



The Waiapu Church Gazette.

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Diocese of Waiapu.

Private letters intended for the Bishop should be directed to him personally, care of Captain Kinder, R.N., 155 Coleherne Court, London, S.W. Official letters for the Bishop should be directed to him care of the Diocesan Secretary.

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.

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.

Acknowledgments.

Church Missionary Society of New Zealand.—Tauranga boxes £3 17s 6d, Messrs H. B. and A. B. Williams £25; total £28 17s 6d.

Diocesan Home Mission.—St. Augustine's Association £3 17s, Mrs Maclean £5; total £8 17s.

Melanesian Mission.—St. Augustine's Association £5 7s, Tauranga £21 2s 3d, Matawai £3 12s 6d; total £30 1s 9d.

St. Hilda's Home.—Mrs Coleman £5 5s.

Waiapu Maori Mission.—St. Augustine's Association £3 17s, T. S. Williams £33 7s 6d, K. S. Williams £11 2s 6d, Mokoiwi Station £5 11s 3d, Mrs Maclean £5; total £58 81s 3d.

G.F.S. Hostel Fund.—Previously acknowledged, £1384 9s 2d; "Friend" £1, C.J.M. £1, Mrs H. M. Sanders £1, musical afternoon St. John's School-room (per Miss M. White) £5. Mrs Ruddock, Treasurer.

St. Mary's Home.—Mrs E. Palmer £3 3s 6d, Mrs Murdoch £1; total £4 3s 6d.

"Church Gazette."—Miss Selby 3s 6d, Canon Lush £2, Mrs Menzies 5s, Rev. E. A. McCutcheon £2, Mrs Milson 3s 6d, W. Palmer 5s, G. Hancock 3s 6d, Puketapu £2, Waipiro Bay £3 5s 9d, Woodville 3s 6d, Rev. T. Fisher £5, Canon Williams £1, Dannevirke £3, Mrs Gardiner £1 10s, Matawai £1 12s 2d, Mrs E. Kittow 3s 6d, Woodville 3s 6d, Wairoa £1, Mrs Doar 3s 6d, Mrs Fletcher 3s 6d, Woodville 7s, Mrs Dunnage 2s 6d, Rev. E. A. McCutcheon £2, the Dean £6 7s 6d, St. Augustine's £4 15s, Mrs C. Gray £1.

The matron of St. Hilda's Children's Home, Otane, acknowledges with many thanks the following gifts:—Donation of £1: Mrs Cooper. Clothing: Mrs Cooper, May and Monica Murphy, Mrs Hogg, a Woodville friend. Vegetables: Mrs Warren, Mrs Alec Williams, Mrs James Tod, Mrs Hancock. Sack of Potatoes: Mr Mark Sebley. Milk: Mr McRae, Mrs Wedd. Cakes: Mr F. D. Waller, Miss Howard, Miss Campbell, Mr Cain, Waipawa Catholic Native Queen Committee. Fruit: Mrs McLean, Mr James Bibby. Butter: Mr George Williams, Mr Cowley, Miss Williams, Mr Williams (Mangakonui). Eggs: Mr George Williams, Mrs Watts, Mr Albert Clark. Meat: Mr George Williams. Jam: Mrs James Tod, Mrs Blathwayt, Mrs George Williams, Miss Howard. Shoes and Socks: May and Monica Murphy. Dates: Mr Malenoir. Posts for Clothes Lines: Major Warren. Fish: Mrs Henry Tiffin. Plants for Children's Gardens: Mrs Lorey, Mrs McRae, Miss Williams, Miss Howard. Books: Mrs McLean.

The Pictures.

The following extract from the correspondence column of the "Tribune" over the signature of "H. O. Lee" deserves quotation as the opinion of a layman on this subject. It is sufficiently forcible and needs no comment:—

"The picture theatre is no place for children of an observant age; as some of the pictures at present so popular, are 'not fit for human consumption.' We are getting the depraved American pagan ideas of the 17th rate authors and playwrights 'dished up' to us as ideals and gospel. I do not pose as a moralist, but I defy anyone, whatever his or her private faults, to say that the disguised sexual filth, the matrimonial complications, the illegitimacy tangles, the divorces, the heroised home breakers, the unfaithful wife, the exploits of the successful evil-doer and the scenes of blood-curdling murders and suicides are subjects of either enlightenment or true recreation for adults or anything better than moral ruination for the children. The producers say 'the public like that sort of thing.' A portion of the public unfortunately does, but why should our pictures and literature be demoralised to cater for the depraved appetites of those of inferior intellectuality. It is time a definite stand was taken and this picture menace removed."

Standing Committee.

A meeting of Standing Committee was held on August 5th. Letters were read from the vestries of one or two parishes asking for special consideration in the allocation of grants in aid of stipend. After some discussion it was agreed that the grants be made on the understanding that serious efforts are made to increase the stipend to the minimum laid down by Synod.

Mr A. Turner Williams outlined an estimate of the needs of the diocese to be provided from the Central Fund. Standing Committee resolved that a capital sum of £50,000 be aimed at as the least amount necessary to provide for essential needs.

It was decided to recommend Synod to pay the travelling expenses of lay members.

The Home Mission Fund collection will be made on October 3rd, instead of on the first Sunday in September.

Parochial Notes.

St. Matthew's, Hastings.

Vicar: Rev. R. T. Hall.

Assistant Curate: Rev. O. Gibson.

The Rev. W. J. Durrad, of the Board of Missions, preached on July 18th, and on the following Wednesday gave a very interesting lantern lecture on work in Melanesia. Mr Durrad was also present at the meeting of the Gleaners' Union on July 29th, and in answer to questions gave more details of his recent work.

The Sunday school teachers had a most enjoyable social evening in July, some of the Mahora teachers also being present.

In July the G.F.S. was addressed by the Rev. E. D. Rice. Mr Rice emphasised the fact that in the life of any society and in the life of the individual member there should be the ideal of giving not getting, giving both towards God and towards one's neighbor.

The Mothers' Union met as usual on August 3rd, when the Vicar gave an address.

On August 11th the C.E.M.S. had their monthly meeting. It was an "open question" night, and the two questions discussed were, "How far can a Christian be successful in business under modern conditions?" and "Can the class-distinction in the Church be got rid of, and how?" The September meeting will be devoted to discussions on other questions raised by members.

Tolaga Bay.

Vicar: Rev. E. A. McCutcheon.

It is very helpful to all concerned when there are signs of progress and growth. It is gratifying to know that our Missionary Guild is undertaking a Sale of Work to be held early next year. Circulars outlining the objects and requirements have been sent out, and the Guild is confident that the whole parish will enter into the spirit of their endeavor to do something bigger in the cause of Missions. Will all begin now to work for the sale, and also remember to pray often for foreign missions?

The children's organisation, "The Heralds of the King," is likewise preparing for its own Sale of Work. The children meet at the Vicarage one Saturday afternoon a month—boys and girls—and it is a joy to observe their interest and keenness. Since that church fails that is not actively engaged in missionary work, what better policy than that of gaining the sympathy and activity of the young folk? May God bless their efforts!

An impressive service was held at St. Andrew's on the 1st of July, when

thirteen children were given to God in Holy Baptism. After the service the parents, god-parents, and children were entertained at the Vicarage. It was a happy gathering. The time was spent in pleasant intercourse and afternoon tea was dispensed. We shall long remember the day.

The Vicar is pleased to report a ready response to an appeal to communicants for funds to provide a travelling communion set. At the time of writing only a few have not sent in donations.

As the Vicar's stipend has been increased the wardens solicit subscriptions from non-subscribers. Several have responded to an appeal by circular, and some, subscribing already, have increased their subscriptions. The desire is to raise the whole stipend by direct giving. This would ease the burden of the wardens, who should have the whole-hearted support of parishioners generally.

As Confirmation classes begin in October the Vicar desires to have as soon as possible the names of intending candidates.

St. Andrew's, Port Ahuriri.

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

Good progress is now being made with the Vicarage, which should be finished in about two months. Owing to the ever-increasing cost of material it will cost considerably more than what we at first estimated, but the parish is determined to open it entirely free of debt, and at present there is every prospect of being able to do this.

It was hoped that the memorial window which the parishioners are erecting in St. Andrew's Church might have come to hand before Synod, but the latest advice is that we will have to wait a few weeks longer for it.

Sir Ralph Williams, K.C.M.G., who during the course of an extremely interesting career has been Governor in three different parts of the Empire, besides being British Resident at Pretoria during Paul Kruger's Presidency, gave us one evening recently a talk on some incidents of his life. It was of absorbing interest and was very greatly appreciated by the parishioners. Sir Ralph, who is a very keen Churchman, strongly urged his hearers to contribute to the Vicar's Sick and Needy Fund, and this they did.

St. Mark's, Clive.

Priest in Charge: Rev. R. F. Geddes, M.A.

Mr and Mrs Geddes arrived on August 5th. With a priest resident in the district Clive should have opportunities for development which have been impossible before.

On Wednesday, the 11th, Mrs Rud-dock and the Rev. Canon Lush came out from Havelock for the monthly meeting of the Mothers' Union and Girls' Friendly Society. Although the night was dark there was a large attendance.

Mr Geddes expects shortly to get out into the surrounding districts and hopes to arrange for regular services at Clive Grange, Whakatu and Mangateretere.

We wish to extend our deepest sympathy to Mr and Mrs T. Cushing in the recent loss of their infant son.

Opotiki.

Vicar: Rev. T. Fisher.

This time I will lay aside the impersonal, and write as Vicar.

Great consideration has been shown us, both by the Bishop and by his commissary, in arranging for us to go to Napier, and take up needed work there, and I have accepted the call.

Our 5½ years in Opotiki have much endeared you all to us, and it is a great trial to have to say good-bye, but years take their toll as they pass, such strenuous and anxious years, especially as these have been.

The hallowed Church of St. Stephen the Martyr has gathered us together on very many solemn occasions, and there are few in Opotiki who have not met me there, and joined in acts of worship of one kind or another. I would desire that all such should remember me by these acts, as linking us to the One Eternal Creator and preserver of our bodies, and our spirits.

Since the last annual report the vestry has received from the Diocesan Trust Board the further help of another loan of £100, which releases us from obligation to the Bank of New Zealand, leaving there only a balance on the building account of less than £70, a manageable amount, which we may reasonably hope to clear off among ourselves fairly soon.

I am quite confident that in other hands than mine the parish will make good advance in a spiritual sense, now that the overwhelming burden of debt is removed, and the strain of war is over.

It had been our hope to have seen the memorial Lych gate and fence erected and dedicated, but I am not without hope that soon this will be done. May I be able to attend at its dedication!

You have a little group of devoted and loyal Sunday school teachers, one of whom is also ably acting as organist at Sunday services, though finding it too much strain. I hope a member of the congregation will soon offer to help her. I hope, too, that the next Sunday school teachers'

school to be held will find some, if not all, of the teachers joining up in Napier for it. The members of the congregation, especially the parents of children to whom they teach the Christian faith could hardly do a worthier act than make a present to the teachers of a trip to Napier. The cost would be little more than the travelling expenses, and they would reap lasting benefit in their children's instruction.

I shall take with me many memories of stirring events, war work, epidemics, flood; all reminding me what Opotiki people can and will do in a good cause, and not the least of them the sound response to the invitation on behalf of starving Serbian children just recently made.

I shall be called upon to close up my accounts for "Gazette" subscriptions. Please give any that may be due either to me, or to Mr Vickers for me.

My confident hope is that the vestry and congregation of St. Stephen's will give their whole-hearted and energetic support to whoever is called to follow after me, in ministering in spiritual things, and my prayer will ever be that God the Holy Spirit will inspire, direct and bless all your efforts, to the praise of His Holy Name!

Ormondville.

Vicar: Rev. F. W. Whibley.

As a number of soldiers attended service on Anzac Day, it was decided to have like special services once a quarter alternately at the two churches in the parish.

Archdeacon H. Williams, while on his way to Auckland, kindly consented to stop for the special service at Makotuku on August 8th. A large congregation had assembled, and after prayers the Vicar stated the object of these special services was to draw out our thanks afresh to Almighty God for all His mercies, and especially for those that were prominent in our minds at this special service. The address of Archdeacon Herbert Williams was listened to with evident interest and attention. Perhaps the more so, as he said: I am not here to preach to you, but to have a friendly talk, at this special service, on what should be the result of the war on our individual lives, and to try to show simply, that God rules in the world and over-rules all things for good to them that love Him. In this case the most carefully laid plans for the destruction of our Empire, backed by a strong nation (and its Allies) trained to arms and aided by an unscrupulous use of the devices of science, and which they were confident must succeed against our unprepared nation

(and our Allies, France and Belgium) were all over-ruled by the God before Whom humiliation and repentance was made for national sin, and who heard and answered our prayers for safe guidance through the national peril. The Archdeacon said the historians of the day were unlike the historians of the Old Testament, in one respect, for they all ascribed the triumph of right over might to the Lord. The Anzac Band contributed greatly to the beauty of the services, and the hymns were sung with zest to their music. The canticles were played by our organist, Miss May Schaare, and assisted by the band. The Archdeacon, from the altar steps, then read the names of the Makotuku soldiers inscribed on the memorial window, and the Vicar the name of twenty-nine that had returned, from the prayer desk. A bouquet of flowers was presented at the Holy Table by the Archdeacon, this tribute of affectionate memory being made by the only mother now residing in Makotuku whose son is named on the window.

From July 21st to August 20th the Church Army secretary at Ormondville has sent to London £288 3s for the Save the Children Fund in Europe. A late report says that there is so little food that it has been decided that children under 3 years of age must be abandoned to starvation, or there would not be enough to go round for those that are more likely to live. New Zealand is trying to save some lives by her donations.

Havelock North.

Vicar: Rev. Canon Lush, B.A.
Lay Readers: Dr. H. Weeks, Mr P. W. Holmes.

We are all feeling the need of the sun. Many children have whooping cough and bad colds. Our sympathy goes out to all mothers who are grappling with sickness as well as with the ordinary housework. We look forward to the working of the new electric scheme, not only for the 'light' which we have enjoyed for some time, but for all the other 'uses,' which will make things easier in the 'home.' A demonstration of what can be done in the home by electricity would be a great help. Will some enterprising person take it in hand? We are sometimes afraid that the 'powers that be' look at things only from the point of view of light.

What a number of calls there are on the purse! And they are all reasonable. After all, if everyone gave something, every call would be met. A motor drive to Hastings and back costs at least £2. Bus and pictures—well, never mind.

The Vicar has been reminded that this parish subscribed practically nothing for St. Mary's Home last

year. The Home is full up and magnificent work is being done, work that must appeal to everyone, but finance causes some anxiety. £10 has come in. The parish must provide £100 this year to make up for last year. The Vicar suggests 6 £5 each, 6 £2 each, 20 £1 each, 40 10s each, 40 5s each, 40 2s 6d each, 60 1s each—£100. Please send or give yours to the Vicar within a week.

The Vicar is exchanging with the Rev. H. Collier, of Takapau, for two or three Sundays in September.

The Rev. R. F. and Mrs Geddes are in residence in Clive. They are looking out for a house.

The spouting of the church has been put in order. We hope the rain will keep outside the church in future.

Confirmation classes have been formed. Will those who are thinking about Confirmation communicate with the Vicar? Don't put it off if you feel impelled to come forward.

Miss Felkin and Miss Chambers, two Communicants, are on their way to England. Our best wishes go with them both, especially with Miss Chambers, who is to be married. There is no news yet of Mr and Mrs Meads from England. We hear this morning that Mr Meads' mother has undergone an operation successfully in Napier Hospital.

Best wishes to all the schools for the holidays.

Baptisms.—Margaret Joan Cooper, Mavis Betty Fulford, Alfred Edward Pell, Frank Maxwell Houghton, Winifred Sheila Mary von Dadelszen.

Marriages.—Frederick Stephen Hellyer and Eva May Wilson, at Clive; James Henry Cropper and Elsie Gladys Smart; George Cushing and Mabel Kathleen Neagle, at Clive.

Burials.—Alfred Edward Pell, aged 2 weeks; Rose Hannah Long, aged 47; Winifred Bessie von Dadelszen, aged 33 years.

St. Augustine's, Napier.

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

We were delighted to have the Rev. W. J. Durrad, the Organising Secretary for the Board of Missions, staying at the Vicarage for a fortnight last month while working the surrounding parishes. He preached here and also gave a lantern lecture. Only about 40 people came to the latter, which shows how few are really keen on the work which is nearest to the heart of Our Lord. We could easily get a couple of hundred to a dance. What must it all look like in the eyes of Our Saviour? Can a man be a real Christian who takes no notice of the great commission of our Leader to carry the Gospel to every creature? Our parishes will have strong spiritual life when they are really giving themselves to mission

work. The cry of the world in the great crisis to-day is for the religion of Jesus Christ, and the cry is being met by the selfish indifference of the Church!

The fund for our new memorial pipe organ has increased to £880; the chief increase is due to the excellent result of nearly £20 from a piano recital by Miss A. Dimond, L.A.B., assisted by several vocalists, who gave a most enjoyable evening. Mr E. Jameson, the Cathedral organist, gave an excellent recital at the Cathedral on August 11th, when a collection of over £5 was given to the fund. We have still a long time to wait for the new organ which was ordered from England six months ago.

The G.F.S. held a jumble sale and concert on Saturday, August 14th, and realised nearly £30 for the Melanesian Mission, the Sick and Needy Fund and the G.F.S. Lodge.

The Mothers' Union was given a most thoughtful and helpful address by Nurse Carter on "The Training of Children."

The Young Men's Bible Class of 25 entertained last month at a social evening the Girls' Bible classes, Sunday teachers and a few others; and they did it very successfully.

The Sunday School library of nearly 400 books is much appreciated; over 200 books have been presented to it by parishioners lately. It takes the two librarians (Messrs F. Kerr and E. Williamson) over half an hour each Sunday to meet the rush for books.

Three Confirmation classes a week are now in full swing.

Taradale.

Vicar: Canon A. P. Clarke, L.Th.

Several missionary functions have taken place in the parish during the last few months.

On 17th July a Gift Afternoon was held for the first time at Pakowhai. The gathering was a complete success, largely owing to the energy of Miss Boyle, who acted as organiser.

The members of the Gleaners' Union held their annual meeting on the 4th August, the report and balance-sheet showing a satisfactory advance in missionary effort during the year. Miss Clarke was re-elected secretary, and Mrs Hubert Harris auditor.

Rev. F. A. Bennett the same evening gave a most instructive magic lantern lecture, his subject being "The Spiritual Conception of the Ancient Maoris."

On the afternoon of 11th August the Christmas parcels for various missionaries were packed, the members of the Sowers' Band taking part. Several of the children brought useful gifts.

Rev. F. B. Redgrave exchanged duty with the Vicar on 25th July.

Rev. Durrad, of the Board of Missions, preached a stirring sermon on missionary effort at All Saints' on 1st August.

Our old friend, Rev. F. H. Spencer, who has done so much in the past for the British and Foreign Bible Society, has visited us once more, and made an earnest appeal for the society's work.

Mrs Thomas, of Meanee, passed away after a few days' illness. She will be very greatly missed by her pastor and many parishioners. A humble minded Christian woman, with a kind heart, always in her place at church, and a regular communicant.

We are also sorry to have to record the death of Mr Gilbert Clark, of Taradale, who was much respected by those who knew him.

Mr Henry Harrison died at his residence somewhat suddenly. Mr Harrison has been a well-known figure in Taradale for many years, and made a number of friends here.

Hospitality.

At Synod time the country clergy have always been given hospitality by the people of Napier, but for the last year or two it has been most difficult to get Church people to do it. It is not due to the increased cost of living, for the people who offer are generally not wealthy. It is due surely to the lack of that spirit of brotherhood and hospitality which was characteristic of the Church in St. Paul's days. Can you imagine them not giving hospitality to visiting clergy? St. Peter said: "Use hospitality one to another without grudging," while St. Paul said a true Christian must be "given to hospitality." And surely this should not be grudged to Christ's ordained ministers.

The Archbishop of Wales.

The Archbishop was enthroned in Asaph Cathedral on June 1st.

The hymns and parts of the service were in the Welsh language. The enthronement ceremony began with the vesting of the Archbishop of Wales in a magnificent cope, after which he proceeded to the centre of the sanctuary, and holding in his right hand a copy of the New Testament made his oath. The Archbishop of Canterbury then enthroned the new Archbishop, and placed in his hand the archiepiscopal cross. Later on the Dean took from the altar the mitre, which was placed on the Archbishop's head.

Seated on his throne, vested in cope and mitre, the Lord Archbishop received the professions of his suffragans, who, kneeling in turn before him, made in Welsh their oath of due obedience.

After the service there was a procession down the High street to the Palace lawn, where, amidst cheers, the Archbishop of Wales was presented to the people by the Archbishop of Canterbury. At the subsequent luncheon the Prime Minister, Mr Lloyd George, proposed the Archbishop's health in a speech of singular interest, in the course of which he said:—

This is one of the dramatic episodes of history. To-day, in that entrancing ceremony, we were not witnessing the creation of a new arch-bishopric, we were heralding the restoration of a very old one—may I say the oldest in this land? I am treading on very dangerous ground (Laughter). The thread of history never snaps throughout the most disruptive events. There is a continuity which we cannot see at the time, and which we are very reluctant to acknowledge even afterwards. We have been shaking hands to-day with centuries long, long ago. This ground witnesses the last stand for the independence of the ancient British Church.

The Archbishop, in responding, alluded with happy humor to the Prime Minister's references to himself and the friendship which had not been broken by the strenuous opposition in which he had led the protests against the disestablishment of the Church in Wales:—

He was rather wondering how the Premier would look at it, and thought perhaps he might deal with the situation after the fashion of an Irishman who had dealt faithfully with a neighbor. The indictment, cast in legal jargon, was read to him in the Court. To the warder who accompanied him:

"What is all that," he says. The warder he says: "Ye hit Pat Curry with yer spade on the side of the head."

"Bedad, and I did."

"Then plade not guilty." The audience saw the application of the story, and roared with laughter, no one more heartily than Mr Lloyd George himself.

—"Church Standard."

A striking book entitled, "The Roman Mischief Maker," by Hugh E. M. Stutfield, has been published by the "National Review" office, London. It vigorously criticises the attitude of Rome towards the Empire, the disloyalty of certain elements in the Roman Church, and the methods of the Jesuits.

Editorial Notices.

Please address all communications re business or Editorial matter to The Editor, "Church Gazette," Box 29, Waipawa.

Literary 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.

Waipua Church Gazette.

Wednesday, September 1st, 1920.

LLOYD GEORGE.

A painful controversy has arisen in England over the action of the new Archbishop of Wales in admitting Mr Lloyd George to Communion at the Celebration on the occasion of his enthronement. The problem has been before the Church for a considerable time as to the rigid enforcement of the rubric "and there shall none be admitted to the Holy Communion, until such time as he is confirmed, or be ready and desirous to be confirmed," which is printed at the conclusion of the Order of Confirmation. Mr Lloyd George is a "Particular Baptist" and has not been confirmed.

Hardly anyone observes the first rubric before the Holy Communion service nowadays, and therefore the celebrant does not know who intend to present themselves for the reception of the Sacrament, until they are actually kneeling at the rails of the Sanctuary. In many cases those who come to receive are unknown to him; strangers from anywhere, people of any denomination, may be kneeling there; how is he to know? Is he to refuse the Communion to strangers until he has asked them whether they have been confirmed? We do not suppose any priest would hesitate in these circumstances to give them communion; he is entitled to trust them and to take their Confirmation for granted. But what if he knows a person is not confirmed? or if he knows he is an active member of some religious body not in communion with the Anglican Church? What is the meaning of "shall be admitted" in the rubric above? Is admission a formal act, or is it the giving of Communion to a person already kneeling for it at the altar?

The practice of priests has varied a good deal in this matter, but usually the celebrant asks no questions and leaves the onus of breaking the Church's rules upon the shoulders of the person who presents himself. If, however, an unconfirmed person

gives notice to the priest according to the first rubric, the priest is bound to inform him that he cannot "admit" him to Communion.

What distinguishes Mr Lloyd George's case from ordinary ones is that his position as a Nonconformist is notorious. The Archbishop of Wales knows him intimately. The occasion was one of special solemnity and the fact of his making his Communion was made known everywhere. Can the rubrics of the Prayer Book be deliberately broken by an Archbishop? Are they to be waived in the case of Prime Ministers, but enforced in the case of nonentities? The Church cannot make fish of one and flesh of another; either the laws of the Church are to be enforced on all alike or ignored altogether. The Archbishop has no more authority for breaking rules than the most recently ordained priest in his diocese, rather he should set an example of obedience, if he expects obedience from his clergy. But as to the question itself: Is Confirmation necessary before Communion merely in accordance with an ecclesiastical rule of the Church of England? or in accordance with a rule of the whole Catholic Church? or is it essential by Divine appointment?

Confirmation was, of course, anciently administered immediately after baptism. As time went on and bishops were unable to be present at all baptisms it was postponed till the Bishop could make his regular visitation. Gradually the interval between baptism and Confirmation was increased until now the English Church requires from candidates for Confirmation a definite knowledge of fundamental Christian truths as evidence that they have come to years of distraction. Hence most of our troubles. But Confirmation was in old times generally regarded as the specially necessary rite for admitting those who had been baptised by heretics to the Communion of the Catholic Church. Surely it is especially necessary then for those who have been connected (and as in Lloyd George's case are still connected) with a definite schismatic body. Is it per se essential before Communion? Apparently the English Church does not think so, for she admits the unconfirmed if "ready and desirous of being confirmed," and when in extremis.

The Roman branch of the Church at present separates Confirmation both from baptism and Communion and administers it as a separate sacrament either before or after first Communion.

No one can celebrate the Eucharist before he is actually ordained priest, readiness and desire for ordination do not qualify him. Confirmation (according to a prevailing opinion) is

the rite by which the priesthood of the laity is conferred, which enables them to participate in the Blessed Sacrament, if so the unconfirmed have not the necessary status and qualification, and readiness and desire are insufficient. This opinion seems therefore inconsistent with the rubric. Can the rubric be justified? We think it can. If refusal of Confirmation is disobedience to the law of the Church and a rejection of a gift of the Holy Spirit, it constitutes a sinful bar to the worthy reception of the Sacrament. In that case those who try to snatch God's gifts without fulfilling the conditions of a worthy repentance and after rejection of God's grace cannot expect the benefits which are attached to them. Whatever mitigation may appear in the eyes of a just God who knows all the circumstances, the mistakes, the want of instruction, and on the other hand the pious desire of the person so presenting himself, it is at least a dangerous thing for him to do, and the clergy have no right to encourage him to do it. The rubric bars from Communion those who deliberately refuse Confirmation and a fortiori schismatics who refuse to submit to the authority of those to whom Christ has committed the Government of His Kingdom. To admit them is a serious breach of Church Order.

The question still remains whether, having rightly or wrongly separated Confirmation from Baptism, the Church can postpone Confirmation till after the first Communion. Jeremy Taylor calls Confirmation "the Sacramental consummation of our regeneration in Christ," Bishop Wilson calls it "the perfection of Baptism," Hooker says "The ancient custom of the Church was, after they had baptised, to add therunto imposition of hands, with effectual prayer for the illustration of God's Most Holy Spirit to confirm and perfect that which the grace of the same spirit had already begun in baptism." The Church of England and indeed the whole of the Church of early times seems to have regarded Confirmation as a rite intimately connected with baptism, not as merely a requisite before Communion and speaking of the modern Roman custom of postponing it till after first Communion, Pope Leo XIII. himself said in 1897 that it was an abuse "not in accordance with either the ancient and constant institution of the Church, or with the well-being of the faithful."

Visitation of the Sick.

A lady correspondent gave sick visitors, and particularly some of the clergy, some needed criticism on this matter in our July number. The subject is a large and important one and

must be looked at from all points of view. We propose to point out some of the difficulties with which visitors, and especially the clergy, have to contend.

First of all there is the doctor. Some medical men, no doubt often with good reasons, refuse to allow their patients to know their true condition when it is serious, and make as light as possible of a case, for fear that a knowledge of its serious character may dishearten the patient and militate against any chance of recovery he may have, or hasten the inevitable result. It is a long-standing complaint of the clergy that they are forbidden to suggest danger of life to patients. If they do so they will probably find that they will be politely refused admission at their next call. It is only when the patient is too far gone for serious and intelligent conversation that this prohibition is removed, and it is then too late for the priest to perform his office satisfactorily. This is, of course, a matter to be fought out between spiritual and medical advisers, but there are cases in which the friends of the sick, if they know the circumstances, can materially assist by informing the patient of his serious condition. Unfortunately they too are usually in ignorance. One of the results of this system is that, as soon as a priest talks of serious matters the patient becomes unduly afraid that something is seriously amiss. Would it not be better and more Christian if doctors, friends, clergy and patients could trust one another and be more candid?

The next difficulty is that the priest very seldom has an opportunity of conversing with a patient in private. How can a priest talk to a patient in confidence on spiritual matters, or a patient unburden himself of his doubts and difficulties whilst in the presence of even one, let alone half a dozen, of his relations? The parson is usually not informed of a case of sickness until the doctor has said the patient is too ill to be "worried," "must not be allowed to talk," and is usually unable to talk or even comprehend what is said to him. The service of the visitation of the sick suggests the possibility of recovery and the sick man is to be moved to make his confession not at the last hour or two of life, but whilst in full possession of his senses. When he is in extremis the office is quite unsuitable. The needs and circumstances of such persons vary so much that it would be impossible to draw up an office of visitation suitable to all cases, and the priest must be left to his own discretion, to a large extent, in the use of prayers whether fixed or extemporary. Sick visiting is perhaps the hardest part of a

priest's work. He is handicapped by convention, and often by opposition, at every turn, and there are few priests who have sufficient self-confidence and adaptability to say and do the right thing fearlessly, at the right time and in the right way. And then, lastly, with regard to the communion of the sick. One cannot suggest the receiving of the Blessed Sacrament unless the patient is already known to be a devout communicant already, or shows some sign of an adequate preparation by repentance, and a desire to receive It. Such preparation requires at least one or two previous visits and often many more, and at all such visits the priest must have the opportunity for earnest and private conversation with the patient.

In New Zealand a priest is often given charge of a parish without any training as an assistant curate and left to his own devices as to how to perform his duties, and unfortunately, even when a man has served as an assistant for a year or two he has usually had his own duties assigned to him, including sick visitation, without any supervision or instruction. No curate should be licensed for training except to a thoroughly competent Vicar who will take him with him in his visitation and show him how to perform his duties. In no other calling or profession is a man left to stumble about till he somehow finds his feet, or to learn his work by making mistakes. The strictures of our correspondent as to the inadequate training of lay-workers apply even more forcibly to the training of the clergy. The Church suffers to-day tremendously from its foolish neglect in this matter. A knowledge of the Old and New Testament Scriptures and of Church history and doctrine is, of course, very necessary for every priest, but training in the practical work of his office, the method of conducting services, preaching, teaching, pastoral visitation and the ministering to sick souls are of even more importance, and some scheme by which young clergy can be properly trained under chosen and experienced priests must be evolved if the ministry is ever to be efficient.

Exorcism and Unction.

The cabled extract from the Archbishop of Canterbury's encyclical naturally gives a very imperfect idea of the whole text, and we must wait with patience till the full report of the Lambeth Conference is available. We have been urged, however, by a correspondent to deal with one of the matters to which it refers. The Conference laments the neglect of the Church to maintain the spiritual as

against the material. If the Catholic teaching as to the Sacraments and the condition of the departed had been generally given in our churches there would have been less opportunity for the growth of exotic movements against materialism. Our correspondent asks what the Church is going to do in view of the spread of occult religions and heresies among us and of the imminent visit of a well known apostle of spiritism.

Unfortunately the leaders of thought in the Church in New Zealand have not regarded seriously the danger that arises from neglect in teaching the Catholic truths on these subjects. Apart from the work of Canon Williams and his assistant missionaries among the Maoris we know of nothing that has been done to combat spiritism; but that it is an enemy to Christianity to be vigorously met becomes more and more apparent when we consider its spread in our larger cities. The clergy of this diocese have on two or three occasions considered the subject of Divine healing and its perversion by Christian scientists as a means of promulgating doctrines entirely antagonistic to those of real Christianity. We do not pretend in this article to deal at any length with the claims of these modern forms of ancient heresies, but we believe that the truths which provide the ground of appeal upon which they are built should be more faithfully taught by us all, and that the Church should no longer neglect to use the power of the Holy Spirit committed to her for the casting out of demons and the healing of the sick. It is, however, very difficult for any priest or layman to exercise these powers without special training and experience. It must be confessed that, even though they mentally accept the accounts of exorcism given by Canon Williams, few of the clergy would be prepared to do as he has done if suddenly confronted with a person possessed by a demon; and though they read frequently of persons being healed by prayer and the use of Holy Unction there are few who, without having previously seen the Sacrament of Unction effectually given, would be able to act with the necessary intensity of faith in administering unction to a sick parishioner. Mental acceptance of the evidence must be backed up by more than a vague faith in the power of the Holy Spirit before we can work the miracles that were so characteristic of Christianity in earlier times, and are even now occasionally performed in Christ's Name. It would be a tremendous argument for the truth of our teaching if we could support it as the Apostles did by signs and wonders which must be evidences of power.

If we are to recover the gifts of healing and exorcism as normal gifts

in the Church we need greater faith and more earnest consecration of life in the first place, and in the second we need the practical demonstration of these gifts by those who already exercise them. Any priest, privileged to accompany Canon Williams and to see with his own eyes the effect of prayer and the divine Name on the possessed, would be immensely strengthened to similar works; similarly if some priest who has had practical experience in the work of divine healing could be attached to the New Zealand Church for that special work, no doubt many New Zealand priests would be enabled by his instruction and the demonstration of the power of the Spirit to do similar works of mercy. It must be remembered, however, that all the various gifts of the Spirit are not given to all. St. Paul makes it perfectly clear that they are divided by the Spirit severally to every man, and that different men possess different gifts, possibly in a varying degree. It is also well to remember that the faith of the Apostles by which they were enabled to lay hold of the power of the Spirit was the result of personal intercourse with our Blessed Lord and, so to speak, an apprenticeship in their work, and that at first they sometimes failed through lack of sufficient faith. The gifts of healing in particular seem dependent not only on faith but also to some extent upon some strictly personal endowment, which makes its possessor a suitable instrument for the use of the Holy Ghost, and upon willingness to make one's life a life of prayer and fasting. Whilst the official acts of the Church in the Sacraments are not dependent for their efficacy upon the personal fitness of the priest who performs them, some of the special gifts of the Holy Ghost can be exercised only by those who personally fitted to be instruments of His power. Miraculous gifts have always been rightly regarded in the Church as evidences of saintly life and it is a matter of experience as well as of apostolic teaching that it is the effectual fervent prayer of a righteous man that availeth much. Numerous instances of miracles of healing and exorcism are recorded in the history of the Church, but in every case the persons who performed them were men and women of peculiarly saintly life and generally ascetics. As our Lord said "this kind goeth not out but by prayer and fasting," implying that the worst cases can be dealt with only by men of especial saintliness and spiritual power and that in some way that power is proportional to the amount of prayer and fasting we are prepared to give. How many of us are willing to give up every lawful indulgence and so spend our lives in prayer and fasting as to be made fit vehicles for the

power of the Holy Spirit? We have perhaps been sometimes inclined to regard the excessive asceticism of the anchorites, stylites and others of earlier times, not to mention the leaders of the earliest religious orders, as the result of an exaggerated interpretation of Our Lord's call for perfect consecration of life, but is there not something in the complete renunciation of the world, without eccentricity, and the life of constant prayer that would enable us to perform wonderful works in Christ's name?

Sunday School Organisation.

"Laicus," in the "Church Standard," has an interesting article on systematic religious instruction. All the Nonconformist bodies in N.S.W. have a common syllabus of instruction for day school classes and Sunday schools. In this way the removal of a child from one Sunday school to another within the group does not affect its progress in religious knowledge. Similarly the N.Z. State schools have a syllabus by which, in all the schools of the Dominion, all children are learning the same work and lose little by transference from one school to another. The syllabus is arranged in such a way that each standard is built up on the results of the previous one and the knowledge of the child grows steadily from infancy to adult age.

In our Sunday school system, on the other hand, there is nothing but chaos. Very few schools have any system at all. Each teacher teaches what he or she likes; teachers who may be utterly unqualified to teach at all, have no set lessons to impart, no method to follow, and often not even a fixed class in the school. Every axiom of education is ignored and everyone teacher, superintendent or Vicar, is a law to himself. Is there any valid reason why religious education should be less efficiently administered than secular education? The Bishop of Tasmania pleaded recently for more efficient work in this regard. He said, *inter alia*: "Why should we not have a Church Educational Department, with a duly constituted Board to act as a directorate over all the educational activities of the Church?" The principle that the Vicar of a parish is solely responsible for the religious instruction given in his Sunday school is carried much too far when it results in such a chaotic state of affairs as exists at present. The province, or at any rate the diocese, should lay down some authoritative syllabus for Sunday schools, and all Sunday schools should be made to follow it. It need not be too detailed. Abundance of room could be left for necessary modifications if approved by authority, but an end

should be certainly put to the present confusion.

Nearly, if not all our religious difficulties arise from inefficient education of the children in spiritual and religious matters, yet we blunder on still. If we neglect to feed the lambs of Christ's flock and to feed them with nourishing food we are neglecting one of our first duties and are traitors to our Master. It is useless to expect our laity ever to have an intelligent grasp of Church principles, teaching and practice, unless they are instructed in these things regularly and efficiently whilst their minds are still receptive to truth, and have not yet been contaminated with error and doubt.

Hostels.

The need for hostels in towns where High Schools are situated is being more and more insisted on. The Government are being strongly urged to establish them wherever necessary. Now is our opportunity; shall we wait till we have secular hostels as well as secular schools? At the present time Church hostels in the towns would be welcomed by the School authorities and splendidly supported by country parents. All would prefer them to secular institutions, but once secular hostels have been established, those upon whose support we could now depend will be apathetic and even antagonistic on the ground that, where the State has already stepped in, no further institutions are necessary. The Church is always too late. Of course it is largely a matter of finance. Capital is required to start them, and we should have to be content with heavy expenses at first and wait a year or two before they would be self-supporting. Our Central Fund is being established but it will be some time before it has become sufficiently large to enable grants or loans to be made for this purpose. People who oppose Church Schools often say that "the place for religion is the home. While not denying this we believe it should have also a foremost place in the school. But if the place for religion is the home, surely the place for religion is the hostel, where children at the most impressionable age are to live for the greater part of the year. Secular hostels will do more even than secular schools to impress upon children that religion "does not count." It would be quite possible for Church hostels to receive the children of non-Anglicans, as well as those of Anglicans, and to allow them freedom to attend services approved of by their parents, and at the same time benefit by the spiritual atmosphere of a home conducted by a Christian matron. We know numbers of parents of all denominations who

would support Church hostels and send their children to them if only we would open them. We should be glad to receive suggestions from any of our readers either as to a method of raising the necessary funds or as to general questions. The important thing is to get going at once.

Moral Collapse.

The editor of the April "Commonwealth" tells us that:—"All about us lie the signs of a moral collapse. There can be no doubt about it. We have sunk. The most disastrous aspect of the whole matter is the patient attitude of public opinion towards vice in its various manifestations. Everywhere there is evident a temper which frankly accepts things as they are. Of indignation, of passionate and prophetic revolt, of holy wrath there is nowhere any trace."

That this attitude is not universal the "Commonwealth" is itself an evidence, but there is only too much truth in the editor's words. Even good and personally clean-living men are too often affected by the prevailing materialistic unbelief and inclined to agree that the only thing to do is to admit that immorality must and will exist, and the only thing to be done is to render it as little harmful as can be. It is scarcely necessary to point out that this attitude, if persisted in, injures not only the Christian morality, but applies also to Christian idealism, i.e., to Christianity itself.

It is an open secret that strenuous efforts from outside will be made to induce the Bishops in the Lambeth Conference to relax the strictness of their attitude on marriage and sexual questions, and to conform more closely to the lowered public opinion of the day. The attitude of the "Times" is frankly non-Christian, and the Bishops are fighting a losing battle on the Divorce Bill in a House of Lords which cares for none of these things.—"Church Standard."

What is the remedy? There is only one remedy—moral and religious education. Can it be got in our secular schools? No! Is it being given in the homes? No! How can we provide it and save some of the next generation from the evils of this? How can we prevent public opinion from falling still lower in its ideals? How can we raise it to something near the Christian standard? There is only one way. All denominations must fearlessly advocate and establish Christian schools. We may do a little by

plain speaking to the present generation but the immoral cancer has struck its roots too deep for us to effect much, our chief hope lies in making the next and succeeding generations clean by giving the children higher ideals.

What Changes were made at the English Reformation.

1.—The Authority of Rome was Repudiated.—"The Bishop of Rome hath no greater jurisdiction in this kingdom given to him by God in the Holy Scriptures than any other foreign bishop." This was the only change made under Henry VIII.

2.—The Clergy were Allowed to Marry.—"Romanists who scoff at the married clergy of England find it convenient to forget that throughout their own Uniat Churches in the East the law of compulsory marriage of priests is not in force."

3.—Confession was made Voluntary instead of Compulsory.—Innocent III. (1215) first made confession compulsory.

4.—The Laity were Allowed to Partake of the Chalice.—Communion in one kind was not allowed till 1099, when children might omit the wine. It was first ordered in 1415.

5.—The Services were to be said in English.—Originally in Rome the Eucharist was celebrated in Greek as it is to-day in many Roman Eastern Churches. When the wealthy Latin-speaking people became Christian, Latin was used so that they might understand the service.

6.—Gross and Vulgar Errors concerning Purgatory, the Saints, and Transubstantiation were Condemned.—No one was forbidden to believe in the Intermediate State, in the prayers of the Saints, prayers for the dead, or the Eucharistic Sacrifice, but only "the grossness and sensibleness in the receiving thereof."

These are all the changes of any importance made at the Reformation. All these things changed were comparatively recent accretions to the Catholic faith and practice, and their cleansing did not alter the Church. But since the Reformation new errors have sprung up in the Church of Rome which the Church of England does not receive. These are some of them:—

1.—The Infallibility of the Pope.—It was declared in 1870 against the strongest protests of the best Roman theologians that the Pope, speaking in his capacity as the successor of St. Peter, could not err.

2.—The Immaculate Conception of the Blessed Virgin.—This theory, made an article of faith in 1854, teaches that the Blessed Virgin was without sin from her conception in her mother's womb.

3.—That Marriage is Invalid unless Contracted in the Presence of a Roman Priest.—The Catholic teaching is that the marriage contract consists of mutual consent in the presence of witnesses.—"Northern Churchman."

Church and Stage.

Why should authors and dramatists so often represent Anglican clergymen as butts for ridicule? A popular play "Tilly of Bloomsbury" is having a long run in Sydney and some of its undoubted humor is connected with a very exaggerated and unworthy presentation of a parson whose inanity makes the "gods" yell with derision. Clergymen like other mortals have their foibles, but it is, to say the least of it, grossly unfair to use them as a mark for cheap wit like the policeman in harlequinade. We know that the particular instance we have mentioned has called forth disgust and indignation from many who otherwise would enjoy the harmless merriment of a clever play. It is easy to make fun of those who are set in positions of authority and influence, but such debasing humor has a very subtle power for harm. It is helping not a little to undermine the foundations of that respect for high and holy things which is one of the safeguards of social welfare. Surely the clergy by their ready sacrifice and service in the recent years of warfare and trouble have earned the right to be treated with the respect which the character of their calling should naturally call forth. We hope that Churchpeople generally will help to create such a force of public opinion on this subject as shall cause those who are responsible to exercise their wit and humor on more suitable subjects.—"Church Standard."

The Diocesan Synod meets on September 2nd. There will be an early Celebration at the Cathedral at 7.15 a.m., Choral Eucharist 10 a.m., opening of Synod 4 p.m. The Holy Communion will be celebrated each day during the session at the Cathedral at 7.15 a.m. Sunday, September 5th: Holy Communion, 8 a.m.; Mattins, 10 a.m.; Choral Eucharist. (preacher, Rev. H. Packe, M.A.), 11 a.m.; Children's Service, 3 p.m.; Choral Evening-song (preacher, the Dean); 7 p.m.