



# The Waiapu Church Gazette.

VOL. X.—No. 11.

NAPIER, APRIL 1, 1920.

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## Calendar.

### APRIL.

18th.—2nd SUNDAY AFTER EASTER. Psalms, M. 120, 121, 122, 123; E. 65, 66. **Mattins**, Exodus 16, 2 to 15, or Isaiah 55; John 5, 19 to 29, or I. Cor. 15, 35 to end. **Evensong**, Exodus 32, or Exodus 33, 7 to end, or Isaiah 56, 1 to 8; John 21 or Phil. 3, 7 to end.

23rd.—(St. George).

24th.—Eve of St. Mark. **Mattins**, 18, 9 to end; Acts 13, 44-44, 7. **Evensong**, Ezekiel 1; Acts 12, 25 to 13, 13.

25th.—ST. MARK, EVANGELIST and MARTYR. (3rd Sunday after Easter). Psalms, M. 124, 125, 126; 127; E. 81, 84. **Mattins**, Eccles. 51, 13 to end; Acts 15; 35 to end. **Evensong**, Isaiah 62, 6 to end; II. Timothy 4, 1 to 11.

30th.—Eve of St. Philip and St. James. **Mattins**, Deut. 31, 30 to 32, 14; Acts 19, 8 to 20. **Evensong**, Proverbs 4, 10 to 18; John 1, 43 to end.

### MAY.

1st.—ST. PHILIP AND ST. JAMES, APOSTLES AND MARTYRS. **Mattins**, Job 23, 1 to 12, John 6, 1 to 14. **Evensong**, Isaiah 30, 15 to 21; John 17, 1 to 8.

2nd.—4th SUNDAY AFTER EASTER. Psalms, M. 128, 129, 130, 131; E. 145, 146. **Mattins**, Deut. 4, 1 to 24, or Isaiah 60; Luke 16, 19 to end, or Acts 3. **Evensong**, Deut. 4, 25 to 40, or Deut. 5, or Isaiah 61; Luke 7, 1 to 35, or Rev. 2, 18 to 3, 6.

7th.—George V., Accession to Throne.

9th.—5th SUNDAY AFTER EASTER (Rogation Sunday). Psalms, M. 132, 133, 134; E. 107. **Mattins**, Deut. 6, or Isaiah 62; Luke 20, 27 to 21, 4, or Acts 4, 1 to 33. **Evensong**, Deut. 8, or Deut. 10, 12 to 11, 1, or Isaiah 63, 7 to end; John 6, 47 to 69, or Revel. 3, 7 to end.

## Extravagance.

Some sections of the press, both here and in the United States, have been moved to utter strong protests against the way in which Christmas is celebrated in the English-speaking world. The "Daily Express" observes that "the moral and religious aspect of the feast becomes obscured by its merely social side, and, to speak quite plainly by too much eating and drinking." "We are not mere 'celebrating' at a holiday; we are celebrating the dawn of a new hope for the world." Our contemporary then goes on to condemn the fault of the modern world which leaps to the eye—namely, extravagance, a vice which springs to a large extent "from the ignoble motive of competitive energy. The profiteer sets the pace in furs and cars and presents, and each man determines not to be outdone, quite regardless of what he can afford." In like manner the "New York World" inveighs against this materialistic Christmas, this "orgy of wanton extravagance and wild expenditure" such as has never been known before. Emphasis is added to this indictment by recalling the fact that, "while Americans are revelling in luxury, millions of people in Europe are facing one of the most terrible calamities of all history. Hope and assurance of peace are denied to them because the United States has refused to permit peace. These unfortunates are not concerned with partisan squabbles, but what they know is that the richest and most powerful nation in the world has abandoned them to their fate." The bitterness of that fate would be aggravated by the knowledge that those who threw them over were indulging in a surfeit of luxury.

Our American contemporary goes on to criticise with great severity the failure of public opinion to force a settlement of the Treaty dispute, and its allowing the world to continue in a state of war nearly fourteen months after the signing of the Armistice. It accuses certain of its countrymen of profiteering, of "squeezing out the last drops of

blood" that remain in the emaciated bodies of the starving millions of Europe. To the latter this callous indifference seems not unjustly a ground for deep resentment. Could it be otherwise, if the charge which our contemporary brings against Americans is substantiated by fact. And yet we can hardly think that, unless it had complete proof, it would have written thus: "Once the hope of the world, we have made ourselves the despair of the world. It is something of which no American can ever be proud, this Christmas of ours which mocks the misery of mankind." Meanwhile, things in the United States are at a deadlock. The President maintains a stony silence on the one side, and, on the other, the party opposed to him refuses to budge from the position it has taken up. There is nothing left for the Allies to do but to carry on without the help that they were led to expect they would receive from America.—"Church Times."

Do not these remarks as to extravagance apply to some extent to New Zealand?

## 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. The Diocesan Secretary is the Archdeacon of Hawke's Bay, the Ven. Archdeacon Simkin.

Phones—Office, 877; House, 798.

## Missions Among the Maoris.

(Continued from last issue).

Now, as to the results of the missions. The Maoris had no idea of what was meant by a "mission," but as soon as they realised what was being aimed at in these special efforts, and that the missionaries were there not to condemn but to help them, the days were not long enough to see all who came to us, or who asked us to go to their homes.

Naturally, those who were acting as tohungas, or as agents for tohungas living elsewhere, and were thereby making money out of it, also some who were afraid of the magic of the tohungas, or of the wrath of the spirits, kept aloof from us.

But at the close of each mission we were obliged to hold a special service, or special services, for those who in large numbers wished publicly to renounce tohungaism, and to be reinstated in their true position in the Church, by a renewal of their baptismal vows.

It has been roughly computed that in the three centres visited perhaps 350 to 450 people, including the children, attended the services.

Of these at least 120 renounced their adherence to tohungaism, and all it means, and were formally reinstated in a most solemn and impressive service. Also a considerable number of the younger people, who had not been drawn under the influence of tohungas, publicly renewed their baptismal vows at the close of the mission.

There are also several possible candidates for the ministry, and other church workers, both male and female. But who can say what the ultimate results may be, not only in this particular district, but also throughout the Maori mission? These people are keenly eager for regular instruction in both Bible and Church teaching, and will sit by the hour and listen attentively to anyone who will teach them.

In one centre the Church has one Lady missionary, Miss Chatterton, sister of Canon Chatterton, who has worked, and is working, very hard. She has good Bible classes for women, and also for the older children, as well as Sunday schools in two centres and a weekly prayer meeting.

At this, and at another centre, special services lasting half an hour were held on both Sundays and week days for the children, and the little ones were most eager and attentive all through. At the last place these were out of the question, owing to the local school being closed and the children having to attend school several miles away, and also to the very scattered nature of the population

generally. Mention has already been made of cases of apparent demon possession, even among quite little children, and the missionaries are both quite convinced that they are speaking of fact and not of fiction. Of this more will be said in another issue. Some cases came under the direct notice of only the one, or the other, of the missionaries, but others were brought to both, in the hope that something could be done to set them free from control.

In the case of one little child the parents were so thoroughly convinced, by what they saw and heard, that the child was freed from an evil spirit's control, and completely cured within a few minutes by prayer and exorcism, that they begged that the whole family might be cut off from tohungaism and its baneful power, and reinstated at the special service to be held that evening.

On a subsequent visit to this village, a few days later, this child was reported quite well and playing about with the other children.

And this was found to be quite true.

## The Summer School.

The Rev. F. B. Redgrave, the hon. secretary and treasurer of the Summer School for Sunday School teachers which was held at Hukarere School in January, has submitted a balance-sheet showing a loss of £8 12s 8d, which has been met by the Standing Committee. Most of the expenses in connection with the School are the same whether there are 30 in attendance—as was the case this year—or double that number. All those who attended this year expressed their intention of trying to come again next year, and also of bringing others with them, so that it should be possible to make the Summer School pay for itself. The Hukarere authorities each year have very generously put not only their fine building but also all the cooking and sleeping requirements at the disposal of the Summer School.

You can hardly exaggerate the disaster it has been in the education of boys and girls that they have been taught to associate with religion ideas about the Creation, about the Flood, about the beginnings of our race, which it is practically certain that, when they grow up to read the literature of their time, they will find to be false, and will reject without a shadow as alien to the whole trend of philosophy, science and history as now understood.—Gore "Dominant Ideas."

## Parochial Notes.

### Waipawa.

Vicar: M. W. Butterfield.

With the consent of the Onga Onga School Committee and with the kind co-operation of Miss Selby, the head teacher, and her assistants, a class for religious instruction is being held every Thursday by the Vicar in the Onga Onga school. Pupils from the second standard upwards are attending and so far the attendance is exceedingly good.

Preparations are being made for a sale of work, produce, etc., in the Municipal Concert Hall on April 23rd in aid of Church funds.

We hope to start a branch of the Girls' Friendly Society in this parish very soon. Mrs Maclean has consented to act as president.

### Dannevirke.

Vicar: Rev. G. B. Stephenson, M.Sc.

The Mothers' Union met in St. John's Church on February 16th for the first meeting of the year. The Rev. Stephenson took the service in the church, after which an adjournment was made to the Parish Hall, where the election of officers for the year took place as follows:—Presiding member, Mrs Robertshawe; vice-president members, Mrs W. F. Knight and Mrs Benson; treasurer, Mrs Tansley; secretary, Mrs H. Glass; assistant secretary, Mrs Siffleet; committee, Mesdames Haines, Gillespie, Coleman, Mollgaard, Stewart, and Nicholson.

An interesting address was then given by Mrs Webster on reverence, her remarks being followed with keen attention.

Afternoon tea and music concluded the meeting, which was attended by 20 members. We hope to have an admission service next meeting.

### Rotorua.

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

The last two months have been a period of progress. Under the energetic direction of the Vicar new activities have been developed and old ones, which had become dormant during the "interregnum" which preceded his appointment, revived. Regular Sunday evening services have been established at the Whakarewarewa Hall. A small harmonium has been bought for these and Mrs Tattersall is kindly acting as organist. A parish magazine has been started, and in connection therewith upwards of one hundred persons have joined a "Mite Society" agreeing to contribute, through the Ladies'

Guild, a shilling a month to the work of the Church and receiving copies of the parish magazine, the "Waiapu Church Gazette" and the "New Zealand Churchman."

The Sunday services at the Sanatorium have been resumed, being held at 10 o'clock in the morning.

Through the efforts of the Vicar, liberally supported by the people, the parish debt has been reduced by £300, and a further substantial reduction is hoped for.

The summer flower show held in the Parish Hall was successful despite obstacles, arising mainly from unfavorable weather. The takings amounted to £22.

The Vicar, who had had no vacation since some time prior to his appointment, had to take a month's holiday, during which he visited Nelson and Napier. He was much benefited thereby, returned by motor car on Sunday, February 15th, and conducted service in St. Luke's the same evening. During his absence the work of the parish was carried on by the Rev. H. L. B. Goertz.

A very good programme has been arranged for the parochial branch of the C.E.M.S. On Friday, February 20th, an excellent paper on "Good and bad effect of the war" was read by the Rev. H. L. B. Goertz, and an interesting discussion took place thereon.

### Holy Trinity, Woodville.

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

Acting Vicar: Rev. A. F. Hall, M.A.

A very happy social and welcome to the acting Vicar and his mother was held in the Schoolroom on Wednesday, February 11th, at which it was suggested that the Church people should meet at regular intervals in the same place, viz., the Schoolroom, not only for social intercourse, but for open discussion of Church matters and questions of the day, such as reunion, etc. We hope to see this brought to pass.

The Vestry have bought two sections, comprising just over half an acre, almost immediately opposite the church, as a site for a Vicarage. The present Vicarage is some distance from the township and therefore out of touch with the life of the place. It is hoped that by the sale of this house and grounds enough money will be raised to rebuild a modern house in the heart of the parish. There is no news of the return of the Vicar. Our prayers go out for him in his anxiety and for his wife in her illness.

Marriage.—Joseph Andrew Hunt to Annie Jones.

Received into the Church.—Doris James, Vera James.

Baptisms.—Henrietta James, William James, Elsie James, Marjorie Burnham, Margaret Spackman, Reginald Spackman.

### Ormondville.

Vicar: Rev. F. W. Whibley.

(Notes omitted last month).

A gift service was held recently in the Church of the Epiphany well attended by parents and children in spite of very inclement weather. Among the gifts were a large number of eggs which were sent to St. Hilda's Home.

A most successful Sunday School picnic was held in the holidays in the grounds of Mrs August Schaare; the ladies provided a delicious lunch and several gentlemen worked energetically in supervising the sports. The Vicar thanked the teachers, Misses Schmidt and Boyte and Mr Lecke, for their splendid work during the year, and three cheers were called for all the ladies and gentlemen who had given presents and other things necessary to make the day such a happy one.

Needless to say the children showed they had good lungs. Three cheers were given also for the Vicar. The Sunday School roll is 56 but friends came too for there were 76 children sitting round this country dining table.

### St. Augustine's, Napier.

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

The congregations and the number of communicants during Lent have been most encouraging. The Vicar is giving a course of sermons on "Sin" addressed to the children at Sunday morning services, and on Sunday evenings on "The Example of Jesus Christ in the Great Facts of Daily Life." On Thursday evenings he has been preaching on "Sacrifice." As usual the self-denial offerings of the adults will go to St. Mary's Rescue Home, and the children's to the Church of England Waifs and Strays Society.

We have ordered the organ which is to be erected to the memory of those from the parish who gave their lives in the war. It is to cost, with structural alterations to the church, about £850, towards which we have £526 in sight, including the sale of the old organ. The new organ will not be here for about 18 months. We are organising a big sale of work for Wednesday, May 5th, in aid of the Organ Fund.

The Parish Magazine has so increased in circulation that the 28 district visitors now distribute 500 copies into Church of England houses in the parish. These visitors are a great help to the Vicar in finding out

cases of need and sickness, and so more really making Christ's Body, the Church, the centre of sympathy in the world.

The Vestry has raised the Vicar's stipend to £300 a year.

The box for missions at the church door, to which parishioners are requested to give a penny a week, brings in about 10s a week—an excellent response.

### Retreat for Clergy.

The Rev. W. E. Lush, of Auckland, will conduct the retreat for clergy at Woodford House, Havelock North, from Monday evening, May 17th, to Thursday evening, May 20th. The expenses of all the clergy will be pooled, and borne equally by all who attend. Will the clergy let the Rev. Canon J. A. Lush know as soon as possible whether they can attend? Of course it is hoped that all the clergy will go into retreat; there is surely no greater need in the world to-day than that the leaders of the spiritual life of the people should deepen their own spiritual life. The spiritual life of a parish cannot rise higher than the spiritual life of the Vicar. A retreat is not a rest; it is a great strain and physically exhausting. The value of a retreat does not depend on the conductor; each member gets spiritual help according as he puts in spiritual effort. The conductor has asked for the prayers of the clergy.

### St. Hilda's Home.

The matron of St. Hilda's Home, Otane, acknowledges with many thanks the following gifts sent during the month of February:—Vegetables: Mrs Clark, Mrs Peck, Mr White, Mrs Allan Williams, Mr Blathwayt, Mr George Williams, Mrs Gordon Williams, Omakere Station, Rev. G. Davidson. Fruit: Mrs Peck, Mr Henry Tiffen, Mrs Gollan, Mrs Knight, Mrs Beamish, Miss McAlister, Mr Langridge, Mrs Blathwayt, Mr Clark, Mrs James Todd. Cakes: Otane Tennis Club, Mr F. D. Waller. Bag of Sugar: Mr Fred Williams. Scrap-book: Huia Matthews. Donation of £4: Pukahu School, Hastings. Jam: Mrs Taylor, Mrs Blathwayt. Meat: Mr Goodrick (December).

The Diocese of Wellington is to be congratulated on having received a valuable gift of ten acres of land at Karori as a site for a Church school: Messrs Riddiford brothers are the generous donors and this is not the first of their liberal benefactions to the Church.

## Editorial Notices.

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

Library Matter should reach the Editor on or before the 15th of the month. News Items, including Parish Notes, on or before the 18th 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.

### IMPORTANT!

Correspondents are reminded—  
(1) That contributions MUST be written on only one side of the paper. (2) That writing MUST be legible. (3) That words MUST be written in full, as ecclesiastical shorthand is not familiar to our printers, and the Editor really has no time to re-write carelessly written matter before handing it to them.

## Waipawa Church Gazette.

Thursday, April 1st, 1920.

### Easter Offerings.

There are still many Churchmen who do not know of the ancient custom, adopted by the Church in New Zealand, of making special offerings at Easter for the clergy. Although the stipends of some clergy have been raised since the war, in no case has the increase been proportionate to the great increase in the cost of living, whilst in a few cases no increase at all has been made. More than ever therefore are they dependent upon their Easter offerings to enable them to live. May we appeal again to all Churchmen to remember their clergy at Easter, giving generously if they attend church on that day, and if unavoidably prevented from performing their religious duties by their distance from a church, sending their offering through the churchwardens or others who may present it for them.

## Girls' Friendly Society.

### AN APPEAL.

Churchpeople do not realise the splendid work that is being done by the G.F.S. The president has sent us an appeal which we print below. A great deal of the moral laxity in our large towns arises from the difficulties which modest girls experience in get-

ting lodgings suited to their moderate means yet free from gross temptations. We dare not repeat an opinion recently expressed to us by a gentleman on the staff of one of our daily papers as to the moral condition of a large number of the girls in our towns; candidly, we do not and cannot believe it to be true, but yet we are forced, after conversations with the police on this subject, to believe that an immense amount of moral wickedness really exists. No doubt much of this laxity is the result of want of proper training by parents, and the absence of Christian teaching in the schools, and the best means of prevention is to start at the beginning and train children of both sexes from early years in the sacredness of sex and the duty of chastity. As regards home training we have to face the fact that the moral tone of a large number of homes is itself low, and religion is absent from them. We must train the boys and girls of the present, who are to be the parents of the future, to make their own homes better than those from which they have sprung; this can be done only in religious schools. But anyway, what can be expected but looseness of moral character when young girls, who work for a living, are forced on their arrival in our cities to take board in houses where there is no restraint or motherly influence and sympathy to keep them from drifting into wrong paths? Temptations assail them on every hand both from male and female companions. One of the most urgent duties of Christian women is to help them to retain their purity by providing them with happy, Christian homes. The G.F.S. sets out to do this and the appreciation felt by the girls themselves is evidenced by the great demand for G.F.S. lodges or homes. The girls themselves wish to retain their character pure and unsullied—shall they be denied the opportunity? A certain quasi-religious body receives enormous sums of money from the public and especially from Church people to be devoted to this object, but its efforts are spoiled by defects which arise from its attempts to proselytise girls who are already attached to definite religious bodies. The efforts of this organisation are so widely advertised and boomed that the public imagine that the "churches" are neglecting this important branch of their work, and that it alone cares for friendless girls. This idea is as far as possible from the truth. We may be mistaken, but there is something which makes vulgar advertisement of good works distasteful to us. The Nonconformist bodies have an organisation of this kind called the Y.W.C.A., and it is doing splendid work, though it does not over-advertise itself. The Church has also her own organisation,

which we naturally prefer, namely, the G.F.S. Its only crime is that it does not descend to blatant self-advertisement or send round paid collectors throughout the length and breadth of the country to urge its claims. It consequently suffers severely for its modesty; it finds it simply impossible to provide accommodation for the large number of girls who apply to it for shelter from the streets and for a Christian environment. Whilst Churchmen give liberally to the funds of institutions conducted on lines of which they would not approve, if they investigated them, they starve their own church and their own daughters in the most shameful manner. The G.F.S. does not, of course, confine its activities to providing "lodges" in the large towns; it has also its branches in nearly every parish for providing kindly sympathy and help to all girls of all denominations who need them.

The committee for the Girls' Friendly Society Lodge Extension desire to keep before the people of Hawke's Bay the good work the Lodge is doing in lodging many girls working in Napier, or housing them while looking for work, or passing through to their homes. The need of extra accommodation is urgent. All the summer members have had to be sent away owing to the Lodge being over-full already, beds made up on verandahs, etc. The committee wish at once to build on the site already secured next the Lodge. They require £3000. Of this sum £308 8s. 2d is already subscribed and since then the following donations have come in:—T. S. Williams (East Coast), £25; H. B. Williams (East Coast), £20; K. S. Williams (East Coast), £10; Mrs C. Maclean (Napier), £5; collected by Miss Pallot, 10s; H. J. Bull (Napier), £5; H. G. Ballantyne, £2 10s; Miss Judge, £1; sale of lavender, 5s; total, £69 5s.

Please assist. Every pound helps much, every shilling is valued. Send your subscription to Mr W. J. Pallot, Browning street, Napier.

The appeal for funds for the Napier G.F.S. Lodge is URGENT. Why should this wealthy diocese provide only £400 for such a worthy object? Are our wealthy Churchmen absolutely callous? This is an object that well deserves large and generous gifts. Not only is a greatly enlarged "lodge" urgently needed in Napier, but others are required in Hastings and Gisborne and perhaps in other smaller towns. We dislike the need for making special appeals like this for special branches of the Church's work, but until our central fund is established these appeals are necessary. May we ask for a hearty response to this appeal?

## Facing the Facts.

The Rev. G. A. Studdert-Kennedy, M.C. ("Woodbine Willie"), in an address at the annual meeting of the Christian Evidence Society, called upon his hearers to face the facts:—

"We have been trying to hoodwink ourselves into the belief that the scientific revelation of the nineteenth century made no difference to our outlook upon life. . . . We have been stronger in the heart than in the hand. There is always poor old Mrs Brown and poor old Mr Smith who sit in the front pew and cling with tenacity to the theology they were taught at their mother's knee—their mother, who lived at a time when Darwin and Huxley were unknown. And because the parson is a gentle, kind, lovable man, and because he has pity for old Mrs Brown and Mr Smith he does not tell the whole truth. He keeps back what he thinks of Christ, but he is sacrificing on the altar of those two dear old souls a multitude of young ones. We have got to go on that way no longer. If we are to grip the minds of the generations to come we have to face absolutely fearlessly the task of expressing the world as we see it in the full blaze of all our modern scientific knowledge, in the terms of the faith once and for all delivered to the saints."

## Church Schools.

Speaking of Church Schools in his Synod address recently, the Bishop of Grafton and Armidale, said:—"On the other hand it is the business of a Church School to give religion its right place. It is not an extra subject, taught by a visiting master which can be treated as an extra like music or dancing. As Browning put it, religion is all or nothing. It must be central to the whole system, and radiate its influence in no narrow spirit through every subject which the child is taught. If the ideals of a democratic education are to be upheld, Church Schools must witness to the fact that there is no line of demarcation between things secular and sacred. We must insist that any form of education which ignores God, and discards religion is, in its results, as the war has shown, disastrous to humanity. The first step towards the reverence for all truth must be reverence for Christ, the Truth. School and church, work and worship, are not two things, but one. The child who goes to school must go to church. No policy is more fatal than to separate them into competitive compartments and make them rivals of each other. Divided they fall, undivided they stand. One reason surely why

worship is treated with indifference is because religion for so long has been treated as the Cinderella of the educational family, and that it holds no place comparable to parsing or arithmetic. It is the Church's business in her schools to recover for religion its place in the scale of educational values.

## Meditation.

When we meditate on our Lord's wonderful saying, "I am the Way, the Truth, and the Life," we approach the spiritual secret of the Gospel. For these profound words show us that Christianity involves not only a character, and a doctrine, but an experience as well; and that all three are bound up in One Divine Person. Here is Christ's inmost thought concerning Himself: "I am the Life."

What is life? Perhaps the best way in which we can define it is to say that life means the difference between a sleeper and a corpse. Yet the wisest of men have no skill to analyse that difference, or to explain wherein it consists. What does our Lord intend us to understand when He affirms, "I am the Life?" To grasp the fullness of this sentence we must recollect that it fell from His lips the same night in which He was betrayed, when he had already entered the valley of the shadow of death. Once before He had spoken similar words, when He stood by the open grave of His friend—words which we never hear unmoved, by the open graves of our friends. "I am the Resurrection and the Life," said Christ—the Life, and therefore the Resurrection, the vital essence and energy which dying cannot destroy. And once afterwards the same word came from a Voice which was as the sound of many waters. Out of the fullness of His kingdom and power and glory, the Lord spoke to His servant John saying, "I am the First, and the Last, and the Living One." For that victorious Life, which was laid down for men, is now reigning on the throne of God.

Moreover, before we can feel how much is involved "I am the Life," we must understand that this saying sums up and harmonises and completes the thoughts of Christ as our Truth, and Christ as our Way. When we have tried to determine what goes to make up man's personality, we discover that we cannot divide human nature into compartments and shut it off into exclusive sections. Character and reason are indeed inseparable parts of the inner self; but they are not the whole of that to which they belong. Life stands for

our central being and essence; although it is Life indeed, only as taught by the Truth and as exercised in the Way. And so Christians receive Christ not merely to rule their conduct and to mould their thinking, but to dwell in the very citadel and fortress of their souls. They find Him far more than an ideal Example to imitate, far more than a perfect Teacher to trust. They find Him a vital inward Energy, to cleanse and to inspire.

Herein lies the ultimate distinction between our Lord and all human prophets. Buddha could point his disciples to a way and say, "Walk ye in it." Socrates could tell his pupils of a truth and say, "Cleave ye to it." But He Who stands above all earthly guides and teachers, He Who though He was dead is alive again for evermore, is able to pour His own life into the spirits of foolish and selfish men until they are aware of a mighty Presence entering and possessing and transforming the depths of their being. Christianity is a divine experience—or it is nothing. We might almost say that a Christian is a person into whom Christ infuses part of His own Personality, so that new powers and motives and passions are stirred and quickened at the very springs of being. In the supernatural work of our salvation, "grace" really means that Christ, the Fountain of vital healing, is imparting Himself to sick and sinful souls. His regenerating Life comes to abide with them, to purify them from their corruption, to redeem them into new childhood, to kindle in them the flame of undying hope, to breathe into them the spirit of universal charity. Life is indeed much more than emotion, but emotion is its highest expression; and Christ becomes our life as He sheds abroad in our hearts the Love of God—which is Himself.

Christianity involves a character, and a doctrine, and an experience. Well said Thomas a Kempis: "Without a way, there is no going; without a truth, there is no knowing; without a life, there is no living." And the Way and the Truth and the Life which are Christ's cannot be found outside of Him. How amazing is that exclusive claim: "No man cometh unto the Father but by Me"! Our Lord is warning us not merely that He is the one Absolver and Reconciler of the guilty, but that of Him, and through Him, and by Him, are all things to the believer. Apart from Him we can do nothing that will seem worth doing, we can be nothing that will seem worth being, judged in that white light of reality which will so soon shine upon us all. Christ Himself is our Way: to make progress means to go on farther and deeper into the secret of His wisdom

and to keep on learning more of Him day by day. And Christ Himself is our Life, the Redeemer and Reviver and Restorer of our spirits, the Author and Finisher of our faith, the Pledge of our immortality.

### H. B. Clerical Society.

The clergy of Hawke's Bay have revived the Clerical Society which of recent years has been practically defunct. The Rev. F. B. Redgrave is the hon. secretary. All clergy whether retired or on active list are cordially invited to the meetings which are to be held in different centres about every six weeks. Two meetings of the revived society have now been held, the attendance each time being 13, the first being at Otane, and the second at St. Augustine's, Napier. Most helpful discussions have taken place on "Parish Difficulties," Benjamin Kidd's "The Science of Power," and "The Religious Atmosphere of Our Churches" (a most able paper read by the Rev. John Hobbs). As some of the members have more travelling than others, the travelling expenses are being pooled.

### Cardinal Mercier.

The General Convention of the Church of the United States corresponds to our General Synod. The "Living Church," the chief Church paper in America, records its meeting recently and mentions the visit which Cardinal Mercier paid to it. The fact that a celebrated Roman Cardinal officially visited such a Synod is significant. We are indebted for the following account to the "Church Standard":—

The visit of Cardinal Mercier to the House of Deputies is thus described:—

"It was a dramatic occasion when Cardinal Mercier was formally received by the House of Deputies. Led by a committee of the House, and followed by a distinguished group of American Roman Catholic dignitaries, Cardinal Mercier advanced, amidst tremendous applause, up the long aisle to the Speaker's platform. The galleries had been crowded from early morning by expectant throngs. On the platform Bishop Tuttle had joined the officers of the House of Deputies. The Cardinal, in his sumptuous robes of office, including the Cardinal's hat, was the most picturesque figure, it may easily be said, that had ever been introduced into a House of General Convention. The applause that greeted him was tremendous, and the audience remained standing until the Cardinal himself waved them into their seats."

The presiding officer, Dr. Mann, made a "most graceful and gracious address of welcome" in the course of which he alluded to the famous cartoon in which King Albert is represented as replying to the Kaiser's jeer, "You have now lost everything"—"No, I have kept my soul." The Cardinal in his reply alluded to this:—

"What the King said, he said in the name of my own beloved Belgium. There was no exception of the Church, irrespective of creed, of parties, of nations, of races, but all as one man stood at the side of our King, our Government, to save it from the invader. We sacrificed our wealth, our agriculture, our industries, and the limbs and blood of our bodies, but we considered that as nothing before the obligation to save our souls and to remain in righteousness and union with God."

"Thundering applause" greeted this statement of our common unity:—

"I ask to be allowed to add one word more, and that is that we are brethren in Christian faith. What we must know and teach is, that if we are brethren it is because we are all sons of the Father who is in Heaven. Nothing is really absolute except God. Therefore if duty be absolute eternally, if it must be put above all temporal interest, it is because duty is an obligation of our souls in the presence of a common God, our Father who is in heaven."—"Church Standard."

### Harvest Festivals.

It is unfortunate that in New Zealand the season of Lent comes almost immediately after the ingathering of the harvest, and clergy are tempted to hold their harvest services either on one of the three Sundays before Lent or during Lent itself. The Harvest Festival is a thing of recent invention designed to Christianise the old heathen observances of the Harvest Home. The Jews had two such festivals, one the offering of the first fruits (Pentecost) and the other the feast of ingathering (Tabernacles), but the former became in the Christian Church the feast of the Holy Spirit, the latter has no counterpart in the Church calendar. It was during the early years of the Oxford movement that Harvest Festivals were instituted in spite of Protestant opposition, but they have become so popular that they threaten to overshadow the real Christian Festivals. There may be no objection to the observance of such modern festivals, but the tendency to exaggerate their importance is distinctly harmful. Every Sunday, whether in or out of

Lent is, of course, a festival, but to break into Lent with a Harvest Festival, with its excessive ceremonial and feasting, just when our minds should be tuned to the penitential season is surely most inappropriate. Much might be said of the absurdity and vulgarity of the usual decorations at Harvest Festivals—we would only remark here that to dress the altar like a Chinaman's fruit shop or a market gardener's window must disgust the feelings of any man who reverences the Sanctuary. The lowest depth of vulgarity is reached when a church is "decorated" with agricultural implements borrowed from a local hardware shop and labelled "Kindly lent by Messrs. ———." Such an abomination has actually occurred in this diocese. To make reverence impossible by decorating the altar rails with squashy tomatoes or anything else likely to distract the attention or prevent the proper kneeling of communicants is unpardonable, nor is it wise so to adorn (?) the pulpit with vegetables that an excited preacher having unconsciously grabbed a tomato, is compelled to rid himself of it by hurling it at the choir ladies, or that in the course of his vigorous declamation he scatters vegetables among the congregation. The writer has seen both these things happen. From the parochial notes of another diocese it appears that Harvest Thanksgivings are being held in many parishes on the fourth Sunday in Lent and in one parish in various centres on the fourth Sunday in Lent and "on the following Sundays in Lent"—that is on Passion Sunday and Palm Sunday—the penitential season being completely ignored. The Harvest Thanksgiving is not a "Festival of the Church"—it is merely a local and private festival, unauthorised by the Church but permitted. No festivals of private invention should be allowed to interfere with the observance of the Christian year as laid down in the Church calendar.

### Correspondence.

#### CHILDREN'S CLOTHES WANTED.

(To the Editor).

Sir,—As last year several of your readers let me have left-off children's clothing in response to an appeal of mine, I am encouraged to make a similar appeal before this winter commences. In districts like Port Ahuriri and Westshore there are always a certain number of really deserving families. The most deserving cases are often married women whose husbands are alive rather than widows, for the latter are entitled to a pension with an allowance for each

child. I am assisting three families at present where the husband for different reasons does not contribute one penny towards the maintenance of his wife and children. One of the women has eight children under fourteen years of age, the second four, and the third three little ones. In such cases I find the Foster and Colenso Trusts invaluable, but the biggest difficulty is to get clothing for the children. I should be very glad to receive parcels for this purpose.—I am, etc.,

F. B. REDGRAVE,  
St. Andrew's Vicarage, Napier.

### NEED OF A CENTRAL FUND.

Sir,—In England some time ago, it was considered 'an urgent need,' that a Central Church Fund should be founded, without which, National Reconstruction could be only half done. Such a fund is now being provided. The object of the fund is:—To strengthen the spiritual leadership of the Church, by enabling her to provide for adequate training, remuneration, and superannuation for the clergy, foreign missions, upkeep of churches, and expenses of divine services.

The preparation of the above appeal was entrusted to a Central Board of Finance; whose first aim was to create a new atmosphere in the matter of giving "as shall render the continuance of wearisome begging wholly unnecessary."

Should not such a fund as this commend itself to business men of the Church in New Zealand?

I firmly believe that the Church of England, in this country, stands alone in not already possessing some such fund.

Half the time of already overburdened clergy is taken up in trying to support varied appeals from all quarters. They could be relieved of this work by a Central Board of Finance.—I am, etc.,

DOUGLAS B. MALCOLM.  
The Vicarage, Porangahau, H.B.

### Jerusalem and the East.

Funds are urgently needed by the Bishop in Jerusalem for the restoration of schools, payment of chaplains and the Bishopric Endowment Fund. Large numbers of Jews will soon be flocking to Jerusalem, our schools are already overcrowded, our relations with the Eastern Church in Palestine are daily improving. Here among the original scenes of our Lord's ministry are arising opportunities for promoting a unity with the Eastern Church which may have most far reaching consequences in

furtherance of the unity of all Christendom and the fulfilment of our Lord's Prayer (St. John 17).

Donations should be sent to the Diocesan Treasurer, Box 227, Napier, or through The Ven. Archdeacon Williams, Hon. Sec. Jerusalem and East Mission Fund.

### Money and Responsibility.

On reading in the daily press of the large sums of money left by people at their death one is appalled and saddened to see how seldom anything is left for Church or charitable purposes. Especially, perhaps, is this noticeable in regard to people belonging to our branch of the Church of God. Presbyterian laymen set a noble example by the way in which they make provision for helping to carry on the good works in which they have been interested during their lifetime. Within the past six months the Presbyterian Church and institutions, in Otago alone, have received legacies which amount to far more than our own Church has had left to it, for its work, during the past ten years. And, in their lifetime, the Presbyterian laity are wonderful in the way in which they give towards the carrying on of Church and philanthropic activities. Think of the Glendinning Home, the Ross Home, Balmacewen College, and Knox College! What have our people done in comparison with these noble gifts from men who loved the Author and Giver of all good things, and realised that they were, and are, but stewards who would sooner or later have to give an account of their stewardship?

The duty of giving is evidently forgotten by most of our wealthy people, and why is it? When we ask them for money, do we not often go to them with apologies on our lips instead of boldly telling them their duty in the matter? What says the Apostle Paul?—"Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life" (I. Tim. vi.). And in the Epistle to the Hebrews we read: "To do good, and to distribute, forget not; for with such sacrifices God is well pleased" (Hebrews xiii., 16).

But the duty of giving is, after all, a matter of degree, and each one of us has a responsibility in this matter. "Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little; for so gatherest thou thyself a good reward in the day of necessity." And we do

not know when our necessity will arise. It may be in this world or the next. Let each one of us make this a personal matter and ask ourselves: "Are we doing as much as we should, or are we only giving that which costs us no real self-denial? Or, "Out of the thousands or hundreds that God has blessed me with, how much do I owe to Him? Have I given as much as I possibly can, or only as much as will save me from being called mean?"

The responsibility for carrying on the work of the Church rests on rich and poor alike, but especially on the rich. Many new activities have sprung into being during recent years, but all of them are waiting to expand as soon as the necessary money can be found. Surely there are some of them we can help more, now, or after our death, by a legacy, than we have done in the past.—"Church Envoy."

### News and Notes.

**PLEASE NOTE:**—In future all parochial notes and news items **MUST** reach the editor by the 18th of the month, otherwise it is impossible to publish the "Gazette" punctually.

The "Hawke's Bay Herald" states that the Rev. J. Hobbs has accepted duty as assistant priest in the parish of Palmerston North and is to have charge of the work at Terrace End.

During the past six years the Roman Catholics in Wellington have contributed, in only four churches, £4323 in pennies for the support of their schools.

The paragraph about Mrs. K. E. Maclean, which appeared in last month's "Gazette" was not correct, the doctors having given no definite opinion as yet.

In theory the nationalisation of industries can be amply justified, but the socialistic state requires a standard of public and private morality which has not yet been revealed in any community in the world. The average man must be so highly developed that he will be ready to sacrifice personal gain and enjoyment for the good of the community and official life must be freed from all corruption, self-indulgence or greed. Rodbertus, the greatest philosopher of modern socialism, was so impressed by this fact that he thought the world must wait for at least five hundred years for the advent of the socialistic commonwealth. At any rate, it is fairly clear that the world is not ripe for it now.—Mr Justice Pring.

**PLEASE NOTE.**—All letters intended for the Bishop's Commissary in his official capacity should be addressed to The Bishop's Commissary, Diocesan Office, Box 227, Napier.

One of the leading lawyers of the United States has remarked, "There are really no such things as secular and religious education. Upon the Christian theory to know God is the end and aim of existence. The process of attaining this knowledge is education. Subtract God and you get—not secular education but no education at all."—*Church Times.*"

The Rev. F. W. Whibley sent to London £314 18s 9d for the Church Army Christmas Dinner Fund. The previous record from New Zealand was £176. The increase this year is probably due to the fact that the Church Army is providing homes also for the orphan children of sailors and soldiers. The number of these in C.A. Homes is so great that £20,000 will be required annually to maintain them till they are old enough to earn their own living either at Home or in Canada or in New Zealand. The Church Army Emigration department has sent many thousands of those suited for colonial life to Canada and a few to Australia. It is expected that Church Army emigrants, especially girls trained in domestic duties, will soon arrive in New Zealand and that Church Army officers will start branches of C.A. work in New Zealand.

It is reported that several country clergy of the Auckland diocese have been compelled to resign their cures and enter secular callings on account of their stipends being insufficient to keep them from the Bankruptcy Court or starvation. The day seems to be approaching when most of the clergy will have to be celibates, or men of private means, or engage in secular pursuits to supplement their stipends. Where the last course is followed parochial visitation, even the visitation of the sick, will become impossible; the clergy will have no time for study, their efficiency will be very greatly reduced, and the Church must suffer very seriously.

I found myself recently in the presence of three or four people who were full of the usual criticisms of the Church arising out of the experience of the Army, and I happened to ask one of them, after I had been subjected to this fusillade for some time, what he would wish done in a certain case, what he would wish substituted for that to which he objected. He was bold enough to begin at once to

explain what he would wish substituted; and then two or three of his fellow critics fell upon him unmercifully and I was able to sit at ease for nearly an hour while they devaloured one another.—Bishop Gore Dominant Ideas.

We must go from home to hear news. The following is a paragraph from "Notes and News" in the "Challenge" of December 12th:—

"Probably the first Presbyterian Assembly to pass a resolution in favor of the observance of the Christian year is that of Victoria, Australia, which at its last meeting adopted a motion:—That it be a recommendation to the ministers and home missionaries of our Church to observe the Christian year, viz., Christmas Day, Good Friday, Easter Sunday, and Whit Sunday, and that this recommendation be sent to each of our ministers and home missionaries."—*Church Standard.*"

The annual meetings of parishioners to be held this month are the first at which Church women will have a right to speak and vote. Possibly in a few years' time they may also have the right to be elected as members of vestries. It is to be hoped that their influence will be used this year for the election of live progressive vestrymen who will give as serious attention to the business of the Church as they do to their own. In these times we require progressive men, men of faith and vision, men who are determined to bring Church methods up to date. We can well spare the stick-in-the-muds and the men who shirk the work of financial organisation and expect the women to raise the parish funds whilst they spend them.

The Association of the Love of God, in the Diocese of Christchurch, set out by means of a Christmas market to raise £350 towards the fund for establishing and maintaining Church schools—they realised £775. Christchurch already has several Church schools and the more there are the greater is the enthusiasm for more still. No doubt the establishment of our first Church day school at Havelock North will have a far-reaching effect in the Diocese. There is no better stimulus to the demand for Christian education than the manifest results that accompany the foundation of each Church school. As for the efficiency of Church schools this is St. Michael's (Christchurch) record for 1919:—At the recent (Government) synchronous examination 26 children

were presented from Std. 6 for the proficiency examination; of these 23 certificates of competency. Can the secular schools beat this? The Board's inspector gave a "very excellent" report of the school as a whole.

Don't be fooled by the calendar. There are as many days in a year as you make use of. One man only gets a week's value out of a year, while another man gets a full year's value out of a week.

A Dialogue in 1925.—Trust Mag-nate: "How do, Bob, how's my friend, your father? I haven't seen him about lately. Young Barrister: "O, don't you know? He's in the Marylebone Workhouse, with Aunt Jane." T.M.: "I'm sorry about it. But how does he put in his day? What on earth does your aunt do with herself?" Y.B.: "Well, you know, the new law makes old people work, quite light work, of course. Father rolls cigarettes for the borough officials, the sanitary inspector, the master of the workhouse, and the rate collector. Aunt knits 'mitts' for the dustmen, and makes baby clothes for the wives."—*Saturday Review.*"

A: "The world doesn't read the Bible to-day."

B: "What do they read?"

A: "Why, we Christians, we are their Bible."

B: "Don't you think that we need a revised version?"

An intensely interesting despatch from Dr. Grenfell, the great Medical Missionary of Labrador, appears in the last issue of "Toilers of the Deep." He says: "Jesus gave years of a short life to good service to his fellow-men in a much humbler line of carpentry. How I would like to have a window or a door He made! I know it would be faithfully made, and at a fair price. In the days coming, the Churches will have to go 'back to Nazareth,' and make the service of the body unite ever increasingly with the service of the spirit. The day when all the world is His Kingdom, and when strife between Labor and Capital will no longer exist, and the 'Church' no longer be divided over doctrines and politics, will be when those who love the Master make their expression of love just 'Fraternity in Action,' as He Himself made it. It is harder than our present methods—it involves more sacrifice in us laymen. But He can never reign in a world where the dollar is king of men's hearts."