



The Waiapu Church Gazette.

Vol. VIII.—No. 3.

NAPIER, SEPTEMBER 1st, 1917.

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Calendar.

September 2.—13TH SUNDAY AFTER TRINITY. M., II. Kings v.; I. Cor. xii. to ver. 28. E., II. Kings vi. to ver. 24 or II. Kings vii.; Mark vi. to ver. 14. *Collections for Diocesan Home Mission Fund.*

September 9.—14TH SUNDAY AFTER TRINITY. M., II. Kings ix.; II. Cor. i. to ver. 23. E., II. Kings x. to ver. 32, or II. Kings xiii.; Mark ix. ver. 30.

September 16.—15TH SUNDAY AFTER TRINITY. M., II. Kings xviii.; II. Cor. viii. E., II. Kings xix. or II. Kings xxiii. to ver. 31; Mark xiii.

September 19.—EMBER DAY.

September 21.—*St. Matthew, Ap. and Evan.* EMBER DAY.

September 22.—EMBER DAY.

September 23.—16TH SUNDAY AFTER TRINITY. [SYNOD SUNDAY.] M., II. Chron. xxxvi.; Galat. II. E., Nehem. I. and II. to ver. 9 or Nehem. viii.; Luke i. 26-57. *Magnificat* occurs in Evening Second Lesson.

September 29.—*St. Michael and All Angels.*

September 30.—17TH SUNDAY AFTER TRINITY. M., Jerem. v.; Eph. i. E., Jerem. xxii. or Jerem. xxxv.; Luke iv. 16.

October 7.—18TH SUNDAY AFTER TRINITY. M., Jerem. xxxvi.; Phil. i. E., Ezek. ii. or Ezek. xiii. to ver. 17; Luke viii. to ver. 26

Diocesan Synod.

Friday, Sept. 21 (*St. Matthew's Day and Ember Day*)—Quiet Day. Clergy and Lay Synodsmen, Holy Communion 7.30 a.m. Services and Addresses conducted by Rev. H. Watson.

Saturday, 22nd (*Ember Day*).—

10 a.m., Conference of Clergy, Synod Hall;

3 p.m., Official Opening of new addition St. Mary's Home;

7.30 p.m., C.E.M.S. Conference, Cathedral Chambers.

SUNDAY, 23rd.—

8 a.m., Holy Communion;

10 a.m., Mattins (plain);

11 a.m., Choral Communion, Preacher, Rev. F. A. Bennett;

3 p.m., Children's Service;

7 p.m., Evensong. Preacher, the Bishop.

The Bishop expressly desires that all members of Synod (Clerical and Lay) be present at the 11 a.m. Service.

Monday, 24th.—

7.15 a.m., Holy Communion;

10 a.m., Mattins and Conference of Clergy;

4 p.m., Opening of Synod and President's Address.

Tuesday, 25th.—10 a.m., Conference of Lay Readers and Synodsmen with Bishop.

Wednesday, 26th.—10 a.m., Conference of Maori Clergy with Bishop.

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 Intercession Column in our May and June issues.

Special subjects for this month:

Russia, Ireland, Australia, Travellers by Sea, Our Chaplains at the Front; Those in Authority, the Army, the Navy, Sick, Wounded, Dying; Widows and Orphans.

For this Diocese and its Clergy, especially for Rev. G. T. Davidson who is still seriously ill.

A Prayer.

FOR ABSENT FRIENDS.

O Lord our God, Who art in every place; from whom no distance or space can ever separate us; we know that those who are absent from each other are still present with Thee: we therefore pray Thee to have in Thy Holy keeping those dear ones from whom we are now separated. Grant that both they and we, by drawing nearer to Thee, may be drawn nearer to each other, bound together by the unseen chain of Thy Love in the communion of Thy Spirit and the holy fellowship of Thy Saints: that whether or not, according as seemeth best to Thy Divine Majesty, we meet together again here on earth, we may surely meet again at the resurrection of the just and go in together to that

house of many mansions which Thou hast prepared for them that unfeignedly love Thee, through Jesus Christ our Lord. AMEN.

The prayers of all Church people in the Diocese are requested for God's blessing on the meeting of Synod and on the conferences of Clergy and Laity being held this month.

Sunday, 23rd September, is Synod Sunday.

British and Foreign Bible Society.

The Rev. F. H. Spencer, Whanganui, has asked us to publish the following appeal:—

146, Queen Victoria Street,
London, February, 1917.

DEAR FRIEND,—

The Committee of the Bible Society are driven by the war to appeal to you for special help in this present emergency. For years past the output of editions of the Scriptures—especially for the mission field—has increased so rapidly that it has depleted the Society's financial reserves. We were faced by the certainty of still greater expansion when the outbreak of war made our difficulties even more acute. To-day the situation has become critical.

During the later months of 1914 a positive famine of the Scriptures in fields abroad was only averted through the stocks held by our foreign depots. These stocks have since been continuously replenished. So far, no Missionary has had to slacken his work because he lacked copies of the Holy Scriptures. Though problems of handling and of freight sometimes appeared insoluble the most remote Mission Station has gone on receiving its books.

The Society's translation work has proceeded unchecked. The perfecting of older versions has never ceased. Every six weeks, now as before the war, we still publish one of the Gospels in a new language, in which no book of the Scriptures has been printed hitherto.

Up to the present, in spite of every obstacle, the Society has been able to keep faith with the Church at Home and its missions overseas.

To the needs of the combatants—especially the wounded, the prisoners of war, and the refugees—the Society has responded generously and impartially. Already we have provided for soldiers and sailors six million Testaments, Gospels or Psalters, in fifty different tongues.

The annual issues by the Society have grown to a total of eleven million books. Since the war began the cost of producing these books has risen steadily, till it has now

reached a point beyond all precedent. During the year 1917 the Society's editions sent out from London alone will certainly cost £20,000 more than they cost before the war. An additional £10,000 will be needed for the corresponding advance in the cost of books produced abroad. There will also be far heavier charges for freight, for insurance, for loss in exchange, and indeed for every department of the Society's enterprise. To meet this increase in expenditure we must increase the Society's income for 1917 by a sum of from £30,000 to £40,000.

After most careful consideration the Committee have reluctantly decided to place part of this burden upon the purchasers of their books; though they have not sacrificed the Society's principle—to maintain Missionary editions everywhere within the reach of the poor. The addition to selling prices, however, can cover but a fraction of our extra expenditure. To meet the demands of the present, and to provide for the claims of the immediate future, the Committee now appeal for an Emergency Fund. Very earnestly we ask for your personal help.

Our Society stands pledged, at any cost, to fulfil its sacred mission; and we are confident that Christian men and women will never allow it to be crippled for lack of money. In these days of bitter conflict, the World needs more than ever the Gospel of God's righteousness and love; while for the reconstruction which must follow the war our one hope lies in the World's recognition of Him Whom the Scriptures reveal.

We are, on behalf of the Committee,

Faithfully yours,

WILLIAMSON LAMPLUGH,
Chairman.

ROBERT BARCLAY,
Treasurer.

ARTHUR TAYLOR,
JOHN H. RITSON,
Secretaries.

Our Supplements.

A Supplement from the Military Affairs Committee deals with the work being done by the Church of New Zealand for the soldiers and deserves careful study and response.

The CHURCH ARMY HUT enclosed with this issue is commended to all our readers. Will they please build it as directed, put it in a conspicuous place in the house, and USE IT. If the paper is not stiff enough it can be pasted on a piece of thin cardboard. If anyone is unwilling to use the hut himself let him please pass it on: Mr. Whibley will wait hopefully for results. These huts are being circulated throughout the whole of New Zealand. More can be obtained *gratis* from Mr. Whibley.

Mothers' Union.

A meeting of the Diocesan Council was held at Bishops Court on Wednesday, August 8th, at 2 30 p.m. Present—Mesdames Sedgwick (President), Mayne, Rice, Mitford-Taylor, Hansard, Ruddock, Collins, Maclean, Cook, and Deaconess Esther Brand. The Bishop was in the chair.

A letter was read from Mrs. Morton, M.U. Secretary for the Auckland Diocese, expressing her warm appreciation of our contribution to the Self-Denial Fund in aid of the Distressed Women in the Allied Countries. She had aimed at sending £1000 from the Dominion, and Waiapu Diocese had given £106.

A letter from the Assistant Secretary for Overseas asked if any Branch in this Diocese would like to be linked with the Branch at Wiston, near Huntingdon. The Secretaries were asked to make this known to their Branches and report to the next Council meeting.

The Annual Festival was fixed for Saturday, December 1st, on which date the Bishop would be able to preach.

At the conclusion of the business the Bishop gave a short address on the ideals of the Mothers' Union. He spoke of "the danger of our Union being drawn into the vortex of present day activities and forgetting the purpose for which it was formed. People sometimes seemed to think that there was not much done by coming together to say a Litany, that knitting socks or making shirts was more important than Intercession. The work of the Mothers' Union was of the highest importance, *viz.*: To prepare the homes for the men who will return from the front, and to train the boys and girls who will be the future builders of the Empire."

The Bishop went on to beg the M.U. to set its face against raffing or anything of that kind for patriotic purposes. "Our men are worthy of direct giving," and a resolution was passed—

"That this Council of the Mothers' Union enters a strong protest against the growing habit of raising money for patriotic purposes by raffles, art unions, and so-called competitions."

A Chaplain's Duties.

[The following extracts from a Chaplain's Diary will interest our readers, as it describes a few of the many various duties which a Chaplain at the front is called upon to perform.]

In consultation with the Assistant Director of Medical Services we were able to give each Chaplain what is known as a "battle post." This is a post he is to take up directly the battle begins. We arranged for one Chaplain at the advanced dressing station, another with the Brigade in the supports, two to be at the dressing station for the walking wounded, and four at the main dressing station for the stretcher cases. On the day before the battle each Chaplain was ordered to his post. I decided to take up a bell tent to the main dressing station, together with my portable Cowley altar, which I fixed up in the tent. We decided to make this tent our Chapel and a centre for the Chaplains. All admit that this Chapel Tent was a splendid plan. We were able to reserve the Sacrament for any lad who might be in urgent need.

THE CHAPEL DRESSING STATION.

After the first rush we were able to have a daily Celebration, every morning some took the opportunity and made their Communion. The main tent, where the four doctors were, was quickly filled with stretchers; rows of men were lying outside, and the sun was getting strong; this was bad for men in pain and having lost much blood. The A.D.M.S. then asked the Chaplains to clear other tents and get the men under cover. Thus we cleared out the mess gear from one tent, officers' private gear from another, stores from a third, and so on, until we had four large spare tents empty to receive the men. It did not seem very long and every tent was crowded, and another had to be put up.

COMFORT TO SUFFERERS.

You will, therefore, imagine the kind of work we had to do; hot drinks (bovril, soup or cocoa), sandwiches or biscuits for cases where the abdomen was not wounded. Very simple jobs were very comforting, even the taking off of the men's puttees and boots, and easing the socks

from the feet was an action greatly appreciated.

"Thank you very much, sir, I have not had my boots off for six days," said one man.

The sending of messages to "cobbers" and to relatives was made a prominent feature. I think each Chaplain wrote some letters; all I know is I wrote 350 letters during the five days after the first overwhelming rush on the first day. It was a great comfort to the men.

"Shall I write to your people?" was my usual question.

"Oh, never mind, sir, I'll be all right."

"Yes, I know, but I am willing to write and tell them you are safely off the field and on your way to the hospital, where you will have comfort and a bed, etc."

"Thank you very much, Pard, I will be so glad if you will."

Hardly a refusal, and all so thankful. It seems the very first thing that comes to a man when he has been hit, is the thought of the folk at home.

"To whom shall I write?"

"Write to mother, say I'm all right, only slightly wounded, you know, Padre."

Mothers were in greatest numbers, wives came next, then sweethearts, and uncles or aunts, or cobbers. I feel I have been so privileged to be allowed to do this. If the letters are of no use or comfort to the home folk they have justified their existence already by the amount of comfort and rest of mind the wounded fellows themselves received in knowing the Padre was writing home that they were safely out of No-Man's Land.

THOUGHT FOR OTHERS.

There is a very deep impression made on my mind through the way the men thought so little about themselves and were considerate towards others. They were awfully keen and sensitive about being a bother because they could not walk and had to be carried on a stretcher; they were all highly grateful for anything done; for a drink, for a smoke, for taking off boots, for whispering a prayer, for writing a note.

THE HOUSE OF MERCY AND GRACE.

After six days I was able to leave the Field Ambulance, because another division took it over, but I can recall

with thankfulness our Chapel Tent and its holy associations, and the way the Chaplains had carried and carried (choosing and picking the worst cases), giving drinks, food or smokes; taking names and addresses, writing letters and messages, had prayed and cheered, patted and praised, unbooted and eased, had helped to dress their wounds, in fact, how they had done anything and everything that they could see to do. There is just one association I wish to record. The main dressing tent, made by the putting together of four marquees, was the same tent which two Sundays before had been used for three Celebrations of the Holy Communion, in order that the artillery lads might have an opportunity of making their Communion before this battle commenced. A few batteries at a time were brought out for three days' rest from shell fire. At the 7 a.m. Celebration 30 men were present and made their Communion; at 9 a.m. nearly 200 were present, and 30 more made their Communion and their profession by their Communion before all the others; at 10.30 a.m. the tent was packed from end to end,—300 men must have been there,—and 40 men wriggled their way through the others and Communicated.

A Determined Rector.

When the late Rev. Albert MacLaren, pioneer of the New Guinea Mission, went to take charge of the Parish of Mackay, N.Q., he found in the people a very unsympathetic attitude to the Clergy. The following is from the report of his first sermon:—"You starved out one man, you broke another man's heart, and you drove another man away. Now Mr. So-and-so (naming the Roman Catholic priest) will always give me an old coat, Mr. So-and-so (the Methodist minister) will give me a meal, so you can't starve me out; you can't break my heart, and you can't drive me away, for I don't mean to go."

The Waerenga-a-Hika Native College boys have contributed through their Sunday offerings the sum of £12 4s. 1d. towards the Maori Clergy Stipend Fund since the beginning of the year. This is a most gratifying result of the effort made by the headmaster, Mr. A. J. Coombes, to put before the boys the principle of self-support for the Maori Church.

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.

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.

SEPTEMBER 1st, 1917.

Chaplains and Military Titles.

The Defence authorities have decided to purge the roll of the Chaplain's Department and are doing so in a very drastic manner. Some of our best Chaplains are being "combed out," as well as some very elderly ones whose time for retirement had no doubt rightly come. If the Department had confined its attention to Chaplains who have neglected to exercise their office, Chaplains who were manifestly past work, and Chaplains who had proved unsuitable, we should have had nothing to complain of, but the method of procedure and the results of the recent purge are both open to criticism.

General Regulations, 1913:—

Para. 126-127 provide for the compulsory retirement of OFFICERS according to MILITARY RANK and age; Para. 128 extends the age limit by 5 years in the case of Officers of the Medical Staff.

Para. 134, *N.Z. Gazette*, 115, 12/7/17, dealing with the "designation of Chaplains," says: "Regarding this matter it is to be noted that the Commandant directs that in future the practice of designating Chaplains by military rank must be discontinued, the correct method of addressing or referring to Chaplains being 'The Rev. John ———, Chaplain to the Forces, 1st Class, &c.' as the case may be. CHAPLAINS DO NOT POSSESS MILITARY RANK and are graded as Captains, &c., MERELY FOR THE PURPOSE OF PAY."

Now Para. 126-127, General Regulations, prescribes the age for retirement of Lieutenants, Captains; Majors, &c., but Chaplains are NOT Captains, MAJORS, &c. We fail to see therefore why they should be retired in accordance with Para. 127.

If Chaplains must be *Officers* and not *Officers* at the same time, at least one would imagine that the extra 5 years allowed to the Medical Staff might reasonably be allowed to them. The vigour of youth is surely not as necessary to a Chaplain as to a Medical Officer.

Answers to Correspondents.

"CHURCHWOMAN."—For two reasons we are unable to publish your letter.

1. We do not want the GAZETTE to be suppressed as a "seditious" publication. 2. Our readers' indignant criticisms of the crude ideas expressed in it would swamp our correspondence columns. Christ condemned private revenge, He never condemned men for defending the right or the weak. Peace is the ultimate ideal, but peace cannot exist until sin is cast out; God works out his judgments on wicked people through human agents. Your philosophy would abolish the policeman as well as the soldier. Would you turn the other cheek if assaulted by a madman or would you cry out for assistance? And what would you think of a man who, watching an assault on his sister, preached her a sermon on non-resistance? There is an Archangel Michael who deals with God's enemies, as well as the Archangel Gabriel who brings messages of peace. The pacifist position seems to us utterly incompatible with the true manliness which seeks always to defend the oppressed; with Christianity which teaches us to wage a life-long warfare against evil; with true citizenship which bids us defend our country and our homes from the ravisher and invader; and with common sense which bids us choose between British freedom and German slavery. The Curse of Meroz would certainly and justly be ours if we had not at this time come to the help of the Lord against the mighty.

Is Anglicanism Worth Preserving?

Mr. L. V. Biggs, a well-known Melbourne Churchman and a pillar of the C.E.M.S., gave an address recently in Melbourne on the above subject. Mr. De Crespigny, President of the Royal Society of St. George, who presided, recommended every Anglican when making his will to remember the Church and leave to her at the very least *one farthing in the pound* of his estate. If Anglicans only treated their Mother Church as Romanists do theirs our financial problems would not be far from solution.

Mr. Biggs spoke of the undoubted importance of Episcopacy as the Divinely appointed channel by which the sacramental, spiritual and historic continuity of the Church is preserved unbroken, but said it had been open to grave criticism on the administrative and organizing side of the Church's activity. It was a crying shame that there were no Australian Church huts in France and England. Australian Churchmen fell back on the Y.M.C.A. or on the Church Army huts and those provided by the parent society of the C.E.M.S., which since October, 1915, had raised £20,000 for these rest and recreation houses. If Anglicanism was to be gloriously preserved and not merely tepidly continued three things were, in his view, urgently necessary: (1) More definite Church teaching by the Bishops and Priests so that the people might know really what the Gospel meant as taught by the Church of England; (2) More Church day schools in every thickly populated Parish and a frank abandonment of the whole idea of making Bible Reading in State Schools the official Church policy in elementary education; (3) A complete revolution in the administration of Church government so as to transfer to some central Australian body, on which the laity should have large representation, the power of dealing with war problems and other matters on which the Church is required to act swiftly and effectively on behalf of all her Australian members.

The new Church of England Institute at Tauherenikau camp was opened on August 17th.

Religion Without Creed.

Father Kelly, formerly Principal and founder of Kelham Theological College in England, has been visiting Australia. We give a few striking extracts from a most interesting address which he delivered before the Australian Board of Missions on "The Church in Japan."

"Is Christianity succeeding in Japan?" The best answer is "Is it succeeding in Sydney?" If not, why not? How far is it a reality? If it is poor or weak here it will be the same in Japan, for it is the same Church. Many people believe in "religion," Japan ought to please them where there are so many religions. Japan swarms with temples and religions. There are 56 sorts of Christianity there, perhaps there are even more in Sydney. The practical dominant Christianity of Japan is American Protestantism, which is "very moral" and has a great regard for human ideals and actions. The Japanese favour a modernist kind of religion like this which deals with human ideals and not with faith in God. It is the duty of our own Church to redeem Japan by saving Christianity from this appalling modernism. Faith in Christ is a very different thing. The Anglican Church has been much hindered in Japan by the rivalry of C.M.S. and S.P.G. The C.M.S. stands for Enthusiasm, S.P.G. for Church Order. We want both. A great deal of power is wasted because of our constant controversies about little things. We shall never have faith in God till we stop having faith in parties. The American Episcopal Church has wonderfully organized its missions, giving great care and prominence to education, it has no quarrels between its missionaries. It has in its two Dioceses of Shanghai and Hanchow a complete equipment of schools from top to bottom—from elementary to University.

Exotic Anglicanism.

All our missions suffer from an extraordinary amount of Anglicanism. The ordinary Church in Japan is an exact copy of a "correct" Anglican Church with a brass Cross and ornaments bought at a furniture shop, and with all the petty discussions as to details of ritual. "There is not one single fool-thing that we haven't exported for their use."

The National Church of Japan, which has now been formed by an amalgamation of Anglican Missions has one Theological College, with a Japanese Principal (paid by S.P.G.), an English Professor (paid by C.M.S.), a special Japanese C.M.S. Professor, and Father Kelly. Perfect unanimity prevails and wonderful work is being done. It is confidently hoped that the Japanese National Church will succeed, as its College has done, in eliminating petty differences and unite all the different parties into one.

The War Loan.

It seems almost superfluous for us to point out the obvious duty of all Churchmen to take up as much of the War Loan as their means allow. We heartily endorse all that the daily Press has said about the urgency and importance of this duty.

News Items.

Father Bull made some pungent remarks at the last annual meeting of the Free and Open Church Association. "A friend of mine was once outside a country church—locked, bolted, and barred" (there are a few such in this Diocese) "and there he saw a woman who told him she had walked over from her home again and again to get into the church. She had been baptized, confirmed, and married there, but when she came to pray there she always found it shut. 'But why does the Vicar keep it shut?' asked my friend. 'I don't know,' said the woman, 'either he is afraid of someone getting in and praying, or else he is afraid of God getting out and seeing what a state his parish is in.' He ventured to suggest that the best way to deal with the drink problem was to get the publicans to adopt the practice followed in so many of the churches. Let all public-houses be pew-rented and opened only one day a week, at 11 a.m. and 7 p.m. That would solve the whole problem."

A meeting of the Clergy of H.B. was held at Bishops Court on July 31. After the Celebration in the Bishop's private Chapel, Dr. Felkin read a most interesting lecture on "The Use of the Gift of Healing," giving several

instances of wonderful cures effected as the result of prayer and laying on of hands and of the use of unction as prescribed by St. James in his Epistle. A very interesting discussion resulted. After lunch several interesting questions were discussed, especially the urgent necessity of adopting some systematic organisation and syllabus in the Sunday Schools of the Diocese, and various arrangements in regard to the meeting of Synod.

An Australian Chaplain writes from France what he calls "the cry of my very soul":—"Protestantism as a world-influence is dead. The only hope for the Church of England is to teach the whole Sacramental system of the Catholic Church. If Australian Churchmen had seen hundreds of Anglicans die without any definite religion as I have, they would shudder at the mockery of the boast that Anglicans number nearly 40 per cent. of the population of Australia. I have seen the birth of France. It is glorious. The same is possible of Australia, if you offer her sons the Faith, the whole Faith, and nothing but the Faith. It doesn't matter if you start with twelve only. Christ had no more." The *Church Standard* remarks:—"If we can get out of the ruts and scrap our conventionalities, we may yet be fitted to reap the spiritual harvest."

From the statistics issued by the Defence Minister of Australia we learn that the Anglican Church—which, according to the census of 1911 comprises 38.39 per cent. of the population—has sent 51.95 per cent. of the troops; Roman Catholics 20.69 per cent. of population, 18.54 per cent. of troops; Presbyterians 12.53 of population, 14.94 of troops; Methodist, Baptist, Congregationalist 16.13 of population, 13.11 of troops; "fancy" religions 11.60 of population, 2.05 of troops; no religion .28 of population, .05 of troops. The slight defection of Roman Catholics is accounted for by the disloyal Irish element which exists among them; the Presbyterians show commendable loyalty; Anglicans have responded magnificently; but the further we go down the scale of fancy religions the worse it gets, till at the bottom we find that the spirit of individualism and refusal to submit to organized authority in the Church shows itself very plainly in the relations of fancy religionists to the State.

Review Column.

We have received three pamphlets:

1. In Defence of the Trade;
2. Defeat?
3. State Purchase and Control—Why?

—Our space will not allow an adequate review this month. We may say, however, that No. 1 says all that can be said for the trade and its rights.

No. 2 is a hysterical production, in-temperate oratory, exaggeration and repetition being substituted for sober argument—it is a pity to so spoil a good cause. Its reliability in regard to facts and statistics may be tested by its allusion to patriotic movements. It knows of only two organizations doing valuable work among the British troops in England and abroad (1) the Y.M.C.A. and (2) the Red Cross. It ignores the very existence of a large number of other organizations,—some small, some big,—including the Church Army and the Salvation Army, which, between them, are doing about *three times* as much among the British troops as the Y.M.C.A. It deliberately suppresses all facts which tell on the other side of the argument. The *Church Envoy* (Dunedin) says:—

“It is written with terrific seriousness and many of its facts are true—but not all. . . . The writers of this book imply that the innocent Colonials have scarcely ever seen beer before they arrive in England. This is the sort of lie that should be scotched for our own sake. The brewers are as strong in this country as they are at Home, and the beer is stronger. And—we write with full knowledge—there is as much drunkenness in Ashburton as in any English country town of the same size.”

—We are not arguing against the methods proposed by “Defeat?” but against its disregard for known facts. The pamphlet takes pains to suggest that soldiers trained in prohibition camps have no opportunity for using alcohol throughout their training. Wellington can tell a very different tale. We are sorry to see a good cause supported by dishonest argument based upon blatant misrepresentations of fact.

No. 3. We have had no time yet to read this. It consists of extracts from the *Daily Chronicle* of a paper on the subject by Sir Thomas Whitaker, M.P., and is being circulated by Rev. Jas. Milne, M.A., Thames, N.Z. Price 1d.

“PAPERS FROM PICARDY,” by Revs. T. W. Pym and Geoffrey Gordon,

Is noticed in the *Church Times* as a strong condemnation of the methods adopted by some Priests who have busied themselves chiefly in secular activities. Here is a picture given by Mr. Gordon:—

The Chaplain is walking down the narrow streets of a town which for many months has been one of the bases for the British Army. A crowd of children of all ages leave their play and run to him as he comes. “M. Cinema! M. Cinema!” “Cinema ce soir?” “Laissez-moi venir.” “Non, M. Cinema, pas lui—mais moi, moi—c’est ma mère qui fait votre linge.” “Au revoir, M. Cinema.” “A ce soir, M. Charlie Chaplin!”

“SERMONS FOR LAY READERS,” by Rev. E. S. Wayne, 3/-.

This small volume of sermons, which has been sent to us for review, contains some very useful addresses, short, pithy, full of common sense and sound Church teaching. They are eminently suitable for the purpose for which they were written. As a rule the language is clear and vigorous, but there are some passages which might be greatly improved. In Sermon XIII. the paragraph on Undenominationalism, page 50, is particularly obscure. Sermon XVI. does not succeed in steering clear of the Sabbatarian heresy that had its origin in Scotland and among the Puritans. This heresy has done infinite harm in substituting Sunday laziness for Sunday worship in the Church of England, and has so outraged the common sense of multitudes of people that they have given up Sunday observance altogether. We cannot build up a valid argument for the observance of the Lord's Day on Old Testament texts relating to the Jewish Sabbath. The two institutions must not be confused; they are different in origin, in purpose, and in manner of observance. We have any amount of justification in the New Testament and in Church history of the First Century for the observance of the Lord's Day, without having to hark back to Judaism.

Chadwick's have a new volume of Father Stanton's delightful sermons at 5/- per vol. It is worth noting that “Father Stanton's Last Sermons” has been compiled by Sir W. Robertson Nicoll, a Presbyterian who never missed an opportunity of hearing Father Stanton at St. Albans. We strongly recommend Churchmen to visit Chadwick's and inspect other excellent Church books obtainable there.

“HOPE IN SUFFERING.”

By the Abbé Klein (6/-). Another of this author's most delightful books, is reviewed in the *Church Standard* by the Bishop of Willochra. He quotes, “Can we believe that Germany's temptation to have recourse to arms would have been so strong if she had seen before her a France her equal in population, as would have been the case without the crime on our part of intentionally limiting the number of births,” and, again, a saying of Paul Deschamel, “If France had had twenty millions more inhabitants and half as many sellers of intoxicants, it is probable that she would have been spared this bloody ordeal.”

Subscriptions.

Donations received with thanks:—

Per Rev. E. Robertshawe: Mrs. Soundy 2/6, Glass 2/6, Coleman 2/6, Miss Morrison £1, Te Karaka £3/8/6, Ormondville-Weber £5/10/-, Mrs. Webster 2/6, Tolaga Bay £1/15/-, Archdeacon Williams £1, Bishop of Waiapu £1, Mrs. Vowles 2/6, Mrs. Davis 2/6, R. S. Chote 2/6, Waerenga-a-Hika £1, Rev. F. Spencer £1.

Parochial News.

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

S. Augustine's, Napier.

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

The Annual Meeting of Parishioners was held on July 25th, when there were about 100 present. The Vicar's report showed that the various Parochial organisations were in a healthy condition; there was a growing number of regular Communicants, and the congregations had kept up well, but the numbers were still very unsatisfactory compared with the large number of Church people in the Parish. The Churchwardens' balance sheet showed a very satisfactory state of affairs; beginning the year with a substantial debit balance, they had now £27 in hand to start the new year. A legacy of £100 would be used towards paying off the old debts of £142 on the Vicarage and £73 on the Church. The following officers were elected after several ballots:—Vicar's Warden, Mr. J. O. J. Griffin; People's Warden, Mr. A. E. Bedford; Vestry, Messrs. Hare, F. Ball, Bonishae, Brabant, Faulknor, Kirk, Lydford, Pallot, Savory and R. Thorp;

Auditor, Mr. H. Bull. A very strong appeal for the envelope system of giving in the Parish was made by Mr. Hobbs, and the evening finished with a short programme given by Mrs. Rice and Miss Chegwiddden and Miss Dimond. Supper was provided by the members of the Dorcas Society under Miss Faulkner.

Taradale.

Vicar: Rev. A. P. Clarke.

At the Annual Parish Meeting held in July the matter of a new lighting system was discussed and enthusiastically taken up, promises amounting to £17 17s. being made in the room. The Vestry have now decided to install Quirk's air gas system in the Church and Parish Hall, also to place three lights in the Vicarage—to be increased to eight should sufficient funds come in. This venture is one which has for long been considered necessary, and Parishioners are to be congratulated upon the splendid response they have made to the appeal put forth.

The Gleaners held their Annual Meeting on August 1st. The balance sheet revealed a satisfactory increase in receipts, chiefly due to a most successful Sale of Work, proceeds of Missionary lectures, and money boxes. The Vicar and Mr. H. J. Winstone gave addresses. Miss Clarke was re-elected Secretary and Treasurer.

There was a busy scene in the Parish Hall on Tuesday afternoon, 7th August, when sympathisers with those working in the foreign field met to pack the parcels which were to be sent to Missionaries in different parts of the world. All kinds of useful articles had been sent in, and no doubt much happiness to our brothers and sisters in the heathen world will be the result. A very special feature about this year's work has been the keenness shewn by the members of the Sowers' Band, many of these little people having given up a good deal of their playtime for the purpose of doing some little bit of work for the parcels. This augurs well for the future of Missions.

The second of our Church socials proved a great success. They appear to be fulfilling their purpose in drawing Parishioners closer together.

A very old identity in the person of Mr. Henry Painter has passed away, aged 84. Our sympathy goes out to his widow and family.

Mr. George Prior Donnelly died at his beautiful residence, Otatara, on the 8th August. He will be greatly missed by a very large circle of people who had received much practical help from one whose warmth of heart and generosity were well known.

Puketapu.

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

Annual Meeting held July 26. Apologies for absence through illness received from Mr. W. Shrimpton. Officers elected:—Vicar's Churchwarden, Mr. Kinross White; Parish Churchwarden, Mr. H. G. Ballantyne; Vestry, Messrs. F. Hutchinson, Kay,

Absolum, Evan Davis, Jenkins, Swinburn, Roil, Howse, Norris, G. R. Beamish; Secretary and Treasurer, Mr. E. Jenkins.

The Rev. M. W. Butterfield leaves on the 12th September for his new appointment at Waipawa. The Rev. T. C. Cullwick takes up his duties as Vicar of Puketapu on November 1st.

Archdeacon Ruddock will take the service on October 14th, at 11 a.m., at which there will be a celebration of Holy Communion. So far this is the only service arranged for during the interval. The Rev. A. P. Clarke will take any necessary duty, such as marriages, burials, &c., until Mr. Cullwick's arrival.

The Vicar wishes to take this opportunity of thanking Parishioners in all parts of the Parish for their loyal support during the past two years and for their generous hospitality to him and his family. He has found many warmhearted friends, to whom he is indebted for constant acts of kindness. He has accepted the offer from the Board of Nominators of the Cure of Waipawa because he feels that he is capable of doing the organised work of a district which includes larger centres better than that of a purely country Parish. He hopes that his successor will meet with the same kindness as he has received himself.

Havelock-cum-Clive.

Vicar: Rev. J. A. Lush, B.A.

Curate: Rev. A. F. Hall, M.A.

The month has been one of Annual Meetings. At Havelock the Bishop was present and spoke of our Lord's second coming. Mr. T. Tanner has resigned from Synod owing to age, and his place has been taken by Mr. B. Crompton-Smith. Mr. Tanner was thanked at the meeting for his untiring work for the Diocese and Parish for so very many years, and a letter was sent to him hoping that he would be spared to help us for a long time yet. The meeting also endorsed the action of the Vestry in taking over the Village Hall from the Havelock Work Committee, so that now it belongs to the Church, and is the Parish Hall.

The Annual Meeting at Clive went off successfully, and in his report the Acting-Vicar pointed out the danger of parochialism in a small place, which would result in Church cliques which were self-centred, and pointed out the remedy which is at work in Clive to guard against that danger, viz., the Missionary spirit.

A Sewing Party in connection with the G.F.S. and Mothers' Union meets monthly and works for the Melanesian Mission, and the children's offerings go towards keeping a boy in one of the central schools.

The Bishop will administer the rite of Confirmation in Havelock on October 19th and in Clive on October 18th, and classes are now being held every week.

The Vicar, according to his last news, is in an ambulance depot behind the lines. He was at Messines. He has sent us a shell case from one of the guns, which by the addition of a copper handle and brass lid with copper rivets has been converted by

hand into an ewer for the Font by Sergeant Cooksey, of Rissington. As he says, "A spear into a pruning hook," Is. 2nd. The ewer was dedicated on August 19th.

Sunday, August 26th, was observed as a Dedication Festival, in thanksgiving for the blessings given us by God through and in our Church. The old Sarum Processional, "Hail! Festal Day!" was sung in procession by the Choir.

Will any Havelock Parishioners help us towards getting a garden round the Church at Clive? Some money is wanted first, and then plants, &c.

It has been suggested that a war memorial to those that have gone from Havelock and have laid down their lives, be erected in the Church yard. It would be similar to many that have been put up in London, and very possibly those who have lost friends and relations in the war would like to have some permanent and public memorial to them. Will all those who would care to go further in the matter communicate with Mr. Rush?

A design of the proposed new Font and the estimated cost will be placed in the porch.

BAPTISMS.

John Finlay, Gerald Keith Cotterill, David Baker, Joe Langdale Sunderland.

Waipukurau.

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

The Parishioners of the S. Mary's Anglican Church held their Annual Meeting in the Sunday School Hall on the last Monday in July. The chair was occupied by the Vicar, Rev. A. W. C. Stace, who opened the proceedings with prayer. The balance sheet as presented was discussed and adopted as satisfactory. The Vicar in a report of the work for the past year showed the steady progress that had been made. Mr. S. Simmonds was appointed Vicar's Warden, and Mr. Goodwin People's Warden. The Vicar gave a resume of the Church's work for the past year, mentioning especially the Mothers' Union. At a meeting of the Vestry, held on the 30th March, the financial position indicated at the end of the Church year there would be a deficit, and so it was decided to make a special appeal to the Parishioners throughout the Parish. This was done, with the result £ was given as a "Harvest Thanksgiving." Thus we arrived at the end of the year, June 30th, with a credit balance of £25 4s. We are glad to place on record the fact that the annual subscriptions to the Stipend Fund were more than double during the last four years. We are also glad to report that the Offertories also show a steady increase. We feel that every member of the Church, who from time to time claims the services of the Clergyman and the privileges of the Church, should give his or her support.

On Sunday, August 19th, his Lordship the Bishop of Waiapu paid a visit to our Parish and preached a powerful sermon in the morning and held a Confirmation Service in the evening. This clearly demonstrated the fact that S. Mary's Church was

far too small to accommodate the people of this Parish, a great number not attending on account of insufficient seating accommodation. I am very much afraid when the warmer weather comes the overtaxed accommodation will be anything but pleasant for those who wish to attend the services. The following candidates were Confirmed:—Cecil Whiting Seymour, Arthur Bungay, Charles Henry Thomas, David Horatio Winter, John Burley Curd, Edward William Barnes, William Philip Newdick, Jane Avison, Ellen Rosina Hansen, Elizabeth Mary Gurney, Mabel Lynn Gurney, Doris Stabler, Minnie Stabler, Jessie Sainsbury.

Patutahi.

Vicar—*Rev. H. T. Rawnsley, Th. L.*

The Annual Meeting of Parishioners was held on July 31, the Vicar in the chair.

The Vicar reported that a new Vestry had been built during the year, for which they had to thank Archdeacon Williams and Mr. R. Sherratt, the former having built the room, while the latter provided the timber, &c. The Offertories had increased, and collections for Missionary work nearly doubled, but the credit balance in hand was the smallest for many years owing to many large subscribers leaving for the war. No entertainments had been held for two years, and if a few more annual subscribers could be got the system of supporting the Church by direct giving could still be maintained. The Vicar thanked the Archdeacon for a lot of help at Patutahi and the Lay Reader, Mr. W. E. Butler, for taking service at Te Arai. The balance sheet for the year was read and showed a small credit of £2 15s. The report and balance sheet were adopted.

The Vicar nominated Mr. C. Bilham as his Warden. The election of officers resulted as follows:—People's Warden, Mr. R. Sherratt; Vestry, Messrs. J. C. Woodward, R. Murphy, E. Knight, and J. B. Broadhurst; Auditor, Mr. C. P. Davies.

Votes of thanks were passed to Messrs. C. P. Davies and J. B. Broadhurst for their excellent work in connection with the Church accounts, Archdeacon Williams, the Lay Reader, Organist, Sunday School Teachers, and all Church workers.

Te Karaka.

Vicar: *Rev. G. N. Watson.*

The Annual Meeting of Parishioners was held in the Vicarage on July 26th, when the Vicar's annual report was read and a very satisfactory balance sheet presented by the People's Warden, Mr. J. G. Appleton. The Vicar asked Mr. T. H. Jackson to be again Bishop's Warden, and Mr. Appleton was re-elected People's Warden. The following Vestry was elected:—Messrs. C. H. Bridge, E. W. Bousfield, W. Ensor, R. D. Dymock, G. W. Humphreys, J. Penny, and N. Symes. The meeting decided to paint the Vicarage this year, and if possible to paint the Church as well; separate tenders are to be called for. Sub-Committees were also set up to enquire into

the possibility of enlarging the Church property in Te Karaka, and of acquiring a site for a Church at Waipaoa. Votes of thanks were passed for the work of the Church Wardens, Sunday School Teachers, and Organists of the district.

On Tuesday, August 14th, a meeting of all ladies willing to help with the annual Flower Show in aid of the Parish funds was held at the Vicarage. The meeting was well attended, the following being present and forming the Committee:—Mesdames C. H. Bridge, W. Bridge, E. W. Bousfield, Coates, W. Ensor, H. Jackson, Holdsworth, Manuel, W. Powell, Pickett, E. M. Hutchinson, G. W. Humphreys, Telford, R. Scott, Watson, Misses Corrigan, Orr, Sefton, and Scott. It was decided to hold the Show on November 15th. The Schedule was revised and Stewards and Judges appointed. The Misses Orr offered to again have a bran tub, and Mrs. Penny the ice cream and soft drinks stall. It was arranged to have a gift stall, and morning tea, lunch, and afternoon tea. It is hoped that all members of the Parish will keep the date in mind, and do all they can to make the Show the success it has been in other years. Apologies were received from Mesdames Poynter, Appleton, Penny, and Goldsmith, who were added to the Committee.

The annual visit of the Bishop of the Diocese will take place on November 18.

Opotiki.

Vicar: *Rev. Thomas Fisher.*

The Annual Meeting was held on August 13th in spite of bad weather. The accounts showed satisfactory results, some arrears having been paid off yet leaving balances in hand both at General Account and on Building Account. The officers for the year are:—Mr. H. T. Day, Vicar's Warden; Mr. T. G. Gulde, People's Warden; Vestry, Messrs. W. Bridger, Dalgety, Dickinson, Edmonds, H. E. Elliott, de Montalk, Kirkbride, Mead, W. Reece, Vickers; Auditor, Mr. E. E. Chapman. Thanks were voted to the Vicar for his efforts in securing return of the old Church property in the town, henceforth to be the Vicarage grounds; to Mr. Dickinson and his staff of Sunday School teachers; to Messrs. Mead and Pearson for their unsparring labours in the Church's interest; and to Mr. Gulde for his painstaking and capable services in the management of the Church finances. The meeting recommended to the new Vestry that a Summer Fete be held in or near the month of November.

The Girls' Friendly Society is increasing in membership, and is busy working for the St. Mary's Home in Napier. Their social, held in the large Alhambra Hall on August 10th, was a brilliant success and served to furnish a substantial sum for materials to work upon.

The Boy Scouts are making their presence known; there is great enthusiasm among them. Mr. A. Moffitt did wonders in the office of Acting Scoutmaster, but the call to serve his country urged him to volunteer on reaching the age, and he has left Opotiki for camp. Mr. Eric Parkinson is taking his place.

Tauranga.

Vicar: *Archdeacon Tuke.*

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

In spite of a very hard and difficult first year, chiefly from the persistent rains, we finished up the year's accounts with very fair satisfaction. Many new subscribers to the Stipend Fund appeal enabled the Wardens to meet liabilities. The outstanding features of the year's work were the purchase of a site at the Mount, where a guild of women under Mesdames Mellish and Randall are working well for the Annual Sale on November 1st; the raising of a Stipend Fund, which has been well responded to by many of our people; the annual Confirmation, when some 35 candidates were presented; and the annual Sale in aid of the Vicarage debt, which was a splendid effort. The Wardens for the year are Messrs. W. Baigent (Vicar's) and B. P. Andrews (People's). New members on the Vestry are Messrs. C. E. MacMillan, Potts, Seeley, and Halliday. A special vote of thanks was accorded Mr. T. R. Cross, who had been People's Warden for three years.

The Senior Guild Coin Afternoon was a very happy and successful social gathering, as was the Junior Guild Concert, which brought in £11 and more than paid for the electric light in the schoolroom.

The Memorial Service at Gate Pa for the fallen soldiers there was so largely attended that the little Church was crowded. Rifleman W. Reeve and Privates Carr and Clemson had all recently fallen in battle.

We all regretted the sudden death of Mr. Harry Robinson, one of our most loyal and respected Churchmen; and the loss of other valued Parishioners in Messrs. White, Blyth, and H. Cropp.

Miss Latham's visit here and her lecture on "India," with some girls dressed in beautiful Indian dresses, were deeply appreciated. Many native customs were explained from various articles, very chastely wrought in metal. The evening afforded much instruction and roused interest in the Mission.

A Missionary Guild is being formed and next month's meeting we hope will be a larger one.

Anyone who feels they would like to help Miss Latham's work in India, would give no small relief to her anxiety by sending a donation towards keeping her assistant in the school work at Agra to the Vicar.

A tragic and sad end came to Mr. Faulkner, who was well known through the district as a careful and skilful captain of the launch "Favina." In coming alongside the Railway wharf at the Mount his head came into collision with some timber jutting out and instantaneous death ensued. Mr. Faulkner was one of the most obliging men to the travelling public. The funeral was the largest attended yet seen in Tauranga, and very sincere sympathy was given to his family.

The Rev. N. Webb, who served bravely in the ranks and received wounds at Armentieres in France, is living with his sister, Mrs. Webster, at Ohouiti, and gradually gaining back his health.