



# The Waiapu Church Gazette.

VOL. IX.—No. 24.

NAPIER, JUNE 2, 1919.

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## Calendar.

### REVISED TABLE OF LESSONS.

June 1st.—SUNDAY AFTER ASCENSION. Psalms, M. 146, 147. E. 148, 149, 150. 1st Lessons. Mattins, Deut. 30; or Isaiah 64. Evensong, Deut. 31, 30 to 32, 43; or Deut. 34; or Isaiah 65, 17 to end. 2nd Lessons. Mattins, John 14, 1 to 14; or Eph. 1, 3 to end. Evensong, John 16, 5 to end; or Rev. 5, 11 to end.

June 8th.—WHIT SUNDAY. Psalms M. 68. E. 104. 1st Lessons. Mattins, Joel 2, 28 to end; or Deut. 16, 9 to 12. Evensong, Ezek 36, 25 to 36; or Wisdom 9. 2nd Lessons. Mattins, Acts 18, 24 to 19, 7; or I. Cor. 12, 1 to 13. Evensong, Romans 8, 1 to 27; or Gal. 5, 16 to end. Proper Preface. Ember Collect. Athanasian Creed.

June 9th.—MONDAY IN WHITSUN WEEK. Proper Epistle and Gospel.

June 10th.—TUESDAY IN WHITSUN WEEK. Proper Epistle and Gospel.

June 11th.—ST. BARNABAS APOST. AND MAR. Ember Day.

June 13th.—Ember Day.

June 14th.—Ember Day.

June 15th.—TRINITY SUNDAY. Psalms, M. 29, 33. E. 93, 99, 115. 1st Lessons. Mattins, Isaiah 6, 1 to 7. Evensong, Exodus 34, 1 to 7; or Numb. 6, 22 to end. 2nd Lessons. Mattins, Matt. 3, 13 to end; or I. Pet. 1, 1 to 12. Evensong, 2 Corinth. 13, 5 to end; or Rev. 21, 22 to 22, 5. Proper Preface. Athanasian Creed.

June 22nd.—1st SUNDAY AFTER TRINITY. Psalms, M. 1, 2, 3. E. 4, 5, 8. 1st Lessons. Mattins, Joshua 1; or Job 32. Evensong, Josh. 5, 13 to 6, 20; or Josh. 24,

1 to 31; or Job 33, 1 to 13. 2nd Lessons. Mattins, Mark 1, 1 to 20; or James 1. Evensong, Mark 2, 23 to 3, 12; or James 3.

June 29th.—ST. PETER, APOST. AND MARTYR (2nd Sunday after Trinity). Psalms, M. 34, 91. E. 112, 145. 1st Lessons. Mattins, Ezek. 3, 4 to 11. Evensong, Ezek. 34, 11 to 16. 2nd Lessons. Mattins, Acts 11, 1 to 18. Evensong, John 21, 15 to 22. Collects (1) St. Peter (2) 2nd Sunday after Trinity.

July 6th.—3rd SUNDAY AFTER TRINITY. Psalms, M. 19, 20, 21. E. 22, 23. 1st Lessons. Mattins, I. Sam. 2, 1 to 26; or Job 34, 16 to end. Evensong, I. Sam. 3; or I. Sam. 4, 1 to 18; or Job 35. 2nd Lessons. Mattins, Mark 10, 13 to 21; or I. Pet. 2, 11 to end. Evensong, Mark 12, 41 to 13, 13; or II. Peter, 3, 1 to 14.

Special Psalms for all Holy Days. First Evensong, 1, 15, 24. Mattins, 34, 91. Second Evensong, 112, 145.

NOTE 1.—St. Barnabas may be transferred to Tuesday, June 17th.

NOTE 2.—The lessons and psalms given this month are from the Revised Table. Permission to use these has not yet been given in this diocese, but we publish them for the information of those who have not yet seen the new table.

The table provides for week days in a similar way, also special psalms and lessons for the fixed ember days and for the first evensong on the eve of feasts.

In view of the probability that the new table will soon be sanctioned for the whole province it is advisable that those who wish to use it should obtain copies at once. Our copy is from the Diocesan Book Society, Melbourne. Price not stated, probably about sixpence.

The attention of Churchmen is drawn to the fact that the collections in all churches on Whit Sunday will be given to the Melanesian Mission, which needs just now all the sympathetic help and prayers we can give it.

## The Bishop's Engagements.

JUNE-JULY.

June 1st, Rotorna; June 8th and 15th, Tauranga; June 22nd, Te Puke; June 29th, Whakatane; July 6th, Opotiki and Torere; July 13th, Napier; July 20th, Havelock and Hastings; July 27th, Gisborne (Maori).

## Subscriptions and Donations.

Mrs Fletcher (Pendle Hill) 5s, Mr F. A. Delatour £1, Mr V. Barker 5s, Ven. Archdeacon Ruddock £1, Mrs Asplett 2s 6d, Mrs Oatham 2s 6d, Miss Davis 2s 6d, Mr Dobson (Kumeroa) £1, Tauranga £4 8s 6d, Mrs Fox (Te Puke) 2s 6d, Mrs C. K. White 7s 6d, Chadwick 9s, Mr Palmer (Weber) 5s, Bishop of Waiapu £1, Mrs Hunter 5s, Rev. F. B. Redgrave £1.

## 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.

## St. Hilda.

The name of St. Hilda having been given to the Home for Girls in this diocese we will give a short account of her life.

Edwin, King of Northumbria, having been converted by Paulinus of York had a wooden chapel erected at York; here he, his nobles and family (including his grand niece Hilda), and many of his subjects were baptized by Paulinus on Easter Eve, April 11th, 627. On this spot he afterwards built York Minster.

Heric, Hilda's father and Edwin's nephew, had been poisoned by the Britons of Loidis (Leeds).

Hilda was 13 years old when she was baptized. In 648 she retired to a cell on the Wear. Next year she succeeded the Abbess Heiu at Hartlepool. Here she was assisted by the friendship and advice of St. Aidan and other "learned men" and gained an experience and knowledge which served her well in after years.

King Oswy, in performance of a vow, committed to her charge at Hartlepool his infant daughter Elfled.

In 657 Hilda founded at Streanae Shalch (Whitby) a monastery and nunnery destined to become the most famous in Britain. From it went out later many daughter communities on the double foundation all ruled by abbesses. Within its walls were trained a large number of ordinands, five of whom afterwards became bishops. From it came also Caedmon, the father of English poetry. In it was held the most famous conference in the history of the English Church. Hilda was a noble woman, strong and wise, truehearted and firm of purpose, with warm affections and clear discernment, using her great capacities for rule and guidance in the true spirit of a 'Mother in Israel,' making her monks give so much time to the study of scripture, and so much heed to the practice of good works. In 674 she had an attack of fever and from that time onward her great and noble work was carried on cheerfully and vigorously in spite of constantly recurring attacks of disease until she died on November 17th, 680.

## Ornaments and Ceremonial.

The altar should be the most conspicuous thing in the church, a constant reminder that the Eucharist is the centre of worship. All ornaments, dossal, hangings and windows should help to emphasise this. There is nothing which more efficiently hinders a proper conception of this fundamental idea than a glaring east window, especially if, for lack of a dossal

or reredos, it comes down to the level or nearly to the level of the altar. It is a mistake to have even a beautiful stained glass window too big. Incidentally it may be pointed out that a bright glaring white or clear glass east window towards which the congregation are condemned to face during the whole service seriously injures the eyesight, and outraged nature is forced to provide a remedy by closing the eyes of the worshippers and often luring them to sleep. Sleepy and inattentive congregations are more frequently due to the east window than to a dull preacher. But our subject this month is the altar. It may be wood or stone, the altars in the catacombs were stone slabs over the tombs of martyrs, and in early and medieval times relics of martyrs were always placed beneath an altar, as a kind of link with the past and particularly, if possible, with the Saint in whose name the church was dedicated. Three feet three inches is the best height for an altar and it should be about 24 inches in depth. The length depends upon the size of the sanctuary. The altar need not be up against the wall; it is better if space permits to have it several feet away from it. The Canons of 1603 made a frontal compulsory, as they require the Holy Table to be covered in time of Divine Service (Mattins and Evensong) "with a carpet of silk or other decent stuff, thought meet by the ordinary of the place." We have already mentioned the fair linen cloth which covers the top or "mensa" during a Celebration; besides this certain other linen cloths are required: 1. The Corporas or Corporal, a piece of linen about 20 inches square, which may have a cross in linen thread embroidered near the front edge. The Celebrant usually spreads this on the centre of the altar just before he begins the Lord's Prayer. Another Corporal, called a "veil," usually made of finer material, sometimes of lawn, and embroidered, is used to cover the sacred elements after the Communion of the people and until the ablutions. Sometimes a "pall" is used to cover the cup both before and after the placing of the bread and wine on the altar; if a "pall" is used it should be a piece of good linen, not cardboard; but if the Corporal has been made big enough, one of the far corners of it can be doubled back over the chalice, and no pall is needed.

There is a proper way to fold the altar linen, especially the "veil" and the "corporal." First fold in three as you would a letter, then in three from the sides. This makes a square in the middle to fit over or under the chalice, as the case may be, and in the

case of the veil makes the sides hang down neatly when it is spread out. Lace on vestments and altar linen is superfluous, continental and effeminate.

## General Synod.

The Triennial session of General Synod, held at Napier during the first week of last month, was a most eventful one. We refer very briefly to the matters of most general interest dealt with:—

**Religious Education** was the subject of several resolutions. The general idea of members was that although, for the sake of scattered parishes and the system in general, it was desirable that the Church should still support the proposals of the Bible in Schools League, if it maintained its activities, still the establishment of Church schools in all centres of population must be vigorously proceeded with. The matter of providing a Central Training College for teachers was discussed, and referred for action to the Standing Committee of General Synod. Steps were taken for making provision for pensions to Church school teachers and paid Church workers.

**Melanesia.**—The clergy of Melanesia were promised the hearty support and sympathy of the Synod in their efforts to improve the conditions of work in the mission, and in their determination to elect to the vacant bishopric a man conversant with the needs of the mission.

**A Central Board of Missions** is to be established, to act under General Synod, as a department for organising and administering funds raised in New Zealand for missions, and to deal generally with missionary questions. The Standing Committee of General Synod ceases to be the Board of Missions; it has so much other work to do, and its members are not necessarily experts in missionary subjects. The great amount of work to be done by a Central Mission Board requires a separate department of experts to deal with this subject exclusively.

**Provincial Church Paper.**—The Standing Committee was authorised to consider the report of a select commission on the financial aspect of this matter and, if they think it advisable, to issue a monthly paper for the whole Dominion. This will be circulated only as a supplement to existing Diocesan papers. It will deal with broad questions of Church policy, education, missions, etc., and will contain news from the various dioceses and of the Church in general.

**New Lectionary.**—The Bishops were asked to consider the new Table of Psalms and Lessons and, if they think fit, to authorise its use through-

out the Church. Those who use this table already are loud in their approval of it; the laity will doubtless be gratified with the more reasonable selection it provides both of psalms and lessons. The lessons follow the Order of the Church's year, not that of the secular calendar, and each Sunday has special psalms appointed appropriate for the day.

**The Primacy.**—A draft Bill was approved providing for a fixed primacy in Wellington. The Bill will be considered by the various Diocesan Synods and brought up again at the next session of General Synod.

**New Dioceses.**—The procedure to be followed in the division of a diocese was discussed and a Bill passed dealing with the subject.

**Clerical Stipends.**—The Lay members of Synod, having met separately, brought in a strongly worded report on the under-payment of the clergy. Copies of the report are to be sent to Diocesan Synods with suggestions to take action. Copies will be sent also to all vestries.

**Prayer Book Revision.**—In view of the probability that various changes in the Prayer Book will shortly be adopted in England, a Commission was set up to consider these changes and report to next General Synod how far it is advisable to adopt them in New Zealand.

**Changes in Constitution.**—A Commission was appointed to study the question of how far the fundamental clauses of the Constitution are binding and how, if necessary, they can be revised.

**Reunion.**—The Bishops were asked to consider the sending of a representative to the World's Conference on Faith and Order soon to be held in the United States. The primate spoke sympathetically of the proposed union of the Presbyterians and Methodists, and incidentally gave, as evidence of a desire for further steps, his experience as to the number of Nonconformist ministers seeking the grace of Holy Orders in the Anglican Church. He appealed, for financial help to enable these men to be maintained during the transition period. A minister cannot suddenly cease from his Nonconformist ministry and become a parish priest. He must study for some time the doctrines and principles of the Church, and must serve in Deacon's Orders as an assistant curate, perhaps on a small stipend, for some time before being admitted to the priesthood.

**The Theological Curriculum.**—Considerable discussion arose with regard to the subjects and standard of the examinations of the Board of Theological studies, on which the Bishops base their estimate of the educational qualifications of candidates for Holy

Orders. The tendency to lower the requirements unduly in special cases and to allow men to qualify without a knowledge of Latin and Greek was strongly criticised by some and approved by others. The Board of Theological Studies will find it very difficult to satisfy both parties.

**Social and Industrial Problems.**—The report of a Select Committee on this subject will be sent to the Diocesan Synods for discussion and necessary action.

**Te-Aute Loan.**—The trustees of Te Aute College were granted permission to raise a loan of £20,000 for rebuilding purposes.

**The Franchise.**—The right to vote at all parish meetings, including those for the election of vestrymen, churchwardens and Synodsmen was granted to women on the same terms as to men. Women who sign the declaration that they are twenty-one years of age, and are members of the Church of the province of New Zealand, will now have their names entered on the churchwarden's roll and will be qualified to vote at parish meetings after being on the roll for two months. A resolution was also passed expressing the opinion of the Synod that women should be allowed, on the same basis as men, to serve as "vestrymen" and churchwardens; but this pious opinion does not take practical effect until a Bill has been passed to amend the present canon which restricts these offices to men.

We have given but a brief outline of the work done. Anyone who wishes for more information can get it by procuring copies of the "Hawke's Bay Herald", dates May 1st to 14th.

The Solemn Eucharist at 11 a.m. on May 4th, in the Cathedral during the General Synod, was one never to be forgotten. Bishops, dignitaries, clergy and representative laymen from all over New Zealand assisted. The Primate read from the Altar the names of all members of General Synod who had entered into rest since last session, and these were solemnly commemorated in the Great Intercession.

One thing, however, sadly marred the impressiveness and dignity of the service. A large number of people left the building at intervals instead of waiting till the Eucharistic offering had been completed. Of course people do this in ignorance and do not mean any disrespect to the Holy Sacrament, but surely it is time Churchmen learned how inconsistent it is with a proper conception of the occasion, when our Lord fulfils the promise of His Presence, to walk out just as the most sacred part of the service begins. There is no reason at all why people should leave the church till

after the blessing unless they are unbaptised or have been excommunicated. Why people persist in classing themselves in these two categories passes comprehension. People would never think of disturbing baptisms, weddings, confirmations, mattins, evensong or the burial of the dead by walking out in the middle of the service. Why should they thus show contempt for the most solemn service of all?

## M.A.C. and Church Army.

During the debates in General Synod a great deal was said about the splendid work of the M.A.C. and the Church Army. The M.A.C. has sent considerably over £40,000 to England during the war for the benefit of the troops. The Diocese of Christchurch was on the eve of a very big effort for these funds when the armistice came. Now that the Government has closed patriotic funds, the M.A.C. will, by special permission, still maintain the Institute for Invalid Soldiers at Rotorua and funds are still needed and most welcome for this object. There will probably be wounded and shell-shock soldiers at Rotorua for years to come. The M.A.C. will also need funds for its work in territorial camps, and for work at the consumptive hospitals.

The Church Army, through the Rev. F. W. Whibley, will continue to collect funds for its splendid work in England but not as "patriotic" funds.

## Welcome Home.

Needless to say, Churchmen will join enthusiastically and heartily in welcoming General Sir Andrew Russell on his return to New Zealand. There is only one opinion expressed by those who served under him at the front, that he earned the love and deep respect of them all by his constant consideration for the welfare of his men, as well as by his consistent bravery. We are proud of the fact that he is a Churchman, who has shown his Christianity in practice on every occasion. In the discussions in General Synod he was several times mentioned as having given all possible support and most valuable advice to our chaplains, whenever they required it. He is a brilliant example of a fine Christian soldier, who has thoroughly deserved the distinctions and responsibility conferred upon him. We congratulate our General, Lady Russell and their family upon his safe return.

## 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 us.

## Waipapu Church Gazette.

Monday, June 2nd, 1919.

### CHURCH SCHOOLS AGAIN.

We cannot deal too frequently with this vital subject. We note that at the opening of St. Margaret's (Presbyterian) College in Wellington on May 8th, the Rev. Gray Dixon, M.A., Moderator of the Presbyterian Church of New Zealand, criticising the present system of education remarked that it "did not take into account the soul of the nation, the Christian Faith." This is aptly put. We can, however, hardly follow Mr Dixon's logic when he speaks of the determination of the Presbyterians to confine their religious educational efforts in the meantime to the provision of secondary schools, and to suffer, if with some discontent, the secular system of primary schools. If education is for the nation, if religion is the "soul of the nation," surely the children of the poor need it just as much as the children of the wealthy and middle classes; and the best time for moulding character is while the child is young rather than after it has reached secondary school age. Mr Dixon is not bold enough. The Protestant Political Association, at its recent conference, definitely pronounced its opposition to religious schools, and its adherence to the present system which it quaintly calls "undenominational." It is consistent with "Protestantism" to oppose definite, positive religion, and it is naturally more or less satisfied with a system that ignores religion altogether, but the Presbyterian Church is larger than Protestantism, it has very definite positive ideas and ideals. Its members are more consistently attached to its definite doctrines and methods than, we are sorry to say it, Anglicans are to theirs. Let them

come out boldly then, and help to rebuild our nation on definite religious foundations, which are the only ones firm enough to support a system of high ideals, high character and high convictions of equity and freedom.

The lady principal, in an able address, explained the main object of the school, "to train the girls to high ideals so that their lives would be rendered beautiful and glorious." She remarked that Roman and Anglican schools had existed for a long time without protest; it was only when the Presbyterians started schools that "the national system had begun to tremble" and the secularists to protest.

She believed this was due to the fact that, when Presbyterians took a thing in hand, they did it thoroughly. We will not quarrel with her opinion, we only hope the Presbyterians will live up to their reputation and do this good work so thoroughly, that the national system will be forced to take account of the Church schools of all denominations, and provide facilities for religious education within their own syllabus. A strong combined-effort by Roman Catholics, Anglicans and Presbyterians will make the present system not only tremble but fall to pieces and make room for something better. Its most ardent apologists are being forced to recognise that it has failed in the most essential point, the training of the moral character, and it does not deserve to live another day. Let it be either much mended or quite ended.

Apropos of the dedication to St. Margaret, whom Mr Dixon referred to as a "sainted woman and a splendid character," we congratulate our Presbyterian friends on their appreciation of a truly Catholic saint. It is interesting to remember that she was a Saxon, sister of Edgar Atheling, and niece of Saint Edward the Confessor. Her life is written by Turgot, her confessor, prior of the monastery at Durham and afterwards Bishop of St. Andrew's. She was a woman of most saintly character, an ideal patron for a Catholic girls' school: "the making of vestments and furnishings for the church formed part of her daily occupation," the rest of her time being spent in works of charity and mercy, in the Christian education of her children, and in shedding abroad an example of industry and piety. Dr. Skene speaks of her purity of motives, devotion to duty and personal piety as being unsurpassed.

She converted her husband, Malcolm III. of Scotland, from a rough boor to a pious King devoted to the Church, her services and her literature, and Margaret's aider and abet-

tor in all good works. She founded the Abbey at Dunferline, bringing to it Benedictine monks from Canterbury. She decorated its church with costly ornaments and provided it with altar vessels of solid gold. Among these ornaments was a crucifix, chased with gold, silver and precious stones. She dealt similarly with other churches. She encouraged pilgrimages, and particularly befriended the "Anchorites," or solitary monks and nuns, who lived in individual cells. She repaired the monastery at Iona, filling it with Benedictine monks and nuns. Her spiritual adviser was the famous Lanfranc, Archbishop of Canterbury, who imposed celibacy on the English clergy, and introduced the Roman doctrine of transubstantiation into England!

St. Margaret used her influence in Ecclesiastical affairs especially to bring the Celtic (Scottish) Church into conformity with that of the Southern Kingdom; to suppress Celtic customs and encourage Anglican customs. With this object she effected numerous changes in the Northern Church. She is said even to have subjected the formerly independent Scottish Church to the supremacy of the See of York. She received the Holy Eucharist on her death bed and died as she was repeating the liturgical thanksgiving. Certainly a glorious saint. We should be glad to know that the pupils of St. Margaret's take her as their heroine and example of life; but, if they do, they cannot long remain Presbyterians.

### CHURCH AND PRESS.

A very sympathetic leading article appeared in the "Dominion" of May 17th, giving a review of the work done by General Synod. The article says:—"The aims and policies of the largest religious body in New Zealand must affect, directly or indirectly, the welfare of the Dominion as a whole." After kindly references to the Primate, the article deals with the Central Primacy question. Commenting on the inadequate stipends of the clergy, it calls attention to the urgency of the question and says "it is disgraceful that the laity in a wealthy country like New Zealand should be content to pay starvation wages to men from whom they expect so much." After a short reference to the Franchise question commending the Synod's decision, the article concludes:—"The session of 1919 will probably prove to be one of the most fruitful of the twenty-one triennial meetings of this Church Parliament which have so far taken place."

## Social Work.

The annual meeting of the Central Committee was held in the Cathedral Library on Friday, May 16th, at 11.30 a.m. The Bishop presided, and there was a good attendance.

The annual report and balance-sheet were read and adopted. The latter showed a steady increase in the support received. Appended is a list of contributions from the parishes:—

Subscriptions, donations and offerings.—Cathedral parish, £53 7s 3d; St. Augustines, Napier, £24 3s 10d; Dannevirke, £5 5s; Gisborne, £8; Hastings, £41 2s 9d; Havelock North, £27 5s 6d; Otane, £76 15s; Ormondville, £14 2s; Opotiki, £11 1s 3d; Puketapu, £27 2s 6d; Patutahi, £8 13s; Takapau, £10 5s; Te Karaka, £1; Taradale, £6 2s 6d; Tolaga Bay, £20; Waipiro Bay £66 12s 9d; Wairoa, £6 16s 4d; Woodville, £5 9s 6d; Waiapawa, £6 14s; miscellaneous, £33 7s 9d; total, £452 17s 11d.

Mrs Stace explained that the absence of subscriptions from Waipukurau was due to the epidemic, which upset all their plans, but that the parish intended to redeem its character in the coming year.

The gifts in kind are largely responsible for the low housekeeping bills.

The report mentioned the addition made to the Home during the past year, the boon to the mothers that the nursery had proved to be, and the good health of the children. Also that there were two ladies training for Church workers, and that the Home had had the pleasure of a long visit from Nurse Sanders on her first furlough from Melanesia.

Resolutions of gratitude for the interest and work of Archdeacon Rud dock and the late Dr. E. A. W. Hen ley were passed unanimously.

## Standing Committee.

The Diocesan Standing Committee met on May 16th.

A sub-committee was appointed to examine ways and means for the payment of the salary of a Diocesan organiser; another to draw up a financial budget for the year. Mr Bull was asked to arrange for leasing the Burlington road property, one offer for which had been received.

The Standing Committee decided to accept the gift of 6 acres at Wai-pawa from Messrs W. H. and H. M. Rathbone as a site for a Children's Home or Orphanage.

The Bishop reported the resignation of the Rev. F. E. Simeox of the cure of Porangahau, and of Mr F. W. Williams of his seat as a member of the Board of Diocesan Trustees.

The Bishop reported the return of Canon Lush, Rev. Wepiha Wainohu, and Rev. Pene Hakiwai and the expected return of the Rev. E. D. Rice, Chaplains to the Forces.

The Bishop reported re the Waipiro Bay sub-division that the vestry had agreed to the division and had promised to continue the stipend of the Rev. J. Pigott, at its present rate, as vicar of the southern half of the old district. The vestrymen of the new northern district had agreed to provide £250 per annum towards the support of a brotherhood to work the district, with its centre at Opotiki. The Bishop has arranged with his commissary, Canon H. H. Foster, M.A., Warden of St. Paul's College, Burgh, Lincolnshire, to come out and establish the brotherhood; Canon Foster will bring out a priest with him and, when the brotherhood is established, St. Paul's College will be responsible for keeping it manned.

A resolution was passed expressing the gratitude of the diocese and its thankfulness to Almighty God for the safe return of the chaplains, welcoming them home and congratulating them on their excellent work.

The resignation of Mr Cook as a member of the Standing Committee was accepted with regret. Mr Cook has been transferred to Auckland.

The resignation of Mr J. B. Fielder from the Pension Board was received with regret.

The Rev. W. J. Simkin was appointed to the Pension Board in Mr Fielder's place.

Mr Turner Williams was elected member of the Board of Diocesan Trustees.

The Bishop was authorised to give the trustees of the estate of the late Bishop Williams a discharge for the legacy and accrued interest of £7393 3s 2d received from them for the following objects:—General Church Endowment, £2464 7s 9d; Support of Archdeacons, £2464 7s 8d; (the foregoing endowments to be equitably divided in the event of a sub-division of the diocese), in addition to these, £1232 3s 11d for the erection and maintenance of a rescue home and £1232 3s 10d for provision for religious education in Secondary Schools in New Zealand with preference for work in the Diocese of Waiapu.

Two Roman Catholic congregations in America have recently come over in a body to the Catholic Church of America. One is an Italian congregation in Ohio of 240 communicants, together with its priest, who still remains as rector; the other a Polish congregation and its priest in Pennsylvania.

## Girls' Friendly Society.

(Letter received by Mrs Sedgwick).

Dear President,—I write to remind you that our Annual Day for Special Thanksgiving for the blessing that has rested on the G.F.S. and our united Intercessions is fixed for Thursday, June 19th. On that day or on the preceding or following Sunday, special remembrance of the Society will be made in many of our cathedrals and churches throughout the Empire.

Although the fighting and sorrows of the last few years are over and before our anniversary time comes we hope the final peace may be in sight, the great upheaval caused by the conflict has left the whole world in a state of great unrest. Therefore the call to us in the G.F.S. is stronger than ever. We hear of reconstruction on every side and we must not lag behind. It is difficult to see what the outcome of it all will be, but our work based on principles which are eternal is clear and we must go forward with the times, never forgetting that we have the highest standard to maintain and point to in our endeavors to understand the changes which are sweeping over all modern life. The object of our Society makes our aim clear and as our Intercessions go up on our Anniversary Day we can but ask for strength to live up to these ideals.

Any Associates coming to England from over the seas will receive a hearty welcome. We hope they will either write to or call on, the Secretary at the G.F.S. Central Office, so that we may know of their arrival.

With my kind regards and good wishes.—Believe me, yours sincerely,

(Signed) C. V. CUNLIFFE,  
President of the G.F.S. Central Council.

At a Council meeting held on May 21st at Bishops court, Napier, the Sunday preceding June 19th (Trinity Sunday) was chosen for the Corporate Communion in connection with the G.F.S. Annual Day of Thanksgiving and Intercession. The evening service will be held on Thursday, June 19th.

## Church Reform.

The main reasons for the slow progress of Church Reform in England are: (1) All reforms must be submitted to Parliament, which consists of men of any religion or none, and which may so mutilate and transform a bill, that the Church may have foisted upon her legislation far different from what she desires. It is utterly unsafe to bring reform bills into Parliament.

(2). The vested system of property in livings and advowsons, many of which form part of estates inherited from those who stole them from the Church in early "reformation" times.

(3). The unrepresentative character of the Lower Houses of Convocation which consist largely of dignitaries and on which the majority of the clergy are not represented.

(4). The fact that Convocation has been robbed of its right to give legislative effect to any of its decisions.

These anomalies exist in England as a consequence of the Church being "established" in a peculiar way. The Nonconformist bodies are equally "established" in all essentials and yet have the right of self-government. The Established Presbyterian Church in Scotland has equal establishment rights with those of the Church of England without any of its disadvantages.

In order that Reform may be facilitated and that provision may be made for proper Church government in the event of the Church being by-and-by disestablished, a council representing the whole Church of England and called "the Representative Church Council" is formulating a scheme for the formation of a kind of Church Parliament to be called "The National Assembly of the Church of England." It is proposed that the National Assembly shall have authority in the name of the Church, without infringing the rights of Convocation and of the Episcopate, to prepare legislation on Church matters. The Assembly is to meet annually and to consist of three houses, bishops, clergy and laity. Every measure passed by this Assembly is to be submitted by the Legislative Committee to the Ecclesiastical Committee, consisting of members of the Privy Council. In due course the Ecclesiastical Committee will report whether the Royal Assent should be given to it, and according to this report it will or will not be presented to His Majesty.

After presentation to the King the report, together with the text of such measure, is to be laid before both Houses of Parliament. If within 40 days of such presentation neither House directs to the contrary the measure shall have the force and effect of an Act of Parliament. If the Ecclesiastical Committee do not advise His Majesty in favour of the measure no further proceedings will be taken thereon.

Included in the scheme are the provisions constituting the National Assembly, securing the representation of the laity, and providing for parochial organisations and elections, as

well as Diocesan Conferences and the House of Laymen.

By a narrow majority the Grand Committee refused to admit women to the National Assembly, but the Council reversed this decision by a substantial vote, and to the apparent satisfaction of a large number of clergy and laity, though some speakers thought the admission would lead to a female priesthood. The franchise of the National Assembly has been given to persons of either sex above the age of 18 years, who are baptised and have signed a declaration of membership of the Church of England and are not members of any other religious body.

The Church in Wales has decided to grant the franchise only to persons who have been confirmed. The rejection of the Confirmation franchise by the Representative Church Council resulted in strong criticism by prominent Churchmen and the resignation of Bishop Gore of Oxford.

## The Church Army.

As soon as permission can be obtained, large numbers of people who have lost their boys in France will be visiting the battlefields to see the last resting places of the bodies of their dear ones. The Church Army has arranged to keep its huts in and near the battle cemeteries, and to provide accommodation in them for those who have gone on this pious pilgrimage. The Church Army is also arranging to conduct the visitors, to provide transports, and to provide hostels in London and in the French ports. For this hospitality the Church Army will charge nothing beyond the actual cost. The Church Army will undertake, on receiving information as to name, rank, locality and date of death, to find the graves of the heroes to be visited. This will afford splendid assistance to people unused to travel, especially to those in poor circumstances. The chapels connected with the Church Army huts will be used for services calculated to be of spiritual help and comfort to the bereaved.

The Church Army has received a letter from Marshal Foch heartily thanking them for the "innumerable services and all the good which the Church Army has rendered to the Allied armies."

The Church Army has opened an Emigration Agency for the booking of passages for emigrants to all parts of the world. All profits will be devoted to giving "assisted passages" to "desirable settlers."

More huts are required for the armies of occupation in Germany. The

military authorities have urged the Church Army to use its "utmost efforts" to maintain and increase its work during mobilisation and occupation; this matter is referred to as one of "vital importance."

The Rev. F. W. Whibley sends us a copy of the Church Army balance-sheet for the period July 1st, 1918, to March 31st, 1919; £1593 5s 2d has been received for the huts funds and £240 1s 11d for Christmas Dinners and Soldiers' Orphans Funds. Captain Allen's tours realised £527 16s 10d.

Mr Whibley sends also a copy of an appeal, already published in some of the daily newspapers, on behalf of Church Army homes for the motherless children of soldiers, together with a list of clothes required by them. Those who will help by sending such clothing are invited to post their gifts to Miss Janie S. Walker, Church Army Headquarters, Marble Arch, London, W.I. Measurements of clothes required will be sent to anyone who will promise the clothes of any particular child. Seven shillings per week will maintain one child in the homes. The Government have asked the Church Army for 50 more huts in occupied Germany and more accommodation for limbless and stranded soldiers.

## Correspondence.

### CHILDREN'S CLOTHES WANTED.

(To the Editor).

Sir,—This winter is going to be a very hard one for poor people, especially in the matter of purchasing clothing. I believe there is plenty of work with good wages, but there are always in such a district as Port Ahuriri some cases of real want. Here are two cases that have recently come under my notice:—(a) A woman deserted by her husband. She has five children, the eldest being seven. (b) A woman whose husband has run away with another woman and who cannot be traced by the police. She has three children, the eldest being five. In these and similar cases I always find the Foster and Colenso Trusts invaluable in assisting with monetary help, but the chief difficulty is properly clothing the little ones. Are there any of your readers who could let me from time to time have children's left-off clothing, provided it is in good condition?—I am, etc.,

F. B. REDGRAVE.

St. Andrew's Vicarage,  
Napier.

## Dr. Orchard.

Dr. Orchard is a well-known writer and a Congregational Minister. He is a particular friend of the Bishop of London. His chapel at the King's Weigh House is furnished like a church, with a fine altar surmounted by a Crucifix and with lighted candles burning on it. He and his choir are vested in cassocks and surplices. He has another Crucifix over the pulpit; reads prayers from a Prayer Book and preaches in his cassock. He recently expressed the opinion that no "League of Churches" would be satisfactory unless it included the Church of Rome. He has warned Non-conformists that disestablishment of the Church and disendowment will be accompanied by the disendowment of Nonconformists as well. "Some of your chapels may then be utilised for cinemas or public baths, which is obviously what their builders intended them for." (!)

"Some people are aghast and say, 'What idolatry' when they see a man praying in front of a painted image. They seem to think that he believes the image is real, but the fact is that he prays in front of it, just as you pray in front of what, after all, you worship—your bed. (Laughter). Another man shouts at God until you nearly jump from your seat. We cannot breathe one another's atmospheres. It would be well for us to mix up a little. Every church ought to recognise a freedom to adopt the forms of worship found of spiritual value to any other." Church union on the basis of the true authority of love and the true obedience of loyalty, he added, was the most pressing question before the modern world, and society was falling to pieces from lack of it. If the churches could not be united, it was of no use talking about uniting nations, classes, or anyone.

## Review Column.

"Sunday School Hymns" (pub. at Church House, Brisbane. Music edition 3s, words only 3d).

A good collection of 84 hymns for children, all most suitable, the best short collection we have seen.

Most of the tunes are well chosen, but the compilers have not avoided the common fault of high settings. Children's hymns should never have a compass beyond the capacity of the average child and there are several tunes in this book suitable only for trained voices; why not have transposed them?

With "Eudoxia," "Lyndhurst," and other beautiful tunes at our dis-

posal there is no need for a new and much inferior melody for "Now the Day is Over." More than half the tunes are lithographed from badly written script. No. 66 in G sharp minor is too hard for children and few Sunday School organists (mostly children) could play it correctly. On the whole the tunes are well chosen. Of the unfamiliar ones we specially favour the "Ladder of Gold" and "Songs of Jesus."

The collection could be much improved by the addition of hymns for children's Eucharists and a few kindergarten hymns. No attempt has been made at classification or order, all kinds of hymns are jumbled together. It is a pity such excellent matter should suffer so much from want of proper presentation and lack of arrangement.

## C.E.M.S.

The Diocesan Secretary of the C.E.M.S. (Brother B. Crompton Smith) has issued a circular letter to members. From this we gather that the corporate Communion of members in England is to be held on Ascension Day. A week of prayer is being spent from May 25th to June 1st, with meditation on the motto, "Let us rise up and build." The new constitution is to be considered at a meeting of the great conference in Birmingham on June 24th and 25th. No word has yet been received of the sailing of the organising secretary. Members are urged to send their contributions towards the Diocesan quota of the organising secretary's salary.

The secretary looks forward to new life and zeal in the Society on the arrival of Brother Bullock. He apologises for delays in diocesan C.E.M.S. organisations and requests local secretaries to assist him by notifying their needs at once.

## News Items.

A considerable amount of disappointment has been experienced in England at the decision of the Graves Commission not to erect crosses as headstones for the graves of the fallen in France and elsewhere. A largely signed petition has been presented to them for permission to relatives to erect crosses at their own expense over the graves of their loved ones. "Many of us," says Lady Cecil, "cling to the cross as the symbol of our faith which best befits the memory of those who have fought and died in a crusade against cruelty and oppression."

A district in the Dunedin Diocese in its annual report states that its finances are in a "fairly healthy condition"; it has paid its Vicar £120 in stipend (£37 of which was a grant from the Diocesan funds!) and has given him £20 "towards the purchase of a motor car"!! Comment needless.

As illustrating the disadvantages of the "Establishment" of the Church in England the "Church Times" points out that the patronage of the Crown is now exercised by Mr Lloyd George, a Welsh Baptist, who, in loyalty to the Coalition, may perhaps admit to consultation Mr Bonar Law, a Scottish Presbyterian. Lord Birkenhead dispenses the ecclesiastical patronage of the Lord Chancellor, being himself a Nonconformist. Certain high posts in the Indian Church are at the disposal of Mr Montagu, a Jew, who with a fine sense of the fitting has asked Mr Balfour, a Scottish Presbyterian, to act for him in the matter.

## Parochial Notes.

### St. Andrew's, Napier.

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

Very successful Easter services were held at the different centres, the number of communicants being largely in excess of last year's total.

We were very glad to have the Bishop and Mrs Sedgwick with us for our annual meeting, which was very well attended. The balance-sheet showed a small credit with no liabilities. The annual report showed encouraging developments in many directions, especially in the outlying parts of the parish, regular services having been started at Tangoio, Tutira and Arapawanui. The licensing of two new lay readers enables the Westshore Church to have evensong every Sunday in addition to a monthly celebration.

A start has been made in filling up the section alongside the church as the first step towards the erection of a vicarage, which it is hoped to begin before very long. The lease of the cottage rented as a vicarage expires at the end of next year, when it will probably be sold, so that the need for a vicarage before then is imperative. In the last diocese in which the Vicar worked there was a gift from a diocesan fund of £250 to a district that possessed no vicarage starting a building fund, but as there is nothing corresponding to that in this diocese we hope that there may be Church people in other parishes who may be prepared to help a poor district which hopes to raise the greater part of the sum required.

**Puketapu.**

Vicar: Rev. Canon Cullwick.

The annual meeting of parishioners for the above district was held on the 25th of April last. The Vicar, in his report, congratulated the churchwardens and vestry on the balance-sheet before the meeting, which showed a credit balance of £74 4s 9d, subscriptions to the stipend fund totalling £307, and contributions towards foreign missions amounting to £53. The vestry and parishioners were also congratulated on the parish acquiring a vicarage of its own and in raising the sum of over £460 towards its purchase and also in undertaking the alterations necessary for convenience and comfort as the vicarage, which is being moved back to a better and more convenient site, will be considerably enlarged. A special reference was also made to the splendid efforts of the ladies under the leadership of Mrs T. H. Lowry, and their secretary, Miss Isabel Bicknell, in organising the Garden Fair at Silverford, kindly lent for the occasion by Mr L. North, which raised the sum of £140, and also to the generous response made by the Rissington parishioners with Mrs Frank Hutchinson and their head, which raised the very creditable sum of £80. Another special reference was made to the generosity of Mrs T. H. Lowry, who, in addition to her subscription to the Vicarage Fund, is defraying the expense of a water supply.

In conclusion the Vicar thanked his own warden, Mr Kinross White, the people's warden, Mr Ballantyne, the vestry and its secretary, Mr Jenkins, for their co-operation and help during the past year, as also the many kind parishioner friends who had given him such generous hospitality. In proceeding to business, Mr Kinross White was nominated by the Vicar as his warden for the ensuing year and Mr Ballantyne was elected people's warden, the following gentlemen being elected on the vestry:—Messrs G. R. Beamish, Swinburn, Absolom, Hutchinson, jun., Evan, Davis, Shield, Roil, Norris, Jenkins, and J. Bicknell, sen. Mr Ballantyne was elected as synodsmen.

The action of Mr Ballantyne in negotiating the purchase of the vicarage and in the matter of moving and making additions thereto was confirmed.

The following amounts have been subscribed to the Vicarage Fund:—Mrs T. H. Lowry £100, Mr G. R.

Beamish £50, General. Sir Andrew Russell £25, Lady Russell £25, Mr W. Shrimpton £25, Mrs Dudley Hill £10, Mr H. L. Shield £10; amount raised by the Rissington Garden Fair £80; amount raised by the Puketapu Garden Fair £140; total, £465.

N.B.—Cheques and cash subscriptions donated for the above Garden Fairs are included in the respective amounts.

**Opotiki.**

Vicar: Rev. T. Fisher.

**MAY NOTES.**

Writing on Good Friday evening we record a solemn "Three Hours" reverently observed by a number about as usual during the last four years, and are glad to note a serious intention evident, which presages a happy Easter Day.

The Vicar is taking every opportunity to be present on Sunday afternoons at Sunday school, but this can only be increased at the expense of the afternoon services in outlying districts, which are already few enough. The sorely needed teachers delay offering.

(The above notes were too late last month).

**JUNE NOTES.**

The Anzac service in the Parish Church was a notable one, the returned men marched in solemn procession attended by the band, led by Captains C. D. Cooke and Hollard, both of whom had served as officers from the beginning of the war. Hon. J. B. Gow read the special lessons, and the names of those who fell at the memorable landing preceding the Solemn Commemoration. Mrs Burnett of Ngaruawahia, who was on a visit, assisted at the organ, Mr W. Parkinson sounded the "Last Post."

The annual Church meeting was held on May 12th. The report and accounts presented will be soon in the hands of all Church members.

The two churchwardens appointed are Mr R. W. Wise by the Vicar, Mr C. D. Cooke by the parish, the vestry being otherwise as last year.

**St. Augustine's, Napier.**

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

Acting Vicar: Rev. John Hobbs.

The annual meeting of parishioners was held in the schoolroom on Wednesday, the 21st. A large number of men and women were present, and much important business transacted. It was unanimously decided to support

a proposal to place a pipe organ in the church as a war memorial to those who had fallen, and a thank offering for those who have been spared.

The Sunday school scholars are busy practising for an entertainment which they propose to give shortly.

The Mothers' Union has recommenced its meetings, and last Wednesday we had a very helpful address from Mrs Murdoch.

The Vestry have asked the Vicar to take a month's holiday on his return to New Zealand. The Rev. John Hobbs has kindly consented to continue his services until the Vicar returns. Mr Hobbs is giving a series of short instructions on the Litany at the Thursday evening services, which should be most helpful.

The G.F.S. are starting their meetings this month and are looking forward to a very interesting and useful session.

**Rotorua.**

Vicar: Rev. Canon F. W. Chatterton, B.D.

The annual parish meeting was held on May 21st. The balance-sheet showed:—Receipts, £466 6s 11d; expenditure, £307 13s 2d; credit balance, £158 13s 9d; liabilities (additions to parish hall, etc.) £145, vicarage debt, £924; assets, vicarage and site, £1800.

The Vicar, in his address, stressed the need for an assistant and for reduction of the vicarage debt. The Ladies' Guild had promised to raise £100 per annum. A strong missionary guild was needed. He hoped to resuscitate the C.E.M.S. He thanked Church workers, especially Mr Skellern, and Mrs Williams, of Ngongotaha. Mr J. Halkett and Mr J. Wrathall were appointed churchwardens and Messrs Exall, Hall, Barnard, Pakes, Skellern, Christopher, Foggin, Carter and Hawke vestrymen.

**ST. SAVIOUR'S ORPHANAGE,  
TIMARU.**

**WANTED.**—A Working Matron (Church of England), one with knowledge of nursing preferred. Duties to commence first week in July. Applications to be forwarded to the undermentioned, from whom all information can be obtained. Applications must be received on or before June 17th.

C. G. BRYAN KING,

Secretary.

Box 125, Timaru.