



# The Waiapu Church Gazette.

VOL. VIII.—No. 13.

NAPIER, JULY 1st, 1918.

Price 2d. or 2s 6d per Annum  
Post Free.

## Calendar.

JULY, 1918.

7th.—6th SUNDAY AFTER TRINITY. *Mattins*, 2 Sam. i.; Acts xii., 26. *Evensong*, 2 Sam. i.; Acts xiii., or 2 Sam. xviii.; *Matt.* ii.

14th.—7th SUNDAY AFTER TRINITY. *Mattins*, I. Chron. xxi.; Acts xviii. to v. 24. *Evensong*, I. Chron. xxii.; or I. Chron. xxviii. to v. 21; *Matt.* vi. 19 to vii., 7.

21st.—8th SUNDAY AFTER TRINITY. *Mattins*, I. Chron. xxix. 9 to 29; Acts xxi. 37 to xxii. 23. *Evensong*, 2 Chron. i. or I. Kings iii.; *Matt.* x. v. 24.

25th.—ST. JAMES APOST. AND MAR. Athanasian Creed.

28th.—9th SUNDAY AFTER TRINITY. *Mattins*, I. Kings x. to v. 25; Acts xxvii. *Evensong*, I. Kings xi. to v. 15 or xi., 26; *Matt.* xiv., 13.

AUGUST, 1918.

4th.—10th SUNDAY AFTER TRINITY. *Mattins*, I. Kings xii.; Romans iv. *Evensong*, I. Kings xiii. or xvii.; *Matt.* xviii. 21 to xix. 3.

## Diocese of Waiapu.

Letters intended for the Bishop should be directed to him personally at Bishops-court, Napier.

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.

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.

## New Zealand Church Missionary Society.

Auckland Annual Meeting.—The anniversary celebrations of the Auckland branch of the Society were held at St. Mary's on May 16th. There was a service of Holy Communion in the morning, and of intercession in the afternoon. The Rev. Canon MacFarland conducted the Intercession service, whilst the Rev. Frank Long preached. The women workers arranged an attractive tea, which was largely attended.

The Bishop of Auckland presided over a full hall. Prayers were offered by the Rev. J. Wilkinson, Canon MacFarland read the annual report, and Mr C. Hudson the financial statement, which showed a considerable increase compared with the previous year.

The Chairman, in the course of a vigorous address, dwelt on the need for a great storing up of missionary zeal during the war, so that it might find its outlet after hostilities ceased. He emphasised the duty of the Church in the direction of devotion and sacrifice, and urged that missionaries should be enabled to feel that in their work they had the whole Church behind them. He concluded by wishing the Society every success in its operations.

The Rev. C. J. Kimberley spoke upon the position and needs of the Society as a whole. The Rev. Frank Long gave an interesting address regarding his work at Peshawar and Clarkabad. Canon Williams was very interesting in his speech relating to the origin of the work of the parent C.M.S.

There were a number of clergy on the platform, whilst the presence of large detachments from the Maori Girls' and Boys' Schools, under Miss Andrews and Mr A. Wilson, added much to the success of the singing.

The Rev. F. C. Long's furlough has been extended to twelve months; he will be engaged on deputation work during the greater part of this period.

## Universities' Mission to Central Africa.

Many missions are at present in a critical and very trying position owing to the uncertainty as what Power will eventually own the country in which they are situated. The U.M.C.A. is an example. It started work at Magila in 1868 by permission of its native king and the approval of his suzerain the Sultan of Zanzibar. Not until 1889 did the Germans secure that slice of East Africa where the mission had chiefly spread and established stations. The missionaries had gained the confidence of the people long before they came under the Kaiser's sway. The English Mission could not for a minute contemplate deserting the infant church which looked to it alone and so it stayed on under the German and Portuguese flags.

The prayer of the Mission is that this land may never again pass under German rule. The Germans have treated their white prisoners as slaves in the eyes of the natives and their return would practically mean the destruction of the mission; the natives have learnt by bitter experience since the war how hostile is the feeling of their late masters to all adherents of the English Mission. The missionaries bear witness that the Germans have proved themselves unfit to rule a weaker race and their barbarous cruelties have disgraced the name of the white man. In the name of Justice and Freedom and for Africa's sake they hope that the country will be British—all British—but if Britain is to become the guardian of yet more colored races how carefully she needs to guard her own actions and to avoid all suspicion of abuse of her power.

The Bishop of London, speaking from a Tank in Holborn, said:—"All my income has gone; I am having my ten-acre field ploughed up for allotments; Fulham Palace is to be a Red Cross Hospital, and I am giving up half of London House! All I have got to put into the Tank is £100."

## True Education.

In the course of an able sermon on education the Rev. A. Moncur Niblock said recently:—"The new education now says: There are 1,500,000 boys and girls thrown upon the world with a smattering of knowledge. Let us keep them at school another three years and instruct them in engineering, building, woodwork, printing, and silversmith work, etc. Let us make them salesmen and commercial travellers, and prepare them for the counting house and commercial life. Let us drill them in mathematics, English, geography, history, and science, with practical laboratory and manual work. Yes, and what then? What have you produced? A character? Personality? A man? No, you have produced a nation which is nothing more than a workshop filled with labourers.

In all this the Soul is not mentioned. That in us which cries out for a living personality, the ideal man, has been stifled and crushed. It is all this life, and the life to come has been forgotten. The message of Jesus Christ, 'Seek ye first the Kingdom of God and His righteousness, and all these things shall be added,' has been lost sight of. They say, 'The necessity is for a more widespread distribution of scientific knowledge.'

"Religion cannot be put out of the world. For man is a religious creature. He cannot live without being in touch with the supernatural world. Christ alone can satisfy the human soul's cry for the fellowship of personality. I do not ask that the Bible be brought back into the schools; but I do say, and maintain, that there is no such thing as true education apart from the teachings of Christ, and the stamp of His manhood upon it. I maintain that Christian parents are doing their children an incalculable amount of harm if they send their children to a school without this element in it. Thank God the Church of England is making a move in this direction, and when the new King's College is built, the primary schools opened in the various centres, as at Hamilton, I am convinced we shall have schools and colleges where right methods will be used to educate the children. If education only lasts till we reach the grave, and helps us to scrape through this life with a little ease, then the time spent on it is wasted and lost. We need a new vision; we want to see beyond the horizon of this life of material things, and bring in the Kingdom of God now. The place to start is the school."

## Special Sundays.

It is characteristic of some undenominational societies which claim the assistance of the Church of England that they make no attempt to consider her feelings and convictions. The Australian "Church Record" says with regard to the Y.M.C.A.'s appointment of "Mother" Sunday:—"We were asked to observe Sunday, May 12th, as Mother's Day. Sunday, May 26th, is to be Bible Sunday. . . . Now even those who feel that the 'Special Sunday' idea is being considerably overdone, and that strong resistance ought to be shown towards the tendency to further interfere with the normal course of worship, will yet feel a great deal of sympathy for Mother's Day and Bible Sunday. But the loyal churchman is faced with a perplexing problem. For while to the organisers of these movements the dates fixed are May 12th and May 26th, to him they are the Sunday after Ascension Day and Trinity Sunday.

"It is to be presumed that the co-operation of the clergy of the Church of England is desired in these matters. Well, surely it is not too much to ask that those responsible should exercise care not to appropriate for their own purpose Sundays of outstanding importance in the Calendar of the Church, Ascension Day being an ordinary day of business, provides very little practical opportunity for the proclamation of the great truth of the Ascension. The following Sunday is, therefore, the Church's day for special emphasis on that fundamental truth of the faith. Trinity Sunday, too, is the Church's one special festival in connection with the doctrine of the Trinity. Why should the Church be asked to relegate her teaching on these vital truths to a subordinate place on days which centuries of usage have made sacred to that especial purpose. What would be wrong with the suggestion that Mother's Day might be either some ordinary Sunday after Trinity or the Sunday following the Festival of the Annunciation, and that Bible Sunday should be fixed for the second Sunday in Advent.

"We have no wish to impose the Church's Calendar on our brethren of other denominations. But if the co-operation of the Church of England is sought in these matters in which the majority of Anglicans would probably very gladly co-operate, then surely it is only reasonable to ask that some measure of consideration should be given to the Church's point of view. In no unfriendly spirit we commend these suggestions to those concerned."

## The Church in Jerusalem.

The enthronement of the Right Rev. Bishop R. MacInnes as Anglican Bishop of Jerusalem took place at St. George's Cathedral on Sunday, March 17th.

Representatives from the Armenian, Coptic, Abyssinian, Syrian, and Protestant Churches were present. The Grand Rabbi of Jerusalem attended in person, and the Mufti, who was unable to attend owing to illness, was represented.

The Governor, Mayor of Jerusalem, and other officers attended the ceremony, at which the American colony was also represented.

The Bishop was vested in cope and mitre. After the usual ceremony of the enthronement the Bishop gave addresses in English and Arabic.

The procession, on leaving the Cathedral, was followed by bishops and delegates of all the churches, who, together with the Grand Rabbi, the Mayor, and the representatives of the Mufti, warmly congratulated the Bishop.

## Military Affairs Committee.

We are pleased to announce that Canon T. Feilden Taylor, C.F., has, at the earnest request of the Military Authorities and of this Committee, decided to remain as Senior Chaplain at the Trentham Camp. The good work he is doing amongst the troops is too well known to need comment. At present he is being assisted by the Rev. V. T. Gilfillian, of Auckland.

The date fixed for the opening of the new Institute at Rotorua is July 17th. By that date we hope to have it completed in every detail, ready for the use and benefit of the wounded soldiers undergoing treatment at the Sanatorium.

The Military Affairs Committee have cabled home the sum of £3000. Of this amount £2000 is for the Church Army Hut Fund, and £1000, the gift of an anonymous donor, is to provide a kitchen car for use in supplying hot drinks and food to the men in the trenches.

Since the beginning of the year the Committee have remitted Home the sum of £5464 for the building of huts, and for comforts for the men at the front.

The secretary of the Military Affairs Committee acknowledges receipt of the following donations to June 17th, 1918:—

	£	s.	d.
Per Rev. F. W. Whibley	2400	0	0
Parish of Puketapu	10	0	0
E.R.G., Havelock North	2	10	0
	£2412	10	0

## The Church Army.

### WHAT IT IS DOING AT THE FRONT.

#### AN UNSOLICITED TESTIMONY.

The following letter, written by a Taranaki boy to his parents (he is an adherent of the Presbyterian Church), shows how much the comforts provided by the Church Army Huts are appreciated by the troops at the front.

Somewhere in France,

March 31st, 1918.

My Dear Dad,—Just a few lines to let you know that I am going strong. Bert Symes gave me some P—— papers the other day, some of the late ones, and they were very good. There is one thing that I did not like, and that was a meeting of the Patriotic League in a November edition of the P——, where there had been an appeal for the Church Army Funds to help them with the work they are carrying on at the front. Now, Dad, Mr H. went to the meeting to explain things, and a member of the League said he had not heard of such a thing as the Church Army, and all the boys he had asked said they knew nothing about it. Well perhaps some of them didn't know anything, but I can tell you here, and you can publish the letter if you like: the Church Army is doing quite as much as the Y.M.C.A. or the Salvation Army.

I am nearly fifteen miles behind the line, and that close that Fritz is shelling H—— out of the place night and day; well, the C.A. have a large hut here on which they have a notice, "Open to all troops of His Majesty's Forces."

In this hut they supply writing paper and envelopes, as much as you want. There is nearly every newspaper that is obtainable placed on a table at the disposal of the troops to read. There are games of every description, and the Church of England Padres are excellent chaps among the troops, as they manage sports and games, and give lectures, and last, but not least, there is a good pint of tea and biscuits for every man who wants it every night.

Well, Dad, I can tell you I was annoyed to see where at the meeting the Church Army's request had been turned down. They do as much for the troops as the other Institutes. The tea and biscuits are all free, whereas you have to pay for them at the other places.

The other day the 3rd Wellington Band came down here, and last night they played a programme, and of

course we were all listening. They played some good——

Here I will close with love and hope that everyone is in excellent health.—From your son,

W. F. N——.

At the recent session of the Diocesan Synod of Dunedin a motion was proposed setting out the claims of the Church Army to the support of Churchmen. The Ven. Archdeacon Richards announced that the Patriotic Association refused any assistance; it lending their generous assistance to the Church Army as well as to other similar institutions.

The Ven. the Dean of Dunedin (Dr. Fitchett) said the Dunedin Patriotic Association refused any assistance it was really an atrocity unintelligible that Churchmen should neglect their own agency and support something which did not belong to them. It was entirely a discredit to them and ought to bring the blush to their cheeks that they were not supporting their Church Army. The C.A. was an undenominational agency in the truest sense of the word in that its benefits were open to all alike irrespective of creed.

Mr L. D. Ritchie said that the only weak point about the Church Army was its neglect to advertise whereas the Y.M.C.A. was boomed by the greatest advertising people on earth, the United States.

The Y.M.C.A. was doing good work, but the C.A. was doing quite equally good work.

The Ven. Archdeacon Russell said he had recently met two Chaplains, Canon P. T. Williams and Chaplain Powell, on leave in New Zealand for a few weeks. In view of the claims of the Y.M.C.A., what they had told him had astonished him and others that heard it, viz., that their experience both in Egypt and in France was that in Church Army Huts the men could get refreshments absolutely free and that in their experience the men had to pay for them in other huts. The Church Army huts were the only huts in which men could be assured of a spiritual influence, as well as a social influence. It had been said that the Y.M.C.A. should be called the Y.M.B.A.—the Young Men's Business Association—because it was a great business concern for the benefit of the soldiers, but from a religious point of view it was the Church Army that was meeting a very urgent need. The speaker, who said this, continued that he was heart and soul with the Y.M.C.A., of which he had been a member for many years. He believed there was ample room for both institutions, but he also believed that if it came to a conflict

as to which body deserved the support of Churchmen most, it should be the Church Army every time. The reason why the Church Army work was not so well known in New Zealand, was that the different organisations were allotted their sectors by the Military authorities, and it happened that the sectors allotted at the first to the Church Army did not include that occupied by the New Zealanders, but there were now 14 Church Army huts in the New Zealand lines and we should soon hear about their work from the men at the front.

We would add to the above remarks that we have been told by several returned soldiers that the men at the front apply the term "Y.M.C.A. hut" to any recreation hut without distinction, Presbyterian huts, Salvation Army huts, Church Army huts are all known as "Y.M.C.A."; this is no doubt due to the Y.M.C.A. work being so largely and conspicuously advertised that the men give that organisation the credit of everything. The Church Army lost considerably over 100 huts in the recent German advance. A great many of them, 57, were very near or in the front lines. As each hut costs £500 and the contents were lost as well, this means a loss of £50,000, and it means much more to the boys because they cannot be replaced immediately, and meanwhile the boys are deprived of the comforts and recreation which they have learned to use and value so much.

One branch of the C.A. work is frequently forgotten because it has necessarily to be carried on in silence—that is the naval branch. The C.A. (and as far as we can discover, the C.A. alone) has huts for the Navy and for mine-sweepers at the lonely secret bases of the fleet in Scotland—where no human habitations are within reach—the sailor on shore has absolutely nowhere to go except to the C.A. hut, unrivalled, invaluable and indispensable. New Zealand has many sailors in the fleet and especially in New Zealand mine-sweepers that were once trawlers and coastal boats here. We have one, "The Knox" Naval hut, provided by Mrs. Mathews, but New Zealand should do more than that for our gallant sailors.

### Subscriptions Acknowledged.

Mrs Doar 10s, Rotorua £2 15s, Mrs Wadey 2s 6d, W. Palmer 5s, Mrs Coleman £1 1s, Rev. F. W. Whibley £4 14s, Mrs Thompson (Tokomaru Bay) £3 10s, Mrs E. White £1, Mrs McIntosh 5s, Mr Bridges 2s 6d, H. W. Baker (Wairoa) £8 10s, Rev. A. Clarke £1 9s 6d.

## 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.

## Waipawa Church Gazette.

Monday, July 1st, 1918.

### THE CHURCH AND THE P.P.A.

The Protestant Political Association has been very much in evidence lately and much has been said about the aloofness of the Church of England with regard to it. Is the Church of England "Protestant" or not? If so why does she resolutely refuse to support the P.P.A.?

First of all what is a "Protestant?" Etymologically the word "Protestant" means "bearing public witness," in this sense the whole Catholic Church bears witness to the truth and is "Protestant"; but the modern "Protestant" does not bear witness to positive truth, he chiefly and almost entirely turns his attention to the criticism of what he thinks are other people's errors and in practice is so violent in his denunciation of various Catholic truths that it is impossible for a Catholic to have any part or lot with him. Anyone may be a modern "Protestant" so long as he raves against Rome and certain Catholic truths and practices which the Church of England, the Eastern Church and the Roman Church hold in common. He may be a Mormon, a Plymouthist, a Christadelphian, a theosophist, or anything else; he may hold nearly any heresy under the sun but if he will attack Rome he is admitted to the honoured fellowship of Protestantism and no questions are asked about his positive beliefs. With such heterogeneous Protestantism we can have no sympathy. The Anglican Church rejects many Roman Errors and is fully alive to the rank disloyalty of a great many Irish Roman Catholics and their priests, but she cannot associate herself with a body of Protestants who stand for nothing but "opposition." Bishop Samuel Parker, in a treatise on "The Case of the Church of England," as far back as James II.'s reign, says:—

"For as for the general term of Protestantism, it is an indefinite thing; we have some Protestants that believe there is a God, and some that believe there is none; some believe that they have a Saviour, and a soul to save, and some that laugh at both; there are Hobbian Protestants, Muggletonian Protestants, Socinian Protestants, Quaker Protestants, rebel Protestants, Protestants of 41 and Protestants of 48. All or most of which are as different as popery itself from the true Protestantism of the Church of England." Although many representative Bishops and theologians of the 16th and 17th Centuries commonly used the term Protestant as descriptive of the Church of England's attitude towards the papacy and Roman error the Church herself in her convocations deliberately refused the title because it seemed to ally her with what she called "schismatics" of all kinds rather than with the Catholic Church. The word was put into the Coronation Oath by the State as the only term which definitely excluded a Roman Catholic from succession to the Throne, and it is used there in that sense. If the time should come when non-Roman Catholics are refused by the State the same privileges and rights as Roman Catholics have, it will be time to join a Protestant Political Association, but meanwhile Protestants and Anglicans suffer under no disabilities; if Roman Catholic children have free railway passes to Roman schools we and the Protestants can obtain a similar concession; and scholarships are tenable at Maori Denominational Schools of every denomination equally; if Roman Catholics during the time of war tried to rouse sectarian hatred against non-Romans, when it is the supreme interest of the State to keep the country united, by importing and distributing broadcast literature charging Protestants and their ministers with obominable immorality such literature would be banned by the public censor just as the P.P.A.'s is banned now. This is not the time for stirring up strife and the Church of England cannot sympathise with the efforts of the P.P.A. in this direction. The Church has every sympathy with Protestants who preach the practical religion of Christian love and righteousness, but absolutely refuses to join with a rabid political association whose only aim is to slander the principles and religion of other people and to divide the community into two warring factions. We should like to see Archbishop Mannix and his whole tribe of Irish disloyalists interned or deported; the severest measures in this respect would be justified. We equally applaud the putting out of the way of mischief of the seditious Reverend Chappel. We think the

Roman Church should show her loyalty by "dealing drastically" with disloyal Irish priests but we refuse to believe that the religion professed by so many Englishmen, Scotsmen, French and Italian heroes is itself involved in disloyalty. The French priests and their people, Cardinal Mercier and his noble Belgians have set an example to the world of bravery and loyalty which some Protestants would do well to follow.

### The Bishop of Nelson.

In the Nelson "Diocesan Gazette" the Bishop sets forth his reasons for going to the front as Anglican Senior Chaplain for New Zealand.

1. English Bishops with 2000 chaplains are with the British troops; the Archbishop of Perth, the Bishop of Kalgoolie and the Bishop of Bathurst are with the Australians; Bishop Brent, formerly of the Phillipines, is with the Americans; but there is no Bishop with the New Zealanders.
2. Bishop Sadlier is the youngest of New Zealand Bishops; but holds the highest military rank as a chaplain and therefore, without infringing on Military Regulations will be ipso facto Senior Chaplain when he gets there.
3. There are 35,000 Anglican soldiers at the front without a Bishop; but there are only 25,000 Anglicans (men, women and children) in the Nelson Diocese.
4. Nelson Diocesan affairs are in such a satisfactory condition that he can be spared for the time. The Bishops of Wellington and Christchurch will perform any necessary Episcopal duties.

Bishop Sadlier will receive a free passage to England and rations, but no military pay, salary or stipend.

### In Honour of Our Heroes.

Canon Mayne is anxious to receive the names of all Church of England men in the Diocese who have fought in the present war, in order that they may be inscribed on brass tablets to be placed on the screen in the Cathedral. In order that the list may be complete will all relations and friends of such men see that their names are sent in to the Vicar of their respective parish? The clergy find great difficulty, especially in scattered parishes, in getting lists of such men. It will help them greatly in regard to special intercessions for the boys and with respect to local memorials if this is done at once. Those who have made the supreme sacrifice should be carefully distinguished in the lists sent in. Please do this at once.

## Correspondence.

## "MEEKLY KNEELING."

(To the Editor).

Sir,—I have lately visited several churches in this Diocese and have noticed what a small number of people know how to kneel. Is it ignorance, cussedness, or laziness? I am of opinion it is a combination of all three. If "kneeling" means anything at all it surely means going down on one's knees. There are two generally recognised attitudes for prayer, standing and kneeling. In early times standing was compulsory for prayer on the Lord's Day, kneeling on general occasions. The old Presbyterians used to insist upon this position at all times and our Prayer Book still allows it for certain parts of the service. It emphasises the right of the sons of God to come boldly before their Heavenly Father and make their requests. But kneeling is the usual attitude for prayer because it is a position of penitence and humility.

The abomination known as "the squat" that is so popular seems to have been borrowed from certain religious bodies where prayer has been so turned into an indirect sermon by the minister that nobody knows any longer what real prayer is. In the same way "worship" has been lost and "hymns" of pious musing on one's own spiritual condition, or harmonised sermons in verse addressed to fellow "worshippers" have been substituted. Let us be clear in our minds, prayer is communing with God, worship is the praise of God and the contemplation of His Majesty and Glory. Kneeling is the ordinary attitude for the former and standing or kneeling with bowed head for the latter. The "squat" surely indicates a want of appreciation of God's presence and of the meaning of prayer, and is slovenly and grossly irreverent whether the squatter's face is buried in a hat or otherwise.

Unfortunately some of our churches have such dirty floors or such uncomfortable, high and hard kneeling benches that it is impossible to be reverent without dirtying one's clothes or breaking one's back.

Would it be impertinent to suggest that at his annual visitation the Archdeacon should inspect the churches and demand the removal of such "furniture" as makes kneeling impossible. Why can't all our churches have kneeling pads like those in Hastings church and in the Cathedral? And, while I am about it, why do country organists in churches where the psalms are read and the prayers and creed said sit during the service

like secular onlookers instead of taking part by standing and kneeling at the proper times?—I am, etc.,

HASSOCK.

## The Crucified Christ.

A convincing narrative of the way in which a soldier was helped by a crucifix is told in the "Church Times." A chaplain was talking on Good Friday to some men outside a sandbagged cellar close to the firing line. Near by stood a wayside calvary, saved like so many of these shrines have been from the general destruction. The conversation turned on the remarkable way in which this and other cavalries up and down the line have been preserved. The narrative continues:—

One of them—either from prejudice born of his early training, or for the mere love of argument—expressed his opinion that all images are contrary to the Second Commandment. The remark was meant for the padre, and to him the men looked for an answer. It came, however, from another quarter. A sergeant in the small company, who up to this time had taken little or no part in the conversation, turned to the argumentative one and said, "I used to think so, but I don't now, and it was something that happened not a hundred miles from here that made me change my mind." No one actually asked him to proceed with the story, but seeing that we expected it, he continued: "It was in the early days of this hellish business, when Fritz was on the run, after the knock we gave him on the Marne. He put up a stiff fight about this village and it took us a good forty-eight hours to clear him out and capture it. By the time the job was over most of us were pretty well 'done in,' and were were not sorry when we found we were to rest here for the night. I was looking forward to the sleep of my life when I was told that I was wanted for guard. I wasn't best pleased, of course, but orders are orders, so I got at it. Things were quiet enough at the moment, and as it was a beautifully dry night into the bargain, I thought that it was not by any means the worst job I had struck during the few weeks I had been in France. It didn't last long, however, for Fritz got going on the village with some fairly big guns, and things were pretty unhealthy. I don't know how it was—I suppose it was because I was 'done up'—but anyhow I fairly got the wind up and wanted to cut and run. I knew that if I put a field or two between me and the transport I was guarding. I

should be out of the way of the shells for the moment, and I believe I'd have done it but for that crucifix. When I first saw it through the smoke of the shells I thought it was a vision. Then I realised what it was, and somehow the sight of it—or what it stands for—stiffened me up. Anyhow I said to myself, if He could stand that for me I'll stick this for the women and kids both here and at home—and, well I'm not ashamed to say it, for Him."

## Crentham Institute.

## Report for Month ending June 12th, 1918.

Last month we reported a busy time. If that was busy we must this month report it as abnormally busy. I find I have given 1274 interviews in the month, of whom 385 were to men for the first time.

This is my first report for the first month of my second year here. Looking back at previous reports the steady increase of work is noticeable. The most important part of the work is the personal interview with a man alone. Humbly we report that we know men are helped and blessed by these interviews; there is the lad who is strange to camp, the boy who has fallen and who desires to return, the boy who seeks spiritual help. The memories of these are precious.

The Bishop of Wellington has visited us twice for Confirmations—29th May and 11th June. He is most good in coming to us before a reinforcement sails.

The Rev. E. Rice has sailed after good and useful work here. We hope to soon have an assistant in his place.

The weekly concerts are an increasing success, and much enjoyed by the men.

A gale at Heretaunga wrecked our marquee, but the M.A.C. promptly replaced it. In spite of awful weather the services in the canvas camp were well attended.

At the request of the Military Authorities, and because the needs of the men press on me I have decided to stay on in my work here.

T. FEILDEN TAYLOR, C.F.,  
Canon.

The graves of British soldiers in France have each at its head a plain oak cross surmounted by the monogram I.H.S. On every grave in certain divisions there are planted two miniature rose trees—red for hero's courage and white for a stainless cause. They are attended to by women gardeners sent from England.

## Russellism.

A curious development of this extraordinary sect's working is causing alarm in Canada. "The International Bible Students' Association is getting itself into trouble in Canada. The origin and purpose of this movement are better understood in Canada and the United States than in this country. On its religious side, it exists, we believe, for the promotion of the teaching of the notorious 'Pastor Russell,' and it is important that no one should be misled by its high-sounding title. But in Canada, according to the Toronto correspondent of the 'Times,' it is developing tendencies of a specially dangerous character. 'All its latest literature,' we are told, is 'extremely pacifist, anti-war, anti-clerical, and anti-Government.' The Dominion police have been asked to make public investigation into its activities. 'It is spending money lavishly in advertising and propaganda. It sells productions which have been banned, apparently below cost price, and there is much curiosity as to the source of its revenue.' Books and pamphlets have been seized at various towns, yet the Association continues its work, although it claims to have only 40,000 followers on the whole continent and no wealthy adherents."—The (English) "Church Record."

## A Fourpenny Religion.

The rector of Mt. Morgan writes in his parish notes to the "Church Gazette":—Would to God some people could be shaken into a realisation of their true position. "Church of England" they call themselves. By what right do they claim membership in the noblest society in the world? By baptism, aye and by faith, don't forget. He who turns his back upon the faith forfeits the privileges of his baptism. If they have any faith let them show it by their works. "Faith without works is dead," says St. James. These people I have in mind call themselves "Church of England" and disgrace that glorious title by never attending their church at all, and never contributing a farthing to it except in return for a ticket of some sort. Their sole connection with the Church since they grew up was, perhaps, to get married in it, and they are going to allow the Church the inestimable privilege of disposing of their sacred remains when they die. A man once said to a preacher in the Old Country: "Thank God my religion does not cost me more than fourpence a week." The preacher replied, "Sir, your religion is not worth fourpence."

## S.P.C.K. Depot and Church Book Store.

Mulgrave-street, Wellington.

For a long time the need of a Church book shop has been felt in New Zealand. For many years a small depot of the S.P.C.K. has existed in the Diocesan Library, Wellington, in which a stock of books has been built up. At a meeting of subscribers recently it was resolved to enlarge the business. For this purpose, a Committee of Clergy was elected, together with Mr. C. P. Powles, the Treasurer, and a shop has been added to the Diocesan Library, Mulgrave street, which is open to the public. A larger stock of Bibles, Prayer Books, Devotional books, and Sunday School requisites will be kept and sold at the lowest prices possible. The Society has no intention of profit-making, its object being to help the Church, and any surplus after paying expenses will be devoted to improving the stock. The clergy will be pleased to hear that the Depot intends to procure the latest theological works, which are carefully selected by the Committee, and all the current books of that nature which are essential to the clergy will be kept (or procured) and sold at the lowest prices possible. The Committee will value and recommendations of books, and will be pleased to order if not in stock.

## News Items.

### "Au Revoir, but not Good-bye."

The Chaplain of one of His Majesty's free boarding-houses relates the following authentic story:—A gentleman who has several times been sent there as a boarder for varying periods in the public interest is skilled not only in the use of the jemmy and breaking road metal, but also in the art of music, and acts as organist and choirmaster at the gaol services. On a recent Sunday, being about to depart once more on the morrow in search of fresh adventures in this outside world of toil and woe, he presided as usual at the organ and chose as his parting hymn, "God be with you till we meet again."

### Wanted.

The Chaplains at Trentham, Featherston and Tauherenikau are always grateful for gramophone records, fruit, cake, books and other things that help them to provide recreation and comforts in our Institutes. When a chaplain goes away with a reinforcement you can help him enormously if you will send him such things as the

above. If you have books or records you can spare do not hesitate as to where to send them. "The Anglican Chaplain, Trentham" (or whichever camp you choose) is a sufficient address; or "The Anglican Chaplain, —th Reinforcement, Trentham (for use on the transport)." We have this month received one generous gift of records and books from Mrs. H. W. Whyte, Onga Onga.

### What's Up with It?

Some people are terribly shocked when they see the Church of England, whom they thought decently dead or fast asleep, suddenly showing signs of life. During the recent mission in Broken Hill the out-door procession was forming up at a "station" in Argent street. A man in the crowd was overheard to say to his neighbour, "The Salvation Army are out in great style to-night." "No," as he looked again, "it's the Roman Catholics." His curiosity aroused by the sight of crucifix, banners, torches, and the surpliced choir and clergy, the man looked closer, and exclaimed, in utter astonishment, "My God, it's the Church of England! What's up with it?"

### The Roman Menace.

The Bishop of Goulburn (Dr. Radford), concluding an interesting letter on the "peaceful penetration" tactics and the political aspects of Roman influence, suggests the following lines of action to counteract the "Roman menace":—(1) First, live out the teaching and follow the lead of your own Church. We shall never beat the excesses of Romanism with the defects of Anglicanism. Be as good Anglicans as they are Romans. (2) Watch the way in which Roman priests are working their marriage policy, and speak out. (3) Keep your money for your own Church. We can do without the little money we get from them; let them do without our money. If they threaten to boycott Anglican shopkeepers who will not give to Roman buildings and objects, we may have to resort reluctantly to reprisals and confine our trade to our own people. There is no doubt who would suffer most in that case. (4) Stop sending Anglican children to Roman schools. (5) Let your Roman neighbours know that you have no desire to attack their faith, but that they are not the only "Catholics" in the Commonwealth. (6) Leave the policy of "hate" to other people; you can afford to love any fellow citizen who loves the Commonwealth and the Empire.

### A Church Procession.

A striking procession took place in connection with a Parochial Mission recently at St. Peter's, Broken Hill. At 7.45 p.m. the procession left the church, returning for the mission service at 8. With their oil flares, their banners and Crucifix held aloft by bearers in surplice and scarlet cassocks, the procession gave quite a mediaeval touch to the streets of this very modern mining town. The behaviour of the crowd was extremely reverent, many hats were doffed as the sacred Figure of the Crucifix passed by, and a respectful hearing was always given to the speakers at stations. The singing at the procession was accompanied by two cornet-players of the Salvation Army, who kindly gave their services.

\* \* \*

### The War and Faith.

The recantation of Mr Horatio Bottomley, the well-known agnostic, on his return from a visit to the front, is a fact well worth study. He is convinced that "any theory which shuts out God leaves everything unexplained."

"I have been in Hell—and from the depths have seen the shining splendor of Heaven. In the scorched and blackened track of the devil I have met God."

The horrors of war are convincing the most unlikely, the most antagonistic people of the world-government of God. It is not pretended that this is the predominant or even the usual effect of the war. People are very different. The same experience which creates faith in an honest but mistaken agnostic, may shatter the faith of a nominal and mere surface Christian, but experiences and confessions like those of Mr Bottomley do show that the war need not necessarily have a depressing effect on faith, and that the Christian theory of it that God allows the suffering because of the good that it may work, and because it is the only way of curing still greater evils than war, has behind it a large amount of reason and practical experience. They do not necessarily prove God, but they do go a long way to disprove the attacks made on faith because of the war.—"Church Standard."

### Parochial Notes.

#### Rotorua.

Acting Vicar: Rev. C. E. Nicholas.

The Right Rev. the Bishop of Waipapua paid a visit to the Rotorua district, extending over a week. He arrived from the Taupo district ac-

companied by the Rev. K. E. Maclean, on Friday, May 31st, and proceeded to the Mission House at Whakarewarewa. On the evening of Saturday, June 1st, His Lordship gave an address to candidates for Confirmation and others, in St. Luke's Church. Next morning, at 8 o'clock, he celebrated the Holy Communion in that Church, and at 11 a.m. he consecrated the new Maori Church, dedicated to St. Faith, at Ohinemutu. There was a large congregation, including their Excellencies the Governor-General and the Countess of Liverpool, and the Hon. Sir James Allen, Acting-Premier. After the service His Lordship was entertained at luncheon by the Maoris of Ohinemutu, and in the afternoon he administered the rite of Confirmation to seven Maori candidates presented by the Rev. H. Munro. In the evening His Lordship held a Confirmation service in St. Luke's Church, and confirmed ten young people presented by the Rev. C. E. Nicholas. He also preached an impressive sermon upon the text, "Ye shall be witnesses unto Me" (Acts I. 8).

On Monday and Tuesday, June 3rd and 4th, the Bishop was occupied with a visit to Mamaku, where he was entertained at a social gathering on the Monday afternoon and preached in the evening in St. Peter's Church. During the service he admitted Mr G. E. Skellern to the office of lay reader. On the following Thursday His Lordship held a Confirmation service at Whakarewarewa, and administered the rite to six Maori candidates presented by the Rev. H. Munro. He also addressed a meeting of Maori clergy and lay readers. He left for Tauranga on the morning of Friday, June 7th.

Chaplain-Major J. R. Burgin and Mr A. P. Williamson, secretary of the Military Affairs Committee, visited Rotorua during the last week of May, in connection with the Soldiers' Club. The St. Luke's Church War Work Committee decided to undertake work necessary in connection with the establishment and conducting of the Church of England Soldiers' Club, assisting the chaplain in charge in any way required. Mr W. A. Carter was appointed to act as secretary pro tem. Messrs J. Wrathall, W. E. Bennett, and W. A. Carter were appointed to attend to matters of detail in connection with receiving and arranging the furniture of the club, the furnishing of which is being carried out by the Military Affairs Committee. It was announced that the ladies' committee would provide afternoon tea on the occasion of the opening of the club. Mr Williamson stated that a caretaker would be appointed to assist the chaplain in charge, and the commit-

tee decided to recommend that sleeping accommodation for the caretaker should be provided at the club. At a meeting of the ladies' committee Mrs F. Rhodes was elected president, and Mesdames St. Clair and C. S. Algie were added to the committee. A sum of £45 towards the expense of furnishing the Soldiers' Club was raised by the orchestral concert held for that purpose, and the War Work Committee passed a hearty vote of thanks to the ladies and gentlemen who organised and carried it out.

#### Tolaga Bay.

Vicar: Rev. E. A. McCutcheon.  
Maori Work: Rev. W. I. Puha.  
Lay Readers: Dr. Weeks and Mr P. W. Holmes.

The east window to be erected in St. Andrew's "to the Glory of God and in memory of the late W. E. Holden," is expected to arrive soon. The subject represented is "The Light of the World."

A new Altar Cross has been presented by one of the recently confirmed adults. Designed and made by a local man, its neatness and beautiful finish are a credit to him. We thank the donor, but our thanks are poor compared with the blessing God bestows upon faithful souls who thus endeavour to beautify His House. As our parishioners thus share in suitably furnishing God's Temple, so do they help to create a more reverent atmosphere, truer spirit of worship, and living services. It is what we bring to God that really counts in our Christian experience.

An adult Bible Class now meets at the Vicarage on Wednesday evenings.

The Sanctuary Guild, with Miss Weeks as secretary and treasurer, is revived, and meets once a month. It is doing good work. At present it is busy preparing hassocks. A purple and also a green Burse and Veil have been provided, these being worked by the Guild at St. Mary's Home, Napier. The Altar linen and flowers are regularly attended to.

The Vicar is grateful to those who voluntarily prepared the decorations for the festive seasons of Ascension-tide, Whitsuntide, and Trinity. And yet this work is not a service done for the Vicar, but surely is a glad service rendered by loving hearts in response to a Heavenly Father's love.

A Missionary Guild has been formed, with Mrs McCutcheon as secretary and treasurer. It is to meet on the afternoon of the first Friday in each month, for study of missionary topics, and for work in connection with missions. On the same evening a missionary intercession service is held in the church at 7.30 p.m. At present we are but a small band, but are in ear-

nest, and shall grow both in numbers and in influence. And there is need, for only that church is a live church which is full of missionary zeal.

Of twelve appeals sent on behalf of the Melanesian Mission, to as many families who would not be reached by a service on Melanesian Sunday, not one brought forth even a courteous reply. Does it not matter that Christ commanded: "Go ye into all the world?" Have we, who, in this great Empire crisis have remained at home, no responsibilities to shoulder? We know we have; we are not leaving our soldiers to fight the enemy unaided by us. Likewise, we who remain at home while our missionaries, fighting tremendous evils, are striving to win souls for the Kingdom of God, are no less responsible for our share of the burden. Callous indifference to the cause of Missions brings the blush to the cheek. And yet, could we but realise it, to participate in such work is among the greatest privileges that come to anyone on earth.

An appeal is hereby made to parishioners to subscribe to the Sunday School "Shilling Fund." To do successful Sunday School work we need financial help in order to procure the necessary material.

#### Matawai.

Vicar: Rev. D. B. Malcolm.

We have to report an unusual amount of sickness and accidents amongst our parishioners and Church workers during the last month.

We rejoice to see Miss Greenslade and Miss Howe well on the way to recovery again, and we extend our deep sympathy to Mr Ashdown, who met with a very serious accident, and who, it is feared, will lose the sight of his eye.

The Parish has regretfully to say good-bye to Miss Howe and Mrs Smith, who are leaving the district.

We cannot thank Miss Howe sufficiently for the good work she has done, as Sunday School superintendent in Matawai.

Mrs Smith will be greatly missed, having acted as work secretary to the Ladies' Guild, for which she has done much good work. We thank her.

The Vicar appeals for someone to take up the work in the Matawai Sunday School.

We would remind all readers of the "Gazette" and others, that June 30th is the end of the Church's financial year.

Once again we are indebted to Miss Hutchinson, this time for her kind gift of books, for use at the Otoko services.

#### Waipiro.

Vicar: Rev. J. Pigott.

The Ladies' Guilds at Tokomaru Bay and Waipiro Bay are busily engaged trying to clear the district of debt before the end of the present financial year, June 30th. The collecting was done by the men from Tuparoa North and the result so far has been very encouraging. Each district was asked to raise a certain proportion. Tuparoa was "first in" with their £25, collected by Mr Morris within a month.

The St. Andrew's choir at Tokomaru Bay are to be congratulated on the result of repeated practice, sometimes under trying conditions. We are looking forward to the choral Eucharist on June 30th. One feature of the St. Andrew's services has been an increased attendance of men.

Services of Intercession are being held weekly in the Waipiro Church when the Vicar is at home.

The Maoris are spending about £30 in improvements to the Tokomaru Church, and it is hoped that the Europeans will paint it.

Thirty-one children are now attending the Waipiro Sunday School. We congratulate Mrs Ellis and Miss Milla Ellis on the result of their labours.

#### Opotiki.

Vicar: Rev. Thomas Fisher.

All Opotiki and far around is making a strenuous effort to respond to the general call on behalf of the British Red Cross. May God bless and further our efforts.

The weekly meetings of the G.F.S. as well as the winter socials, will be suspended during this extra busy time.

We were suddenly called on to bid Mr Mead and his wife good-bye. They left for Ashburton on June 15th. Such as could joined in with the Women's Patriotic League, who will miss his willing help in cutting out their war garments. The members of the Vestry, at their last meeting, decided to write him and express their appreciation of his untiring efforts for the well-being of the Church in Opotiki, of which he was such an ardent and devoted member. The letter will be sent to him with a little present from the congregation.

The Vicar has received an interesting letter from Mr Moffit, our Boys' Scout leader. He was just leaving England for the front in France, and wrote from the Military Hospital near Salisbury:—"Our turn will soon come. The wish with us now is

that we should get over to France, 'do our bit,' take what is coming to each of us, and then, away back to New Zealand. . . . I like to think there is a merciful Providence; it is good to know there is One who watches through it all. . . . The thing I hated about leaving Opotiki was having to give up the Boy Scouts. Remember me to all of them."

From out of the din of war one and then another is coming back. Malcolm Elliott writes cheerfully from Auckland Hospital, full of hope for a good recovery some day.

Walker Barrett is now reported "missing," to the grief of his friends. His brother John is just back, not very strong yet.

Dr. Eade leaves to-day for camp, and the list of our vestry is shaken considerably by the ballot declared to-day. Still, "Carry on!"

The Vicar thanks several subscribers for promptly sending "Gazette" subscriptions. If all will do so we can soon be through with the "Gazette" manager.

Baptisms.—Harold Charles Naera Wise, Catherine Mary Anderson, George Hiram West, Jack Francis Luxton, Donald Geoffrey Ross, Edward Field Westwood Upton, Richard Verdun Burke.

Marriage.—Ernest Jackson to Alberta Ellen Saunders.

Burials.—George Hiram West, Donald Geoffrey Ross.

#### St. Andrew's, Napier.

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

We now have our own magazine in which to record all matters of local interest, so that in the "Gazette" we shall write only of matters of general interest.

The Mothers' Union reports good meetings with an increasing attendance of members. Mrs Sedgwick was the speaker last month when there were about 30 members present and nearly as many children, showing that our membership is rightly very largely confined to young mothers.

The exteriors of the Church and Sunday School have been painted and thoroughly overhauled, and the interior of the schoolroom painted and renovated. The interior of the Church has been greatly improved by the installation of the electric light and a new carpet which has been put down in the Sanctuary and Church.

A Mite Society—so called because parishioners are asked to contribute the small sum of sixpence monthly—which is for the improvement of the interior of the Church, is bringing in £3 per month, or £40 yearly.