



The Waiapu Church Gazette.

VOL. IX.—No. 22.

NAPIER, APRIL 1, 1919.

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Calendar.

APRIL.

6th.—5th SUNDAY IN LENT (Passion Sunday). **Mattins**, Exod. 3; Luke 8, 1 to 26. **Evensong**, Exod. 5 or 6, 1 to 14; II. Cor. 10.

13th.—SUNDAY NEXT BEFORE EASTER (Palm Sunday). **Mattins**, Exod. 9; Matt. 26. **Evensong**, Exod. 10 or 11; Luke 19, 28 or 20, 9 to 21.

13th-17th.—Proper Epistle, Gospel and Lessons each day.

18th.—GOOD FRIDAY. Proper Psalms, M. 22, 40, 54. E. 69, 88. **Mattins**, Gen. 22, 1 to 20; John 18. **Evensong**, Isaiah 52, 13 and 53; I. Peter 2. Proper Collects, Epistle and Gospel.

19th.—EASTER EVEN. Proper Collect, Epistle, Gospel and Lessons.

20th.—EASTER DAY.—Proper Anthems instead of Venite. Proper Psalms M. 2, 57, 111. E. 113, 114, 118. Athanasian Creed. Proper Preface. **Mattins**, Exod. 12, 1 to 29; Rev. 1, 10 to 19. **Evensong**, Exod. 12, verse 20 to end or 14; John 20, 11 to 19 or Rev. 5.

21st.—MONDAY IN EASTER WEEK. Proper Epistle and Gospel.

22nd.—TUESDAY IN EASTER WEEK. Proper Epistle and Gospel.

23rd.—St. George, Martyr.

25th.—ST. MARK EVAN. AND MARTYR. Use Coll. Ep. Gospel of St. Mark with memorial of Easter Day (but see Note below).

27th.—1st SUNDAY AFTER EASTER (Low Sunday). **Mattins**, Num. 16, 1 to 36; I. Cor. 15, 1 to 29. **Evensong**, Num. 16, 36 to end, or Num. 17, 1 to 12; John 20, 24 to 30. (See Note).

NOTE—

1. The Convocation of Canterbury, 1917, ruled that when St. Mark occurs with one of the days in Easter Week it is to be transferred to the Tuesday after Low Sunday or else praetermitted.
2. The Proper Preface for Easter Day is to be used every day till Low Sunday inclusive.

MAY.

1st.—ST. PHILIP A.M. AND ST. JAMES A.M.

4th.—2nd SUNDAY AFTER EASTER. **Mattins**, Num. 20, 1 to 14; Luke 22, 54 to end. **Evensong**, Num. 20, 14 to 21, 10 or 21, 10 to the end; I. Thessal. 1.

Easter Communion.

The Day of Our Lord's Resurrection was the greatest day in the world's history and the annual commemoration of it has always been observed in the Church as the Queen of Festivals. It is hardly conceivable that any churchman or indeed any Christian would willingly be absent from the great services of thanksgiving and joy with which the Church celebrates the victory of Our Saviour and King over death and hell. There are many country districts with several centres, in some of which a service cannot be held, but in these days of motor cars we see our country folk attend in great numbers the great public gatherings in the larger towns, and one can justly expect those of them who are Christians not to let the great day of Easter pass without attending divine service, even if it means a trip to the "city". No communicant can consider himself as fulfilling his duties or rightly enjoying his privileges who does not make his communion on Easter Day or during the Octave following.

It is strange how many townspeople will deliberately go away for holidays

at Easter time to some way-back place where they are shut off from Christian privileges. You cannot enjoy the sweet experience of sharing in Our Lord's sorrows and rejoicing in his victory if you do not join with your brother Christians in the sadness of the Good Friday services and the triumph of the Easter celebration.

Subscriptions Received.

J. B. Fielder 2s 6d, Mrs Lucas 2s 6d, Miss Giesen 5s, Miss Hare 2s 6d, Mrs Fleming 5s, Tolaga Bay £1, Dannevirke 17s 6d, Davidson 3s 6d, Fiecken 2s 6d, Livick 3s, Rotorua £2 15s, G. R. Beamish £1, Takapau £1 10s, H. Bull 2s, Opotiki £3, G. Coles 2s 6d, Mrs Menzies 5s, Mrs Carson 2s 6d, Miss B. Lee 2s 6d, Otane £2, Mawson 6s 3d, Mrs Haynes 2s, Wedde 10s, Mrs Beyers 7s 3d, Mrs Dockery 5s, Bowen 2s 6d, Downes 5s, Hogg 5s, Cheers 2s 6d, H. M. Rathbone 5s, Ormondville £6 11s 6d, Te Puke £8 12s 6d, Opotiki £3 2s 6d, Miss S. Lee 2s 6d, Gisborne £3 15s 6d, Caunt £1, Mrs Lambert 2s 6d.

Diocese of Waiapu.

Private letters intended for the Bishop should be directed to him personally at Bishops court, Napier. Official letters for the Bishop should be directed to him care of the Diocesan Secretary.

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.

His Mother's God.

On one occasion I was conducting an entertainment at the front, the bulk of which fell upon myself. I sang, I told stories, but after all it did not "go," and I presently said to those Canadians, "You're a rotten lot. Now I have done. Good-night."

Then a man came up to me. In private life he was a solicitor, but now he was dressed in a sheepskin, and staggered under the influence of strong drink—

"Half a mo,' Padre. I'm going to stand in with you."

"What do you want?" I said.

"I'm going to stand in with you, I say. These blooming Y.M-ers (we divide our camp into "Y.M-ers" and "Canteeners"—there are those who come to the one and very rarely to the other), they're not worth a curse."

"Well, what can you do, Smith?"

"I can preach a bit, or I can pray a bit."

"Well, what else?"

"I can recite a bit."

"We'll start with that," I said. "What do you know?"

"I know anything out of Bob Service. I can recite anything."

"Well, what's it going to be?"

"The Cremation of Dan Macree," said Smith.

This is the story of a man who had come from the sunny South into the snows of the North. The cold has gripped him, and he is dying; and he says to his mate, "For God's sake don't bury me in the snow, I should never be warm. My last request before I die—Will you burn me?" He died and the story tells how his mate, after dragging the body along the trail, came upon a derelict boat. This solved the problem as to how he should burn the body—he put it in the boat, found some wood, and set it alight. Then he got out of the way until he thought the ghastly work would be complete. When he returned he found the boat still there, and on going aboard he was greeted with "Shut that door; this is the first time I've felt warm since I left Tennessee." There was his "dead" friend sitting up by the fire.

It was received with applause. I said, "Smith, why didn't you come up before to help me out of my difficulty?"

"I've been in the canteen," he replied.

Then I said, "Well, we generally close with a word of prayer."

We all sang together "Fight the Good Fight," and during the singing of the hymn I thought, "Shall I ask that man to pray?" I hadn't got through with my thinking when we came to the end of the hymn.

"Smith, did you say you would like to pray?" I asked.

He said, "Yes, Padre."

"Well, Smith, you're a prodigal, and I'm sure your Father, God Almighty, would be glad to hear you. Have you prayed recently?"

"No, not for twenty years," was the reply.

A shock seemed to pass over the boys; they felt the irreverence of this.

I said, "Very well, Smith, if you would like to speak to God, then speak to Him."

And this was his prayer:—"Lord God Almighty, we're a rotten lot. God be merciful to us and pity us. Lord God Almighty, I'm stuck—no I'm not, Lord. I thank Thee for giving me a good and godly mother, who taught me to say 'Gentle Jesus.'" He did not get any further. "That is all, Lord God Almighty, that I have got to say. Good-night. Be pitiful to us. Amen."

That meeting broke up with a stillness that I shall never forget, and the reformation in that man's life was very remarkable. Seven or eight days after he and others passed out of our camp to the line, and I stood there to wish them all good-bye in the name of their fathers and mothers.

"Good-bye, Smith," I said.

"Good-bye, Father" (they often called me "Father"); "by the help of God I'm going to stick it. I'm going to be loyal to my mother's God."

In ten days he had made the great sacrifice, and I shall be very much surprised if I do not meet Smith in the City of God.—Rev. D. J. Hiley, C.F.

Social Liberty.

From a splendid article on this subject in the "Church Standard" we make the following extracts:—

Thrice has England faced a war which threatened to engulf her life and liberty; thrice, by God's grace, she has fought through such a fight to victory, and each time we can see that the cause for which she contended was greater than any mere contention between rival nations; it was rather an ideal or principle which is vital to the true life of all nations. Thus when the Spanish Armada failed, it was the principle of religious liberty that was vindicated, and when Napoleon was defeated, it was the principle of national liberty that proved victorious; and now with the overthrow of the Kaiser, what principle is specially in the ascendant? Truly religious and national liberty are involved, but a third type of freedom is more particularly concerned in this last war; we will call it social

liberty, for this term answers to the phrase which we use to describe the present condition of the world, "social unrest or upheaval"; and if we would contrast the latter correctly with "social liberty" we must call it "social licence."

The victory of an army and the victory of a moral cause are not one and the same thing; even if that army fights for that cause, the two do not conquer at the same moment. As soon as military activity ceases the army has won its final victory, but the cause, although for the time being it had taken a military aspect, accepted a military challenge, and won a military victory, has now to begin a career of conquest in fields of peace and with weapons that are not the weapons of war, but the invisible forces that have power to convert and control the invisible spirit of man. That is a principle that we need to grasp with both hands, if we may so say, in these days of social disorder and distraction.

In this spirit let us face the facts. First let us notice that although religious liberty was won for us by the Elizabethans who withstood Philip of Spain, yet it took England three centuries of constant conflict before she finally established what this principle really means in a nation's life—religious toleration.

And again, if national liberty was secured when "England saved Europe" from Napoleon, yet the main characteristic of the century that followed was the rise or fall of nations that had won the spirit of freedom, but had to fight before they could win actual freedom. Italy is the noblest example of such nations. Then come Greece and the other States that were delivered from the Turk.

Germany's ideal was to be a nation free to do exactly as it pleased, instead of one that would make its freedom and progress a pleasure and a help to the rest of the nations; that is to say, she distorted the principle of national liberty into national licence. But even so she has but raised up champions of the principle that will apply it consistently throughout the world, acting therein as men who have consecrated themselves to a divine cause. That is the essence of the Peace Conference, and its very existence now is a sign that the cessation of war is not the final act by which any principle for which armies fight comes to its triumph.

When we work out the exact thing upon which public opinion is now concentrated as the next point of the general welfare of mankind which is to be secured, the term social liberty accurately describes it. For the fact that has been impressed on

the conscience of mankind during the last century is that a man may have religious and national liberty and yet may find himself a slave; for if he is simply a cog in an industrial machine, if he is treated as cattle are treated, he is not truly free. Labour claims that the wage-earner is still treated in this way by Capital; and if wage-earners have fought and died because they felt that the war would make the world "a better place for the kiddies," it was this social liberty that they had in mind and that their comrades intend to establish. And now we can expect strikes and distress, confusion and strife while this principle wins its way in the world. And there is but one way of securing it, and at the same time safe-guarding other forms of liberty; and that is for those who already have social freedom to hold out the hand of fellowship to those who are still fighting to secure it for themselves. If liberty is worth more than life to us, so it is to them; and any sacrifice of profits that we are called upon to make, if they are to enjoy a fuller liberty, we ought to offer to them on our own initiative, rather than tamely wait in thoughtless ease, or like the dog in the manger, snarl and bite as soon as the privileges we prize are in any way threatened.

So we close with a strong appeal to all members of the Church of Christ to think and pray about this great evolution of liberty which we are witnessing. We specially ask this because we know of no other body which inculcates the same spirit of self-sacrifice and can speak with such force, if only it can bring all the Christian principles of liberty which it professes into living relation with this latest movement of the spirit of Liberty.

We want the land we battled for

To be a land worth while

We're sick of greed and 'ate and strife

An' all the mess that's made uv life—

(E stopped a bit to smile)

I got these thoughts out there becoss
I've learnt what mateship really was.

No fewer than 1600 men in the B.E.F. have offered themselves as candidates for Holy Orders. A college will be established in France under military sanction wheré the selected candidates will be trained. What a work this will be! How glorious its potentialities for the future of the Church! For these will be men with a message. They will have learnt, in such a school as an older generation never dreamt of, what the Gospel of Christ Crucified means to the world of to-day.

Melanesian Mission.

The editor of the "Log" for February has an interesting article on the method of appointment of a Bishop of Melanesia. The priests of the Mission are summoned by the administrator to make the election. They either elect or delegate their powers to someone else. The name of the person selected is then announced to the primate, through whom it is submitted for approval to the General Synod, if in session, otherwise to the Standing Committees of the several dioceses of the province.

If a majority approve, the primate makes the appointment and arranges for the consecration as usual.

A report of the Melanesian Conference held on October 15th and 16th last year at Maravovo is given in the current "Log." The school is to be removed from Norfolk Island at once, and junior and senior central schools will be established in the islands. The launch "Selwyn" has been sold and a faster boat is to be obtained as soon as the present high prices have abated.

The Conference strongly condemned the principle of Condominium Government in the New Hebrides. The Conference passed the following motion: "That there be two Bishop's representatives and counsellors, one selected by and representing the Mission Staff in the northern, and one selected by and representing the Mission Staff in the southern division of the Diocese, and that the Bishop shall always seek their advice and counsel, nor shall he act contrary to their advice, when they represent the opinion of the Staff."

Subsequently, Mr Steward for the north and Mr Drummond for the south were recommended to the Administrator as such representatives.

So long as Bishops of Melanesia are chosen in England from among men who have had no practical experience of the Mission, sometimes even any missionary or pastoral work, and have no knowledge of the languages and conditions of the diocese, it would seem only reasonable that provision should be made for suitable advisers to save him from blunders, which would otherwise be inevitable, until he became conversant with the methods and needs of his diocese; but the drastic method of keeping the Bishop, Culdee fashion, under the control of his priests, whether he knows his work or not, does not seem to us consistent with his position as chief pastor of the flock and ruler of his diocese. Perhaps we are ignorant of the circumstances and do not know what we are talking about, but it is hard to imagine

a bishop willing to accept a charge under such conditions as these. Imported bishops have made many mistakes in the European dioceses of this province, and would be expected to do so in Melanesia, but why not appoint a priest familiar with the Mission, its methods and languages, whose ability and common sense would entitle him to that loyal obedience of his clergy which every bishop has a right to claim.

Correspondence.

THE REFERENDUM POLL.

(To the Editor).

Sir,—The forthcoming poll on April 10th being of so much importance to us all I would like to remind the members of the Church of the advice given by the late Mr T. Tanner in Synod previous to a poll on the same question. His advice was that all Christian people ask for Divine guidance when about to record their vote. If we all do this we cannot go far wrong.—I am, etc.,

C. SAUNDERS.

CHURCH-GOING.

Sir,—I was lately reading some doleful statistics about the falling-off in attendance at services.

May I suggest, through your columns, that probably one reason for it is that people do not realise that all Church-going is "a witness to Christ?" We cannot all speak for and of Him (I am myself an extremely dumb person in this respect!) but "actions speak louder than words," and it would be well if we could get fixed deep in our minds that we go to church to witness to the existence of the eternal truths of our religion, quite as much as to get "some good" from doing so. The Communion service has this idea as one of its keynotes, "Ye do show forth the Lord's death till He came." Our country districts need this idea; if they had it, then it would not be true (as now) "the more motor cars, the less Church-going"—a truth conspicuous in my district.—I am, etc.,
G.F.

An Australian Bishop is reported to have said, when commending an incoming rector to his new flock and urging them not to give way to the critical spirit in reference to their pastor, that while the infallibility of the Pope was abhorred by all good Anglicans, they were sometimes likely to forget the—of course unconscious—claim often made for "the infallibility of the parishioners!"

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.

We once more respectfully beg our correspondents to address letters and papers to Waipawa, and not to Napier, or they may fail to reach us.

Waipapu Church Gazette

Tuesday, April 1st, 1919.

Easter Offerings.

Once more we call the attention of our readers to the time-honoured custom of the Church of making special offerings on Easter Day. There are a great many Church people who do not know of it and many more who neglect to observe it. The cost of living, as everyone knows, has advanced so much during the war that a stipend of £300 per annum is equal to a stipend of about £190 in 1914, and other stipends are in proportion. The rate of wages in all industries has gone up, some are double what they were before, but in most cases the stipends of the clergy remain at pre-war rates, and even those which have been raised are not raised in proportion to the cost of living. An opportunity is given on Easter Day for the laity to make up to some extent this deficiency by direct giving. At Easter time a great many people go away for holidays and so are absent from their own parish churches, others are perhaps specially prevented from attendance at Church on Easter Day. We suggest that holiday-makers and those who are unavoidably absent from Church either (1) send their Easter offering, or (2) put it in an envelope, mark it "Easter offering," and give it at the next service they attend.

General Synod.

General Synod will meet in Napier on April 30th. The hours and place of meeting are not yet fixed.

The Napier Borough Council have arranged for a civic reception to the visiting bishops and members of Synod on the 30th. The opening service of Synod will be held in the Cathedral at 8 p.m. on the opening

day (which is the eve of St. Philip and St. James) and the sermon will be preached by the Very Rev. Dr. Fitchett, Vicar of All Saints and Dean of Dunedin. A big missionary meeting will be held in the Municipal Theatre on Thursday evening, May 1st.

Most important questions will be dealt with by the Synod, and it is hoped that a distinct advance will be made in dealing with the momentous problems that confront the Church in these critical times.

Among the questions to be dealt with will probably be the franchise in the Church (including the extension of the franchise to women), and the mode of election to the primacy.

The Bishops occupying the six Sees of New Zealand will probably be all present but the Bishopric of Melanesia is vacant. In addition to these there will be three clerical representatives of each diocese in New Zealand and two of Melanesia, and four lay representatives of each diocese in New Zealand and two of Melanesia.

Jerusalem and the East.

Bishopscourt,
Napier, March 13th, 1919.

My Dear People,—

The Bishop in Jerusalem is making a strong appeal for help for his Diocese. Those who are in any way in touch with the "Jerusalem and the East Mission" through its missionary magazine "Bible Lands," will know how urgent that appeal is. The difficulties that face Bishop McInnes are overwhelming. It is true that the Cathedral Church of St. George has been spared, yet in other respects the position in Palestine is not unlike that in the ruined areas of France and Belgium. He has two great problems to face—how to relieve his destitute people, and how to get into running order once again the machinery of his Diocese put out of gear by the war.

It was some three or four years after the Bishop's Consecration before he was able to reach Jerusalem, and then only after it was conquered by the gallant force under General Allenby. However he is there now facing with wonderful faith these problems. Money is an immediate and pressing need—but to whom can he go? Not to his poor destitute starving people. He turns naturally to the members of his own Church, the Church of England. There are so many reasons why we of the Church of England should help.

1. It was from Jerusalem that the Message of the Gospel first went forth, the message that reached our forefathers.

2. We in New Zealand have been particularly exempt from the horrors of war that have laid waste elsewhere lands and homes and churches.

3. No iron necessity has compelled us to limit our food and war has meant gain to many.

4. Our sons and brothers of the Mounted Corps shared in this expedition, which will go down to history as one of the great feats of the war, which has set Jerusalem free for ever, we believe, from the oppression of the Turk.

5. The land is sacred to all because it is the land of Christ's birth, and death, the Resurrection and the Ascension—and sacred to many because of those who have found lonely graves there.

In view of the urgent need of help I am asking your Vicar to give the offerings on Good Friday to the Jerusalem and the East Mission, feeling that you will liberally respond to this appeal.—I am, yours faithfully and affectionately,

Wm. WALSLEY WAIAPU.

Ornaments and Ceremonial.

There are certain ornaments of the altar which are absolutely essential: the Chalice, Paten and Cruets. The Chalice and Paten should be the best obtainable. By this is meant not that money needed for the poor should be spent extravagantly on jewelled altar vessels but that mean vessels should be rejected as unsuited for use in the most sacred ordinance of Christian worship. There is surely not a parish which could not provide plain vessels at least pure silver, and in most parishes there are wealthy people with plenty of pure silver on their sideboards and useless ornaments on their shelves who could easily afford to present their parish church or some other poor church with a set of decent altar vessels. We would suggest that when such presentations are made it is not consistent with Christian humility that the names of the donors should be vulgarly displayed in an inscription on the vessels. It is usual, where possible, to have jewels set in the knob on the Chalice stem and sacred symbols may be engraved on the bowl and the foot always with due regard to art and good taste. Nothing tawdry, sham, vulgar or blatant is fit for God's service. Particular regard should be paid to the shape of the Chalice bowl. The Chalices of a hundred years ago frequently had a curved rim which made it difficult to partake of the sacred species without spilling the contents. It is of vital importance that nothing in the shape

of the bowl or the stem should present a difficulty to nervous communicants; and we should all be more or less "nervous" when engaged in such a "heavenly and terrible mystery." The inside of the Paten should be perfectly plain so that the crumbs of the Blessed Sacrament may be easily removed by the priest when he makes the ablutions. The old silver flagons particularly those with narrow necks were utterly unsuitable. The sediment from the wine was very hard to remove and it was difficult to see when they were clean. A glass cruet or flagon is very much better; needless to say it should be good glass and kept perfectly clean. These are not unimportant details. Everything used in the most holy service should be without flaw and spotless. The Cruet for the water should also be of clear crystal glass. It is convenient to have a small box of wood, glass or metal to hold the bread until it is required at the altar and it should be provided with a lid to keep off flies and dust. A piscina or bowl with a plug in the bottom is an obvious convenience seldom seen but generally desired by the celebrant for use in cleansing the vessels after the ablutions.

Intercessions.

- For the guidance of the Holy Spirit in the Peace Conference and in the Governments of the world.
- For the furtherance of Mission work at this time of immense opportunities.
- For the work of the Jerusalem and the East Mission and the conversion of Jews and Mohammedans.
- For a settlement of industrial and labor problems and the problem of repatriation.
- For guidance on April 10th to cast our votes to the best interest of the Church and country.
- For the General Synod.
- For the Children's Homes established and to be established in this Diocese.
- For Church Schools.

A League of Prayer for the Conversion of New Zealand has been formed in Christchurch. Members pledge themselves to spend half an hour a week in prayer for the conversion of New Zealand. The thirty minutes should be consecutive, if possible, but this is not obligatory. This half-hour may take various forms:—

1. A half-hour of quiet prayer (in church if possible) offered for New Zealand.
2. A Eucharist offered for New Zealand.

3. Daily service offered for New Zealand.

4. To those who know it, the Chaplet or a portion of the Chaplet offered for New Zealand.

Full information concerning this most desirable Society can be obtained from the Sisters of the Church, Barbadoes Street, Christchurch.

Church Army News.

The Rev. F. W. Whibley acknowledges £50 16s 1d from the Rotorua churchwardens, the proceeds of two concerts, for the soldiers' orphan children in Church Army Homes.

£250 from two Norsewood ladies for the upkeep of the Knox Naval Hut during 1919.

£7 4s 9d from St. Matthew's, Masterton, for the C. of E. Waifs and Strays Society.

5s from Cambridge School, 11s 6d from Ngahere School, 2s 1d from Koritu School, £1 from Owahaite Native School, £2 from Mrs Wills (gift pictures), 15s from Mrs Gamby, Ti Tree, 10s from Mangamauri School, 5s from Mr A. Logan, £8 from Mrs M. Webb, Ormondville, £49 18s from Christchurch C.A. Fund, £10 from "Country Bumpkin," Taranaki; all the above are for the Soldiers' Orphans Fund. Total, £73 7s 5d.

Captain Spencer, Financial Organising Secretary of the Church Army, has written to Mr Whibley regretfully declining an invitation to Prebendary Carlile to visit New Zealand, as his health does not permit him to travel far from home. It is, however, possible that a deputation may be sent by-and-by to keep alive the interest that has already been aroused in the C.A.'s work. At present there are tremendous demands upon the Church Army in England and in France in connection with the work of demobilisation and repatriation among the prisoners of war who are returning ill and emaciated by their terrible experiences, and with the army of occupation in Germany. Funds are still urgently needed for this work.

The Church Army was the first to open a hut and canteen for our soldiers in Cologne, from there it advanced to Turcoing and is still accompanying the troops. Purchases from this canteen in Turcoing averaged 10,000 per day.

Prebendary Carlile confesses to having "attended" (eaten?) ten dinners on Christmas Day, in the course of a tour made of some of the C.A. London hostels.

The Church Army Annual Sale of Work on November 26th and 27th realised £8500.

A "Church Army Hut Week" held recently in Bristol resulted in the addition of £7200 to the Society's funds.

The Church Army have under consideration the sending out of six of the Church Army huts, used among New Zealand troops in France, to be erected in the principal towns of New Zealand as centres for Church Army work. It is possible that the excessive rates of freight now ruling may prevent this being done, but there is no doubt that if the scheme is successful the presence of these buildings in New Zealand would call attention to the great debt we owe the C.A. for its work during the war and quicken interest in the work of the Church Army when it has been established here.

A Prayer for Melanesia.

Almighty God the giver of all good things, who by Thy Holy Spirit hast appointed divers orders of ministers in Thy Church; mercifully look upon the same, and at this time so guide and govern the minds of Thy servants the clergy of the diocese of Melanesia that he may, both by his life make choice of a fit person to serve in the sacred office of Bishop of Thy flock. And to him who shall be appointed to this holy function grant Thy grace and heavenly benediction, and so that he may, both by his life and doctrine, set forth Thy glory, promote the well-being of his diocese and set forward the salvation of all men, through Jesus Christ our Lord. Amen.

Progress in 1918.

From a review of the work of the Church in 1918 in a copy of the "Church Times" just to hand we cull the following notes. More than an eighth of the clergy of England were engaged in war work. Nearly all theological colleges were closed, the number of ordinands diminished to about one tenth. Church building almost ceased. A large proportion of the Church's income was diverted to war activities. An enormous amount of work was done in the war areas and in England for soldiers and sailors. The Church suffered seriously from the absence of her lay workers on war work and in the army. Much progress was made in advancing schemes for self-government in the Church. The Church of Wales has been completing its organisation in view of the coming into force of its Disestablishment.

Besides those who were fighting in the combatant ranks, nearly three

thousand clergy have been engaged as military chaplains; in October the number of these on active service abroad was 1230, and over 700 were doing war work in England. Nearly a hundred have been killed in action, a very large number have been seriously wounded; three chaplains have been awarded the V.C., thirty-five the D.S.O., and one hundred and seventy-six the Military Cross. There were about two hundred and forty chaplains engaged in the Navy and a separate branch was constituted last April for the air force. These statistics do not include the large number of overseas chaplains serving with the oversea troops, Indian troops and Americans.

The new table of lessons has been approved and is now being used in many churches though not yet formally authorised.

Numbers of Serbian clergy have taken refuge in England and are learning our methods and sharing in our worship.

A large number of Serbian students are being trained in our theological colleges for the ministry of the Church in Serbia. The Archbishop of Athens and several learned Greek ecclesiastics visited England, took part in our services, and held conferences with some of our chief clergy and theologians with a view to promoting closer unity between the Greek Church and ourselves. Missions have suffered less than was expected and have held the ground already gained. The war has opened up many new fields which should be occupied at the earliest possible moment. The Universities Mission in Central Africa has begun to recover from the shattering of its work by the Germans and is deeply thankful for the faithfulness and stability of the native priests and people while isolated from their white missionaries. Dr. King, Bishop of Madagascar, succeeds Bishop Montgomery as secretary of the S.P.G. Altogether the Church has much to be thankful for, but such tremendous issues loom ahead, such vast opportunities are opened up, such vital problems are to be faced as will demand all the loyalty and all the energy of churchmen throughout the world.

Cathedral Young Men's Recreation and Debating Club.

A well attended and enthusiastic meeting of the young men of the Cathedral Parish was held at St. John's Schoolroom on March 18th, to discuss the formation of a young men's recreation and debating club. Dean Mayne, who was in the chair,

explained the objects of the club, viz., to foster a feeling of comradeship between the young men of the parish—to cultivate their minds by the means of debate and music, and to develop their bodies by various forms of healthy recreation. Various suggestions were discussed—formation of a library, football team, cross country runs, etc., for the winter months. A strong committee of boys was formed. An entertainment will be held to inaugurate the club, and to provide funds. In the meantime contributions will be gladly welcomed by Messrs Murdoch and Ward (for the ladies' furnishing committee), Messrs P. H. Harris, A. Hobson, A. C. Burt, W. J. Pallot and L. E. Ward (the sub-committee of the vestry) and Mr A. V. Adams (the secretary and treasurer).

The Church of St. Sophia.

The "Church Times" quotes the following strong argument from the Constantinople correspondent of the "Morning Post," for the transference of the great Church of St. Sophia to Christian hands:—

As long as St. Sophia remains with the Turks as the symbol of the victory and of the power of the Mussulman over the Christian the Turk will imagine that he can murder and violate Christians with impunity. St. Sophia should be handed over to the Christian Patriarchs immediately, and the German Embassy, a huge building covered with imperial eagles, should be demolished to convince the Turk that Germany has no longer any power for evil in Turkey.

A correspondent in the "Spectator," writing on Constantinople, says:—

Which is dearer to the Moslem eye, Jerusalem with the Mosque of Omar and the Holy Sepulchre, with which radical elements of the faith of Islam are bound up, or Constantinople with St. Sophia, which passed by mere conquest into the hands of the Turks in 1453? The Moslems of India have accepted with the most perfect philosophy the transfer of Jerusalem from Turkish to British rule. A like philosophic tolerance will attend the internationalisation of Constantinople. . . . The history and traditions of Constantinople are, from the days of Constantine the Great and his Queen Helena, bound up with Christendom, not with Islam.

Undermining the Church.

A priest in one of the French towns being left by the Germans heard that the enemy had mined his church ready to blow it up on leaving. Braving the danger of being discovered and shot, he went alone in the early dim morning, cut the wires and saved his church. Our dear old Church of England is being undermined by sleepy congregations.

A business man said to me not long since, "If there were as little push and initiative about my business as there is about your Church I should have to put up my shutters in a month."

"Oh, I've left off going to Church because it's so dull and sleepy, and I get no good there."

So you leave your Church to be mined by the Huns—Indifference, Coldness and Sloth—and go off to a warm, safe place! What is the patriotic Churchman's duty? To stand by his Church and his clergy more firmly than ever in their hour of trial. By his earnest prayers and praises to infect and kindle all the worshippers round him to give of their very best.—"Church Army Gazette."

Their Sacrifice, Our Gain.

Blow out, you bugles, over the rich dead
There's none of these so lonely and poor of old
But dying has made us richer gifts than gold.
These laid the world aside, poured out the red sweet wine of youth,
Gave up the years to be of work and joy and that unhopéd serene
That men call age; and those (who would have been
Their sons) they gave, their immortality.

So much for them. And now, for us
Shall the words hold good?
Blow bugles blow, they brought us for our dearth
Holiness, lacked so long, and love and pain.
Honour has come back as a king to earth
And paid his subjects with a royal wage,
And Nobleness walks in our ways again,
And we have come into our heritage.

—H.J.R.

The Church of Canada is organising a large fund as a memorial to those who have laid down their lives in the war. The interest on the fund will be devoted to missions to the Esquimaux and Indians.

News Items.

The Rev. T. B. Hardy, an English chaplain, gained the V.C., M.C., and D.S.O. last year.

The fire at Te Aute College on Monday morning, March 17th, destroyed a large schoolroom containing about 30 new desks and other furniture, and 90 clothes lockers. Nearly all the boys lost their clothes. The fire spread to the C.E.M.S. marquee that was being used for sleeping purposes, and only the beds in it were saved. The work of the school is being carried on under great difficulties.

Lieut.-Colonel Bernard Vaun, M.C., who was killed in action on October 3rd, 1918, was a fine specimen of the priests of the English Church who, at the outbreak of war, whether rightly or wrongly, joined the combatant forces. Ordained in 1911 he was a master at Wellingborough in 1914 and immediately joined up. He quickly won promotion and finally commanded a battalion. Always he carried in his baggage a portable altar and the Eucharistic vestments, and his greatest joy was to be able to say Mass for the men he loved so well and to give them Communion. The war has been fruitful of many strange stories, but this one of a young priest commanding and ministering, wounded many times, and dying at the head of his men, winning by his valour the Military Cross and a bar, the D.S.O., the Croix Militaire, and finally the Victoria Cross, stands alone amid the fine records of English clergy, and indeed of the Army.

We have been asked to make an appeal for a small sum of money to wipe off the debit balance of the Military Affairs Committee of this diocese. Some years ago the Council of the C.E.M.S. undertook to find the men to run a Church tent at the annual Territorial camps if the Diocese would pay the necessary expenses. A marquee was obtained and later on a chaplain's tent. These were erected in the various camps, games and stationery were provided and a splendid work was done among the men in the camps, which earned the gratitude and high appreciation of all ranks in the Territorial service. There were no long columns in the newspapers advertising the work but visitors to the camps have many times commented most favourably on the good influence of these institutions. The balance-sheet now shows a 'debit balance' of about £30. It should be a simple matter to wipe this off. The Diocesan Secretary will be pleased to receive subscriptions for this purpose.

A severe yoke is laid on our popular patriotism. We are required to humiliate its arrogance, and to banish its selfishness. We are required to value our nation as an instrument for ends that are wider than our nation. We are required, practically, to remember that in the sight of God, in the judgment of Christianity no nation has any prerogative right, that He cares equally for every race, of every colour or capacity, and that He lays it upon each nation alike to make the most of itself, and its resources in order that it may better minister to the needs of all mankind, and maintain the universal and impartial interests of justice and freedom and peace.—Bishop Gore.

It gives us great pleasure to welcome back to the Diocese the Rev. J. A. Lush who has been on active service as chaplain for nearly three years. Mr Lush spent some six months in England in the camps and hospitals before being sent to France. He has returned in splendid health and has gone for a short holiday before settling down to the work of his parish. During his absence Mr Lush was appointed a Canon of the Waiapu Diocese, and he will be duly admitted to his Canonry at an early date. The special work assigned to Canon Lush is the study and organisation of Sunday School work.

"In the chapel belonging to this Church Army hut the Holy Communion is celebrated daily. The Blessed Sacrament is always reserved, so that at any hour of the day or night, when the hut is open, men may receive their Communion before going up to the trenches. They will come to the chaplain in their heavy marching kit in little groups of four or five. 'Sir, we are going up to the line in an hour's time. May we take Communion before we go?' And so, in the little chapel, the Bread of Life is administered to the kneeling group. And they go forth all the stronger to meet the unknown dangers and sufferings that lie before them in the line.—From "Whizzbangs and Carbines" by the Rev. J. C. V. Durell.

To-day the ramparts of heaven are alive with our brave soldiers and the soldiers of our Allies, aye, and soldiers against whom they fought, cheering because the victory is won—victory which is of God. And we can catch something of the echo of that cheer, which is a command as well as a cheer, bidding us live for those great ends for which they died. They thought dying was gain to make the world safe for democracy. They challenge us to live that democracy may be made safe for the world!—Extract from sermon preached in Paris by Bishop Brent.

In a tract written 600 years ago by a King's Advocate of Aquitaine and addressed to Edward I. of England, we read some remarkable forecasts of the present Peace Conference ideas. The author insists strongly on the need of reforms in the Church, the provision of better education, the education of girls as well as boys and the importance of teaching girls medical science and surgery that they may become efficient helpers in the medical missions of the Church to the heathen. His chief demand, however, is for a League of Nations the decrees of which are to be enforced not by arms but by an economic blockade, by refusing food, arms and other goods as well as national and commercial credit to nations who stir up war. The League of Nations was to have a standing army to enforce its decisions if necessary. Strange that there is no mention of President Wilson!

Parochial Notes.

Taradale.

Vicar: Rev. Canon A. P. Clarke.

The All Saints, Taradale, and Greenmeadows Sunday School picnic, by kind permission of Mr J. H. Harris, was held on his property on Friday, 31st January. The children much enjoyed the trip round in a motor lorry; in fact, the whole day's proceedings were voted most satisfactory and the young people were sorry when the day was over.

On the two Sundays when the Vicar was attending the Wanganui Convention Rev. Oliver Dean preached most acceptably at All Saints.

The Sunday School prizes were distributed by the Vicar on Friday, 7th March, some of the children giving recitations and musical items.

Many parishioners are keenly interested in the forthcoming temperance poll, and are working hard for Prohibition.

The annual meeting of parishioners will be held on Wednesday, 9th April, at 8 p.m.. It is hoped parishioners will attend in large numbers.

St. Augustine's, Napier.

Vicar: Rev. E. D. Rice, M.A.
Acting Vicar: Rev. John Hobbs.

The special Lenten services are being fairly well attended, but we still hope to see many more taking advantage of them, particularly parents and children at the morning service.

On March 16th the newly confirmed made their first Communion, and on Saturday evening a short meeting was held in the schoolroom to welcome them to their full privileges as members of the Holy Catholic Church. A large number of Communicants were present and, after a few words from Mr. Hobbs, some hymns were sung and then all went into the church, where a short service of preparation was held. The recent jumble sale organised by the G.F.S. realised £25. This was allocated as follows:—Melanesian Mission (annual subscription), £5; G.F.S. Lodge (annual subscription), £5; St. Hilda's Home, Waipawa, £3 3s; Vestry (electric light), £2. The rest was put to the G.F.S. Sick Fund. The Vicar has cabled that he is sailing at the end of March, so should be back early in May.

Mr Hodgson from Melanesia addressed the Sunday School children in the afternoon of March 16th. They were all deeply interested in his account of the work of the Mission.

Havelock North.

Vicar: Rev. Canon J. A. Lush, B.A.
Curate: Rev. A. Hall, M.A.

The Vicar has returned and has gone away again for a few weeks' holiday before resuming work. The Service of Thanksgiving on the day he came back was a real inspiration to us all.

We are having a Mission Service on Wednesdays in Lent at Havelock, and on Thursday evenings at Clive. The Rev. F. A. Bennett is giving a most helpful series of addresses.

The Vestry have increased the stipend of the Vicar by £60 per annum. Other parishes, please take note!

The services for Holy Week and Easter will be announced in due course.

The offertories at Havelock on Lent week days will be given to the Waipawa Children's Home, and on Good Friday to the Jerusalem Mission.

St. Andrew's, Napier.

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

A Harvest Thanksgiving Service held at Tangoio was a great success. The school not being considered large enough the Maoris kindly lent their hall and heartily co-operated with the pakehas, so that there was an exceptionally fine lot of offerings, which

were sent to St. Mary's Home. A feature of the offerings were the Maori baskets specially made for the occasion, which were given with the fruit and vegetables.

The Vicar has arranged for a quarterly service to be held in the cook-house at Mr Guthrie-Smith's station at Tutira. It is over five years since there was any Christian service in that district and ten years since a Church of England service was held, although most of the station hands belong to our church.

During the past month we had the Rev. R. Hodgson from Melanesia staying in the parish for a week. By his very inspiring sermon on the "Joy of Christianity" and his lantern talk at Hukarere he has done much to stimulate interest in our missionary work in Melanesia.

Opotiki.

Vicar: Rev. T. Fisher.

We are all in full swing again. The Sunday School picnic had to be held under Mr Kerr's bluegum trees over Waioweka bridge, our former choice of place by the river bank being occupied by a fine choice of Californian thistles! We had a very merry time on January 22nd.

Sunday School began, after such a long spell, on February 2nd, with a very full attendance. Now we must have help with teaching; who will offer? Think! Can you, kind reader?

The hot days and holidays thinned congregations, but this will soon pass. The call of Lent is upon us!

Our esteemed member and helper, Winnie Bridger, has entered the bonds of matrimony, and is resident at Thames. Happiness attend them!

Deaconess Esther Brand favored us with her brightening presence; she addressed both the Mothers' Union and G.F.S., to the great joy of members.

We are honored by being represented on Synod by Mr Dyer, who is now resident in Napier, exercising his office of Magistrate.

Our Archdeacon (Tuke) paid his annual visitation on February 18th and met a good attendance of the vestry. On leaving next morning he expressed great pleasure at the kindness he received from all present.

All subscribers to the "Gazette" are asked to remember that the financial year now closes on March 31st instead of June 30th. The Vicar has made himself responsible.

Opotiki enjoyed itself on February 26th, being blessed with an ideal day. "St. Stephen's Peace Fete" in the vicarage paddock. The summer air was enlivened with sweet music, and merry voices; the stalls were busy, the afternoon tea, etc., was beautifully served under cool shade and in the evening the Alhambra Hall was filled with a lively and happy throng. Everyone was pleased, except some young and energetic folk, who found the evening a bit too short!

Matawai.

Vicar: Rev. D. B. Malcolm.

The annual Sale of Work organised by the Ladies' Guild was held in the Matawai Hall on Saturday, March 18th, and proved a most successful gathering.

Beautiful weather prevailed, and there was a large attendance of residents, not only of Matawai, but also of the surrounding districts.

There were excellent contributions of produce, including stock, donated by the farmers of the district.

Another gathering took place in the evening, when Mr Schollum carried out his duties of M.C. in his usual efficient manner. During the interval Mr Griffiths again demonstrated his ability as a salesman, by disposing of the articles remaining from the stalls, in record time.

The financial results were most satisfactory.

An organ recital was given by Mr A. L. Griffiths at the conclusion of Evensong on Sunday, March 2nd, he having loaned the instrument for the occasion, the programme included violin solos contributed by Mr Prentice, and vocal items by Messrs Griffith, Schofield (Gisborne) and Prentice, the recital was very much appreciated.

The Vicar, Churchwardens and Vestry thank all those who helped to make a success of the sale and organ recital.

The Rev. R. Hodgson has been on furlough from the Melanesian Islands, and staying with the Vicar; we tender him our sympathy in the loss of all his personal effects in the recent cyclone, which swept over the islands.

Mrs J. Emmerson we thank for taking over the Matawai Sunday School.

Subscribers to "Gazette," Stipend Fund, etc., are reminded that the Church's financial year now ends on March 31st.