



# The Waiapu Church Gazette.

VOL. VIII.—No. 11.

NAPIER, MAY 1st, 1918.

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## Calendar.

### MAY.

- 1st.—ST. PHILIP & ST. JAMES.
- 5th.—5th SUNDAY AFTER EASTER (Rogation Sunday). **Mattins**, Deut. vi., Luke xxiii. to v. 26. **Evensong**, Deut. ix. or x., I. Thess. ii.
- 6th.—Monday, Rogation Day; King's Accession.
- 7th.—Tuesday, Rogation Day.
- 8th.—Wednesday, Rogation Day.
- 9th.—ASCENSION DAY. Proper Psalms. **M.**, 8, 15, 21. **E.**, 24, 27, 108. Athanas. Creed. Proper Preface till May 16th. **Mattins**, Dan vii. 9-15, Luke xxiv. 44; **Evensong**, II. Kings ii. 1-16, Hebrews iv.
- 12th.—SUNDAY AFTER THE ASCENSION. Proper Preface. **Mattins**, Deut. xxx., John iii. 1-22. **Evensong**, Deut. xxxiv. or Joshua i., I. Timothy i. 1-18.
- 19th.—WHIT SUNDAY. Proper Psalms. **M.**, 48, 68. **E.**, 104, 145. Athanas. Creed. Proper Preface till May 25th, Ember Collect. **Mattins**, Deut. xvi. 1-18, Romans viii. 1-18. **Evensong**, Isaiah vi. 1-11, or Ezekeil xxxvi. 25, Gal. v. 16 or Acts xviii. 24 to xix. 21.
- 20th.—WHIT MONDAY.
- 21st.—WHIT TUESDAY.
- 22nd.—Ember Day.
- 24th.—Ember Day.
- 25th.—Ember Day.
- 26th.—TRINITY SUNDAY. Athanas. Creed, Proper Preface, Proper Psalms. **M.**, 29, 33. **E.**, 93, 97, 150. **Mattins**, Isaiah vi. 1-11, Revel i., 1-9. **Evensong**, Gen. xviii. or i. and ii. to v. 4, Ephes. iv. 1-17 or Matthew iii.

### JUNE.

- 2nd.—1st SUNDAY AFTER TRINITY. **Mattins**, Joshua iii. 7 to iv. 15, John xiii. 21. **Evensong**, Josh. v. 13 to vi. 21, or Josh. xxiv., Hebrews ix.

## Diocese of Waiapu.

### Diocesan Office - Napier.

#### CORRESPONDENCE & BUSINESS.

Information for the Clergy, Church Officers and Others.

- 1.—Letters intended for the Bishop should be directed to him personally at Bishopscourt, Napier.
- 2.—All parochial business communications should be sent to the Diocesan Secretary. Such letters should not be addressed to him, or to anyone by name, but as follows:—The Diocesan Secretary, Diocesan Office, Napier, P.O. Box 227.
- 3.—Correspondents will greatly facilitate the business of the Diocese by adopting the following suggestions:—
  - (a) Refer to only one matter or subject in a letter.
  - (b) Write in ink and on one side of the paper only.
- 5.—Parochial business for the consideration of the Diocesan Trustees or the Standing Committee must be sent in the form of a resolution from the Vestry or Church Committee, signed by the Chairman or Secretary.
- 6.—Cheques should be crossed, marked "not negotiable," and made payable to the order of the Diocesan Secretary, and not to anyone by name. Diocesan Secretary—

Rev. W. J. Simkin.

Phones— Office, 877; House, 798.  
For Sale at Diocesan Office:—  
"Sermons on the War and on the Creed in War-time," by Rev. E. S. Wayne, price 3/-.

The Wellington Diocese has opened a new Primary School at Marton. The Editor had the privilege of a conversation with the Rev. C. Askew recently and was shown the Primary School at St. Mark's, Wellington. The two Miss Holms and two assistants have now about 120 pupils. The school opened in September last with 40 pupils, and has been reported on very highly by the Board of Education's Inspector. The Church Schools movement is spreading rapidly, no wonder the Educational Institute is getting nervous.

## Thanks to High Commissioner.

We wonder if the subjoined form of letter is sent to all bereaved parents—hardly one would think to Jews and other non-Christians—but we Churchmen cannot be too grateful that the High Commissioner's official form of condolence breathes for Christian parents such a beautiful and appropriate Christian spirit.  
From the High Commissioner for New Zealand, New Zealand House, 413 Strand, London, W.C.:—

Dear Sir,—May I tender to you my sincere sympathy in the loss of your son —? We mourn the loss of our bravest and best, yet what pride is ours in being blessed with such lads to go forth defending the Right. In one of England's small market towns there is a simple shrine erected. It has, beneath the Crucifix, two columns, one containing the Roll of the Living and the other the Roll of the Dead. Under the former are the words: "Give Thine Angels charge concerning them," and beneath the latter column, "May they rest in peace." Those still fighting are not forgotten, for at the foot of all is the verse:—

Holy Father in Thy mercy,  
Hear our anxious prayer.  
Keep our loved ones, now far absent,  
'Neath Thy care.  
Our country can never forget what her brave and devoted lads have done for the cause of Right.  
With sincerest sympathy,  
THOS. MACKENZIE.

We sincerely thank the High Commissioner for a letter so foreign in its character to the usual dullness of officialdom, so human, Christian and kind.

Several reports are crowded out and some parochial notes arrived too late for insertion in this issue.

During the month the Military Affairs Committee has cabled another £1000 to London, for the Church Army Hut Fund, to help to replace some of the huts destroyed during the recent German advance.

## Correspondence.

(To the Editor).

Sir,—This is in answer to your oft-repeated question, "Why do Churchmen give such large sums of money to the Salvation Army, Y.M.C.A., etc., and not to their own?"

So I am giving you my reasons, knowing that others share them. I am alluding in this more especially to those at home, not at the front.

Now does the Church of England clergyman, as a rule, practise what he preaches? For example, take Donald Hankey's "Letter of an Army Chaplain," from a "Student in Arms," and from which I quote two passages:

"It is actions and specially actions that imply and symbolise humility, courage, unselfishness, etc., that count ten thousand times more than the best sermons in the world."

"But I do say that if ever you have the chance of showing that you are willing to share the often hard and sometimes humiliating lot of the men it is that which above all things will give you power with them, just as it is the Cross of Christ, and the spilling and the mocking and the scourging and the degradation of His exposure in dying, that gives Him His power far more than even the 'Sermon on the Mount.'"

As he says, it is actions and not words that count. Then another of the Church's methods. Take the G.F.S. and the C.E.M.S. If a girl "goes wrong" or a man "misconducts" himself, he is no longer fit to remain a member of that society. Now, that to me is wrong; I think both the girls and the men ought to show their Christianity by helping that weak one, and doing all in their power to keep him or her straight. Is not that Christ's teaching?

What our Church wants is men who will look after the sinners, make friends of the poor and show personal sacrifice in doing so, and such men would, by their good example, lead others; and you would find then that our Church would not ask for money in vain.

The two denominations mentioned are not perfect by any means, but in some ways one feels that they come a little nearer to Christ's teaching, and so we give to them.

A WOMAN.

We entirely agree with our correspondent that "actions speak louder than words," though we think that the Church is always misjudged as to its interest in social work because it refrains from making known the enormous work it is doing through its clergy and institutions as far as possible in secret, and will not compete

with certain other bodies in schemes for gaining popular applause and sympathy by means of flagrant advertisement, believing that "the Father seeth in secret" and that such work is more permanent and the results more enduring when the subjects of it are not used as advertisements. Again, we are distinctly English in reserve, "grousing" about the faults and reticent as to the virtues of the Church, just as the Englishman constantly proclaims to the world the 'rotteness' of everything English, while in his heart he loves and is proud of his country as the greatest and noblest in the world. Our correspondent fails to understand the special work and aims of the G.F.S. and C.E.M.S. The former is doing a magnificent work in New Zealand though hampered by rules drawn up for very different conditions in England from those under which it works in N.Z. Even in England it has been criticised by prominent Churchmen as a society that would exclude St. Mary Magdalene from its membership, but it is a society with special objects, and the rules are drawn up to effect these objects. But all this shows that earnest Churchmen and Churchwomen such as we suppose our correspondent to be, should endeavour to reform and support their own societies. We welcome vigorous criticism but we welcome still more reformers. It does not do the Church any good for Churchmen who are dissatisfied to bestow their help outside. Why not reform the Church if she is at fault? The spirit of dissent has scattered the Church into fragments because those who saw faults seceded instead of reforming. Can the Church ever be strong, united, or faithful if Churchmen will not stick to her. If everyone who objected to faults in the National Government set up an Opposition Soviet on his own account, what would become of New Zealand? The result of such action is the Bolshevik chaos that afflicts poor Russia to-day. Reform the Church's methods if you like, but be loyal.

## Subscriptions Acknowledged.

Rev. P. Kohere 5s, Mrs Ernest Groome 2s 6d, Rev. F. W. Whibley (C.A.) £10, Mrs Harley Oliver 5s, Mrs Haynes 2s 6d, Mrs F. A. Nielsen 2s 6d, Geo. Creek 10s, Rev. E. A. McCutcheon £2, Mrs Menzies 2s 6d, Mrs Carson 2s 6d, Rev. E. M. Eruini 5s, R. H. Robertshawe 2s 6d.

For Church Army Huts (per Rev. H. W. Klingender).—Mrs G. Creeke 10s, Mrs Kendal 10s 6d, Whakatane Sunday School £3.

## The Education of Our Church-people.

In his Lenten pastoral for this year the Archbishop of Brisbane said to his people:—"I have no doubt as to our main duty. We must instruct ourselves in the Faith. It is the gross ignorance of our people, born of indifference, which constitutes our greatest danger and makes us a prey to every kind of error. What we want in every parish, in every township and countryside, is Churchpeople who really know what they believe, and what their Church has to give to men in the emergencies, the sorrows, and perplexities of this mortal life." The Archbishop proceeds to definitely recommend, as a valuable use to make of Lent, the study by Churchpeople of two recent books that have attracted a good deal of attention—Bishop Gore's "The Religion of the Church," and the Rev. Walter Carey's "A Book of Instruction for Churchpeople."

There can scarcely be a question that a chief hindrance to the growth of real religion is the want of accurate knowledge among the great body of people of even the foundations upon which our relation to God rests. By the vast majority their religious life is mainly a matter of tradition—something they have inherited from their forefathers, and about which they do not think it necessary to inform themselves that they may know "the certainty concerning the things" (St. Luke i-4) which have to do with the eternal verities. The result is, as Archbishop Donaldson points out, that people have no spiritual moorings: and, therefore, drift about aimlessly and indifferently over the ocean of life. Thus Christianity loses almost all its possible influence as a dominating personal guide to conduct, and as a corporate power in the moulding of national life.

The two books referred to are obtainable at most booksellers and may be had from Chadwick's, Napier.

## Mary Sumner House.

Since this Fund was started in this Diocese at the end of 1916, subscriptions were received from the branches in this Diocese and from private friends, up to March the 9th, amounting to £31 5s, of which £29 have already been sent to England. A detailed statement will be published later.

College House, Christchurch, has been presented with two libraries, those of the Rev. L. C. Brady and of the late Rev. G. S. Bryan Brown.

## Mothers' Union.

The annual meeting of the Mothers' Union was held on Thursday, March 14th. The secretary read her report, which was adopted. The branch reports were then read and adopted. The chairman read an article from the workers' paper, telling how the money sent by the Mothers' Union in New Zealand for our distressed sisters in Europe had been used. The retiring officers were re-elected for the ensuing year. Mrs Murdoch gave an interesting address on Church Schools, with an earnest appeal to the mothers to help forward the scheme by prayer and offerings.

At the annual meeting of the Mothers' Union, for 1917 in this Diocese, which was held in St. Matthew's Schoolroom, Hastings, a suggestion was made by Deaconess Esther Brand that subjects should be given to branches, and that two or three members be invited to write papers to promote discussion. This was afterwards tried in some of the branches, and found to be most useful.

The members in the Diocese contributed liberally to a fund sent from the Mothers' Union in New Zealand to our distressed sisters in Europe. We have since heard with what gratitude the various Relief Committees received the portions allotted to them.

At the third Council meeting of the year a discussion was held as to how the Mothers' Union could best help forward the proposal to establish Church Primary Schools throughout the Diocese. A prayer was subsequently drawn up for use by the Mothers' Union members. Later it is hoped to send a delegate to the various branches, to speak on the advantages of Church Schools. We are now realising to the full what a tremendous loss we have sustained through want of Church Schools in past years, and it is to be hoped that Church members will give their warmest support and co-operation in this good work.

The annual Festival in conjunction with the G.F.S. was held in Napier on Saturday, December 1st, and reported in the January "Gazette."

A meeting of the Diocesan Council was held at St. John's Vicarage on Thursday, March 14th, at 2.30 p.m. The Diocesan Secretary's annual report and statement of accounts were read and adopted. Suggestions were received from Mrs Ruddock, Mrs Sedgwick and Deaconess Esther Brand for subjects for papers or addresses, to be read at meetings throughout the year. It was proposed by Deaconess Esther Brand, seconded by Mrs Hansard, that the amounts received for the Mary Sumner House,

should be classified under heads of branches.—Carried. It was proposed by Mrs Mayne, seconded by Mrs Hansard, that Mrs Murdoch's tour in support of Church Schools should be arranged by the Committee.—Carried.

The balance-sheet of the Mothers' Union, 1917-1918, shows:—Receipts: Annual subscriptions from branches £2 10s, donation from "A. Friend" £1 1s 6d. This, together with £1 18s 8d (last year's credit balance), amounts to £5 10s 2d. The expenditure for printing, postages, and literature amounted to £3 0s 1d, leaving a credit balance of £2 10s 1d.

Suggested subjects for short papers and discussion at Mothers' Union meetings:—

"Children's home reading, how to guide, control and encourage it."

"The power of habit."

Children's ailments and how to deal with them."

"The religious capacity of the child" (under 7, from 7 to 11, from 11 onwards).

## Facing the Facts.

It is just as well that we should face facts and possibilities with regard to our national future. The present danger may pass, or it may not. One often hears perfectly untenable arguments used by even very good people. We hear it said that "God must save us." Why? Is our virtue so great? Do even a majority of our people lead lives that can be fairly described as Christian? Do they pray and worship? Do they abstain from fornication and all uncleanness? Do they not worship money and value it above all things? Are they not passionately given to pleasure and excitement? Are not bitterness and hatred, malice and uncharitableness rampant among us? Can we without rank hypocrisy claim that we are so good, so Christian, that God must spare us the discipline of suffering and disaster? Only a very blind partisan would dare to say so. It is not a question for the moment whether we are less guilty than others. The sole question is dare we say that God must protect our nation because of its goodness? Only utter self-righteousness would have to answer Yes!

But even if we were better than we are an affirmative answer is still impossible. People say, "God will never let the guilty triumph!" But the facts are surely that He often does let him triumph for a time. To deny it is to fall into the German heresy of confounding right with might and that the fact of victory

proves the rightness of the cause. Is not Good Friday a proof that God does allow the wicked to triumph for the time? If God ought ever to have interfered He ought, one would think, to have interfered to save Christ. But He did not. Bearing these things in mind it is well, while being always hopeful and always refusing to accept defeat until no hope is left, to remember that it is possible that disaster of the gravest kind may come upon us in spite of the heroic efforts of the best part of the nation to avoid it.

What then? What is left? We would answer: Much! To the real Christian no imaginable disaster can be overwhelming or irrevocable. In the first place he knows that however great, widespread, unexpected, or incalculable his disaster may be, whatever his trouble, God is in it with him, and the more with him the deeper the waters may be. He knows that the sympathy and love of God are far beyond all his imagination, and that it is the lost sheep, not the safe and prosperous one, for which Christ especially cares. "Those that be whole need no physician, but those that are sick." Secondly, he knows this, that there is no sin, no sorrow, no disaster from which man or nation may not arise in and through the resurrection power of Christ. There is no such thing as finality in human affairs. The Christian, even in the midst of disaster, looks on beyond it, whether for himself or his nation. He recognises how weakness has sprung from sin and from pride, and he resolves that by God's help he will arise by that resurrection power of Christ which is His greatest gift to the world. The future is not yet mortgaged. He is stronger already because humbler, safer because rebuilt upon God. In the meantime, while we face possibilities without despair, we have the full right to hope, to hope with all the passion of our knowledge of God's goodness, that we may be spared from what we know to be possible, and may learn wisdom without punishment.—"Church Standard."

The Bishop's appeal on behalf of the Jerusalem and the East Mission has not met with such a generous response as was hoped. No doubt there are innumerable funds claiming support just now, and one which seems of such far away interest is liable to be overlooked. But really the matter of relief to Jews and Christians in Palestine is of the utmost urgency and we cannot help on the cause of Missions more effectively than by contributing to this fund. Will all who are willing to give or who have funds in hand kindly send them at once to the Diocesan Secretary, Napier.

## Editorial Notices.

Please address all communications re business or Editorial matter to Rev. M. W. Butterfield, c/o "Waipawa Mail," Waipawa.

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 Manager will send extra copies of the Gazette to any clergy who wish to have them for samples to gain new subscribers.

## Waipapu Church Gazette.

Wednesday, May 1st, 1918.

### THE CALL TO PRAYER.

Reports of the great services in England on the Feast of the Epiphany are just to hand. The day was kept in accordance with the King's wishes as a great day of prayer and the response of Christians of all kinds was truly striking and inspiring. In most churches the Prayer Book Litany was said or solemnly sung in procession before the Church's great intercessory service, the Holy Communion. In many cases the National Anthem was solemnly sung in place of the Collect for the King. Perhaps the most impressive services of all were those held in Winchester Cathedral. These began at 8.30 p.m. on Saturday night and consisted of intercessions conducted at half-hour intervals by various clergy until midnight. At midnight the Holy Eucharist was celebrated by Canon Vaughan at the High Altar, there being 315 Communicants. Celebrations were held at 1 o'clock and at every hour till 8 a.m.; there was a later celebration at noon. Members of nearly all religious denominations were present during the services, engaged in the great act of prayer. At an unsatisfactory combined service or meeting organised by the Y.M.C.A. in the London Opera House, the Bishop of London gave an address, and was followed by "Gypsy" Smith, who took the opportunity to rail about the uselessness of dignitaries and ecclesiastics and even of the Church, contradicting the cherished convictions of Churchmen and preaching rank undenominationalism. It is impossible for Churchmen to accept invitations to combined services where their sincere convictions and fundamental beliefs are to be derided and attacked in this way. However, all this is apart from the main subject of our article. We are deeply moved by the response of London to the call to prayer. But we have testimony nearer home of the

conviction of Christians as to the power of prayer. On Low Sunday evening, when the war cloud was so black, the Bishop and Canon Mayne invited the Cathedral congregation to spend all night in prayer, and the result was most gratifying. The services were on the lines of those described above in the Winchester Cathedral, and there were a good many Communicants at the various celebrations, besides a large number of people praying and meditating and attending as worshippers. The night of prayer will long be remembered in Napier. The Auckland Clerical Association is organising a ten days' season of prayer between Ascension Day and Whit Sunday, the prospect is being enthusiastically entered into in Auckland and the clergy of the Waipapu Diocese have decided to join in. Each parish is to choose which day or days it will observe and arrange for continuous prayer on that day in the parish church and in the homes from morning till night. The following parishes have already chosen their days:—

Ascension Day, the Cathedral; Friday, May 10th, Havelock; Saturday, May 11th, Port Ahuriri; Monday, May 13th, St. Augustine's; Tuesday, May 14th, —; Wednesday, May 15th, Waipukurau; Thursday (Octave of Ascension), Hastings; Friday, May 17th, —; Saturday, May 18th, —.

To those who have not previously joined in such a movement we may explain that a programme for the day is drawn out; the day is divided, say, into half-hours and each person taking part promises to observe one or more of these periods praying in the church; every period is thus taken up by one or more persons and prayer is being constantly offered. Will all those who are willing to help consult their vicar on the matter? Either we believe in prayer or we don't. If we don't we are not Christians at all, if we do is it possible in these awful dark days that we can neglect to call for God's light and help in rolling back the enemy of all real religion and Christian civilisation? Let us trust our Father more, and believe His promise to answer prayer. Those who can do nothing else to strengthen the hands that fight for freedom and right can at any rate pray; even invalids can pray in their homes. The issues of this awful struggle are in the hands of God and we cannot doubt that in the end right will prevail; but our Lord has taught us that in some mysterious way the action of Spiritual forces is conditioned by prayer; we do not know the "how" or the "why" but if as Christians we believe our Lord's statement of the fact surely we shall take Him at His word and pray as we never prayed before in this hour of darkness and gloom.

## Personal Notes.

We desire to express the sincere sympathy of Churchmen with the Bishop of Wellington, whose son, after a distinguished scholastic career at Cambridge, enlisted and has been recently killed in action.

We deeply sympathise with the Rev. J. W. Chapman, of Te Puke, on the death of his son by drowning.

We regret to hear that (at the time of writing) the Rev. T. C. Cullwick's younger son, who was very severely wounded many months ago in France, is lying in a hospital in Melbourne, after several serious operations, in a most critical condition.

It is with the deepest regret we hear, as we go to press, that Second Lieutenant Herbert N. Coleman has been killed in action after being in France only a fortnight. Mrs. Herbert Coleman and Mr. and Mrs. J. H. Coleman have our deepest sympathy. Lieutenant Coleman was a New Zealander, and was educated at Jesus College, Cambridge, he was a member of our Diocesan Synod until he enlisted as a private in the Expeditionary Force; he quickly received promotion and his commission. May the Almighty God grant to him and all others of our brave soldiers who fall in the war a place of refreshment, light and peace.

The Rev. Canon Eccles, of Woodville, has handed his resignation to the Bishop to take effect from June 30th. Canon Eccles has been identified with this Diocese for a great many years, being one of our pioneer clergy. He intended to remain in harness till after the war, but increasing age and the long and painful illness of Mrs. Eccles have led him to lay down his charge earlier. We wish him many years of rest in his retirement, a rest well earned by his untiring labors in the work of the Church.

We regret to report that the Rev. J. Rogers, C.F., Chaplain at the Institute at Tauherenikau Camp, has met with an accident, and is now in the Greytown Hospital. We wish Mr. Rogers a speedy recovery, and that he may soon be able to take up again his work amongst the soldiers in camp.

"Shortness of Clergy.—In view of the shortness of clergy the Bishop has sent a circular to the clergy asking for their prayers, etc., etc."—Willochra Notes in "Church Standard," February 22nd.

We are sorry to hear of the "shortness" of the clergy of Willochra. Whether the defect is in their stature, temper, or sermons, we hope the Bishop's circular will draw them out.

## Meditation.

### Sacrament (Continued).

The Appointed Place is in the Celebration of the Holy Sacrament of His Body and His Blood. To some minds it seems that the Gospel account of the Institution, and especially the Words of the Institution give small warrant for this belief. But these are not our only authority. The Gospels give a condensed and fragmentary but sufficient account of the Institution of the Blessed Sacrament at the Last Supper—they have no word to say of the Apostles' interpretation of what occurred. The story of the Institution is a framework which demands to be clothed with a conception; the Institution is an impulse which demands fulfilment, it is a simple act which cries out to be given significance. It is impossible to suppose that men could have "done this in remembrance" without asking its meaning. (Joshua 46 and allied passages).

We cannot expect to find this inevitable interpretation in the Gospels unless the Gospels do more than recount simply the story of events, unless, in fact, the narrative is coloured with the developed conception of a later time. It is one of the points of peculiar value in the Gospels that they are free from this later colouring, that they preserve for us the primitive tradition. Any real Eucharistic doctrine was impossible until the Resurrection and Ascension were not only accomplished but understood. In the simple Gospel narrative of events as they occurred such interpretation has no place. Interpretation is the product of reflection and experience.

The inevitable interpretation is, however, visible as early as I. Cor. and St. Paul's language (I. Cor., 10/16, 11/27) is satisfied only by such interpretation as is familiar to us in the doctrine of the Real Presence; and, moreover, his interpretation is deliberately and directly based on the words of the Institution as they are given in the Gospels.

Beyond the time of the New Testament we have evidence of the Church's belief in her Liturgies and Sacramentaries. The inspiration of the Holy Spirit has not ceased; it is a doubting of Him to doubt the reality of His guidance in shaping the Church's belief concerning that part of her activity which is the highest corporate expression of her worship.

Surely, if we can look with confidence for His guidance anywhere we can rely upon it in the Act in which man is at his best, at his nearest to God, his ears most open to God's voice, his heart most surely cleansed from sin. When, therefore, we find a definite conception of the Real Presence rapidly formed and

everywhere accepted by the Catholic Church, we thankfully acknowledge the guidance of the Holy Spirit.

It is not till later ages when misbelief and abuses had thwarted the Holy Spirit's work that this central mystery became a battleground, and the Sanctuary was profaned by man's worst passions. But before these distressful days, before it became a matter of controversy, there was established that conception of the Real Presence which is reflected in our Catechism, in our Liturgy and in our hymns. For generation upon generation of devout Christians the consecration of the Blessed Sacrament has meant a coming of Christ to them, as real and actual as His coming to His disciples in the Upper Room on the evening of the first Easter Day. Our eyes cannot see Him but our spirits hear His benediction, "Peace be unto you." We know that He is with us and that He comes to us and takes His abode with us according to His promise. It is for us the appointed trusting-place.

## Military Affairs.

Report from Rev. J. R. Burgin, C.F., Chaplain to returned soldiers, Auckland:—

The month of March was a busy one in many ways, over 2000 sick and wounded soldiers being landed in Auckland.

I met all the transports and welcomed the men home. Many of them were old friends and comrades of Egypt, France, and the "Somme days," and it was indeed good to welcome them back.

Alas, many were badly wounded and war strained, and for some life can never be the same, yet in spite of everything the men are bright and cheerful and have returned feeling that at any rate for them, New Zealand is the one place on earth.

I was able to give help in the boarding of the men. The delay in landing the men was certainly not due to laziness or indifference on the part of the members of the Board.

One and all were only too anxious to get the men through quickly, and it was nearly midnight when we arrived home on the first day. I am afraid that people sometimes do not realise how much there is to do in the actual boarding, when the men return, and for the sake of the men themselves it must be done thoroughly.

In the hospital annexe we have about 130 in-patients and about 50 men at the Epsom, and Devonport Homes.

Here I have been able to get in close touch with the men, and I believe I am of real service to them in

many ways, especially to those who cannot get out.

I have frequent services for the men, and on Easter Day I had celebrations of the Holy Communion at Epsom and the Annexe, besides other Easter services.

Early in March I paid a short visit to Hawke's Bay to raise funds for our new Rotorua Institute. I preached and lectured at the following places: Napier Cathedral, Havelock North, Otane, Waipawa, Onga Onga, Ormondville, and Dannevirke.

The clergy were most kind and did all in their power to help me. Mrs Gordon Williams, of Otane, and Mr F. Knight, of Dannevirke, also gave me great assistance in kindly motoring me about to call on likely friends for donations.

The Rotorua Institute now being erected will cost considerably over £1000, and I know that it will prove a real comfort to the sick and wounded, especially during the winter months.

Who will come to our help with donations for its cost and upkeep?

Will some kind friend present us with a billiard table, or comfortable chairs, and other furnishings?

I am always pleased to hear from relations or friends who would like to meet those belonging to them on their arrival in Auckland, and I am always glad to be of assistance to those in hospital.

The Diocesan Office, Shortland street, Auckland, will always find me.

Gifts of tobacco, pipes, and cigarettes are always welcome.

J. R. BURGIN, C.F.

Other reports of camp chaplains and M.A.C. crowded out.

## Sunday School Lesson Books.

All the copies of "Lessons on the Life of Our Lord" have been sold. There is still a good supply of the other books. The pictures have not come to hand. There are still a few sets of kindergarten material left. Accounts for the lesson books will be sent out by the Diocesan Secretary, who will receive all payments, but the Rev. M. W. Butterfield will still supply any of the books that may be ordered, and kindergarten material, including cradles, Baptism rolls, certificates of enrolment, letters to parents, and birthday cards.

There has been a big demand for admission to the Bishopscourt Hostel for teachers in Christchurch, and it has been necessary to add a new wing to the building to provide 14 more beds.



## The Appointment to Hereford.

The following extracts exemplify the storm of indignation that has arisen in England amongst all schools of thought in the Church (except Dr. Henson's own) with regard to his nomination to the See of Hereford.

The Bishop of Oxford on January 3rd wrote a long letter of solemn protest to the Archbishop of Canterbury. He says "he repudiates again and again any insistence upon the 'empty tomb,' and declares it to have no significance. But the empty tomb was an absolutely necessary condition of any such resurrection as the New Testament postulates. If the tomb was not empty Christ was not, in the New Testament sense, risen again. On the whole I am led irresistibly to the conclusion that, though he nowhere explicitly expresses in so many words his personal disbelief in the physical miracles affirmed in the Creeds, he does in fact regard them as incredible."

The "Church Times," as might be expected, is altogether uncompromising:—

"The Bishop of Oxford's letter has cleared the position. If the Archbishop and Bishops consent to consecrate Dr. Henson, they will by their action annul declarations solemnly made and repeated. The Bishops will be corporately committed. They will give occasion for suspicion of all solemn public assertions of the clergy in the matter of religion. They will afford excuse to all officers of the Church to treat their solemn declarations on other subjects as 'scraps of paper,' their discipline and authority will be undermined."

The correspondence columns of all the Church papers overflow with letters on the subject.

The Dean of Canterbury and other leading "Evangelicals" were also strong in protest against the appointment. In a leading article in the "Record" Dr. Wace writes very strongly:—

"If the Evangelists cannot be believed in solemn statements relating to our Lord's Birth and Resurrection, what sufficient reliance can be placed upon them generally? That question will certainly be raised respecting them by ordinary people, and the very basis of truth in the Christian revelation will thus be undermined."

The "Record," judging by an editorial note in the same number, seems to have changed its first tone of approval. After referring to the various protests the note concludes:—

"Meanwhile the Bishop-elect maintains a sphinx-like silence, even as Temple did. But times are changed, and Dr. Henson does not seem to be

aware of the deep distress his own refusal to speak is causing his best friends."

The Bishop of London, in reply to many letters and to a very largely signed memorial, made it known that he would not take any part in Dr. Henson's consecration. The Bishop of Salisbury also declined and in a letter to his Archdeacon gives his reasons. He puts the case from the point of view of ordinary Church-people and shows why the refusal to admit the truth in toto of the Gospel narratives would be so calamitous:—

"I have no liking or aptitude for controversy, but I am a country Bishop; and I do know how the faith of earnest, if unlearned, people is bound up with these narratives, the only accounts we have of the facts—for indeed there are no others—and I am profoundly convinced that when such people hear from their Chief Pastor that the old stories of the Nativity and Resurrection are not facts, that, beautiful and tender as Dean Henson declares them to be, they are not historically true; and, further, that the miracles they have always believed to have been worked by our Lord were not miracles in the sense they have been accustomed to regard them, the result will be disastrous to the faith of thousands. Dean Henson, like some others, writes entirely for those whose minds are disturbed and unsettled, but with little consideration or sense of responsibility towards others whom he is himself disturbing by claiming a finality for critical conclusions to which, as experience has shown us, they are by no means always entitled."

Dr. Henson was consecrated on February 2nd, but most of the Bishops of important Sees in the Southern province refused to take part.

## The New Guinea Mission.

The Bishop of New Guinea writes to the Australian Board of Missions to say that:—By the end of March, 1918, it will be the case, I think, that considerably more than 1000 Papuans will have been baptised during the year under review, and 8000 confirmed. That in addition to the four New Guinea deacons we now have (two of whom were ordained during the past year) four others are under instruction for the diaconate. One deacon is being instructed with a view to his ordination to the priesthood. That at S. Aidan's College for teachers (at Dogura) which began in August as a venture of faith with five students, there are now seventeen and another dozen applying for admission.

Their intention is to devote their lives to the work of the Church. Probably a few of them will be, later, ordained, and more of them become trained native teachers.

## Miss Marsden's Bequests.

We heartily congratulate the Bishop of Nelson and the Nelson Diocese on the munificent bequests left by Miss Marsden to the church in that Diocese. They include £10,000 for the erection of the Cathedral spire, £5000 to the Clergy Pension Fund, £5000 to the Home Mission Fund, and large sums to be used at the discretion of the Bishop. Money has been left for the building of a Church house for the Diocese, and the rebuilding of "Bishopsdale." Miss Marsden's house in Brougham street is devised to the Diocese. At present values the bequests to the Church amount to about £50,000 and ultimately will amount to more.

We hope that wealthy Churchmen throughout New Zealand, when making their wills, will have a similar regard for the needs of the Church, especially those of the Home Mission Fund, Pension Fund and Church Schools and Orphanages.

We understand that the Bishop is very keen on the subject of Religious Education and the establishment of Church Schools and that the time is not far distant when schools will be established in several parishes.

## Religious Education.

The Diocese of Christchurch has obtained promises of £10,000 to start the Primary Schools Fund, but this does not represent the total success of the present appeal, as it is known that several people have provided in their wills for bequests and permanent annual payments to the fund.

The collection of funds is in the hands of the business men of the Diocese, especially members of the C.E.M.S. There is no doubt this is the right way to success.

## Parochial Notes.

### Waipawa.

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

The Bishop held two Confirmations in this parish on April 21st. Sixteen candidates were presented at Waipawa and seven candidates at Onga Onga. His Lordship's addresses to the candidates and his sermon at Waipawa in the evening were most powerful and effective. There were large congregations at each service. The service at Onga Onga was spe-

cially impressive, the Confirmation, according to ancient custom, followed the Nicene Creed in the Holy Eucharist and the whole congregation remained till after the blessing in the Communion office.

### St. Andrew's, Napier.

Vicar: Rev. F. B. Redgrave, M.A.

On Easter Day, notwithstanding the wet morning, the Communicants were double the number last year. There was an encouraging number at a celebration at St. Columba's, it being the first time that there has ever been a celebration of Holy Communion in the little church at West-shore.

Harvest Thanksgiving services were held on Low Sunday, when the services were well attended, especially in the evening, when the church was very full. The church was very effectively decorated, only a small proportion of the produce being taken into the church. The sale of the harvest offerings reached a sum of £21.

Two alterations have been made in the services which are held fortnightly at Eskdale. They are now all in the morning and are held in the Public Hall instead of in the school as formerly. That the double change is welcomed is shown by the fact that there have been very much larger congregations since the change was made.

### St. Augustine's, Napier.

Locum Tenens: Rev. W. J. Simkin.

There were splendid attendances at the Good Friday services, especially the Three Hours, when most people showed their devotion by watching the whole three hours at the foot of the Cross. At the children's service the self-denial offerings for the Church of England Waifs' and Strays' Society amounted to £6 16s, while the other offerings of the day for St. Mary's Home came to £6 15s. The offertories at the Lenten week-day services for the Jerusalem and the East Mission totalled £6 17s. The Vicar was home from camp and took the services on Good Friday and Easter Day.

On Holy Saturday a good number came to show their devotion by decorating the church, which looked beautiful.

In spite of the wet Easter Day there were 190 Communicants, and the offerings were most liberal, for which the Vicar wishes to offer his thanks, and appreciation of the spirit which prompted them. Special music had been prepared by Mr Harston and the choir, and it greatly helped to

emphasise the spirit of thankfulness in all the services.

Mr Simkin, our locum tenens, is carrying on with excellent congregations.

On the Wednesday in Easter Week the prizes of the Sunday School were presented, and a very excellent programme was given by the scholars. A fair number of parents were present. During the evening the Rev. John Hobbs, who is carrying on the Sunday School work, spoke of the work of the Vicar, and Mr T. Pallot, on behalf of the teachers and scholars, presented the Vicar with a wristlet watch and voiced their good wishes for his new work amongst the soldiers. The Vicar, in thanking them, appealed for the prayers of parishioners, young and old, for his work. The G.F.S. also presented the Vicar with a warm military overcoat.

### Havelock North.

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

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

Some time has elapsed since these notes appeared last, and even now there seems to be little of diocesan interest. The Rev. J. R. Burgin was able to visit us before his breakdown, and his appeal met with a generous response. Holy Week and Easter were most blessed for us. The Rev. J. Hobbs took the Three Hours' Service on Good Friday and the Rev. L. Fenn assisted on Easter Day. To both of these priests we are most grateful. St. Luke's Church has been enriched by new white hangings in the Sanctuary and by a new curtain by the organ, both gifts, the latter from some Confirmation candidates.

The C.E.M.S. are having Bible study once a month, using some leaflets published by Miss Body in Christ-church.

St. Hilda's Guild have had papers read on Temperance, some connecting links in the Bible, the religious education of children, and at a combined meeting with the C.E.M.S. a most interesting paper on the Emmanuel movement was read by Mr Derham.

Baptisms.—Nancy Detonia Tanner, Jean Hunter, Margaret Elizabeth Flanders, Noeline Maud Riseborough, Percy William George Lee, Walter John Franklin, Owen Douglas Franklin.

Burials.—William John Douglas, Mabel Ball.

### Rotorua.

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

The Good Friday services in St. Luke's Church, Rotorua, were well attended and were conducted by the

Rev. C. E. Nicholas, who is taking duty in the parish during the regretted absence of the Vicar for health reasons. They consisted of shortened Mattins, commencing at 9 a.m., followed by the Litany and the Ante-Communion service, a service for children at 11 a.m., and evensong at 7.30 p.m.

The church was very tastefully decorated for the Easter festival, and there were large attendances at the services. Three celebrations of the Holy Communion were held—at 7 a.m. (choral), 8 a.m. and 11 a.m., the Rev. C. E. Nicholas celebrating at each. The total number of communicants was 181. Evensong, at 7 p.m., was conducted by Mr Nicholas, who preached, and the lessons were read by Mr H. E. Gilbert. Miss Ruth Gardner presided at the organ, and the choir led the singing of the Easter music very effectively.

Work in connection with the erection of the Church of England Soldiers' Institute in Rotorua was commenced about a week before Easter, the contractors being Messrs Wright and King, of Wellington, and one of the firm, Mr H. L. Wright, is in Rotorua supervising the operations, which are expected to be finished early in June. The building is to face the main entrance to the Government Gardens, being situated at the corner of Arawa and Hinemaru streets on the section opposite the Town Square, where the lessees—Messrs Hancock and Co.—have generously given the use of the necessary ground. It will be a decided acquisition to the town, both architecturally and from the point of view of usefulness. The institute is to be 50ft. square, and will contain six rooms, namely: Billiard room, 22ft. by 12ft.; lounge, 14ft. by 13ft.; chaplain's room, 14ft. by 9ft.; reading and writing room, 21ft. by 13ft.; card-room, 20ft. by 13ft.; kitchen, 15ft. square. There will be a capacious verandah, porch, and all conveniences to date. The studs are to be 10ft. high on the outside, rising to 12ft., to carry an octagonal dome over the billiard room. The main hall, which will be furnished with commodious and comfortable seating, is to be entered from the porch and verandah by adjustable doors. The billiard room floor is to be somewhat lower than the main floors. The card and reading rooms are to be fitted with folding doors. The lounge will be separated from the billiard room by an archway. The main idea of this arrangement is that the whole can be practically made into one room if necessary, enabling the occupants of the outer rooms to overlook the play in the billiard room. The institute is to be for the use of all soldiers, irrespective of their religious denomination.

**Waipiro.**

Vicar: Rev. J. Pigott.

On Easter Day we had celebrations of the Holy Communion at St. Andrew's and St. Mary's, Tokomaru Bay, and 11 o'clock at Waipiro, also Evensong at Tokomaru. We were thankful for the thirty-eight Communicants at Tokomaru, making a total of forty-four for the day. We know that the strength of the Kingdom of God can not be measured by numbers, but Easter Day is the one day in the year on which all Communicants are asked to make their communions.

The Vicar was sorry not to be able to get to the northern parts of the district as well. We have suffered much by floods this autumn, which have interfered with all the services, especially at Kaharau.

The Vicar is making an appeal to clear off the debt on the general fund of the parish before the end of the present financial year. At the end of last financial year, June 30th, there was an overdraft of £130 6s 10d, chiefly incurred by improvements to the Vicarage some three years ago. We want to raise this amount without appealing to those large run-holders who have hitherto practically kept the work going. Each of the centres would have to raise from twenty to thirty pounds. Surely the work of our Saviour amongst us and of his Kingdom on earth, can come second to none. It must never be said of us that "He was despised and rejected of men, a man of sorrows and acquainted with grief and we hid as it were our faces from Him." If we put a little keenness into His work overdrafts and disreputable churches will soon disappear and we take our place in the front trenches of the great war of love against hate.

Appeals for other portions of His work reach us by nearly every mail. We would particularly call attention to the Bishop's appeal for the Mission to Jerusalem and the East, also the Church of England Waifs' and Strays' Society, for particulars of which see last month's "Gazette." Contributions for either of these should be sent to Mr A. M. Beale, Waipiro Bay.

The Vicar has decided to remain in the Waipiro Vicarage, at any rate for this winter.

The Churchpeople at Kahakura are setting to work to put their church in order. Mr Manning has already given an altar and Mrs Manning has promised a Prayer Desk. In conjunction with the Maoris it is hoped to repair the building. The beautiful linen vestments, the first set made by the

Church Embroidery Guild at St. Mary's Home, Napier, were worn for the first time at the early Communion on Easter morning at Waima, and will be kept there for regular use. They will be looked after by the members of St. Andrew's Ladies' Guild.

**Tolaga Bay.**

Vicar: Rev. E. A. McCutcheon.

Lay Reader: Dr. H. Weeks.

Native Work: Rev. W. T. Puhā.

Since our last notes His Lordship the Bishop has paid his annual visit. We were sorry that wet weather again interfered with his itinerary. Fine weather prevailed on Confirmation Sunday, and all the services were well attended. The following received the laying on of hands in the Holy rite of Confirmation:—Doreen Bartram, Eileen Esther Lila Hintera Farrell, Ada Grace Farrell, Gertrude Goodley, Evelyn Goodley, Ethel Maud Morshead, Lucy Isabel Spencer, Ronald Caldwell Bartram, Edric Caldwell Harding, Percy Walton Holmes, Thomas Edmond Spence, Samuel Dowler Spencer, Charles Canning Spencer.

Mrs Madeline Ellie Day was confirmed privately in St. Andrew's on the Saturday previous.

Miss Lorna Harding, prepared with the above, was confirmed in Holy Trinity, Gisborne, on Sunday, April 7th.

Our effort for the Church Army Hut Fund resulted in the raising of the sum of £20 7s 6d. We thank those who assisted. As the fine work of the Church Army comes more under the notice of our readers they will be ready to give it the more liberal support that it undoubtedly deserves.

In spite of the state of the weather the Easter Day services were well attended and sixty persons made their Easter Communion. The church was most tastefully decorated for the festive season.

The Good Friday services, including the Three Hours' Devotional Service, were also well attended. There can be no doubt that our people, by attending such services, and seeking an answer to the question "What mean ye by this service?" will be strengthened in the Catholic faith, and become more devoted to the Church, of whom Christ is the head.

**Urgent.**—"The Gazette." May I remind those whose 1917-1918 subscriptions are not yet paid—chiefly those who have the magazine posted direct from Napier—that the year ends on June 30th. As it is now so

near to that date it would help very considerably if the 1918-1919 subscriptions were paid along with the current year's, for subscriptions are really due in advance. Post 5s to the Vicar and save trouble.

**Opotiki.**

Vicar: Rev. T. Fisher.

Our notes this month are written during much strain and anxiety, for the flood which fell upon the town on Wednesday, April 10th, has absorbed all our attention. The loss and suffering have been very great, and we must inevitably feel the consequences for a long time.

The church did not suffer so much as we feared it would; the whole of the nave floor was covered with a layer of silt which taxed our energies to clear off sufficiently to enable us to use part of it for Sunday services at 8 and 11 a.m. Miss Phoebe Torrens, Mrs Roland and Messrs R. and L. Torrens and Mr Vernon Holloway are to be thanked for making this possible. Fortunately the chancel and sanctuary were above the flood line, which was the highest on record by far. Evening service was impossible for lack of light, both in the church and in the town, with the piles of mud everywhere. Mr and Mrs Dickinson have been very un-sparing in their efforts to clean the rooms of the Parish Hall, which were much more seriously affected by the flood than was the church.

The Harvest Festival, announced for April 21st, with a social and sale on April 23rd, cannot be held, to our disappointment and loss.

The effort to help the Church Army Huts Fund resulted in a total of £34, from which a charge for advertising has to be deducted.

Good Friday was reverently observed by still a larger congregation at the noon service, and the Easter Communion showed a slight increase, in spite of the many called away; yet it was notable how many should have been there whose absence was felt. The Bishop preached at both services, besides addressing the children in the afternoon.

On Easter Tuesday evening the Vestrymen met the Bishop at the Vicarage, when the Bishop gave an interesting account of his plans for ministering to the surrounding districts; earnest wishes were expressed that he would soon find it possible to put them into active operation.

The Vicar thanks the Easter congregations for their thoughtfulness.