier, Dannevirke Bush Districts, and Rotorua. The Rev. H. A. Favell acted for some months as Assistant Curate at Hastings and has been appointed Vicar of S. Thomas', Auckland.

*Result of Biblical Criticism.*—One practical result of Biblical criticism which seems to be tending towards the conservative and traditional view, especially as far as the Books of the New Testament are concerned, has been the exaltation of the Person of the Lord Jesus Christ. Never, I suppose, has the Personality of Jesus stood forth in such bold relief as in the present age, unless it be in the more confined area of Apostolic times. The writings of men, representing every phase of thought, ring with words of admiration for the Person, life and ethics of the Lord Jesus. Well nigh every section of thoughtful and progressive humanity claims Jesus Christ as its ideal, its champion and its authority. Whilst we are not blind to the fact that many of these ardent admirers have so far only grasped the Humanitarian aspect of the Christ, and are endeavouring to confine His Sacred Personality within the narrow limits of a Great Social Reformer, yet we shall be wise not to ignore this "Time Spirit," this feeling after sanction and authority for efforts which tend towards the betterment of the social order and the development and intensification of the Kingdom of God. If the tendency of the present day is to separate the Christ of History from the Christ of Theology, shall we say that it has no useful purpose to serve? Shall we say that the Church can accept no responsibility for what is doubtless a mental and illogical confusion of ideas? Shall we not confess that some aspects of Ecclesiasticism have helped to obscure the Christ of the Gospels? It was through personal contact with the Lord Jesus that His Apostles were gradually led on to the realisation of the fact that He was more than a Prophet, that He transcended all earthly limitations, and could be none other than "The Christ, the Son of the Living God." It is not through laying emphasis upon the Virgin Birth, or the Resurrection in the first instance, that we shall lead men through their conception of a Humanitarian Christ, to the real Transcendent Christ, the Christ of God, but by bringing them face to face with the life and words, and claims, and character of the Lord Jesus Himself. The Church must first be saturated with the Spirit of Christ, before men will realise that the Christ of History and the Christ of Theology are one and the same Divine Personality. The Church has absorbed too much of the spirit of the world, is relying too much upon the methods of the world, and men too often find the world in the Church, and fail to find the Christ as they see Him in the Gospels. Instead of the Church being unlike the world, too often she is so conformed to it that the vision and spirit of Christ are lost, and she fails to be a real witness to the world, and so fails to elevate the thoughts of the world. Is it not a fact that the clergy are practically compelled to resort to all kinds of doubtful and worldly methods in order to keep up the finances of their Parishes, and to build needful Churches and Schools and Vicarages? Is it absolutely an unknown thing for a clergyman to be forced to collect his own stipend? Is there not a danger of the Church becoming a business concern instead of a witness, and the God-ordained instrument for upholding the ideals of Christ, and ministering the Life of Christ? Is there not a danger lest the "serving of tables" should interfere with the serving of Christ? I speak with the deepest sympathy for the unhappy position in which many of the Clergy are placed at the present time, but I speak also from the deepest conviction, for the vision which I see from my watch-tower is not that of a combined, powerful, spiritual army, influencing and inspiring the ideals of the world, and winning converts by its faith and Spirituality, but an army struggling to hold its position by catching at worldly straws. The Church is face to face with refined heathenism, with a revival of the old heresies under new names, and with the dead weight of indifference and worldliness, and she can only hope to meet and overcome these hindrances by a renewal of her own unity, strength, and devotion to her living Master and Head.

*The Kingdom of God.*—We need a clearer grasp of the teaching of Christ and His Apostles with regard to the Kingdom of God. The Gospels, from beginning to end, are full of Christ's revelation of the Kingdom. "The Kingdom of Heaven is at hand," is the keynote of His revelation, and the unveiling of the meaning and purpose of that Kingdom is the burden of His teaching. Have we not lost inspiration and power in the past by limiting the meaning of the Kingdom, confusing it with the visible Church, and regarding it as co-extensive with the Church? Hort, in "The Christian Ecclesia," says: "Since Augustine's time, the Kingdom of Heaven, or Kingdom of God, of which we read so much in the Gospels, has simply been identified with the "Christian Ecclesia." This is a not unnatural deduction from some of our God's sayings on this subject taken by themselves, but it cannot, I think, hold its ground when the whole range of His teaching about it is comprehensively examined. We may speak of the Ecclesia as the visible representative of the Kingdom, or as the primary instrument of its sway, or under other analogous forms of language, but we are not justified in identifying the one with the other, so as to be able to apply directly to the Ecclesia, whatever is said in the Gospels about the Kingdom of God."

Christ spoke of the Kingdom of God as in existence during His own earthly life, as centred in Himself, and as proceeding forth from Himself into the hearts of men, as they came into personal and vital union with Himself. The central truth of the revelation of Christ was the Fatherhood of God, and as men came under the influence of the teaching of Jesus, they absorbed something of His mind and ideals, saw the Eternal God in a new and more perfect light, and realised that Fatherhood implied Brotherhood, and Brotherhood implied Social Service, and Social Service meant the death blow to selfish individualism; and so the Kingdom of Righteousness and Joy and Peace began to come.

But where does the Church come in? Jesus was preparing the way for His Visible Church from



the time that he called His Apostles and began to train them, for the Visible Church was a necessity, as a lever for the pronulcation of His ideals and the extension of His Kingdom. The world could not rise to His ideals, to the ideals of the Kingdom without a new life and a new power, and He gave himself to be the source of that new life. Not only did men need to be "born again" before they could see the Kingdom of God, but they needed to enter into the sphere of the Kingdom, by being born of water and of the Spirit. They needed conversion to see, and they needed regeneration in order to obtain the life and power for the purpose of carrying out and promoting the ideals of the Kingdom. The Church, then, is the Divinely appointed, Divinely empowered instrument for teaching and upholding the ideals of Christ, and as men inwardly digest and live those ideals, they ipso facto enter into the fuller meaning and life of the Kingdom of God.

Are all the members of the Church citizens of the Kingdom of God? If so, they are all pledged to social service, and to uphold in every possible way the ideals of Christ. The Church is strong and powerful, just in so far as she rises above narrow Ecclesiasticism, party squabbles, worldly and petty methods, and seeks to carry out the great principles of the Kingdom of God. We must go one step further. In spite of the truth that "the Kingdom of God ruleth over all," yet there was, in the time of Christ's earthly life, and the life of the Apostles, a great opposing power called "the world," a power which would not submit to the rule of God, and which must remain outside the Kingdom of God. We cannot cut out of the Gospels the Apocalyptic discourses of Christ, in which He foreshadows the truth (often overlooked) that the power of the Church would fail to bring this worldly foe into submission to the authority of God. He, therefore, looks forward to the consummation of the Kingdom of God at His second coming. The Parousia is absolutely necessary for the triumph of the Kingdom—for triumph there must be. St. Paul, with his splendid optimism and idealism, with his glorious vision of the Church, as co-extensive with the Kingdom, is still conscious of this world-opposition, and looks forward to the Parousia as the final triumph of the Kingdom. "Then cometh the end. . . . When He shall have abolished all rule and all authority and power." The glorious visions of the Apocalypse are in the same strain. There is the terrible struggle between the forces of the Kingdom and the forces of the unregenerate world, ending with the vision of "The Holy City, New Jerusalem, coming down from God out of Heaven."

*The Present Opportunity.*—I have spoken at some length on this subject for the purpose of drawing certain conclusions. The first deduction from what I have said, is, that Christ did not expect His Church to conquer the world. He recognised that there was an element in society which would always be in opposition, and always be outside the confines of his Kingdom. That element He would deal with at His Coming, so that God should be "all in all." "When the Son of Man cometh shall He find faith on the earth?" "I pray not for the world." The Church is not to enjoy the sweets of victory, but to endure the test of endurance and faithfulness under worldly disfavour, and even persecution. The Church is not to conform to the world, but to hold up a light to the world. The Church is not to measure her influence and work by worldly standards, or worldly success but to be loyal to the ideals of Christ. The Church is not to jettison her precious cargo of grace and power, or follow in the steps of the "unjust steward," in order to make her teaching acceptable to the world, but remember that she is commissioned to be the true steward of the mysteries of God. The Church is not to ally herself with worldly political parties, but to uphold Divine standards and values. The Church is not to imagine that any worldly Utopias can satisfy the ideal of the Kingdom of God, but faithfully teach that the Kingdom of Heaven is from above, and not from below, and that the words of Plato are still true, viz., "We shall never have perfect conditions in this life, until character is perfected." It may be true that the present age is "wandering between two worlds, one dead, the other powerless to be born"; but the only power that can bring it to the birth is the power of religion. I would, therefore, urge upon the Clergy the supreme importance of gathering together the faithful in Bible and Communicants' classes, spending much more time and thought upon the instruction of Confirmation Candidates, and so building up a real and strong centre of devoted men and women in every Parish, who will endeavour faithfully to uphold the ideals of the Kingdom, live those ideals, and be witnesses of those ideals in society and in the world. May be, in the past, we have thought too much of influencing the masses, too much of quantity, of tangible results, of counting heads, instead of aiming at producing quality, and making the few into real disciples and Apostles of the Kingdom of God. That, at any rate, was Christ's method, and, therefore, the best.

*Conclusion.*—I am glad to be able to report a large increase in the number of English people confirmed. Since our last meeting of Synod 145 males and 257 females amongst the English, and 38 males and 54 females amongst the Maoris, have received the Apostolic Rite of Laying-on-of-hands. A large percentage of the candidates were adults, and the fruit of the recent mission.

The interesting Church of S. Stephen, Opotiki, has been enlarged by the addition of a chancel, and thoroughly restored, and the chancel has been duly consecrated, and the Church re-opened for Divine service. A new church has been consecrated at Mamaku, in the district of Rotorua, and one has been dedicated at Matamau, in the district attached to Dannevirke. Both churches are paid for. Steps are being taken to build new churches at Hastings, Gisborne, Wairoa, and Tokomaru Bay. A new





lives for the sake of the world? Are we working together, praying together "for their sakes"? Are we sinking our individual likes and dislikes, our private opinions and judgments, our criticisms and pet theories, so that the witness of the Church may be strong and united, so that the voice of the Church may be heard "for their sakes"? We must first teach ourselves to be true to the Standard of the Master before we can hope to teach the world. We have yet to learn the deep lessons of unity and consecration.

3. What about the consecration of the Master in reference to our own personal consecration?

My Brother Clergy, does not the great Elder Brother, the great High Priest appeal to us to lay aside the study of the world, to live very near to Him "Who for us men and for our salvation came down from Heaven," to drink in more and more of His Spirit, to live His life after Him, to think His thoughts after Him, to pray His Prayers after Him, for the sake of those to whom we are called to minister? "For their sakes" are we consecrating ourselves, that men may take knowledge of us "that we have been with Jesus" and are bearing about in our bodies "the marks of the Lord Jesus"? The world is not indifferent to holiness, to consistency, to sincerity, and to real consecration, however impatient it may be of formalism, inconsistency, and hypocrisy. The world may not be influenced much by what a man says, but it watches keenly what he is and is consciously or unconsciously influenced by it. A man's life is not a Sunday sermon only but a week day sermon as well. "For their sakes!" for their sakes for whom Christ consecrated His life even unto the death, consecrate your own more and more, and men will come to know and love the Master.

4. To my Brethren of the laity, and especially Church Officers, Lay Readers, Sunday School Teachers, and Choristers, I would also give this warning note, "No man liveth unto himself." You are called to be fellow-workers with God, and the real help which you are giving to the Church is in proportion to the real earnestness of your consecration to the service of God, and the real witness of your lives amongst your fellowmen. Your very position as Church workers makes you marked

men and women, and you bring credit or discredit upon the religion of the self-sacrificing Jesus by the consistency or inconsistency of your daily lives and conversation. For the sake of the Church, for the sake of the world, bring honour upon the name of Jesus. "For their sakes," adorn the doctrine of God, your Saviour, by your own disciplined and consecrated lives.

5. And may I say a word in conclusion to those thoughtless members of the Church who are doing so much harm by forgetting or ignoring the power of their own example, mistaking license for liberty and claiming the right to live a life of self-pleasing even when it means sorrow and distress and even moral deterioration, to others. My Brothers, have you so far lost the sense of manhood and chivalry as to have no consideration for the thoughts, the beliefs, and the happiness of others? Cannot you forbear your Sunday amusements, your gambling, or your drinking for the sake of others? "For their sakes," for the wife whom you promised to love and cherish, and whose happiness you are ruining or whose heart you are breaking? For the children whom you are dragging down by your influence and example? For the young men who are just entering upon life with all its snares and pitfalls? For the weak, who want your help in the removal of stumbling blocks from their paths?

Cannot you consecrate yourselves "for their sakes," for Christ's "little ones," little in experience, little in the power of resistance, little in the power which overcomes the world? Cannot you do it "for their sakes," if not for the sake of Jesus, who consecrated Himself even unto the shame and agony of the Cross for your sake?

Remember that self-sacrifice is not quite so hard as you imagine it to be. If Jesus "for the joy that was set before Him endured the Cross, despising the shame," surely you too can find joy in sacrificing yourselves for the sake of others, even though you may be pierced with a splinter of the Cross of Jesus. Maybe, there is a joy awaiting you of which you know nothing yet; the joy of realizing your true and full life by losing your imperfect and selfish one.

"For their sakes I sanctify Myself, that they themselves may be sanctified in truth."

## Impressions of Synod.

[COMMUNICATED.]

The value of Synod consists as much in the opportunities it affords for mutual conference, for renewing of old friendships, for breathing the fresh and invigorating air of brotherly sympathy, as it does in actual business.

The fundamental note of the present session is that of the Power and Presence of the Blessed Spirit. This note was struck first of all by the Bishop in his opening address, it occurred over and over again in the addresses of the special preacher. It prevailed throughout the session. The realising of the special presence of the Holy Ghost lifts all discussions to a higher plane, and it was noticeable that frivolous remarks met with little response.

The meeting for men on Thursday evening was not as well attended as it should have been, but the speeches of the Bishop and of Canon Curzon-Siggers, Mr. McCarthy, and Rev. Mr. Hammond were very good and much appreciated. Mr. Hammond captivated us from the start, his wonderful power of illustration and his forcible manner of expressing himself aroused much enthusiasm.

The real opening of Synod was, of course, the celebration of the Holy Communion by the Bishop in the Cathedral, at 11 a.m. on Friday. There were about forty Clergymen present, besides many of the laity. To country Clergy who have so few opportunities for the celebration of the Blessed Sacrament amidst suitable surroundings, the Beauty of Holiness in this act of worship and Intercession was specially inspiring. And yet, if we may be allowed to make a suggestion, would it not be still more impressive and more becoming the Pontifical celebration of the Blessed Sacrament on such a solemn occasion if arrangements could be made to have it accompanied by the ancient music of the Church, as set by dear old Marbecke? Are there any

Clergy who do not know Marbecke? Surely with or without the assistance of a few lay Choristers we could sing at least the Canon and the Gloria. And could we have a procession? And might we have real Eucharistic hymns? I think a great deal more might be made of this Synod celebration.

The formal act of opening Synod took place at 4 p.m. on Friday. The Bishop delivered his address. The Rev. Canon Curzon-Siggers was invited to a seat. The Canon expressed his thanks for the honour done to him and the Diocese he represented. Nominations to Standing Committee were received, various reports were laid upon the table and read, and general routine business done. The hours of Synod were fixed: 4 to 5.55 and 8 to 10. Notices of motion were given and the Synod adjourned.

In the evening a Missionary meeting was held in the Athenæum, at which addresses were given by the Bishop, Canon C. Siggers, Rev. F. Bennett, and Rev. J. B. Brocklehurst. The Bishop dealt with the supreme importance of Missionary work; the Rev. J. B. Brocklehurst with the need of Intercession; Canon C. Siggers with the financial question, and the effect of giving to Missions upon the other finances of the Parish: and the Rev. F. Bennett with the Maori work, making special mention of the work of the Rev. Pene Hakiwai at Ruatoki.

The prevailing tone was one of disappointment at the apathy, both of Clergy and people, on this all-important subject. Missions are undoubtedly not a mere detail or incident in the work of the Church, but her fundamental *raison d'être*; if she is not gaining fresh territory for her Lord, as well as governing that which she has already conquered in His Name, she is failing in the most essential part of the task committed to her by her Master.

It struck me that this subject would have been much more adequately dealt with if, instead of a sparsely attended meeting in an out-of-the-way upper chamber, a glorious Service of Intercession

and Thanksgiving had been held in the Cathedral. The original Mission to the Apostles was no doubt given by our Blessed Lord in an upper room, but under circumstances of such solemnity that we could feel its force better if reminded of it at a grand Service such as I suggest. Again, a Service of Thanksgiving for grace and strength already received would surely be powerful to give heart to our Intercessions for the future, and both when solemnly accompanying the addresses of the chosen speakers would lend a marvellous power and vigour to the utterances of those who, in God's Name, bid us go into all the world to gather all the nations into the fold of Jesus Christ.

This subject of Intercession for Missions is one which needs to be brought prominently before us all, and a great united Service would help us a good deal.

The Quiet Morning for Clergy was conducted by the Rev. Canon Curzon-Siggers. It began with a celebration of Holy Communion at 7.30 a.m., with an impressive address by the conductor, and continued at 10.30 and at 12 with further addresses. The Clergy are greatly indebted to the Rev. Canon for journeying so far to give them his addresses, so rich in suggestions and personal experience.

The Garden Party at Bishops-court on Friday afternoon was, of course, largely attended and greatly enjoyed. The Bishop's garden contains a wonderful collection of rare and beautiful plants and shrubs, and the visitors spent a most delightful afternoon in spite of the wind, which was, at times, somewhat boisterous.

On Sunday the services at the Cathedral were Holy Communion at 8 a.m., Matins and sermon by Rev. Canon Curzon-Siggers at 11 a.m., Children's Service 3 p.m., Evensong and sermon by the Bishop at 7 p.m. The Rev. Canon C.-Siggers preached an instructive sermon on the text "What must I do to be saved?" The Bishop's text was "For their sakes I sanctify Myself that they also may be sanctified through the truth." The Bishop preached

an eloquent sermon on the need of self-consecration for the sake of others. He showed how self-consecration is essential to the proper exercise of every office in the Christian Church. The influence of a man depended not so much on what he said as on what he was. There was a large congregation at this Service. At S. Augustine's the Rev. L. D. Thomas preached in the morning, and the Rev. Canon Curzon-Siggers in the evening. At S. Andrew's the Rev. W. J. Simkin preached in the evening, and the Rev. F. W. Chatterton at Tara-dale.

Synod settled down to business on Monday afternoon.

Mr. J. B. Fielder moved—"That this Synod desires to place on record its appreciation of the life and work of the late Bishop Edward Craig Stuart, D.D., formerly Bishop of this Diocese, whose whole life interest was in His Master's work among the people in the East, and who was so well known and appreciated by the inhabitants and administrators of many countries. (b.) This Synod respectfully requests the President to convey its deep-felt sympathy with the relatives."

The motion was spoken to by Mr. J. B. Fielder and Mr. Thornton, Revs. J. Hobbs, O. Dean, and Canon Tuke, and the Right Rev. Bishop Williams. All of these bore eloquent testimony to the value of the work and the greatness of character of the late Bishop, whose love for the work at the front prevailed over all the persuasions of his friends to remain in his position as Bishop of the Diocese, and who, like an old war-horse that scents the fray, could not be withheld from returning to the fight. Bishop Williams gave a short sketch of Bishop Stuart's life. Bishop Stuart began his work in India in 1851, he occupied important positions there, and in 1874 left on a well-earned holiday with his brother in Australia. The C.M.S. asked him to visit and report upon the Missions in New Zealand. Whilst he was here Bishop W. Williams resigned the Bishopric

of Waiapu and the Rev. E. C. Stuart became Bishop.

The motion was passed by the Synod unanimously, all standing.

Mr. John McLean moved, and Rev. W. T. Rawnsley seconded—“(a.) That in the opinion of this Synod it is desirable that members proposing a motion should be limited to ten minutes and members speaking to the same be limited to five minutes. (b.) That Standing Order No. XII. be amended accordingly.”

This motion met with considerable opposition, on the ground that important questions could not be dealt with in such short speeches as would be allowed by this motion, and that it was not desirable to restrict discussion of important matters. The Bishop sincerely hoped the motion would not be passed; if the Holy Spirit had a message to Synod to be delivered by any member it was highly improper to propose to limit the member in his delivery of it.

The motion was rejected.

In reply to a question, put by Rev. F. W. Martin, the Bishop said that the Vestry can request the Board of Trustees to place all money at the credit of the Rent Account of the Parish to the fund for building the new Vicarage. The Board can do so.

The Rev. Canon Tuke moved a motion respectfully asking the Bishop to request the Archbishop of Canterbury to call the attention of Home Clergy to the necessity of giving letters of commendation to any of their Parishioners who might be leaving for New Zealand.

Several Clergy spoke to the motion. It was pointed out that English Vicars frequently did not know when people were leaving their Parishes, that when they did give them commendatory letters the emigrants failed in many cases to present them on their arrival, and drifted away from the Church.

The Archbishop of Canterbury is continually urging the importance of this matter on the Clergy but would find his hands strengthened by the resolution.

The motion was finally amended so as to request that letters of

commendation be sent to the Clergy of the Parish in which an emigrant proposed to settle as well as given to the person himself.

The Rev. J. Hobbs stated that Colonial Clergy were more neglectful in this matter than even the Home Clergy, and it was desirable that they should first set the example.

The motion was carried.

The value of commendatory letters cannot be overestimated, and it is to be sincerely hoped that the carrying of this motion will have some fruit. The practice of giving and using these letters is growing and is proving a great help to Parochial Clergy.

The next motion was one to recommend the General Synod to so amend Canon II., Title A. (General Synod Canons) as to provide that either (1) the Bishop of the Diocese should be *ex officio* Chairman of the Board of Nominators, or (2) he should be given a direct voice in the appointment of Clergy in some other way.

The motion evoked a lively and instructive debate.

The Rev. M. W. Butterfield, in moving the motion, pointed out that it is an essential part of the office of a Bishop to govern his Diocese, that he has committed to him the cure of all the souls in it, and that it is inconsistent with the theory of our Church organization for the Bishop to have no direct voice in the appointment of those who are to share his pastoral responsibilities. He was contending for a principle, and was not concerned in expected results or in the personal question as to the use of such power by individual Bishops.

He outlined the various methods of appointment of Pastors in the Dioceses of Australia, showing that in several Dioceses the Bishop is the sole Nominator, while the Board of Patronage merely approves or otherwise, in others the Bishop is Chairman of the Board, in some the Bishop appoints absolutely, in two the Bishop holds a conference with Nominators before they meet, in no Diocese is the Bishop excluded altogether from a direct voice in

appointments as he is in New Zealand.

Bishop Crossley had stated that “he would not take this insult lying down,”—and it was an insult to the Episcopacy if those who had been consecrated as Fathers in God to the Diocese, who had the administration of the whole Diocese committed to them, who were the channels through whom the Holy Ghost was poured upon the faithful in Confirmation and Ordination, should be excluded from a position on the Board of Nominators, to whom, under the Holy Ghost, was committed the choice of Clergy.

It had been said that the Bishop already had too much power. He deprecated the use of the term power. It was a sacred responsibility that rested upon the Bishop as much in the case of Parishes as in that of Parochial Districts. It was a distinct blot upon the system to discriminate between Parochial Districts and Parishes for merely financial reasons. From a practical point of view the advice and influence of the Bishop could not be otherwise than most valuable on the Board, who required all the information they could get, and the Bishop was especially competent to give just the information and help required.

The motion provoked considerable discussion. Various members of Synod objected to the method proposed in the former part of the motion, but would like to see some other method adopted giving the Bishop a direct voice as suggested in the second half of the motion. All agreed that the interests of the Diocese and of the Parish were those to be considered rather than those of the Clergy. Mr. Fielder thought the Bishop should be *ex officio* Chairman of all Diocesan Boards. The argument that his influence and presence on a Committee would overawe the laity made the Bishop a bogey—laymen were not afraid of the Bishop. Many members, although not quite agreeing with the motion, would support it as a step in the right direction and as one that would bring the whole question before

the General Synod. A large number of most interesting speeches were made on both sides. It was stated that in a certain Diocese every Parish was manned by a Clergyman brought in from outside, and that a Clergyman had never been appointed from a Parochial District to a Parish. It was suggested that if the Bishop had been on the Board this would not have been the case.

The Bishop did not approve of the method of making the Bishop Chairman of the Board but had ideals of his own. He would have the Bishop and the Archdeacons as the Board of Nominators, and give the Vestry the power of veto, but he would abolish the distinction between Parishes and Districts and treat all alike in this matter. He had great sympathy with the difficulties of Lay Nominators, and on the whole he thought that, despite its great imperfections, the present system had worked wonderfully well. He was grateful for the tone of the debate and especially for the speeches of the laity.

The motion was declared carried.

Various reports were received and adopted.

Mr. S. E. McCarthy moved—"That the suggestion made in a recent number of the *N.Z. Tablet*, that there should be a round table Conference of the heads of all religious bodies in New Zealand on the subject of religious education of the young in the State Schools, be approved by the Synod."

Mr. Fielder advocated the use of the Irish Text Book.

Mr. Tanner said the present Education Act allowed ample facilities, which were availed of at Havelock and other centres.

The Bishop pointed out that it was not consistent with the dignity of Synod to discuss articles appearing the *N.Z. Tablet*. If the Roman Catholics, who had hitherto opposed such a conference, were beginning to think it desirable, their course was to approach the Bishops of the Church of England and the heads

of other bodies and arrange for one.

Archdeacon Ruddock thought an active Religious Education League was required. The Bishops, as a body, were too slow in taking combined action.

Mr. McCarthy withdrew his motion in deference to the opinions of the Bishop.

Archdeacon Williams brought forward the report of the Social Questions Committee. The report stated that the Committee had devoted considerable attention to reading books on social problems, and had concluded that the vastness of the subject and its immense importance needed to be emphasized. It was the duty of the Church and Clergy to be prepared to lead, and it could be so only by keeping well abreast of social movements and literature. He proposed—"That this Synod respectfully requests the Bishop to nominate a Committee of Clergy and laity, whose duty it shall be to make a special study of social problems and of literature bearing on the subject, to publish in the *GAZETTE* from time to time lists and reviews of books dealing with these problems, to place itself in communication with any similar Committees which may be set up in other Dioceses, and to report to the Synod from year to year."

The aims of Socialists and Christianity were, to a certain extent, identical, but differed in that Christians sought the realisation of the Brotherhood of Man in *Jesus Christ and the Fatherhood of God*. The terrible inequality of wealth and opportunity under present social conditions presented a problem that must be faced. Socialistic literature provided no entirely satisfactory solution and different schools of Socialists were in entire disagreement as to methods, and critics of proposed methods were looked upon as maintainers of the present order. Extreme Socialists advocated the complete overthrow of the present social system.

Mr. Thornton, in seconding the motion, declared that the only

way to deal with the present system, which was contrary to all Christian principles, was to overthrow it—if the Church did not overthrow the system, the system would overthrow the Church.

Archdeacon Ruddock asked for articles on the subject for the *CHURCH GAZETTE*.

Archdeacon Tisdall thought the faithful preaching of the two duties—to God and our neighbour—was what was required, and that it would result in a high-toned public opinion which would be reflected in politics, and result in a proper solution of social questions.

The Rev. M. W. Butterfield, as one of the Committee, dealt with the difficulties and vastness of the subject and urged its importance.

The motion was carried.

The Commission appointed to consider the proposed boundaries of a part of the Waipawa Parish to be cut off, reported that they thought it desirable to postpone the question until the Boundaries Commission of the Diocese had considered the whole question of new districts and boundaries.

On Wednesday afternoon, the Bishop announced that in accordance with the resolution of Synod passed on Tuesday he would appoint the following as the Committee on Social Questions:—Ven: Archdeacon Tisdall, Vev. Archdeacon Williams, Rev. F. W. Chatterton, Rev. F. W. Martin, Rev. M. W. Butterfield, Messrs. I. Thornton, and R. Gardiner.

Archdeacon Ruddock announced that there was still required about £1700 from private subscription to complete the Bishopric Endowment Fund, and that the offer of the Williams family to subsidise the fund £1 for £1 would be definitely closed on the 30th June next. This liberal offer has now been open for a long time, and it is to be hoped that those who have not yet given, or who intend to give another subscription, will do so as soon as possible.

Mr. Thornton's motion *re* the "*Ne Temere*" decree was the next business. The Rev. H. P. Cowx and Canon Eccles warmly supported the motion. An amendment of similar import, moved by Rev. J. Hobbs and supported by the Bishop, was accepted

by Mr. Thornton and carried unanimously. The amended resolution reads as follows: "That this Synod desires respectfully to endorse the remarks made by his Lordship the Bishop in his opening address to the Synod on the subject of the '*Ne Temere*' decree."

The Rev. M. W. Butterfield moved—"That a Recess Committee be appointed to discuss the organisation of a Social Work Fund for the Diocese and report to Synod."

He urged the extreme importance of benevolent work. One of the first duties of the Church as a body, as well as of individual Churchmen, was the active prosecution of work for the outcast, the sick, and the poor. Although the Church was already doing this work by the agency of individuals—Clergy and laity—and by that of societies of devoted men and women, this was not enough. The ordinary layman was under the impression that the Church did nothing, and this idea was fostered by the Salvation Army, who claimed to have a monopoly in rescue work, and gained a very great deal of financial support from Church people who would much more willingly give to their own Church fund if one existed, and if they did this the money would be spent consistently with Church ideals and much more effectively.

The motion was supported by Rev. Canon Mayne, Rev. Canon Tuke, Rev. F. Robertshawe, Rev. F. Whibley, and the Bishop, and was passed by the Synod.

The Committee, consisting of Rev. Canon Tuke, Rev. Canon Mayne, Rev. M. W. Butterfield, Mr. J. P. Williamson, Mr. C. Saunders, Mr. Wallis, and Mr. H. Hill, met on Thursday afternoon and drew up a draft report.

There is every prospect of a fund being established to support a House of Refuge and similar institutions in the Diocese, and the Committee feel no doubt that it will be generously supported. In the meantime all who feel in anyway specially interested in this important work will oblige by communicating with the Secretary of the Recess Committee—Rev. M. W. Butterfield, Waerenga-a-hika, Gisborne.

The Rev. F. W. Chatterton moved—"That, considering the great hindrance to the work of the Church occasioned by intemperance, this Synod urges the faithful members of the Church to realise their responsibilities in the matter, especially in

view of the approaching Local Option and National Prohibition polls, and to do all that in them lies to cope with what cannot but be regarded as a national curse."

Mr. Chatterton said he would personally have preferred a motion worded somewhat more strongly, but he had drawn it up in this form so as to secure the support of every member of Synod. The Church must be abreast of the times in all social questions, including this. He would advise all who had not already studied the subject to read Professor Salmond's book, "Prohibition a Blunder," and the reply to it by Mr. A. S. Adams, so as to see both sides of the question. The word "prohibition" is distasteful to British people, but the *fact* must be acknowledged that nearly all laws, from the Ten Commandments onwards, were *prohibitive*. Something must be done to attack the great evil of intemperance. One of the benefits of No-License was that it "almost entirely prevents the formation of the drink habit in the young," as had been said by the Crown Prosecutor in Oamaru.

The Rev. F. Bennett warmly supported the motion. He urged the Pakeha to consider the No-License question seriously in reference to its relation to the Maori. Bishop Selwyn on leaving New Zealand, had said, "Here I leave you a precious legacy, and I hope the influx of Colonists will not divert your attention from these people." This "precious legacy" was still fettered hard and fast in the matter of the drink traffic. The Maori had no opportunity to prohibit, they were at the mercy of the Pakeha. The open bar system was a curse to the Maori race.

The Rev. W. H. Roberts proposed an amendment to delete the words "especially in view of the approaching Local Option and National Prohibition polls." He thought, if the Synod passed the motion, members would be compromised in favour of No-License.

The Rev. W. J. Simkin supported the amendment.

The Bishop explained that the words to which Mr. Roberts took exception did not commit members to vote for Prohibition.

The Rev. J. Hobbs supported the motion, and thought it was one with which all might approve.

The Rev. W. H. Roberts withdrew the amendment, but said he would decline to vote on the motion.

Mr. Henry Hill supported the motion. He hoped the Synod would

show themselves decisive against the evils of intemperance.

The motion was passed.

The report of the Special Committee on the proposed boundaries for the subdivision of the Parish of Waipawa was discussed, but, owing to a technical irregularity, it was finally ruled out of order, and the further consideration of the subject is therefore postponed until next Synod. It was agreed on all hands that a division of this Parish was highly desirable, its extent being far beyond the powers of one man, but there was considerable difference of opinion as to the proper boundaries to be adopted, and the Boundaries Commission will deal with the whole question of boundaries, not only of this but of other Parishes, during the recess.

A Recessional Committee, consisting of the three Archdeacons, was appointed to consider and report upon the scale of fees.

Mr. J. Thornton moved—"That viewing the widespread desire now existing in various parts of the world to bring about a greater degree of unity amongst Christian bodies, and of the honest efforts being made to give practical effect to this desire, this Synod desires to express its thankfulness for what has been done, and commends the question of unity to the prayers and efforts of Church people generally."

The motion was seconded by the Rev. M. W. Butterfield, and, after a short discussion, was carried unanimously.

A very high tone characterised this and other debates. Several members of Synod, including the Bishop, referred to the value of prayers for Unity.

His Lordship expressed his desire that Clergy would use the Prayer for Unity at the end of the Accession Service, and that all would join in private Intercession for this object. He emphasized the need of strict loyalty to principles as the only solid foundation for unity. In discussing this matter we must not leave out of consideration our Blessed Lord's words as to His Kingdom and the historical facts recorded in the Book of the Acts of the Apostles and in the Epistles of the New Testament.

The Synod passed the following resolution (all standing)—"That this Synod desires to convey to his Lordship the Bishop and Mrs. Averill its best wishes for a prosperous visit to the Old Country."

His Lordship, in returning thanks, said he was going Home to attend the

golden wedding of his aged father and mother, as an act of filial duty, and that if he had time he would also take the opportunity of receiving from his University the degree of Doctor of Divinity which had been offered to him, and which could not be conferred *in absentia*.

Votes of thanks were passed to hosts, Secretaries, &c., and the Synod adjourned.

A great deal of useful work was accomplished, and all agreed that we had a more than usually profitable Synod. During the session three Bills were passed: One establishing an Endowment Fund, another establishing a Loan Fund, and another making provision for insuring the lives of Clergy against accident.

### Conference with the Bishop.

The Clergy met the Bishop in Conference on Tuesday morning. Various matters were discussed, including methods of Sunday School work. The Bishop proposed to appoint an educational expert to give addresses to teachers on "Method." The Rev. W. J. Simkin advocated the use of the stamp system; several Clergy said they had used it already, and some had found it very successful. Archdeacon Ruddock urged the importance of the GAZETTE, and referred to the great regret that he and the rest of the Clergy felt at the circumstances which necessitated the Rev. A. Gardiner's resignation. He hoped that Mr. Gardiner's health would soon be so recouped as to enable him to return.

The question of surplice fees, &c., was brought up and, after much discussion, it was decided to postpone its consideration till next year, and that meanwhile a Committee be appointed to go into the whole question. The Clergy were almost unanimous for the abolition of all surplice fees, but there were difficulties in the way owing to the fact that the surplice fees go to the No. 1 Fund of the Amalgamated Pension Scheme of the Dioceses of Auckland and Waiapu; and if surplice fees ceased to be paid in this Diocese, the Waiapu Clergy would receive benefits without contributing their full share of support to the fund.

Dealing with the subject of marriages, the Bishop said he hoped the Clergy would be absolutely loyal and refuse *at any cost* to lower the ideal of marriage in any way, and to insist on marriages being solemnised in Church.

He was confident that laxity in requiring this would result in a low ideal of the Christian and religious sanctity of marriage.

The Rev. J. B. Brocklehurst brought forward the question of public and private Intercessions. He would himself be responsible for editing an Intercession Paper for the Diocese to be issued once a quarter. Various suggestions were made as to the best method of distribution of the Intercession Paper, and it was decided to issue the first number in the DIOCEAN GAZETTE, and subsequent numbers through the Parochial Clergy.

### Address by the Rev. R. B. S. Hammond.

On the morning of Wednesday in Synod week, the Rev. R. B. S. Hammond, of Sydney, on the invitation of the Bishop met the Synod and gave us an address. He prefaced his remarks by saying that he would deal only with one solution of the problem of intemperance. The licensing poll was near and the methods of high license, State control, and so on were not under discussion. We had only one weapon to our hand with which to attack the drink evil. He admitted it was an imperfect weapon, but still a useful one, and the only one at present. It was the duty of every Christian man not to avoid the question, but to give it his careful consideration, and not to refrain from exercising his vote. He could not understand a Christian voting for continuance of the present system

There had been 7000 first offence convictions for drunkenness during the past year in New Zealand, there had been 11,718 convictions in all. We could not be a party to such a terrible state of things. Drunkenness was increasing with awful rapidity, and especially among the young. He said the "No-License" vote was a remedy. It had reduced the convictions in Masterton from 477 to 66 per year, and the sessions of the Police Court from 119 to 39. The reduction of convictions in Clutha was 95 per cent., in Oamaru 62 per cent., Ashburton 64 per cent., Port Chalmers 65 per cent.

Out of 7000 children boarded out at State expense in New South Wales, 87 to 90 per cent. had come to this position through the drinking habits of one or the other of their parents.

The Masterton Savings Bank had increased its deposits by £1000 per

month. He emphasized the power of Christian influence. It had been said that every Clergyman new to a Parish went through three stages. He was first idolized, then criticised, and lastly scandalized. But his influence was all the time very great, and he pleaded that it might be used for the sake of the weak and the fallen.

There is a silence that becomes a crime. It is our duty to speak out when we know the benefits that No-License has brought. This is a day of good tidings, and we must not keep silence.

In a very telling peroration he called upon the Clergy and laity of Synod not to share the curse of Meroz by denying their help to this movement against the enemy. Nor to emulate the Samaritan doubter, who refused to believe that God had dispersed the army of Syria (II. Kings, vii., 2), but to believe the word of the Prophet and go out and share the great blessings that would come by the rout of the Drink Army.

Mr. Hammond's speech was listened to with rapt attention; he is a finished orator and a most telling speaker.

During the course of his speech Mr. Hammond recommended the reading of "Alcohol and the Human Frame," by Sir Victor Horsley; price 1s. (New Zealand Alliance).

### Hukarere School.

#### Laying of the Foundation Stone, September 30th, 1911.

*An Account taken from the Napier "Daily Telegraph."*

The ceremony of the laying of the foundation stone for the Hukarere Native Girls' School was performed by His Excellency the Governor, Baron Islington, in the presence of a very large number of the Anglican Clergy and general public. Many well-known citizens of Napier and Hawke's Bay were present, and the scholars from Hukarere occupied a prominent position. The arrangements for the occasion were very satisfactory, and the details of the ceremony were carried out without the slightest hitch in beautiful weather. The surroundings were liberally decorated with bunting, and the scene presented a gay appearance. The Te Aute College cadets, under Captain Cato, provided a guard of honor and were lined up round the enclosure.

His Excellency was accompanied to the scene of the ceremony by a



mounted escort under Lieutenant Cameron, from the 9th Battalion of Mounted Rifles.

On arrival the Clergy, who were robed, headed by the Bishop and the Diocesan Trustees, met his Excellency at the entrance and escorted him to the platform, whilst the choir sang the National Anthem, Mr H. L. Harston presiding at the organ.

### The Addresses.

#### THE SYNOD'S ADDRESS.

At this stage Bishop Averill read the following address to his Excellency on behalf of the Synod:—

"To Your Excellency The Governor of New Zealand, The Right Hon. John Poynder Dickson-Poynder, Baron Islington.

"On behalf of the members of the Synod of the Diocese of Waiapu, representing about half of the white population resident in the eastern portion of this Island, from Tauranga in the north to Woodville in the south, and also of about 17,000 natives resident in the same area, we desire to offer to you, as the representative of His Gracious Majesty King George V., the assurance of our deep and unfeigned loyalty to the Throne and to the persons of the King and Queen who have recently been consecrated to the high and responsible office of Chief Rulers over the British Empire.

"We desire also to assure Your Excellency that we have noted with great thankfulness the fact that our beloved King and Queen are inspired with the same high ideals of sovereignty which were so conspicuous in the lives and reigns of King Edward VII. and Queen Victoria, and we shall ever pray that the reign of our present King may contribute much to the peace and happiness of the world, the security and consolidation of the Empire, the encouragement of the missionary work of the Church, and the removal of obstacles which make for disorder and unrest.

"We would further assure Your Excellency that our Gracious King and Queen have no more loyal subjects than the people, both European and native, of this favoured country of New Zealand.

"We are deeply grateful to Your Excellency for your kindness in consenting to lay the foundation stone of the Hukarere Native Girls' School, and beg to offer you a very hearty welcome to the Diocese of Waiapu. We shall remember with pleasure and thankfulness that your first official visit to Napier was in the spiritual

and educational interest of our fellow subjects and fellow churchmen, the Maoris, the majority of whom in this Diocese, are sincerely attached to the Church of England.

"We trust that the Great Head of the Church will give to you health and strength for the arduous duties of your high office in the Dominion of New Zealand, and that your sojourn in our midst may be productive of happy memories in the years to come.

"We have the honour to be, Your Excellency's obedient servants,

A. W. WAIAPU,

On behalf of the members of the Synod of the Diocese of Waiapu. Napier, September 29th, 1911."

#### HIS EXCELLENCY'S REPLY.

In acknowledging the presentation, His Excellency said:—

"My Lord Bishop and Gentlemen of the Synod of Waiapu,

"I beg to acknowledge with gratitude your kind congratulations to me in my capacity as representative of His Majesty the King in this Dominion as well as for the cordiality of your welcome to me on coming to Napier.

"I note with appreciation your assurances of devoted loyalty to the Throne and person of His Gracious Majesty King George V., and your prayer that his reign may be attended by peace and prosperity to the British Empire.

"It gives me a deep sense of pleasure to perform the ceremony of laying the foundation stone of the Hukarere Native School for Girls, and it is my earnest hope that the work of the school will be attended with much success.

"The experience of my first fifteen months' stay in the Dominion affords me the expectation of realising your kindly wish that my term of office may be one of satisfaction to myself and of use to the Dominion.

ISLINGTON."

#### Laying the Stone.

The hymn "O God Our Help in Ages Past" was then sung by the assemblage, led by the choir. The Hukarere girls, who were placed behind the Clergy in the main portion of the building, were heard to advantage.

The Bishop then briefly addressed those present, and asked for God's blessing on the undertaking.

The Lord's Prayer was recited, and a prayer by the Bishop followed. After the saying of the Apostles Creed, His Excellency was asked to

perform the ceremony of laying the foundation stone, which was covered with an exquisite Maori mat. The stone was engraved as follows:—

"To the Glory of God and for the uplifting of the Maori Race, this stone was laid by His Excellency the Right Honourable John Poynder Dickson Poynder, Baron Islington, Governor of the Dominion of New Zealand. September 29th, 1911."

The Te Aute Trust Board, Incorporated, are the Trustees of this College—The Right Rev. Bishop W. L. Williams, D.D., Sir William R. Russell, Mr James Nelson Williams, Mr John Beckett Fielder, Mr Ihaia Hutana.

Secretary, Mr G. H. Bickerstaff. Lady Superintendent, Miss A. W. Williams.

Architect, Mr W. P. Finch. Builders, Messrs Bull Bros.

Mr J. B. Fielder then placed a sealed jar in a prepared recess. The jar contained the following articles:—The President's address to the Synod, two daily papers, history of the Hukarere College, copy of address to the Governor, hymns in Maori, order of the service in English, notice of the postponement of the ceremony, memo. of the laying of the stone, names of the trustees, etc.

His Excellency then laid the stone with the specially carved (Maori) mallet and trowel provided for the purpose, and on completion declared the stone "well and truly laid," and added that he hoped the fear of God and useful learning would abide in the place.

The singing of the Doxology was followed by the hymn "Thou, Whose Almighty Word Chaos and Darkness heard."

Prayer, and the singing of the hymn "We Build our School on Thee, O Lord," followed.

#### The Speeches.

The Bishop, in asking His Excellency to address those present, referred to the fact that when the speaker had first requested His Excellency to perform the ceremony, when in Auckland months ago, he exhibited his interest in the native race by at once agreeing to the proposal. Unfortunately, the Governor's valuable time had been further called on than had been expected, two days being taken up instead of one. His Excellency, whilst regretting the cause of the postponement, had expressed his entire willingness to perform the ceremony either

this morning or this afternoon as the authorities thought best. By his presence His Excellency signified his intense interest in the progress of the Maori race in the matter of educational training and spiritual welfare.

SPEECH BY THE GOVERNOR.

His Excellency the Governor, Lord Islington, said it gave him great pleasure to be present to lay the foundation stone of the institution. The event was one of no small interest to the town of Napier, and it was equally of no small interest to the province of Hawke's Bay. The institution was of considerable value to Napier. A great deal of good work had been done by the college in the past, but he was sure that from the laying of the foundation stone to-day, a great amount of good work would be carried out in the years to come, and its scope would be wider amongst the natives. He was pleased to see such a representative gathering of Maoris and whites, for such occasions as these broke down many of the barriers which still existed amongst the native race, a race which had played such a prominent part in the history of New Zealand. The King paid a visit to New Zealand with his consort, Queen Mary, and he was greatly impressed with the Maori race. Both still cherished a warm regard for the natives. When the history of the Dominion was written, there was much that would have to be recorded regarding the work of the Maoris. At the present time the Dominion could compare very favourably with not only countries under the British flag, but also countries which were not under the flag of Great Britain. (Applause.) A large amount of its prominence was due to the Maoris. They had done much in the past, and much good was to be done by them in years to come. His Excellency emphasised the benefits to the Maoris by the advent of British civilization. All were familiar with the various stages and vicissitudes of the school. From its inception in 1847 the Williams family had played a distinguishing part in it, and in every decade was the name to be found. It was established in Napier in 1875, and in 1877 was enlarged by Archdeacon Williams. It had gone on in that stage till last year, when the too well known destructive fire took place, but although the building was destroyed, the school and its traditions still lived. The ceremony signified the immense amount of support the college had throughout the Diocese of Waiapu. Since its incep-

tion 700 pupils had gone through a course of training, and their instruction had not merely been of a scholastic nature, but it had also dealt with the practical religious, and domestic side of the students' lives. They had also received instruction in hygiene and ambulance work. The speaker pointed out the influence for good each girl could exert on returning to her relatives, and help in breaking down the barriers of hostility. The effect of the work was already being felt, and he instanced the fire, when after the conflagration, the various residents of the town supplied the girls with clothing sufficient to accommodate them for the rest of their lives. He was pleased to see that he had for his Guard of Honor the Te Aute College Cade's. The last occasion on which he inspected them was the day the girls' college was burned. He was glad to see the Te Aute College was under the same administration as the Hukarere School. Education was of indispensable value, for without it they would be like a ship without a helm. He was sure both sets of pupils would take the opportunity of availing themselves of the advantages held out. He hoped that when the building was completed, and the children resumed lessons, it would be the commencement of useful and beneficial work, not only to those who came within its doors, but to the entire Maori race throughout New Zealand. (Applause)

THE MAORI WELCOME.

Taranaki Te Ua addressed His Excellency and others present in Maori, interpreted by the Rev. Mr Munroe. He said it gave him great pleasure to welcome the Governor on behalf of the Maori people. He regretted that the ceremony had to be postponed through an event over which the people had no control. The Maori people feared God, and it appeared as though His Excellency was made of such stuff that he had to consent to performing the ceremony which had been postponed. (Laughter.) The Maori people would have to bestir themselves on right lines. He hoped the benefits of the school would be extended. He would urge upon the Maori boys and girls to look upon the great honour done the Maori people by the attendance of His Excellency and the Bishop. He hoped the people would consider the Word of God, and stand shoulder to shoulder with the Pakeha people and fight the battle of life. To the Maori people he would say: Don't be disheartened; you can do what the Pakeha can do,

only the Maori is not so consistent. He would like to see the girls infused with such character that they would be a credit to the school and the race.

His Excellency then received a number of purses from the small girls, both Maori and European, containing gold coins in aid of the building fund.

A general collection was taken up while hymns were rendered in Maori by those present.

After the Bishop had pronounced the Benediction, he called for three cheers for His Excellency, and the call was responded to with vigor. Three more were given for Lady Islington, and in returning thanks for the honour conferred on him, the Governor expressed his great satisfaction at the very novel presentation that had been made to him. He appreciated the thoughtfulness of those who had made and carried out the suggestion. He could assure them that when he left New Zealand he would probably carry away many trophies of the Dominion, but those he had received that morning would be among the most interesting of them all.

### The Church in its Relation to the State.

(A Paper read by Mr. S. E. McCarthy, S.M., at a meeting for men at Napier on September 21st, 1911.)

It is not my purpose in the very few remarks I intend to make, to dwell on the relations which should exist between an established Church and the State, within the boundaries of which it carries on its work. That is an aspect of the matter, with which we, in these Dominions of the King beyond the seas have no practical concern. For weal or for woe, whenever and wherever responsible government has been set up in any part of the British Empire outside the United Kingdom, the legal bond which there ties the Church to the State, has, for the most part, not been provided; and, wherever it was, at first, set up, it has been allowed to fall into disuse. There must have been some reason for this, and, on the whole, the Church in the overseas Dominions should be grateful that its usefulness, its ideals, and its enthusiasm, have not been clogged by a State-manufactured

bond. In doctrine, in ritual, and in the practical application of its rule of life as contained in the Bible, it is, within certain well-defined constitutional limits, free and unfettered. The connection between Church and State, of which I wish to speak relates to a more spiritual, more delicate relation, than any mere legal tie. It is that relation of the Church to the State, whereby, under God, the former becomes the source of inspiration to the latter. The Church has had committed to her care the Holy Scriptures, which are God's revelation of himself to man. It should be the duty of each devout Churchman, by earnest study, to make these Scriptures his own; and, if they are studied sympathetically it will be found that they contain the only real remedy for the sins and the sorrows which, so grievously, afflict humanity. The Bible, indeed, contains the basic principles underlying every movement for the spiritual and social uplifting of the human race. In the old Levitical law we see fore-shadowed the dreams of modern land reformers, we also find the root principle of the Workers' Compensation Act as well as much of our modern legislation dealing with the public health; and, when we come to the New Testament with its higher ideals and wider vision, we shall find fundamental justification for all truly altruistic legislation. The Bible is, indeed, a wonderful Book, for whilst we shall thus find within its sacred pages, the basic principles of every permanent reform, whilst it graphically and specifically points out whence come the ideals and enthusiasm which so dominate the genuine reformer as to impel him to carry by force of arms the buttressed walls surrounding even the coldest hearts, yet those principles, those ideals, remain, as it were, frost-bound until the needs of the particular age call them forth. The Church, then, holds God's deposit of truth, and, in that very real sense it is the heir of all the ages. But, before these basic principles can be brought into play, they must be applied to facts and circumstances as they actually exist. Mere idle excursions into the realm of the

ideal without practical application will be of no avail. Now, no doubt, whilst the voluntary acts of those dominated by Christian principles will do much to remedy existing abuses, there will always be an irreducible minimum, who, for their own selfish ends, will decline to conform to the prevailing sentiment of their time, and, this irreducible minimum can only be effectively dealt with by an application of the secular arm. What, then, should be the attitude of the Church to the movements of the State which have a Christian basis? Should the Church stand aloof, whilst, as yet, victory is only in the making? Should the Church be content to be the rearguard, or even a camp follower in the arm of reform? In my opinion, it should not. It should be in the forefront of the battle, and by holding aloft, applying, and enforcing only Christian principles and ideals, give the best assurance that each distinct advance made by the State shall rest only on foundations which are eternal. It must never be forgotten in this connection that the State can render the practice of vice more difficult and that of virtue easier. It is not suggested the Church should ally itself with party warfare. It may be said, and truly said, that every political issue has, for the Christian, a spiritual basis, because for him there is no divorce of the spiritual from the mundane. All questions are tested, or rather attempted to be tested, by the Christian standard. But viewed from the practical standpoint of present-day opinion there must be many public questions on which it would be inexpedient for the Church to pronounce a corporate opinion. There are, however, in every age certain outstanding problems, the solution of which affect large masses of the people, and in connection with which there are ascertained facts about which there can be no reasonable doubt, and which bear, more or less, directly on the points at issue. In such cases, the Church should, in my humble opinion, have a message for its members even although there may be controversy between those representing conflicting interests. Doubt-

less, there never yet has been a public controversy or a private dispute in which the rights and the wrongs are so distributed that all the right is on the one side, and all the wrong on the other. Yet, there is a right view and a wrong view, there is the God-like and the ungodlike attitude, and there can be no manner of doubt as to which attitude the Church should take up. The Church is face to face with many serious problems. It cannot be denied that there are large and increasing numbers living outside the pale of all Christian ordinances, there are many professedly Christian people in attendance at all our churches, whose hearts are, as yet, untouched by the deeper spiritual life. Many of these are worthy people, and for their attitude of indifference there must be a cause, perhaps many causes, and, as a part solution of the difficulty, I would suggest a further descent from the cloudland of mere religious theory to the practical concerns of everyday life, thereby showing the Church has a message for empires and nations, and dominions, as well as for the individual. Assuming that what is being contended for is the correct view, then, if the Church neglects its obvious duty it must pay the resultant penalty in that loss of influence, that loss of true dignity, which comes to all whose performance falls short of their ideals. For obvious reasons, I have purposely refrained from indicating possible questions on which corporate opinions might be pronounced. For the present we are in no way concerned with particular problems, but in an attempt, no doubt a crude one, to lay down general principles. It will, however be conceded that if once the ideals of the State are based on a higher plane than those of the Church, then one of two results will follow; either (a) the mission of the Church will be ended, or (b) it will be charged with the duty of making up all the lee-way which it will have lost. There can be no manner of doubt as to the ultimate result. God will in all ages retain for himself a faithful remnant. In the end right must prevail.

## Bishop's Engagements.

### October—

- 8, Otane and Te Aute (Confirmation).
- 13, Leave for Gisborne.
- 14-25, Te Karaka District.
- 26-31, Gisborne.

### November—

- 2, Murewai.
- 3, Te Arai.
- 5, Waerenga-a-hika, Te Arai, Patutahi.
- 6, Leave for Morere.
- 7, Nuhaka.
- 8, Mahia.
- 9-20, Wairoa District.
- 21, Mohaka.
- 22, Return to Napier.
- 26, S. Augustine's Napier, and Waipatu (Confirmations).
- 29, Leave for Bay of Plenty.
- 30, Rotorua (Confirmation).

### December—

- 1-4, Taupo District.
- 5, Teteko.
- 6, Whakatane.
- 7, Matata.
- 8, Te Puke.
- 9-11, Tauranga.
- 13, Return to Napier.
- 15, Leave for Gisborne.
- 17, Maori Ordinations at Gisborne.
- 21, Ordination at Hastings.

These arrangements are liable to slight alteration, but are generally correct.

## Dedication of a Church at Matamau.

Sunday, August 27th, had been long looked forward to by the church people of Matamau, and in spite of bad weather conditions it proved a very happy helpful day to many. As the church is not yet lined, the Bishop did not consecrate, expressing an earnest hope that he would soon be asked to come again, and do so; but as it stood, a beautiful little building fit for Divine Service to be held in it, and, so far, perfectly free from debt, our Bishop most solemnly dedicated it to God's Service. This was in the afternoon; in the morning, after shortened mattins with appropriate hymns and psalms and lessons, and an impressive address from the Bishop, he, assisted by Rev. C. E. Nicholas, celebrated the Holy Com-

munion. In the afternoon, the Vicar, the Rev. E. Robertshawe, formally, outside, asked the Bishop to come in and dedicate the church, which he, in words of solemn acquiescence, consented to do, a dignified procession then filed into the Church, the choir boys of S. John's, Dannevirke (our mother church) leading the way with a processional cross carried before them by one of their number. They were followed by Mr F. Magnusson, the Revs. E. Robertshawe and C. E. Nicholas, and the Bishop, who, between the offering up of most beautiful dedicatory prayer, preached a sermon appropriate to the occasion on the text, "My house shall be called the house of prayer," which will never be forgotten by any who had the privilege of hearing it. The Vicar conducted evensong, when another impressive discourse was listened to with great attention by a fairly large congregation. The collections for the day amounted to over £13. Like our friends at S. Peter's, Mamaku, we can say that our church is the fruit of a good deal of "self-sacrifice and hard work," but greatly have our efforts been cheered and encouraged during the last year by the kind generosity of friends outside the parish; towards the end gifts to our little church came pouring in. The Dannevirke branch of the C.E.M.S. gave the font, another Dannevirke resident (Mr Chris. Fiecken) made and presented the Cross on the Altar; Miss Hamilton, of Napier, made and embroidered the chalice veil and other necessary adjuncts for the worthy celebration of the Lord's Supper, and to the generosity of our Curate, the Rev. C. E. Nicholas, we owe the fact that our church has a handsome lectern in wood and prayer desk, the candlesticks are also his gift, while friends of his at Stratford made and presented the green hangings for the chancel and frontal. A bell has been donated by Mr W. Swiggs, of Matamau, which is so much larger and heavier than was expected that it has perforce to wait until we can afford to erect a belfry or bell tower of some kind suitable to its size and weight. Very many are looking forward with the keenest

pleasure to hearing the sound of a church bell Sunday by Sunday in this quiet little bush settlement; surely it will stir up memories of bygone days in the Home Land, in some who have grown careless, and, because there is no reminder, forget that the assembling together for the worship of God takes place every Sunday. We still have work to do before our church can be complete, and while some will make the lining their chief object; others are very keen to be able to purchase a small organ, the instrument at present in use not being quite in keeping with the beauty and fitness of the other accessories to the dignity of Divine worship. We have reason to believe that the Bishop when he comes again to perform the act of consecration will be very pleased to dedicate our church in the name of S. Michael and All Angels. We then hope to send a description of the Church and site, and mention should be made that Mr J. P. Leighton, of Matamau was himself the architect, giving his time and skill as a labour of love.

## Editorial Notices.

The Clergy and Laity are invited to forward articles and communications for insertion in the GAZETTE. Such should deal with matters of general interest, should be brief and logical, and *legibly written upon one side only of the paper*. No guarantee is given that unused matter will be returned.

Parochial news and all other matter for insertion in a particular issue must be received by "The Editor, WAIAPU CHURCH GAZETTE, Napier," *not later than the 18th of the preceding month*.

Subscriptions (2/6 per annum, post free) are payable in advance. They may be paid to the Local Clergy or sent direct to ARCHDEACON D. RUDDOCK, Napier, to whom also, all communications of a business nature should be addressed, and cheques and postal orders made payable.

As the Bishop is himself personally responsible for the cost of publishing the GAZETTE it is hoped that Churchmen will promptly send their subscriptions, *which need not necessarily be limited to the actual cost (2/6 posted)*. With increased income it will be possible to further extend the usefulness of the paper.