



# The Waiapu Church Gazette.

VOL. VII.—No. 7.

NAPIER, APRIL, 1st, 1917.

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## Calendar.

April 1—SUNDAY NEXT BEFORE EASTER  
(*Palm Sunday*). For Proper lessons Epistles and Gospels for the days in Holy Week see Prayer Book.

April 6—GOOD FRIDAY. Proper lessons, Coll., Epist., Gospel (see Prayer Book). Psalms M., 22, 40, 54; E., 69, 88.

April 7—EASTER EVEN. Proper lessons, Coll., Ep., and Gospel.

April 8—EASTER DAY. Proper Preface, Easter Anthem instead of Venite, Proper Psalms M., 2, 57, 111; E., 114, 114, 118. Creed of St. Athanasius, Proper lessons.

April 9—MONDAY IN EASTER WEEK. Proper lessons, Ep. and Gospel.

April 10—TUESDAY IN EASTER WEEK. Proper lessons, Ep. and Gospel.

April 15—1ST SUNDAY AFTER EASTER  
(*Low Sunday*). Proper Preface, Proper lessons.

April 22—2ND SUNDAY AFTER EASTER. M., Numb. xx 1-14, Luke xviii to 20; E., Numb. xx 14 to xxi 10 or Numb. xxi 10 to end, Eph., v 22 to vi 10.

April 23—St. GEORGE'S DAY.

April 25—St. MARK. Ev.

April 29—3RD SUNDAY AFTER EASTER. M., Numb. xxii, Luke xx, 27 to xxi 5; E., Numb. xxiii or xxiv, Col. 1 21 to II 8.

May 1—St. PHILIP AND St. JAMES. App., Proper Coll., Ep., Gospel, Proper lessons.

May 6—4TH SUNDAY AFTER EASTER. M., Deut. iv to v 23, Luke xxiii 26 to 50; E., Deut. iv 23 to 41 or v. I Thes. iii,

## NOTES.

The provision of special Collects, Epistles and Gospels during Holy Week and Easter Week shows that the Church plainly contemplates daily celebrations, there should certainly be one on Good Friday.

The error of referring to Holy Saturday or Easter Even as Easter Saturday is not confined to uninstructed non-church-people but is creeping in among churchmen. Easter Saturday is April 14th, and is a feast day in the Octave of Easter. Holy Saturday or Easter Eve, April 7th, is a strict *fast day*.

The Proper Preface provided for Easter Day is to be used at all celebrations during the Octave.

ALL COMMUNICANTS are expected to communicate on Easter Day or during the Octave.

All offerings on Easter Day are given to the Clergy.

To save space we have not given the lessons where both are "proper," but only where lay readers may have some difficulty in finding them owing to one being "proper" and the other in the Monthly Calendar.

## Letter from the Bishop.

Bishops court,

Napier,

March 20, '17.

My Dear People,

It was with great disappointment and regret that I was compelled to relinquish my tour on the East Coast, and also to Opotiki and Whakatane. An attack of acute muscular rheumatism necessitated my return to Napier for rest. Since then, acting under the Doctor's orders, I have been compelled to give up my work in Holy Week and on Easter Day. This is to me a great disappointment. I particularly wish to make it known to those amongst whom I had arranged to work, and those who were kindly going to show me hospitality, how sorry I am not to have fulfilled my engagements.

In my enforced quiet my thoughts have been naturally with you all during this Season of Lent—a Lent made specially solemn by the War in its acutest stage.

We are now approaching Holy Week—made sacred by the sufferings of our Most Holy Redeemer, which culminated in His sacrifice and death upon the Cross. The Cross retains its ancient meaning. It stands for pardon and forgiveness. Viewing the War with all its horrors, and all the forces of evil that have brought it about, we are conscious of the need of all that the Cross stands for—Christ's pardoning Blood.

The Cross stands for self-sacrifice. In this it seems to have a new meaning for us, viewed in the light of the War. All who have suffered by reason of the War—those who have laid down their lives, have suffered wounds and sickness, all whose hearts are stricken by loss of dear ones, all who

## Girls' Friendly Society.

A Council Meeting of the Girls' Friendly Society was held at Bishops court on 24th March, 1917, at which the following resolutions were passed.

1. Mrs Rice was appointed representative of the G.F.S. on the Council of the Mothers' Union.

2. Mrs Hansard was elected a Vice-President, and member of the Executive Committee.

3. The G.F.S. Festival to be held on a Saturday this year.

4. That a "Bible Research" should be organized amongst the different Branches.

have shared in any way in a Nation's self-sacrifice,—will be brought very near to the Cross of Christ this Holy Week. It is those who suffer—who suffer gladly—who know what S. Paul meant by "the fellowship of His sufferings." Whatever our Lent has been, let us try and keep Holy Week and Good Friday, learning at least these two outstanding lessons—the glory of forgiveness, of forgiving and being-forgiven of God, and the glory of self-sacrifice. Thus shall we know the glory of Easter joy.

I am,

Yours sincerely in Christ,

WM. WALMSLEY WAIAPU.

### Sunday.

Judging from the answers of children at the last Sunday School Examination, most erroneous ideas are taught on the subject of Sunday Observance. One can excuse newspaper editors who constantly call the Lord's Day the Sabbath, and census compilers who ask how many children we have in "Sabbath" School—because these are sometimes North Britons, and do not know that the Sabbatarian heresy which they hold is not universal; but churchmen ought to know better.

Easter Day is the Sunday par excellence—the great and glorious day of Our Lord's Resurrection—and every other Sunday is a weekly commemoration of that feast. Sunday was observed by the Apostles and all the primitive church as the day for meeting for the Eucharist or breaking of bread in the early morning. It was not a day of rest, though it was sanctified by prayer and worship at various hours of the day when this was possible. It was not observed in obedience to the Fourth Commandment, and has nothing to do with it. The first Christians, including the Apostles, were also Jews and personally observed the Jewish law including that of the Sabbath, but the attempt of some judaistic teachers to impose circumcision, Sabbath observance and similar Jewish customs on the Gentile converts was vigorously condemned by St. Paul as a flagrant contradiction of Christian freedom and was forbidden by the council of the Apostles at Jerusalem. The Fourth Commandment as part of the Jewish ceremonial law has been suspended;

a certain observance of the Sabbath, (Saturday) as well as of Sunday, continued in some parts of the Church for nearly five centuries, though even there it was not kept according to the old Jewish rule of the Fourth commandment but as a Christian festival. Hymn 235, A. and M., "O what the Joy," is an old Saturday hymn and is quite inappropriate for Sunday use; its use on Sunday in Anglican Churches is the result of widespread ignorance on the Sabbath question and the leavening of the Church with the peculiar ideas of the Puritans and other British Calvinists. Before Constantine (312 A.D) it was generally impossible to abstain from ordinary labour on the Lord's Day but Constantine, as part of his scheme for establishing Christianity as a favoured religion in the Empire, gave the Church Basilicas for churches and made Sunday a public holiday, so that Christians might have more opportunity for worship and the propagation of their faith.

We shall never succeed in persuading people to observe the Lord's Day in a Christian manner so long as teachers appeal to a ceremonial law obsolete in the Christian Church which would make Sunday a fast day and impose a yoke upon Christians utterly inconsistent with the significance of the Christian weekly festival. Judaistic Sabbatarianism was condemned by St. Paul, by Ignatius and by most of the early fathers and councils and we must not allow it to be taught in our Sunday Schools to-day. Sunday is the Lord's Day, a day of gladness and rejoicing, a day of devotion and charitable work, above all the day when the Lord's children meet at the Lord's table for refreshment and holy worship and thanksgiving for His glorious victory. These are the essentials; abstinence from ordinary labour and from pleasures that interfere with or are inconsistent with devotion, follow as a matter of course, but primarily Sunday is the day of worship, and the strictest abstinence from work or pleasure will not compensate for absence from public worship on the Lord's Day.

The Territorial Camps will be held at the Hastings Racecourse from the 11th to the 30th inst. Our readers are asked to forward any reading matter for the use of the C.E.M.S. Institute to the Vicarage, Hastings.

### Extract from a Letter

RECEIVED FROM

Rev. F. A. Lush, C.F.

FROM "SOMEWHERE IN FRANCE."

Jan. 6th.

What a time I am having! I left a place to join the N.Z. Division. Slept in an Officers' Rest House on the way; joined up the next day—reported at Headquarters—ordered to 3rd Rifle Brigade in the line—went up to the trenches—found there was already a C. of E. *Padre* there—had dinner, slept, and ate in a "delightful" dugout—no shells came our way. Next day walked four miles to the Senior Chaplain, found there had been a mistake—ordered back again—and now am waiting for orders probably to go to the N.Z. base in France. I have seen a little bit of everything during my tour in France. Yesterday watched flying machines being shelled by the Bosche—a grand sight—plucky chaps. One can see the explosions all round the machines, yet they seem to dodge them all. I watched our anti-aircraft guns at work. The guns are fixed to motor lorries, so can go practically anywhere. I also saw two observation balloons at work. In the lines I saw something of the havoc shells can do. I did not go into the front trenches—I had no idea I was to be sent back else I should have gone. This morning I saw the inside of a church which had been burnt out by the Germans, no roof, just tower and walls standing; nearer the lines every house is a ruin, yet by some wonderful provision everyone carries on just the same. There is no doubt there are plenty of spies about here but they are very hard to catch. At present this part of the line is quiet—remarkably so, but we never know what may come next.

I have seen Lieut. Guthrie, Corp. Jackson, and Sergt. Batt, all of whom are very fit. Lieut. Guthrie has the Military Cross. Major Holderness is now Lieut.-Colonel. A great many of the Havelock boys are at Codford. Bishop Cleary of Auckland is doing the trenches, the old sport got a good dent in his steel helmet. I look very well in my gas-mask!—beastly things. We all dream of home but every man seems ready to see the whole thing through. The spirits of the men are marvellous. N.Z. people little realize what they have been through. Get the homes ready—that is, get the spirit that makes home life lovely.

## Church Teaching.

(From the *Church Standard*.)

It is surely of the gravest importance that the Christian Faith should be taught clearly, definitely and as a whole. We commented on the fact that some clergy drag in, say, Confession *usque ad nauseam*, but it is equally true that a much larger number ignore the Prayer Book doctrine of private confession and absolution altogether, never making the slightest reference to it from year's end to year's end, with the result that they are continually ignorant of the very things which as parish priests it most concerns them to know. It is the whole Faith that needs to be clearly and definitely taught. Loyal, consistent, and enthusiastic Churchmen cannot be brought up on vague generalities. Do we believe our Church to be the most true and valid representative of the Christian Church in our land? If we hesitate to say so from fear that some Nonconformists may interpret our statement as uncharitable towards themselves, can we expect that our people will think that it matters where they worship? Do we neglect to explain the Holy Eucharist and the vital position it has always held in the Christian Church? Can we wonder that communicants are few? Do we ignore fasting, self-denial and penance? Can we wonder if the sense of sin among our people is not keen?

Church Teaching is not a book of "Choice Extracts" from which we can draw what we like and leave what is not to our taste. It all hangs together, and every part is related to every other part, and taken as a whole it is one of the most powerful forces in the world for influencing men. However much we may wish in theory that every man, woman and child should be an independent philosopher surveying the whole realm of philosophy and religion, and deliberately selecting that which appears to be true, such an idea is ludicrously inconsistent with facts. As a matter of fact we accept what we are taught and it is only later, and often never, that we review or criticise it for ourselves. If the ideas of religion that we are taught are vague and nebulous and lacking in definite connection with action and practice, then our working religion will be characterised by the same vagueness and absence of practice. It is useless to treat a child or

ignorant person as though he was a trained philosopher, and leave him to deduce practice from abstract principles. We must say with conviction "this is truth" and "this is the practice of the loyal Churchmen," if we are to obtain any practical results, and we cannot imagine anything better suited to bring about good results than the little book of Bishop Gore's because it asserts and believes in the reality and continuity of the Catholic Church, and the Catholic Creed.

The future lies not with the vague empiricists, who are for ever changing their teaching and their aims, but with those who know what they want and teach what they believe to be true regularly and consistently. The evidence of Mr Charles Booth is clear, that only those bodies which give clear and definite religious teaching are making any real progress in London. The lesson is much needed in Australia, where the temporary inclusion in a congregation of many who are not members of the Church often leads to vagueness and want of Church teaching, intensified also by the long distances, and infrequent services. The difficulties must be fairly and patiently faced and no effort spared to give Definite Church Teaching; that is the Catholic Faith in its fulness and entirety, if the Church is to have its proper and legitimate influence in this land.

## In the Night.

[By DOROTHY FRANCES GURNEY IN  
*Country Life*.]

"My son come to me the other night,  
Standing stark and straight;  
'Mother, I fell in a glorious fight:  
We shall win it soon or late.

"My body lies under Flanders' sod,  
But my soul is free as a boy;  
No "soon or late" in this land of God  
Where we measure time by joy.

"Here we fight on a fiercer field  
Than ever we fought below,  
But the arms we wear and the sword we  
wield  
Were forged by no mortal blow.

"The fiends we saw in our foeman's eyes  
Fight here untrammelled, free.  
Love against Hate, in these golden skies  
We shall win the victory.

"Armoured fresh from the heavenly forge,  
Captained in splendid pride  
By Michael Archangel and Joan and George  
And many a saint beside!"

"My son cried to me the other night:  
'Pray you, for prayers are swords,  
And shout for your men who have died for  
Right,  
For the day is theirs and the Lord's.'"

## Correspondence.

### MILITARY AFFAIRS COMMITTEE.

[To THE EDITOR.]

Sir,—I am pleased to report that the response to the appeal for funds by the above committee continues satisfactory, the promises now amounting to £1350 of which £1240 has been received.

Judging by the numerous letters I have received increased interest is being aroused in the work being carried on by our Church in the permanent camps in New Zealand and at the Front, and much regret has been expressed that we have been so late in launching our present big effort.

The amount which the committee desires to raise, £10,000, can be easily obtained if all churchmen will loyally respond, and make their offerings as liberal as possible. I shall be glad if the needs of this work can be brought prominently before our people at the Annual Parish Meetings to be held during next month, as it is most important that the fullest publicity be given, and that the interest shall not be allowed to wane.

Subscriptions may be sent to me direct, addressed P.O. Box 48, Timaru.

Cheques should be made payable to the Military Affairs Committee.

Yours, etc.,

R. W. SIMPSON,

Dunedin, Hon. Financial Organizer,  
20/3/17. Military Affairs Com.

[In this Diocese the Annual Meetings are held in July—will churchmen please send in subscriptions to Mr. Simpson or members of our Standing Committee at once, and not wait till July. This is *our big War Fund*. Subscriptions should be *big and quick*.—ED.]

**Subscriptions and Donations** received by Mr. Pallot:—

Rev. Pohipi Kohere 5/-, Mrs Gardiner 12/6, Mrs Stacey 2/6, Mrs J. H. Coleman £1/1/-, Rev. E. Jennings 2/6, E. Eruni 2/6, Rev. J. S. McNickle 10/-, Mrs Kinross White 10/-, Rev. F. W. Martin 5/-, C. Elwin 2/6, Rev. K. C. Maclean, Rotorua Parish, on account, £2/9/6, Matawai £3.

## Editorial Notices.

**LITERARY MATTER** should reach the Editor on or before the 15th of the month. **NEWS ITEMS**, including **PARISH NOTES**, on or before the 22nd of the month.

**ADDRESSES.**—The Editor, *Church Gazette*, c/o Ball & Co., Napier, or the Vicarage, Puketapu.

**BUSINESS COMMITTEE.**—Mr A. L. Beattie, c/o Hawke's Bay Club, Napier, or Telephone 1130, Napier; and Mr T. C. Pallot, Browning Street, Napier, Telephone 278.

**MR PALLOT** will attend to all enquiries re distribution, and will receive subscriptions from vestries and clergy. Individual subscriptions should be sent to the Vicar of the Parish. **Subscriptions for 1916 are now due.**

A great deal of matter was received this month very late and some of it is consequently omitted. The Editor has promised that the *GAZETTE* shall be published, if possible, in time to reach parishes by the 1st of each month. It is *absolutely impossible* to do this unless the columns are closed on the 22nd of the preceding month, and it helps us considerably if matter is sent in earlier than that date.

We much regret that various Mother's Union reports (received May 26th) are thus omitted, our space being already filled for this month; will publish these in May number.

## Waiapu Church Gazette.

APRIL 1st, 1917.

## Editorial.

We have received a private letter from an esteemed correspondent criticising our leading article in March issue. We wish to say at once that we welcome criticism. It would be impossible even if it were desirable to include in the *GAZETTE* only such opinions as all our readers would agree upon. The variety of opinion in the Church, even among the Clergy, is such that an attempt to do so would result in our *GAZETTE* being as flabby as a jelly fish, and as flavourless as dish water. The Editor has strong convictions and cannot be expected to hide them under a mass of silly platitudes. We respect others whose honest convictions are different from ours, and our correspondence columns are open to such expressions of them as are contained in the private letter before mentioned. We realise that a Diocesan paper, which all parishes are called upon to support, should be a vehicle for the expression of all legiti-

mate schools of thought represented in the Diocese. Our correspondent gravely warns us that "if a few more Editorials like the last appear, the paper already moribund, will be *kilt entirely*." We should be very sorry to think that there are churchpeople so narrow-minded and childish as to expect a vigorous paper to reflect nothing but their own private opinions and to cut off their subscriptions if it does not do so. The vast majority are sufficiently sensible to accept what appeals to them—to respect the opinions of those who differ—and to take advantage of our open column to express their own views. Our great regret is that restriction of space compels us to insist that all letters be very terse and to the exact point, and we must decline any that are prolix or in any way irrelevant.

Our correspondent hopes that we will "refrain from connecting 'our Church' with the 'R.O's' and fighting their battles. They are our opponents and openly boast that they defeated us over the Bible in Schools."

We would remind him that "our Church" is the "One Holy Catholic and Apostolic Church," to which we vow our allegiance in the Nicene Creed, that it is the only Church founded by Jesus Christ. That the "R.O's" hold the same three Catholic Creeds and are a part of the same Church. Our Synod prayer declares that God has "knit together His elect in one Communion and Fellowship in the Mystical Body of His Son, Christ our Lord"; to deny any connection with our Roman brethren and to talk about "our Church" and they as being "opponents," is to attempt to put asunder what God has joined together. We certainly are of opinion that various developments of doctrine, discipline, and organisation in those Dioceses which are in the Roman Patriarchate are unwarranted and some are highly dangerous and superstitious; and that our fellow Christians in the Dioceses of the Anglican Patriarchates who accept these developments and have consequently separated from us are grievously wrong in doing so; but we do not forget, and cannot forget—that they are still our brethren and fellow heirs in the Kingdom. Our leading article was concerned with a question in which we must be almost entirely at one with them.

The Canon Law to which Archbishop O'Shea appeals is the same for us as for them, the opposition to

priests being combatants is based on the same premises and arguments by our Bishops as by theirs. To use a colloquialism "we are all in the same boat." The Catholic conscience, common to us both, is violated if our priests are compelled to disobey their Bishops in this matter.

As regards the other question raised by our correspondent—that of the Bible in Schools. Everyone knows that we are at one with the "R.O's" in desiring definite Christian Schools for Christian Children. We had them at one time but secular and sectarian opposition and rivalry enabled the principle of secularism to triumph in England, and to be imitated by the State in New Zealand. The whole Church has suffered enormously in consequence. The Romans have at great personal sacrifice established and supported their own Schools and paid their full share as well towards the upkeep of Secular Schools which their consciences forbid them to use. We have done very little in this direction, and as a consequence the ignorance of our children of fundamental Christian truth and morals is deplorable. After a great deal of lecturing and preaching Canon Garland succeeded in persuading some of the non-conformists to support us in an endeavour to secure a minimum of Biblical Instruction in the Secular Schools.

The failure of the scheme was due not merely to Roman Catholic opposition, but to (1) the almost unanimous opposition of the State School teachers; (2) the opposition of some nonconformist bodies; (3) the decided lack of unanimity in those bodies which gave it their general support.

Are the school teachers and our own clergy and people who did not favour this particular scheme to be classed as "opponents," with whom we must show no sympathy even when they are allied with us for other objects?

The ultimate aim of both Romans and ourselves is a thorough Christian education of all children in the faith of their fathers. Their opposition to some of us on the question of the Bible in Schools is a mere incident, the general relationship is not affected.

It would surely have delighted our correspondent's heart to have seen recently the Roman and Presbyterian Chaplains ("opponents"?) at a Military Camp. They shared a tent and had a real, good, brotherly time. The Presbyterian had no khaki so the Rev,

Father provided him with a full uniform. They were to be seen arm-in-arm walking about the Camp, out on motor reconnaissance together, assisting one another at the distance judging competition, and enjoying the fun at the O.E.M.S. concert. "Opponents"?—A little more of this kind of opposition would make us more tolerant and more sympathetic without abating one jot of our steadfastness to principle.

## Easter Day.

There are a great many Communicants who either do not know or who disregard the *eighth* Rubric at the end of the Communion Office. It says "every parishioner shall communicate at the least three times in the year of which Easter to be one" (the remainder of this Rubric is referred to elsewhere). To those who know the Blessed Sacrament and especially the Joyful Easter Eucharist as an inestimable pleasure and privilege, it seems cold to refer to Communion at Easter as a Duty; yet it is necessary to remind those who are inclined to regard Sunday observance and particularly their Communion as merely occasional exercises of the religious instinct, that Christians have duties as well as privileges. In these days of motor travelling, even those who live in the backblocks, but who regularly do their business in town, can make the proper observance of Easter Day a *matter of all important business*. The Church counts a Communion made on any day in the Octave (that is till Low Sunday inclusive) as an Easter Communion. Unfortunately, the habit of holiday making at Easter time, plays havoc with the Churchmanship of some people. If we must spend Easter away from home let us at least choose for our holiday some place where we can and will avail ourselves of Church privileges. Any Sunday without worship and Communion is a Lord's Day wasted but if, when the Church calls us to join the triumphant host of Heaven in singing our Alleluias and offering the paschal sacrifice in commemoration of the greatest and most glorious victory—if at that time we slink away to some out of the way corner and amuse ourselves with mere selfish pleasure, we are surely enacting a terrible tragedy in our Spiritual life. No doubt contempt for Easter and its pure joy arises from a failure

to appreciate Good Friday. Those who refuse to mourn with Christ crucified and to die with Him cannot of course be expected to realise the glory and joy of His resurrection. It is very sad to think how many Churchmen baptised into Christ's death and risen again to newness of life still reject the privileges of eternal life and prefer to feast on the husks of the world.

## Easter Offerings.

Churchmen and churchwomen are reminded that all Offerings on Easter Day are given to the Clergy of the Parish (see 8th Rubric at end of Communion Service). The enormous rise in the cost of living, and in the expenses of travelling is bearing very hardly on people with fixed incomes, and specially on the Clergy whose stipends are hardly sufficient, even in peace time, to provide them with bare necessities. You can help them by contributing liberally on Easter Day. If you cannot be at Church please send your offering to the care of one of the Church officers.

## The Disloyalty of Some Irish Priests.

There seems to be a large number of disloyal Irish Priests in the Roman Church in Australia, and they receive ample encouragement for their disloyalty from Archbishop Mannix. The *Church Standard* says, "Roman Catholics in Australia—other than disloyal Irish—find their loyalty and patience towards their Church strained to breaking point. A deputation of Roman Catholic laymen of Victoria approached Archbishop Mannix—whose recent speeches have more than earned for him a rest in one of our internment camps—with an earnest and respectful request for an audience, to place before him their feelings with regard to his public utterances of late. They were met with a sharp and discourteous refusal, which is only in keeping with the overbearing insolence which this prelate has seen fit to exhibit ever since he set foot in the country. It is high time that Archbishop Mannix was suppressed. In the face of utterances such as have emanated of late from certain high placed Roman dignitaries in Australia, it is no wonder that the charity and

tolerance of non-Romans is being strained."

There is no doubt that as the preponderating influence of Rome has asserted itself in ancient and modern times to such an extent as to impair the real Catholicity of Catholic National Churches in communion with her so now the strong Irish element in the personnel of the Roman Priesthood in the British Colonies is seriously affecting that Church's attitude towards moral and national questions, impairing her usefulness, and reducing many congregations to the level of disloyal Irish factions.

## The Clergy and Conscription.

The controversy on this question is still raging, especially in Christchurch, and judging from the copies of Christchurch papers, kindly sent to us by an unknown friend, almost everything that can be said on the subject has been said over and over again. There are still a few perverse and vindictive people who wilfully ignore the facts—

(1) That the Clergy for whom the Bishops appeal are in most cases with difficulty restrained by their Bishops from enlisting, and would do so at once were it not for the claims of loyalty to the Bishop and to Church Law.

(2) That the only service against which appeal is made is definite combatant service involving the bearing of arms.

(3) That the Clergy of military age whether in the first or second division of the reserve, and many who are beyond the age limit are "tumbling over one another" in their efforts to obtain appointments as Chaplains.

(4) That it has been proved over and over again that the Chaplain's job is by no means the soft one which these self constituted judges of other people's consciences pretend that it is. Several Anglican Chaplains have gained the V.C., about twenty have received the D.C.M., and many other of the decorations for acts of bravery at great personal risk to their own lives, whilst a great many have been wounded or killed in the trenches or in front of them.

We are astonished at the amount of sectarian bitterness, and deliberate misrepresentation, that is being directed against the Clergy and Bishops in the public press, and in the pulpit by Ministers of whom we expected better things.

## Books and Pamphlets.

Mrs Kearn (Chadwick's) has a new stock of the excellent little books known as "*The Churchmen's Penny Library*," (at 1½d.) Two excellent books for Sunday Schools, *My Catechism Book* (3/6 cloth, 3/- boards); and *Christ the King of Love*, by Georgina Forde (a fascinating Life of Christ. *Retreats for the Soul*, and *The Love of Jesus*, by Dr. Sir Henry Lunn. The last two books are remarkable, though written by a Methodist layman for Methodists, they breathe the sweetest and most devotional Catholic Spirit; they are commended most highly by Anglican Church papers and even by the *Catholic Times*.

### "THE RELIGION OF THE CHURCH."

By Charles Gore, D.D., Bishop of Oxford (Mowbray, 1/-, 1/6). This book is most highly spoken of by the English Church Press. We have not yet seen a copy but quote a few sentences from the review given in the *Church Standard*.—

"All Bishop Gore's writings are clear and precise, and he has never done anything better than this little book which must have cost much labour, just because it is so brief and yet so complete, so obviously no compilation but the result of genuine thought and conviction. The remarks on "Prayer" are exceptionally good. . . . The treatment of the Gospels and modern criticism of the Bible is also very good. . . . There is a world of difference between a book like this, full of life and individuality, and many of the excellent and dry treatises on the Catholic Religion. We should like to see the book circulated by tens of thousands throughout Australia."

We hope our readers will order a copy from their bookseller. There is no doubt that the reading of such a book as this would save people many misunderstandings and solve many difficulties.

The latest list of Military honours (New Year, 1917) contains the names of Bishop Gwynne, D.S.O.; six Anglican Priests, D.S.O.; and nine Anglican Priests the Military Cross. The Rev. C. Houchen of Auckland was awarded the Military Cross last year. The Rev. Henare Wainohu, well-known in this Diocese, has just been awarded a Servian Decoration.

## News Items.

General Sir Wm. Robertson (Lord Kitchener's successor), lately unveiled a Village Cross at Daldersby in Lincolnshire, presented by the Lincoln Inc. Chamber of Commerce to the Lincolnshire Village which sent to the front the largest percentage of its "eligibles."

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An appeal has been issued by the Director of the Dominion Museum, Wellington, for "papers, portraits or other documents," worthy of preservation in the National collection of early New Zealand records. State papers, old diaries, letters, sketches, minute books—in fact almost any documents or historic memorials dating prior to 1870 will be gladly received, also letters written from the Front during this present War.

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The *Treasury* gives several good stories of children, we cull two:—

A Bishop was questioning a class on the meaning of the *Te Deum*. "Now what do we mean by the noble army of Martyrs? What are Martyrs?" said he, to which a small child replied—"Those pinky-red things we have fried with bacon for breakfast."

A Diocesan Inspector asked the children what they knew of Absalom. As they seemed rather stupid and slow he said, "Now children what was it that Absalom had so much of, more than other people?" No answer. Inspector (touching the scanty locks surrounding the bald patch on his head)—"Think! he had a great deal of something, of which I have very little." Children, promptly—"Brains, Sir!"

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One of the most prominent of Nonconformist University Professors, Dr. H. T. Andrews, Professor of New Testament Exegesis in New College and Hackney College, writing in the *Expositor* for November says, that St. Paul's doctrine on the Sacraments is what we call "Sacramental," and is very different from the Nonconformist view that they are mere symbols. "The evidence seems to me to be so clear on this point as to amount almost to demonstrative proof. Now, if this be the case, what is to be our attitude towards the situation which

has been created for us by the new and more scientific study of Paulinism?" Dr. Andrews confesses that the Catholic doctrine is that of St. Paul and he casts it aside in favour of modern Nonconformity! There is, however, a constant stream of ministers who have come to the same conclusion with regard to St. Paul as Dr. Andrews, but preferring St. Paul and the Catholic Church seek ordination at the hands of English bishops. Five such ministers were ordained at Advent last in two dioceses in England.

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"OUTLOOK."—The Church of England will never cease to "protest" against the Roman supremacy and the errors of the Church of Rome as well as the errors of Presbyterianism, Methodism, and every other departure from the purity of the Faith and the unity of the Body. But the word "Protestant" is obviously as inadequate as the word "Gentile." Each only emphasises what some one or something is not, e.g., a Gentile is "not a Jew," but he may be a Turk or a Prussian, for all the positive information conveyed by the word. The Prayer Book emphasises frequently that the Church of England is Catholic. In the "Preface" at the commencement of the book you will read how the revisers refused to accept many proposed alterations "as secretly striking at some established doctrine of the Church of England, or indeed of the whole Catholic Church of Christ," implying the standard of doctrine by which they were guided. Those who attend matins and even-song, state during the Apostles' Creed, "I believe . . . in the Holy Catholic Church"; also on certain days in the Athanasian Creed: "Whosoever will be saved: before all things it is necessary that he hold the Catholic faith. . . . And the Catholic faith is this. . . . This is the Catholic faith." Again, in praying for all conditions of men, they say: "More especially we pray for the good estate of the Catholic Church." And those, who attend the Holy Communion recite the Nicene Creed which says: "I believe in one Catholic and Apostolic Church." It is better to emphasise what we are rather than what we are not.—*Church Standard*.

\* \* \*

The Church must adapt itself to its new environment, if it is to exercise any real influence in "the life of the



world to come" after the war. A new world is opening before us. What are we, as churchmen, going to make of it? Big things are going to happen. Will we have the requisite wisdom and courage to use greatly the great opportunities which will present themselves when the work of destruction is over and the work of reconstruction begins?

The Divine declaration, "Behold, I make all things new," should put hope and courage into the hearts of timid churchmen, who are afraid of change, and cling with pathetic tenacity to the old things. Christ never intended that His Church should stand still. His will is that it should go on from strength to strength. The Holy Spirit is ever ready to enrich our vision. He has a new message for each new age. All things might be made new—new in the Divine sense—in a single generation if the nation would only follow the lead of the Holy Spirit and put the same amount of energy, determination and thought—the same driving power—into the work of building up the Kingdom of God as is being put into the task of winning the war. The Christian Church has the almighty power of God behind it, but it is afraid to use it. It is this faint-heartedness that has given a certain amount of plausibility to the charge that Christianity has failed. But Christianity has not failed. It has never been given anything like a fair trial. Every substitute has failed, and now is the time to give the law of Christ a chance to show what it can do for the world. Christianity is the most revolutionary and explosive force imaginable. If it were given free play it would soon make the world a better—marvellously better—place to live in. City slums would be swept away, wars would cease, class hatred would vanish, every man, woman and child would be given a good chance of living a life really worth living.

—*Auckland Church Gazette*

## St. George!

**St. George for England! and  
England for the Lord.**

Uprouse ye, Christian People,  
Who boast St. George to-day,  
Arise! gird on your harness,  
Go forth—tread down and slay.  
Ye may not cease from battle,  
Ye shall not sheath the sword,  
But cry St. George for England,  
And England for the Lord!

We too with Heaven's Armies,  
We with St. George this Day,  
Would seek and smite the Dragon,  
Nor falter in the fray—  
Till heart and hearth and nation  
Acclaim with one accord,  
St. George! St. George for England!  
And England for the Lord!  
—Bishop Bontflower.

## Parochial News.

### S. Augustine's, Napier.

*Vicar: Rev. Eric D. Rice, M.A.*

The Lenten Services have been only fairly well attended on Wednesday evenings, but the 6.30 a.m. celebrations of Holy Communion have averaged over twenty. The children's service on Friday afternoons has not been well attended, considering the size of our Sunday School. However it is hoped that many are keeping the holy season in other ways, and not losing all the benefits which God is offering through His Church at this time. "To Him that hath shall be given" is so true; for it is those with spiritual strength who come and get the spiritual help offered. The others don't know what they are missing.

In Holy Week there will be, as in former years, a daily celebration of the Holy Communion at 6.30 a.m., and an evening service at 7.30 p.m. with a short address. On Good Friday the services will be 7.30 a.m., Ante-Communion service and Mattins; 10 a.m., Children's Service; 12 to 3 p.m., Three Hours' Service, with addresses on the "Last Seven Words," and 7.30 p.m., Evening Service. The Three Hours' Service is new here, but those who will come and show their sympathy and gratitude to their Lord by watching at His Cross, will find it the most inspiring service of the whole year. Let us pray that this most solemn day of the year will be kept with reverence, and not just be treated as an ordinary bank holiday: how that must hurt our Lord? "Is it nothing to you, all ye that pass by?"

The Dorcas Society started work again last month, sewing for the poor and the soldiers. The Mothers' Union had its first meeting this year on Wednesday, March 28th.

Twice lately the Vicar has had two very beautiful little services in the Church, which very few knew anything about. Two soldiers leaving for the front asked for the Church's blessing, and this was given at the Altar rails, with the Vicar robed, in a short service. What a difference this must make to the sacrifice of these men in God's sight!

### Opotiki.

*Vicar: Rev. Thomas Fisher.*

We should be recording the Bishop's visit, but have instead to express much regret that the heavy weather in February, the full blast of which his Lordship met on his East Coast journey, abruptly ended by medical orders to return to Napier, he having contracted acute rheumatism. However, we hope of his coming a little later on.

The arrangement of Sunday afternoons in each month has now taken definite shape: 1st Sunday Tirohunga, 2nd Sunday Children's Catechism in Opotiki Church, 3rd Sun-

day at Paerata Ridge, 4th Sunday at Waiotahi, on the 5th Sunday at Waioweka or Otara.

The teaching staff of the Sunday School has been rearranged, but there is urgent need of a teacher for a Bible Class; surely some member of the congregation will rise to the occasion! It must be on our consciences to fill the place, or the Church of God will suffer loss!

The boys asked for the Gymnasium to be started, and the Vicar is taking charge till some one takes it on. Two of the eldest boys are helping him, and doing well too.

The Mothers' Union has asked Mrs Cole, of Napier, to represent them on the Council, and we shall be glad to have her report of doings from time to time.

The invitation to share in raising an Easter Self-Denial Gift to the women of the distressed countries—Belgium, France, Serbia, etc.—has met with ready response; over five pounds has been posted to Napier, and will be included in the amount cabled to Europe.

We hope the congregation on Good Friday at the "Three Hours" will be still an increase on previous years, although many have left us, chiefly owing to the war. The spiritual gain of those deliberately and calmly meditating on the reality and meaning of the Passion of the Son of God must be very great, besides being an act of reverence and devotion to our Lord and Saviour.

The young soldiers in camp at Woodlands paraded to Church on Sundays 11th and 18th, on the latter day the Frontiersmen joined them; they always make a hearty and reverent addition to the Congregation, and we gladly welcome them.

### Taradale.

*Vicar: Rev. A. P. Clarke.*

Mr Broome-Smith, the well-known pioneer Missionary, paid us a visit late last month. He preached at Taradale and Meeanee, and gave Magic Lantern services at Taradale, Pakowhai, and Awatoto. Mr Smith's graphic descriptions of many places of Missionary work, including hairbreadth escapes made a very deep impression.

Our annual Sunday School Picnic, owing to the weather, was held in the Sunday School grounds and a paddock kindly lent by Mr Alexander. The little people appeared to have a very enjoyable time.

The Sunday School prizes were distributed at a later date, and it was gratifying to see a large attendance of parents and friends.

A concert is to be held in the Parish Hall, at 8 p.m. on the 18th April in aid of the Church Fund. A great effort is being made to ensure success.

The Rev. J. Hobbs most kindly came to us on Sunday, 11th March, and conducted most touching and impressive Memorial Services. The Vicar and his family wish to thank most warmly many kind friends for their sweet sympathy and thoughtful actions in their great sorrow.

(COMMUNICATED).

The sympathies of the whole parish are deeply moved by the intelligence of the

death of Mrs Haultain, better known to us as Constance Clarke, who only a little over a year ago left with her husband to share his life and anxieties as a Missionary in Africa, but who has now been called to her long home, leaving him with the love and burden of twin daughters. The services in our little Church on the 3rd Sunday in Lent were most pathetic when the Vicar with Mrs Clarke took their places quietly as worshippers, leaving the entire services to the Rev. J. Hobbs, who came out for the occasion, and preached appropriate sermons on the Calls which come from God and the Response which we return. Large congregations at Taradale, morning and evening, and at Meanee in the afternoon, testified by the beautiful expression they put into the hymns and every part of the service, both the very deep sympathy for their very highly respected Vicar, and the love for her who will always be just "Conny" to them. The effect of this sorrow will be to bind us even more closely together, and increase our interest in the Mission Field.

### Waipukurau.

*Vicar: Rev. A. W. C. Stace.*

The Annual General Meeting of the Mother's Union was held on Friday, 16th March, at St. Mary's Sunday Schoolroom; business, to elect officers for the ensuing year. The Vicar, Rev. A. W. Stace, presided. Mrs Stace was again elected President; Mrs Scruby, Representative; Mrs Nicholson, Treasurer; Mrs Reid, Secretary. Proposed by Mrs Stace, seconded by Mrs Nicholson, "That the Mother's Union contribute three parcels a month to the Lady Liverpool Fund."

It was unanimously decided that a collection should be made on Friday, March 29th, after Corporate Communion Service in aid of distressed women in Serbia, France and Belgium, and sent as an Easter gift. It was also decided to contribute £1 10s yearly to the Mary Summer House.

Since our last meeting one of our oldest and most helpful members has gone from us in the person of Mrs W. A. Williams, whose practical help and cheery disposition will be much missed in the future.

Our Lenten Services are, I am pleased to say, well attended.

Mrs Stace gave a very pleasant evening at the Vicarage last week to bid farewell to two young lady members of St. Mary's Choir.

Mr Broome-Smith, F.R.G.S., gave a most interesting address to a large gathering of people at St. Mary's Hall on March 15th. This was certainly one of the best Missionary meetings yet held in Waipukurau.

### BAPTISMS.

Henry William Clapperton, Nancy Ellen Turner, Thomas William Robertson, Margaret Alison Menzies, Charles Jack Briddell, Jean Lamont Monteith, Harry Monteith, Helen Bret Monteith, Queenie Pakepuke Te Whakaake.

### Tolaga Bay.

*Acting Vicar: Rev. E. A. McCutcheon.*

*Native Worker: Rev. W. Tureia Puha.*

*Lay Reader: Dr. Weeks.*

The extremely bad weather and its disastrous effects upon our roads have combined to greatly set back the work of visiting and holding services in the various outlying districts. More time, therefore, has been devoted to the centre, and it is very helpful to us all to note the steady increase in the attendance at the services at S. Andrews. The early celebration of Holy Communion and Mattins, however, are not receiving the attention they should. Let us all wake up and not give to God the lag end alone of the day's services.

Mr P. Holmes has very kindly consented to give his services as Choirmaster, and under his careful guidance, the choir is learning to do its part with that reverence and devotion which can win souls to the service of Christ.

Mrs Weeks is doing faithful work in the Sunday School, and except when I am free to attend, she is unassisted. Will none this Lent deny self in order to come and impart to the little ones, so dear to the heart of the Master, a knowledge of the scriptures, the Church's beautiful catechism, and the sacraments of our Lord? Consider! "Is it nothing to you all ye that pass by?"

At 3 p.m. on Wednesdays in the public school a short Bible Class is held, on the lines of the Nelson system. Parents are asked to co-operate and encourage their children to attend. The teaching is unsectarian.

### Puketapu.

*Vicar: Rev. M. W. Butterfield, B.A., B.D.*

Parishioners will be glad to know how Captain Noel Beamish got the Military Cross. We append the official description of his action:—

CAPTAIN FREDERICK NOEL BEAMISH, 1st Battalion Royal Warwickshire Regiment. In the action at "Les Boeufs" on 23rd Oct., 1916, this officer led his Company with the greatest dash during the day and by his coolness, well supported the Company which had gained an advanced and isolated position. When Captain Waters was wounded he took command, re-organised both Companies, consolidated, and held the position under heavy Machine Gun fire.

This officer's name was brought to my notice in the attack on 12th October, 1916, for good and cool leadership. He is the life and soul of everyone, and by his coolness and bravery is a great example to all his men. Recommended, from what I have heard, Captain Beamish organised all the parties of the two Battalions who were in the Gun Pits, and by his gallantry and coolness did much to help the attack and holding of them.

Awarded Military Cross 9th Nov., 1916.

### Tauranga.

*Vicar: Archdeacon Tuke.*

*Lay Readers: Messrs. C. J. Butcher,*

*T. R. Philpotts and F. A. Stevens.*

Confirmation Classes have commenced and are held each Thursday at 5 p.m. and 7.30 p.m. Private classes for any who cannot attend at either of the above hours can be arranged for with the Vicar.

Our subscribers to the GAZETTE will please note the call of the managers of the paper that their annual subscriptions should be paid at once. Mr T. R. Cross, the People's Warden, will forward any sent to him. May I ask for a prompt response.

The circulars asking our Parishioners to join in supporting a "Stipend Fund" will have reached most of them by this issue. As it is not a personal matter, but the duty of every churchman and churchwoman to support the Church, the Vicar asks everyone to do his share. As long as we rely only on the offertories, which are badly affected on wet Sundays, we shall never get our Church finances satisfactory. If all would have joined the Envelope System, all had been well; but as so few, comparatively speaking have, it is urgently necessary to create a *Stipend Fund* similar to that which is in nearly every parish.

There are several about here who will sympathise very deeply with the Rev. A. P. and Mrs Clarke, of Taradale, in the loss of their daughter (Connie), who had lately gone to the C.M.S. in East Africa with her husband, the Rev. Donald Haultain, for whom many prayers will be offered in his sad bereavement.

Two of our soldiers have fallen of late viz., Frederick Ralph, who leaves a widow and child, and Alver Fenton, who was educated here and well known in the Bethlehem District.

One of the oldest settlers here, Mrs Alleby, passed away recently, leaving her husband and well-known members of her family to mourn the loss of a good mother and wife. We offer our heartfelt sympathy with all of these in their losses.

Corporal Reeve, of Gate Pa, has been invalided home. We are glad to hear that the voyage did much to improve his health. Private Dudley Mansel from there will be leaving with the 26th Reinforcements. Sergeant Southey has been having a strenuous time in leading a raiding party in France lately, and Mrs Charles Mansel's son had recovered sufficiently from his wounds to go to Egypt in the Mounted Infantry.

The Vicar held another good service at Oropi and at Whaha Marama last month. At the former he was hospitalized by Mr and Mrs F. Kensington.

Holy Week and Good Friday services will soon be announced.

It is hoped that many will take their share in decorating the Church for Easter and procure Lycopodium and other greenery suitable, and white and gold flowers. The Chrysanthemums will hardly be out in time.

All Communicants are reminded of their Easter Communion and the Good Friday services.