



The

Waiapu Church Gazette.

VOL. VIII.—No. 1.

NAPIER, JULY, 1st, 1917.

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Calendar.

July 1.—4TH SUNDAY AFTER TRINITY.
M., I Sam. xii; Acts ix ver. 23.
E., I Sam. xiii or Ruth i; I John
iv. ver 7.

July 8.—5TH SUNDAY AFTER TRINITY.
M., I Sam. xv to ver. 24; Acts xiv.
E., I Sam. xvi or I Sam. xvii; Mat.
iii.

July 15.—6TH SUNDAY AFTER TRINITY.
M., II Sam. i; Acts xviii ver. 24 to
xix ver. 21. E., II Sam. xii to ver.
24 or II Sam. xviii.

July 22.—7TH SUNDAY AFTER TRINITY.
M., I Chron. xxi; Acts xxii ver. 23
to xxiii ver. 12. E., I Chron. xxii
or I Chron. xxviii to ver. 21; Mat.
xi.

July 25.—*St. James, A. and M.*

July 29.—8TH SUNDAY AFTER TRINITY.
M., I Chron. xxix 9-29; Acts xxviii
to ver. 17. E., II Chron. i or I
Kings iii; Mat. xv to ver. 21.

Aug. 5.—9TH SUNDAY AFTER TRINITY.
M., I Kings x to ver. 25; Romans
v. E., I Kings xi to ver. 15 or I
Kings xi 26; Mat. xix 3-27.

Bishop's Engagements.

July 5th—Meeting in Gisborne re the
establishing of a Church School
for girls. Return to Napier when
there is a boat.

July 15th—Woodville. Morning and
evening.

July 20th—Meeting of Pension Board,
Auckland.

July 22nd—Ormondville and district.

July 26th—Annual Meeting of Par-
ishioners, Havelock N.

July 29th—Weber and district.

July 31st—Meeting of the Clergy of
Hawke's Bay at Bishops court.

Intercessions:

*"To some it is given to teach, to some to exhort,
to some to govern, to some to bear rule—
to all it is given to intercede."*

For general subjects of Intercession
we refer our readers to the Inter-
cession Column in our May and June
issues.

Please add the following:—

For the Holy Land: for Christians
and Jews there suffering oppression
from Unbelievers.* For the Patri-
arch of Jerusalem, and for other
Bishops especially our own "Bishop
in Jerusalem" now exiled from his
centre and ministering to the Allied
Forces. For our Soldiers (especially
the Australian and New Zealand
Forces) who are fighting to free it
from the Infidel. That the scenes
of our Lord's Sacred Ministry and
the Sacred Shrines may hencefor-
ward under the protection of a
Christian Government be preserved
from profanation.

* "Many thousands of Christians and Jews
in Syria and Palestine are being starved to
death. In one district alone a careful estimate
made on the spot puts the deaths from this
cause alone at fully 80,000."

"The horrors of the Siege of Jerusalem can-
not be compared with the conditions of the
Jews at present."

For the Orthodox Church of the East,
torn asunder by political factions
in Russia and Greece, that it may
be enabled to once more unite

Eastern Europe in peace and may
be filled with the Holy Spirit and
guided into the right way.

On July 4th. For America, that God
will use her as a mighty instrument
for peace and righteousness.

On July 22nd. (*Feast of St. Mary
Magdalene*). Pray especially for
St. Mary's Home (Napier) and all
other Rescue homes that they may
be enabled to show forth the infi-
nite love of Jesus for penitent Sin-
ners, and reclaim many fallen sis-
ters to a life of purity and devotion.

Pray also—

For a generous response to the appeal
of Mr E. W. Simpson on behalf of
the needs of Chaplains and Soldiers.

For the work of our Institutes in New
Zealand and abroad.

For our Parishes—that Churchmen of
zeal and strong Christian conviction
may be chosen as Church Officers
for the coming year.

Subscriptions.

Subscriptions received:—Mrs Syd.
Johnston £3/3/-, Mrs White 9/4, Rev.
Rawnsley 10/-, Bishop of Waiapu
£1, Mrs Ludbrook 5/-, Mrs Faulk-
ner £1, Rev. E. T. Simcox 2/6,
Rev. E. Robertshawe £4/10/6, Crerar
& Co. £1/7/11, Rev. H. Collier 5/-,
Mr W. H. Atkins 2/6, Rev. H. Pache
£16/13/4, Mrs E. M. St. Hill £1/1/-,
Matamau district £1/12/-, G. W.
Wright 2/6, E. Nixon 2/6, Tauranga
£2/19/7, L. G. Armstrong 2/6, J.
Lowe 2/9, Rotorua £2/15/6, Rev. O.
Dean 5/-, Mrs J. Thompson 10/-, St.
Augustine's £10/1/6, Mrs Gardiner
£1/12/6, Tologa Bay £1/7/6, Hastings
£10/5/-, Mrs Amos White 6/-.

Church Leadership.

By MR. B. CROMPTON-SMITH.

(Continued.)

The principle outlined above is that we need *experts*, not mere dilettanti or "casual" persons to lead us; men deeply imbued also with the Christly principles of love and pity. Assuming that we Church members hold by the inherent efficacy, necessity, and practicability of the teachings of Christ as applied to secular relations, how shall we train expert leaders who, under the guidance of the Holy Spirit, will inspire us in our course?

Let us take as an instance of the sort of expert the writer has in view, Charles Booth, lately deceased, who for many years studied the conditions of Darkest England, with the result, as one may suppose, that no purely secular expert could neglect his contribution to the nation's knowledge on the subjects he dealt with. We must, then, provide such men as Booth, imbued with the Christly spirit, combined with a sincere, rigid and scientific endeavour to arrive at the basic facts underlying their particular investigations.

How shall we provide such exceptional men? First, they must be men of dedicated lives, maintained as scientific investigators and researchers are maintained. They could be either clerical or lay, the condition being that their lives are devoted to their work. Hence their maintenance must be adequate, not dispensed with the niggard hand of a Church which too often sweats its Clergy. They would be selected as young as possible, and trained in Arts and so forth as their secular brethren are trained at the Universities. After their Academic work was far enough advanced, they would enter the ranks of those whose conditions they were studying. If, e.g., a student were devoting himself to Industrialism, it would be incumbent on him that he live and work as a worker, e.g., a boiler-maker, wharf labourer, carpenter, tram conductor, or the like for a sufficient time to enable him to know the very innermost of the conditions and factors that induce strikes, lock-outs, and other industrial phenomena. With the like thoroughness he must know the conditions obtaining in the employer class—his own, to which access would be comparatively easy. The ideal in this instance would be to produce one who,

out of the intimate knowledge obtained by his life and work would be able to voice, if necessary, the wants, ideals, hopes, heart-breaks and life-stories of the employed class, and who yet would be able to hold the scales of justice evenly between them and their employers. Is this an impossible ideal for such a student? What, then, is the alternative at the present time?

So with the students who take up other branches of social investigation, such as the running sore we know as Impurity, that disastrous waste and vitiation we know as Intemperance. Such students would require, no doubt, medical training; others would require technical training of every sort as chemists, electricians, engineers, educationalists, and what not; so also as journalists, business men, possibly lawyers, philanthropists, etc. The underlying principle in all cases would be that they should so live and study that their knowledge of their problems must be the intimate first hand knowledge of those who have worked and lived in the conditions which are to be permeated with the Christly law; and *their lives must be dedicated*, as the life of a monk or the member of a sisterhood is dedicated.

Considerations of space will not allow of further elaboration of these points. When these men (or women, for in some branches women could work better than men) were trained, and while training, it would be their business to lecture, travel, write, publish articles and statistics, institute experiments and research work, in combination perhaps with State and University work, such e.g. as that undertaken by the Universities in England in connection with Working-men University Extension Lectures and classes, all conducing to create and inform public opinion amongst churchmen—in other words, the creation of "atmosphere." One of their special functions would be, in addition to the chief one of educating the ordinary ruck of Church members in the knowledge necessary for dealing with the various social problems needing solution, that of aiding and advising the Bishops and Clergy, when e.g. General Synod proposed to touch social matters, or a Vicar of a large town parish desired to arouse public opinion in his town.

These suggestions, which are here, owing to lack of space, so scantily outlined, involve, it is apparent, the great difficulty with which the State is at

present so strenuously grappling, viz., the provision of *men and money*.

It is the Church's function, as a spiritual body, to inspire the men and women to enter on and dedicate their lives in the way I have pointed out. Can we doubt that they would be forthcoming? To do so would be to doubt the efficacy of the very institution of the Church by Christ and its continued inspiration by the Holy Spirit. If the Church will only look into its own affairs in the light of its clamant necessity for inspired leadership, and regard its needs in a spirit of Christly statesmanship, can we doubt but that the money will be also forthcoming? For we are not dealing with to-day or to-morrow; we are dealing with the future generations of the Church. If the necessity for leadership be brought home to us, shall we doubt that—as in the case of the State's dire need—the means can be found amongst the large body of those who own the name of Christ? I speak of course, of those who do not belong only to our own communion. The matters dealt with here, of their very nature, call for practical union of all Christians. Who knows but that the sharing of such a task as is outlined here, might be one bond drawing men of differing beliefs together.

Lastly, to summarise, the object of this paper is, first, to draw attention to the lack of all leadership in the Church in the matter of the definite creation of "atmosphere," strictly Christian in secular matters, and secondly, to emphasise the analogy between the State's policy in its hour of dire need, and that of the Church in its equal need of expert knowledge and guidance.

Reported "Missing."

Belonging to the Roll of Honor of the C.E.M.S. is the name of Staff Sergeant-Major Notley, who has been mentioned in despatches for distinguished service in Egypt, where he has been stationed since almost the beginning of the war. Sergt-Major Notley was an Imperial officer and the type of an English soldier, he was brought to N.Z. under the Territorial system, and for some years in charge of the Bay of Plenty area. He was one of those who formed a branch of our Society in Te Puke, and it comes as a duty as well as a privilege that I, in having known so well both himself

and Mrs Notley, and valuing very highly the work they both did in our small back-block parish, should take this opportunity of expressing the affection of my parishioners for him, and our deep sympathy for her.

J. HOBBS,

Formerly Vicar of Te Puke.

A Word in the Ear.

(TO LAYMEN).

The financial year in each parish ended on June 30th. Annual meetings will be held this month. Synod in 1915 passed a resolution that the MINIMUM stipend of each clergyman in charge of a parish or district should be £300 per annum. The motion was introduced by a layman, strongly supported by laymen and received the unanimous vote of the laymen—that is of the lay representatives of all the parishes in the Diocese. There is no need therefore to labour to prove what all laymen are agreed upon already. But very few realise how serious the matter has become and how straitened the finances of the clergy are. Farmers are getting big war profits, business men are doing better trade than ever and at higher prices, artisans and many salaried men are getting greatly increased wages and war bonuses to compensate for the high cost of living but the parson gets poorer and poorer. His income was never more than a bare living wage and now it is hopelessly inadequate to meet not only the increased cost of living but the increased cost of his official expenses, travelling, stationery, postages, etc., etc. There are many poor parishes—where the stipend has to be collected by shillings and these perhaps can do very little more than they have done—any increase here must come from the Home Mission Fund—but there are many parishes that could raise £500 or over £1000 a year if they liked and never feel it. There are parishes where one parishioner's war profits, after paying the 45 per cent. additional war tax, would pay the parson's stipend ten times over, and yet such parishioners are content that the vicar's stipend should remain below a living wage, and the clergyman's family should hardly get the necessaries of life.

Is it too much to ask such parishes to increase the stipend at this year's annual meeting at least to the mini-

mum set down as necessary by the laymen themselves? And then, too, what about travelling expenses? It is very poor policy to make a parson pay his own travelling expenses. It is one of the topsy turvey things about our parochial system that where the travelling expenses are highest the stipends are least, and it costs some clergy nearly a fourth of their stipends to pay the expenses of their work. Is it any encouragement to a clergyman to travel long distances to visit parishioners and take scattered services when the expense of every trip further reduces his already niggardly income?

The Marriage Service.

A Few Hints.

There is a great deal of irreverent behaviour at weddings. We have known occasions when the clergy have been compelled to stop the service and refuse to proceed until better behaviour has been secured. No doubt this irreverence is due largely to ignorant people who know no better and regard a Church as an ordinary building and a marriage as a mere ceremony, but even instructed Church-people sometimes forget where they are on these occasions. We therefore give a few hints.

The Marriage Ceremony is the beginning of a great Sacrament: St. Paul calls the marriage relationship a "great mystery"—using the word in Greek corresponding to the Latin word *Sacramentum*. The congregation are present as witnesses and as fellow Churchmen praying for God's blessing. There should be absolutely no talking or laughing in the Church before, during, or after the ceremony; if non-Church visitors offend in ignorance shew them an example.

The congregation may sit during the Exhortation at the beginning and until after the giving of the ring. It would seem more appropriate for them to stand for the prayer, "O Eternal God," and until after the psalm and procession of the bride and bridegroom to the Sanctuary rail. They should either stand or kneel during the prayer following, and sit for the Sermon at the end. They are apparently not expected to join in the responses being there merely as witnesses but it would help towards reverence if everyone at least followed the

service with his prayer book.

The modern innovation of hymns gives the congregation a share in the service. Whenever possible clerks or choristers should be present to sing the psalm and respond to the versicles.

When the ceremony is over the congregation should remain in their places until the bridal party leave the Church.

Throwing rice and confetti in the Church is grossly irreverent and vulgar, and gives a great deal of extra work to the Verger.

A rubric at the end of the Service says "it is convenient"—that is to say—"it is proper," "suitable," that the newly married persons should receive the Holy Communion at the time of their marriage. It is a great pity that marriage parties do not more frequently ask for a Celebration at the time of their marriage: What could be more helpful at the very beginning of married life than a most solemn thanksgiving and the reception of the Blessed Sacrament? The "Wedding Breakfast" which comes after the marriage, is so called because the participation in the Nuptial Eucharist presupposes that the parties have fasted until then.

Girls' Friendly Society.

Thursday, June 21st, was the annual day of Intercession and Thanksgiving for the Girls' Friendly Society all over the world. There were three celebrations of Holy Communion at the Cathedral at 7.15 and 11 a.m. and at 7.30 p.m. Choral Eysending, with a special Litany of Intercession (said by the Vicar of St. Augustine's). Canon Mayne gave a very impressive address from the words "Worship the Lord in the beauty of holiness." He asked the girls to remember that the highest beauty was beauty of character, and that it had three keynotes: Purity—the duty to ourselves; Self-sacrifice—the duty to our neighbour; Worship—the duty to our God. All these were brought before them by the G.F.S. which had done much to enoble girlhood and womanhood.

The collections throughout the day were for the G.F.S. Lodge in Paris and amounted to £5/3/6.

Deaconess Esther Brand wishes to thank "A Sympathiser," for the gift to St. Mary's Home of a valuable perambulator and some babies' blankets.

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.

MR PALLOR, who has hitherto attended to business matters in connection with the GAZETTE, has been called up for Home Service and is now in Wellington.

THE EDITOR has undertaken all duties for the present.

PLEASE address all communications re business or Editorial matter to Rev. M. W. Butterfield, c/o Ball & Co., Napier.

Waiapu Church Gazette.

JULY 1st, 1917.

What can we Learn?

The Church has much to learn or re-learn from the study both of her own former history and of contemporary movements. The present War has been the occasion for wonderful developments in associations and religious bodies outside the Church, but she herself seems terribly slow in learning the lessons that are being emphasized on every hand. One of the discoveries of the War has been the Y.M.C.A. It existed before, of course, it has been for many years a strong, vigorous institution, but it has used to the full its present opportunities and is forcing itself forward as a powerful agent for the moral and physical welfare of young men, especially of our soldiers. There is a great deal about the Y.M.C.A. that a Churchman cannot possibly approve of—we do not propose to deal at present with this side of the question—but there is much that we must admire and many things that we may learn from it. The first we may learn is the value of progressiveness. The Y.M.C.A., although it does not consist exclusively by any means of young men, yet exhibits a youthful zeal, a progressive spirit of optimism, faith, and determination, and a self-conceit that we may well envy. The Church is weighed down with convention, old age and stodgy pessimism: she has not risen to the great occasion. Owing to her unwieldy organisation she cannot act except through General Synod; and General Synod meets for two or three days once in every three years, and General Synod is most cautious and most unprogressive.

We have the deepest respect for old age and long service but in these days of life and movement surely we must recognise that men who are past the age of vigour and optimism, men who can think of nothing more desirable than keeping things as they always have been are not the men to send to General Synod to rule a young and vigorous branch of the Church.

Every Churchman should be heartily ashamed of our failure to deal promptly with the various problems that have arisen out of the War. Now that the War is nearly three years' old Mr R. W. Simpson is endeavouring to raise £10,000 in the whole of New Zealand; we have no idea what our own Church people have given to the Y.M.C.A. during the past three years for *exactly the same work* but it must be *hundreds of thousands*. Why? Because the Y.M.C.A. is properly organised and advertised, and has young vigorous men in charge of it; it is doing the work which the Church ought to be doing and would be doing if it were not asleep.

It is said to have taken a million pounds of ammonal and trinitrotolulol to blow up the Messines Wytshaete ridge, we believe it would take a million tons to adequately awaken the Church of New Zealand to a sense of her responsibilities and deficiencies.

A Churchwarden recently stated that he gives £2,600 a year, to War charities and organisations, of which £25 is given through the Church!! And there are a thousand more Churchmen who are doing similarly! To the Y.M.C.A. the £10,000 which we are striving so hard to raise is a mere trifle! That is then another lesson we need to learn—to look for big things. We have so little faith, so little courage, we ask for little and we sometimes get it, the Y.M.C.A. looks for big things and gets them—from the very same people who grudge the Church a mere pittance. Do we realise that the Catholic Church is God and those who have been baptized into His family? Not a mere sect but the very Body of Christ? And that Christ demands from everyone who will follow Him a complete surrender of Body, Soul, and Spirit—with all his riches and vigour and mind thrown in?

Why do we timorously go round with hat in hand, asking for half-

crowns when Christ demands the whole life?

And the next lesson we can learn from the Y.M.C.A. is "Publicity." Every newspaper we pick up has two or three paragraphs, sometimes columns, to tell what the Y.M.C.A. is doing, has done or is going to do. We do hate self-advertisement, but there is a happy mean between blatant self-advertising and making our needs known. Thousands and thousands of pounds are given by Churchmen to the Salvation Army, Y.M.C.A., Barnardo's Homes and so on—while our own Societies which do identically the same work are starving merely because we seem to try to keep their very existence a secret. We too want "Publicity Agents." The Y.M.C.A. appointed an expert Publicist as its chief "Publicity Agent" in Wellington the other day. No wonder everybody knows what the Y.M.C.A. is doing, and that our Churchmen imagine the sleepy old Church is doing nothing and are helping her to do it so successfully.

The next thing is to be business like and united, to scrap our narrow Parochialism and Diocesanism with regard to both management and funds.

So long as we have some hundreds of watertight compartments or parishes self-contained, self-financed, self-sufficient, self-centered and self-satisfied we shall do nothing at all. The simplest simpleton can see that if we wish ever to solve our Education problems, Social problems, Reclamation problems, or Missionary problems or any other problems we can do it only by acting as one united Church properly organised as regards authority and finance, able to move at once whenever the need arises without waiting years to send round begging for sympathy and subscriptions for every little thing we want to do.

As regards the Y.M.C.A. we believe that if Churchmen and above all the Clergy would take as active a part as they can in the management of this organisation the defects to which as Churchmen we object might be largely eliminated. Apart from its religious attitude towards Catholicism (both Anglican and Roman) we believe the Y.M.C.A. to be doing excellent work, and that narrow religious attitude could no doubt be much broadened by the sympathetic influence of Churchmen on the Councils of the Association.

The "Gazette."

We would remind our readers that the present issue begins a new year. We take the opportunity to thank a great number of our subscribers and the clergy for very kind letters of appreciation and one or two who have given us their friendly criticism. We value both very highly.

There are, however, a few clergy and some laymen who give us no help whatever, and who seem not to know the value or the objects of a Church GAZETTE. We will therefore endeavour as concisely as possible to set these down.

First as a Church newspaper we conceive it to be our duty:

1. To set forth the Catholic faith and order as taught and practised by our portion of the Catholic Church.

2. To strengthen the hands of the clergy, and to make known the claims and objects of those Institutions through which the Church carries on her various activities.

3. To help Churchmen to view broadly and sympathetically the work of other parts of the Catholic Church, and specially of the Mother Church of England, and of the various provinces and Mission Churches in communion with her.

As a Diocesan GAZETTE we endeavour to provide:

1. A medium of communicating between the Bishop and the clergy and laity.

2. A record of Diocesan and Parochial work.

It is our duty to prosecute these aims to the utmost of our ability, and it is the bounden duty of every priest and of every layman who professes loyalty to the Church to assist us:

1. By taking and reading the GAZETTE and getting others to do the same.

2. By sending us any Parochial news that is of general interest and importance.

If you can suggest improvements let us have them—if you can help with a donation in addition to your subscription—send it along, but more

than money, more even than literary contributions—more than anything we want *readers*. The GAZETTE is not a business venture for collecting unwilling half-crowns, it is a paper to read.

Please help to increase our circulation:

There are unfortunately one or two parishes where the parochial authorities will not undertake the distribution of the GAZETTE and the collection of subscriptions. Will subscribers in those parishes please send their names and subscriptions direct to the Editor, and use their influence to obtain new subscribers?

United Ministers' Conference

The Annual Conference of Anglican and non-Anglican Ministers of the Poverty Bay district that for the past nine or ten years has met at Te Rau Colledge about Whitsuntide was held again at the same place on Whit Monday, May 28th. There were present nine Anglican clergy and six non-Anglican. The Rev. J. Aitken was voted to the chair. The first half-hour was occupied with a devotional reading given by Rev. H. T. Rawnsley, being a precis of an ordination address by the Bishop of Ely. This was followed by the controversial subject, "The place of the Holy Communion in Evangelical Theology," which was opened by the Rev. Wills (Wesleyan), who was followed by Rev. D. B. Malcolm (Anglican). The discussion was well kept up till 1 p.m. most of those present taking part. The aim that has always been kept in view at these Conferences is for each one to speak out his mind without fear or favour so that each one may have a better understanding of the other's position, which seems to be the first essential if any progress is to be made in the direction of unity. No compromise and no surrender of principle is involved in such meetings, and the Holy Spirit's presence and blessing may undoubtedly be looked for. The discussion was good and the spirit of the meeting excellent.

One of our Subscribers writes:—
"I would not like to lose the GAZETTE it is such a comfort to people in the back-blocks who cannot attend Church . . . What a comfort the GAZETTE is . . . I will send 6/- every year."

Church Fairs and Ice Cream Suppers.

Concerning the multiplied Church entertainments, such as fairs, festivals, concerts, tableaux, amateur theatricals, etc., I wish to utter some words of testimony to God's professed people as to their winning the heart and purse of the world. These methods of raising money for the Lord are all contrary to the precepts and examples of His Word, and therefore cannot please Him. They are counterfeit methods of giving and cultivate bogus benevolence. The simple method of free-will offerings alone is approved and all other methods are virtually condemned. Study Ex. 35: 5, 21, 29; Matt. 10: 8; Luke 6: 38. One-tenth or more, cheerfully and directly given, was the law of the Old Testament stewardship and it is the privilege of the New.

What if Moses had instituted a great carnival or bazaar to draw the surrounding heathen to the camp in order to get means to build the tabernacle? How would it comport with the character of the early Christians to read in one of Paul's epistles a suggestion that the saints in Corinth get up some Church fairs to raise some money for the poor saints in Jerusalem, or an exhortation to Lydia to stir up the godly women of Philippi to get up a grand fair, festival or baby show? With all our modern devices man's way may procure more money, but God's way will insure the greater blessing. These worldly devices are belittling, contemptible and dishonest. It is almost a shame to speak of them in detail.

What shall we say? What would the Master say of a bevy of vain and bedizened young ladies accosting and fascinating young men in order to sell them commodities above value which they do not want? What of the many devices like grab-bag, fish-pond, ring-cake, or a raffle, involving the gambling principle? What of the Church of God peddling out small wares and fun to the world, or getting up a variety show or milkmaids' drill to replenish her treasury? How belittling to the Church, how dishonest to God and how contemptible in the eyes of the world.

The great infidel once said, "I think your God must be in great need of money by the tricks the Churches practice to get it for Him."

Even those who aid and attend the

fairs, etc., cannot well approve them. No intelligent Christian can ask God's blessing upon such or expect it to rest upon money so procured. This whole system of supporting religion by the sale of grab-bags and ring-cakes is a fraud. A religion that cannot be sustained without such devices is not worth sustaining, and the ministry which is dependent for its support on this sort of backsheesh begged from the votaries of the world, the flesh and the devil, is a disgrace to the gospel which it professes to proclaim. It is almost like sending Christ out begging bread from His enemies. When the Blood-bought Church of God, with all her store of wealth resorts to such miserable shifts to get help from the world, what must worldlings, with their lavish outlay for the pleasures of sin, think of the value of our salvation? Now, Brothers and Sisters, under the Blood of Jesus, may this missive be a lesson to all, and may we ever shirk this class of money-making for the Church of God, is my prayer.

C. H. FREDERICKS.

Church of England Institute.

Report of work done from 22nd May to 13th June, 1917.

Trentham Camp,
New Zealand.
14/6/17.

I have been seventeen days in camp and find the work strange because for the first time I am not going out with the men for whom I labour and my connection with them must of necessity be brief, here one just sows the seed and cannot expect to see results. On Sunday we have two celebrations, one at 7.30 a.m. the other at 11.30 a.m., Church Parade at 10 a.m. Full Evensong at 6.30 p.m. and an Informal Service at 7.30 p.m., the attendance at all is excellent. On a week-day I visit men in hospital and hut, in the evening men come to me in my room, the last is the most definite work, and in seventeen days I have thus interviewed 138 men, of whom 84 were Church of England, 46 already confirmed, 38 not confirmed, 2 were C.E. M.S. men and 4 were Lay Readers; 4 of the unconfirmed were very keen to be confirmed.

I find so many agencies doing work of a social nature that I feel myself

free to leave that part practically alone and confine myself to spiritual efforts. Our Institute affords ample opportunities for amusement and recreation. I have made out a large number of Wills and even one Power of Attorney, but for the most part my time spent with each man is filled up with things of a serious nature. I am sending on to England a list of the men that leave soon so that they can be followed up.

T. FIELDEN TAYLOR,
Major, C.F.

Military Affairs Committee.

Mr R. W. Simpson (Hon. Financial Organizer) has visited this Diocese and has met with a good deal of success: before he came (June 19th) he had already £3,300 in hand. Funds are urgently needed to build more Church huts in England (for New Zealand soldiers), in France, and among our men at the Front. Chaplain Jacob has been appointed treasurer in London, and all applications for grants to Chaplains will be made to the London Committee, viz., Chaplains Burton, Dunnage and Jacob.

In the short time at his disposal Mr Simpson was of course able to see only a very small number of our Churchpeople. It is hoped that every Churchman in the Diocese will give something whether little or big to this fund. It is OUR FUND; although its benefits will be offered to all soldiers of whatever religion, class or rank, yet it is being given almost entirely by Anglican Churchpeople, and is to cover every purpose—Church Huts, Trench comforts, personal assistance and help to the Wounded in Hospital or at the Front, extra Chaplains, everything that can be done to help our soldiers spiritually, physically and morally.

It would be a splendid thing if all our Churchmen would hand in their donations on or before Declaration Day—August 4th.—The C.E.M.S. are organising a general collection throughout the whole Diocese for this fund.

Please send donations through the Parochial clergy or direct to

Mr R. W. SIMPSON,
Box 48, Timaru.

A Bournemouth Hut.

The Work of the Church Army at Suez and Malta.

Company Sergeant-Major Huxstep thus writes to *The Bournemouth Visitors' Directory*:—

MALTA.

I was brought to the Island (Malta) with a ship load of wounded and sick patients from Salonika. Malta is a place to which they send the worst cases from Salonika to rest and get convalescent. An evening or two after my arrival I was walking around the hospital grounds. At the foot of the hill, and almost on the water's edge I noticed a Church Army marquee—or double marquee,—and the place looking inviting, I toddled down and entered.

This marquee is essentially a soldiers' home. The place is furnished with easy chairs, lounges, chesterfields and such like articles of rest. It is decorated with bunting and various kinds of plants. There are "baby" billiard tables, bagatelle table, reading tables, piano, gramophone, lending library, and an abundance of books, papers, magazines and humorous journals of all kinds. That is in the first portion. The second is divided into a writing room—with material free of charge—and a small devotional chapel tastefully fitted. Here there is a short service each evening, and on Sunday the whole of the second marquee is thrown into the chapel, and the usual Church of England services are held. At night the recreation room is cheerily lighted, concerts are held, and if no fixed programme is being carried out the piano or the gramophone is on the go with the latest popular airs. Need I tell you that the place is well patronised by the patients from the hospital and other soldiers in the vicinity. Captain Wyatt is a genial good soul, who has the knack of endearing himself to the men. What struck me most of all about the place is the general air of unrestrained sociability. There is, of course, the atmosphere of Christian brotherhood, but it is not overdone—hence its popularity with the soldiers.

SUEZ.

A CHURCH ARMY HUT.

The Hut at Suez measured 125ft. x 30ft., and provided accommo-

dation for 500 men, and yet it was by no means large enough for the calls upon it. Afterwards it was moved to El Ferdan, and at the present time is being used as a Garrison Church at Kantara, although retaining still the recreative side of its purpose. I have said it was not nearly large enough. Mr Wyatt tells me it was the only building of its kind in the neighbourhood, and was requisitioned for all sorts of purposes: Under the auspices of the Church Army, evening prayers were said daily, whilst at given periods celebrations of the Holy Eucharist were given. These were well attended by troops from the various divisions.

Mr Wyatt told me that on Sundays as many as thirteen services were held in the Hut in one day, of which six were C. of E. The others were held by other denominations. These good folk had no place of their own, and as the Bournemouth Hut was the only building, and the broiling sun made open-air services an impossibility, the C. of E. authorities lent the Hut to the others.

Some idea of the extent to which the Hut was used may be gathered from the fact that between 1,500 and 2,000 letters were written and posted in the Hut letterbox a day! The lending library consisted of 2,000 volumes of all the popular authors, and was extensively used. Every night the Hut was crowded, so much so that when a concert was given it was necessary to give three performances before all the crowd could be accommodated. It is also interesting to note that whilst Mr Wyatt was in charge three Confirmation services were held by the Bishop of Jerusalem. General officers, staff officers, regimental officers, were frequent visitors to the Hut, and many of these left behind them records of their appreciation. The Chaplains to the Forces were also generous in their praise.

One Chaplain wrote:—We owe a great debt to the Bournemouth Hut at Suez, which extended liberal hospitality to our C.E.M.S. gatherings and to Confirmation candidates. . . . It can truly be said that the presence of the Church Army in our midst, by contributing so largely to the means at our disposal, doubled the usefulness of the Chaplain's work.

A Brigadier-General wrote: I had some experience of their work in Suez, where the Bournemouth Hut was of the very greatest value to men in a place singularly devoid of healthy places of pastime and amusement.

The Hut and all that it afforded was much appreciated by the men, as its crowded appearance shows. Mr. Wyatt, who was in charge, was always most willing to place the Hut at disposal for any special purpose, such as concerts or lectures—in fact, his effort was to make it of general use and of real benefit to the soldiers. It was well managed and well kept.

So much for the Top-notchers. Now for specimens of Thomas Atkins' remarks in the Visitors' Book:—"A glimpse of English comfort," "A soldier's friend out of civilisation," "A rest and real contentment," "An oasis we are all thankful for," "Reminder of the old home," "Nearest home for 3,000 miles," "Home from home," "For God, the King, and country," "The ever open door," "A refresher in Egypt," "An Englishman's home."

Some of course, unburdened themselves in less serious vein. I found such remarks as these:—"Just A1, 'nuff sed," "Home in the desert for dodging the column," "Always merry and bright," "People who understand what is wanted on active service," "Some place," "A home of luxury in the wilds for Tommy," "It's a bit of alright here," "The best hut under the sun of Egypt," "A pool in the desert," "Absolutely it," "Aladdin rejuvenated," "A boon to the boys in this great wilderness," "I cleaned the windows on Good Friday, cleanliness being next to Godliness," "The place is an unexpected Paradise to me," "All thanks due to those who organised the erection of this hut."

The Editor of the *Church Envoy*, Dunedin, has succeeded in a wonderful way in inducing the Parochial correspondents of the paper to cut out superfluous verbiage and gush from their parochial reports. Considering the great difficulties under which we labour for lack of space we wish we had the same persuasive power with some of our parochial reporters—in our little eight paged GAZETTE we cannot possibly spare room for effusive compliments to the kind hosts and hostesses of the clergy when they make their parochial visits. We have no doubt all the ladies at parochial concerts sing divinely, and the matrons make delicious coffee and cakes and so on, but we really have no room to chronicle these facts—nor even the vagaries of the weather—in the Church GAZETTE. We all know the weather is sometimes unkind and the roads muddy, etc., etc., but if every vicar

sent us a weather and hospitality report every month three GAZETTES would not hold it all. *Verbum Sapienti satis est.*

Parochial News.

Parochial Notes MUST be in hand by the 22nd, to ensure publication.

Havelock and Opotiki Notes too late for insertion.—Ed.

S. Augustine's, Napier.

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

The Annual Meeting of parishioners will be held this month, and all parishioners, including women, are urged to attend and thereby show their interest in the welfare of the Church of which they are a part. The meeting is not just for the clergy and Church officers, but the attendance of all is a spiritual duty surely, if they realise what the Church is. It is not just a business meeting, but spiritual matters may be discussed; the Vicar will give a survey of the life of the Church for the past year, with plans for the future. The meeting will be followed by a social gathering.

During the past month the Vicar was away taking a Mission at Takapau; during his absence the services were very kindly taken by the Rev. J. Hobbs, to whom we are very grateful.

By arrangement with St. Paul's Gymnastic Club a gymnasium for young men is held in the Schoolroom every Friday evening, and is much appreciated by some of our young men. New members will be gladly welcomed; the subscription is 5/- for those over 16, and 2/6 for those under 16.

About thirty members of our G.F.S. are attending the Physical Culture classes taken by a professional Instructor, and are most energetic and enthusiastic. A good number did not take any part in the Annual G.F.S. Festival on June 21st. Our branch, has a splendid syllabus of meetings arranged for the year, and members are urged to show their appreciation by attending regularly, and realising their responsibility as members of this world-wide society for developing the highest Christian character.

Lately, several names on our "Honours List" have had to be transferred to the number who have given their lives for us in the war: the latest name is Herbert Kaye, who grew up in the parish, and is well-known for his steady and estimable character. We offer our sympathy and prayers for his family in their sorrow.

Rotorua.

Vicar: Rev. K. E. Maclean, B.A.

The Right Rev. Bishop Sedgwick paid a visit to Rotorua during the first week in June. He arrived by motor from Taupo, accompanied by the Vicar on Friday, June 1st, and proceeded to the Mission House at Whakarewarewa. On the following Sunday his Lordship held an early celebration of the Holy Communion in St. Luke's Church, where, despite the extremely cold weather, there was a considerable number of communicants. At mid-day he held a celebration and preached in the Maori Church at Ohinemutu,

After the service he was entertained by the Natives at luncheon in Whakaturia. In the afternoon he went with the Rev. P. Munro to Awahou, where he held a service and gave an address. In the evening his Lordship administered the rite of confirmation in St. Luke's Church to six candidates, five of whom were girls. He also preached an eloquent sermon, dealing with the nature of God. On the Monday he paid a visit to Manukau, and on Tuesday afternoon he was entertained at tea in Whakaturia.

A very enjoyable social gathering was held on the Tuesday evening in St. Luke's Parish Hall with the object of affording the parishioners an opportunity of meeting the Bishop. The hall had been tastefully arranged and decorated for the occasion by Mrs J. Halkett and Miss Gilbert, and a programme, which had been organised by Mr J. Halkett was gone through. An excellent light supper was served during the evening.

The Vicar, the Rev. K. E. Maclean, presented a silver egg stand and a handsomely bound prayer-book to Miss Marsh, as a gift from the parishioners on the occasion of her approaching marriage.

The Bishop gave a brief address during the evening, earnestly appealing for help to the work carried on in this diocese by Deaconess Esther, the rescue of young girls who have got into trouble, and the training of ladies for church work. He suggested the foundation of a ladies' committee to collect funds for the rescue home in Napier, and of a parochial association to raise funds for mission purposes. He remarked that this time was approaching when the Maoris would assume the responsibility of providing the whole of the funds required for the Maori Mission, which would enable the European portion of the Church to devote all its missionary offerings to other fields of work, and he suggested following the example of the Church in Canada, and maintaining a diocese in China.

Next day his Lordship paid a visit to Galatea, and on the Thursday he arrived at Rotorua and conducted an evening service at Whakarewarewa. He left for Tauranga on the Friday.

Matawai.

Vicar: Rev. J. Pigott.

The last two months has seen several changes in the parish. From Otoko we have lost Mrs Hamilton who was always a great help in all the Church work and a communicant. From Matawai we have lost Mr and Mrs Buscke and Miss Holmes. Mr and Mrs Buscke have been in the district many years and will be greatly missed. In the days when there was no resident clergyman in Matawai at all their sitting room was frequently used as a Church, where the neighbours gathered for a Sunday Evensong. They will be remembered, perhaps, most on account of their readiness to help those in difficulties, trouble or sickness. They were cheerful givers and "God loveth a cheerful giver." Miss Holmes had only been with us for about eighteen months but was a regular communicant and had taken complete charge of the Matawai Sunday School. Living some two miles away she gave up every Sunday afternoon, wet and dry, to teaching the young the things pertaining to the Kingdom of God. The Ladies' Guild and Sunday School met in the Church on the last Sunday

in May to bid her farewell. A short service was held, after which she was presented with a little book from the children and a fountain pen from the Ladies' Guild. Mr and Mrs Buscke and Miss Holmes have gone to the Opotiki parish and Mrs Hamilton to Merivale, Christchurch. We welcome back Mrs Smith and Miss Howe who have done useful work for the Church in Matawai before, and the latter has now taken charge of the Sunday School. We still need another teacher.

The Ladies' Guild meets on the last Wednesday in each month, they are now working for the Sale of Work at the usual time at the beginning of December.

The Prayer Circles at Matawai and Otoko are still kept up, the former takes the form of an Intercession Service in the Church every Wednesday evening at 7.15, the latter meets about once a month at Mrs Bilham's house.

Services are now held once a month in Mr MacLean's Woolshed at Oponaë, the Vicar regrets that on account of this Service, he is only able to get to Motu on the fourth and fifth Sundays.

Tauranga.

Vicar: Archdeacon Tuhe

Lay Readers: Messrs C. J. Butcher,
F. A. Stevens.

Thanks to Archdeacon Ruddock who came here to relieve me whilst I went to visit Opotiki and Whakatane, the Services for Whitsunday were all maintained. Unfortunately the wet day militated against the attendance and the Melanesian offertory. One experienced the same kind of day at Opotiki where one found the Vicar with a heavy cold and Miss Fisher laid up with bronchitis. After taking the Services there I left with the Vicar on Monday for Whakatane where we had the privilege of attending the Mission taken by the Rev C. Mutter, who also gave the Clergy of the Archdeaconry present a very helpful address at the second celebration on Tuesday. After enjoying kind hospitality from Mrs Morrison and Mrs Read, and a Clerical lunch at the Vicarage thoughtfully arranged by the Vicar and his wife I came on to Matata where about forty people attended a Service at short notice. Mr and Mrs Burt were responsible for beating up the people, and for housing one for the night. On arrival home via Paengaroa I found the Archdeacon here where we drove out on Home Mission fund work. My long trip down the coast was varied by my chauffeur having two guns. Whenever a hawk or a mob of quail hove near by, he stopped to stalk them. With these waits and those enforced by commercial gentlemen on board, who did business at each centre, it took us twelve hours to reach Whakatane the first day. We scarcely got through to Opotiki the road being so bad, and the journey home across the Rangitaiki swamp in a wintry night was not too warm in a buggy with slow horses on heavy roads.

The Bishop's visit came next. We were glad to be able to hospitably him this time in the Vicarage additional room, and to find him looking so well again. Motiti Island was out of the question in such a gale as raged on the Monday after our Confirmation Sunday, but he went with myself and the Revs Whaka, and Pirie Munro to Matapihi,

where we hope the Church building will now proceed.

The Confirmation Service was very largely attended, the candidates, including seven adults, numbering thirty-four. An old parishioner of eighty years being unable to leave his house was privately Confirmed. The Confirmees had been for over three months most regular in attending the classes, some riding for ten miles. This was most encouraging to myself their Vicar. They made their first Communion yesterday.

The Guilds, senior and junior, are both working well. A sewing machine will be procured by the senior Guild with a donation generously given by Mrs Hamilton, one of our oldest members.

We are glad to see Mr Hamilton amongst us again and looking well; but we fear he will not be staying here long. We shall miss him and his wife after his long years of interest in the Church.

Taradale.

Vicar: Rev. A. P. Clarke.

A very successful Gift afternoon was held in the Parish Hall on Wednesday, 16th May. The proceedings were made all the more pleasant by the musical items kindly rendered by Misses Mitford Taylor and Ruddock, of Napier.

Our annual Missionary Sale of Work will be held on Wednesday, 5th of September. We understand that parishioners are working hard to make this a greater success than ever. The Meanee parishioners made their annual effort for the Foreign Field one day last month. This consisted of an entertainment comprising songs, part songs, readings and recitations capably rendered by young people, and most capably managed by Mrs Hubert Harris who is always to the fore in every good work.

A pleasant function in the form of a Parish Social took place in the Parish Hall on Tuesday, 8th June. Parlour games were indulged in, and Miss Thomas kindly arranged a nice little programme of music, which was greatly enjoyed. This Social was the first of a proposed series, the object of which is to bring parishioners in closer touch with one another.

The Flood proved very disastrous in some parts of the Parish, driving away three good Church families from Meanee.

The Powdrell's are very old identities and have for years been a great source of strength to the work in that portion of our Parish. Miss Powdrell having filled the position of organist for a considerable time.

The Balls, too, have been amongst the very best of our parishioners. Greenmeadows residents are especially grateful to Mr Ball for superintending the Sunday School ever since its inauguration. Mrs Ross and her daughters we shall miss very much. Irene Ross, who has been very dangerously ill, we are glad to know is now very much better.

When will some comprehensive scheme for the protection of small settlers be evolved by the River authorities?

We are also exceedingly sorry to lose from Taradale Mrs West and her daughter, "Flossie," who have been faithful members of the Church.

The deepest sympathy is felt for the family of Private F. J. Robinson, of Greenmeadows, killed in action in France on the 7th June.