



The Waiapu Church Gazette.

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Diocese of Waiapu.

Private letters intended for the Bishop should be directed to him personally, Bishopscourt, 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, P.O. Box 227, Napier.

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.

The Bishop proposes to admit to the Order of Deacon, on Trinity Sunday, Mr William Graham Cameron, at present stipendiary lay reader in the parish of Rotorua. The ordination will take place in St. Luke's Church, Rotorua. The Bishop asks for special intercessions for Mr Graham during the Ember season.

The Bishop's Engagements.

June 4th.—Opotiki.
June 11th.—Taupo.
June 18th.—Maori work, Hawke's Bay.
June 25th.—Waipawa.
July 2nd.—Otane.
July 9th.—Waipukurau.
July 16th.—Maori work, Hawke's Bay.
July 23rd.—Woodville.
July 30th.—Dannevirke.
August 6th.—Takapau.
August 13th.—Puketapu.
August 20th.—Ormondville.
August 27th.—Maori work, Hawke's Bay.
September 3rd.—
September 10th.—Synod Sunday.
September 17th.—

September 24th.—Maori work.
October 1st.—Havelock and Hastings.
October 8th.—Wairoa.
October 15th.—Wairoa Country District.

Girls' Friendly Society.

A well attended meeting of the Council of the Girls' Friendly Society was held at the Lodge on April 8th, Mrs Sedgwick occupying the chair. Various correspondence was dealt with and a resolution passed requesting the Bishops of the General Synod to give due consideration to the letter from the Central Council in England regarding Central Rule 1.

An excellent report was read from the secretary (Miss M. White) of the house committee, proving affairs in a most satisfactory condition.

A vote of thanks was passed to the retiring secretary, Mrs J. Murdoch, and Mrs E. Cornford was elected to fill her place. June 22nd was arranged as the annual Day of Intercession—the offertory to go to Hastings Lodge Fund.

The secretary was instructed to prepare a letter to be signed by members, placing on record their appreciation of the great services rendered as Diocesan Secretary during the past 20 years by Mrs F. Stopford.

Clergy Retreat.

(Contributed).

The Retreat for the clergy of Hawke's Bay was held at Woodford House School from May 15th to 19th.

A retreat means getting away from the world, and turning the mind and affections towards God and heavenly things; silence is kept except during the seven services each day. Even during meals one of the number reads to the rest. No newspapers or letters are received. Addresses are given by the conductor; the rest of the time is given to prayer, meditation and devotional reading. It is not an easy time, if the members try to make the most of it.

This was a perfect retreat in perfect surroundings, and was very ably conducted by Canon Maclean, but there were only seven clergy present, which goes to show how few seem to realise the importance of that side of the work. The result is that the parishes must suffer. In some dioceses the Roman Church orders all its clergy into retreat once a year for a fortnight; the churches are closed for one Sunday. Surely this is right when we realise that the Church is not a business concern, but a spiritual society to bring men into the joy and spiritual life in Christ, through which alone they can conquer the world, the flesh and the devil. The clergy may make business successes of their parishes, but they cannot lead people higher in that spiritual life, until they have gone ahead themselves. In the busy life of a parish and of a vicarage, the spiritual life does not get a proper chance; hence the need of retreats.

Donations.

The matron of St. Hilda's Home, acknowledges with many thanks the following gifts:—Vegetables, Mr Moore, Mrs Boesey, Mr Alec Williams, Canon A. Williams, Mrs Hickey, Mrs Gilmour, Mr George Williams; harvest thanksgiving gifts, Holy Trinity Church and Sunday School (Woodville), Dannevirke (per Rev. Stace), St. Michael's (Mata-mau); cake and scrap book, Dannevirke (per Mrs Stephenson); meat, Major Warren, Mr George Williams, Mr Baker, Mrs Hickey; honey, Mrs McRae; clothing, Mrs F. Nelson, Mrs Signall; apples, Mrs Miller, Mr Green, Mrs James Tod, Mrs Gilmour; cot counterpanes, Mrs H. E. Tiffin; jam, Mrs H. E. Tiffin, Mrs Hogg; tomatoes, Mrs Gilmour; cakes, Waipawa party (per Mrs Hogg), Mr F. D. Waller; hats, Miss England.

The Superintendent of St. Mary's Home acknowledges the following gifts with many thanks:—Crockery, Mrs Henley, Mrs Sedgwick, A Friend (Christchurch); clothing, Mrs Frank Nelson; cake, Miss Hard, Mrs Hull;

Cathedral Choir, Mrs Redgrave; lamb, Mrs Sydney Johnstone, Takapau, "A Friend"; sheep, Ormondville Ashley Clinton, Takapau; soap, Mrs Simkin; jam, Mrs C. H. Maclean; fruit, Mrs Fisher (two cases), Mrs Herrick; vegetables, Mrs Fisher, Miss Hard, Arch. Simkin, Mr E. J. Bull, Mrs Redgrave, Mrs Thorp; wild duck "A Friend"; harvest thanksgivings, Ormondville, Makotuku, Whetukura, Ashley Clinton, Takapau, Clive, Eskdale, Westshore, S. Augustine's, Hastings, Tongoio, St. Andrew's (Port); storeroom gift day, Waipukurau (3 cases); chocolate, Miss Felkin.

Intercessions and Prayers.

Intercessions and Prayers authorised for use in the Diocese:—

Almighty God, who hast taught us in Thy Holy Word to make prayers and supplications and to give thanks for all men:

We pray Thee for the Nations of the World; that the barriers of envy and ill-will may be broken down, and that every effort towards unity and peace may be blessed and prospered;

For the King; that his throne may be established in righteousness, and that he may rule in Thy faith and fear;

For the Prince of Wales, on his return journey.

For the bishops and Clergy of Thy Church (especially the Bishop and Clergy of this diocese); that girt about with truth and having on the breastplate of righteousness, they may promote Thy glory and set forward the salvation of all men;

For parents and children; that purity and love may dwell in our homes, and that duty and affection may be the bonds of family life, and for God's blessing on the work of the Mothers' Union.

For the rich, that they may remember their stewardship; for the gifted, that they may employ their talents in Thy service; for all men, that Christ may be glorified in their lives.

That all Church people, during this time of financial stress, may give liberally of their substance, that the work of the Church be not hindered.

For our friends and loved ones, for those at home and those absent; that they and we, protected and purified by Thy grace on earth, may hereafter see Thy face together, and render unto Thee a more perfect service.

For Ernest Charles Richard Beale, to be ordained to the Priesthood on the first Sunday after Trinity.

For Bertram Reginald Brierly, Deacon ordained in England for work in this Diocese.

For the Deaconess and the Candidates in training in the Deaconess Home at Hastings.

For the lady workers in the Maori Mission Houses in the Diocese.

For all Church workers.

For the Sunday Schools throughout the Diocese.

That men may be found to fill the vacant Maori cures in the Diocese.

For God's blessing on the Maori students at St. John's College.

For the Schools in this Diocese: Te Aute College, Hukarere School, Wai-ranga-a-hika School, Te Hauke, St. Luke's (Havelock), and St. Winifred's (Gisborne).

For St. Mary's Home and St. Hilda's Home.

For the Standing Committee, the Chapter, all Boards of Trustees in this Diocese, and all Committees.

For the N.Z. Board of Missions.

For the New Zealand Anglican Bible Class Union.

That New Zealand may receive the message from China brought by the Rev. C. McDouall.

THANKSGIVING.

For the response to the General Diocesan Fund during the past financial year.

PRAYERS.

For Ireland.

O Almighty God, who canst bring good out of evil and makest even the wrath of man turn to Thy praise: We beseech Thee so to order and dispose the issue of the present conflict in Ireland that Thy people in that land may be brought through strife to a lasting peace, and that our Empire may be united in a firmer fellowship for the promotion of Thy glory and the good of all mankind, through Jesus Christ our Lord. Amen.

For Russia.

Almighty God, who by Thy Son Jesus Christ hast bidden us to ask of Thee our daily bread, have mercy upon the people of Russia in their hour of need, save them from the perils of famine and disease, and guide and bless all efforts to bring them help, through the same Thy Son, Jesus Christ our Lord. Amen.

For Times of Special Sickness.

O Blessed Jesus Who didst Thyself bear our sicknesses and carry our sorrows, look down in love and tenderness upon the sick and dying, especially . . . Help them to know Thy near and abiding Presence and Thy great power to save. We pray Thee to be with the sorrowful and the bereaved. Uphold them with Thy love and comfort them with Thine own most sweet comfort, that they relying on Thy love may know the fellowship of Thy sufferings, and be made partakers of the Saints in light, for Thy loving mercy's sake. Amen.

For the Student Christian Movement.

Almighty God, Who art the Fountain of all wisdom, we humbly beseech Thee to look in favour upon our Universities. Cleanse them by Thy Holy Spirit, and make them strong to promote truth and righteousness. Especially we pray for all branches of the Student Christian Movement throughout the world. Make them sound in faith and revive in them such a spirit of true devotion that many laborers may be sent forth to the service of Thy Church in every part of the world, so that by them Thy Holy Name may be glorified and Thy blessed Kingdom enlarged, through Jesus Christ our Lord. Amen.

For the Melanesian Mission.

Almighty God, for Whom the Isles do wait, send down Thy Blessing on the Bishop and Clergy of the Melanesian Mission and on all who teach or are taught in its schools, that they may set forth Thy Name upon earth, Thy saving health among their people. Comfort them, O Lord, in every sorrow, protect them in every danger, strengthen them in every temptation, and give them such a sure trust and confidence in Thee that they may serve Thee without fear.

O Lord of the Harvest, send forth Thy labourers into Thine Harvest. Guide by Thy Holy Spirit those who are fitted for this work, that they may willingly offer themselves unto Thee—and by Thee may be enabled to set forth Thy glory, through Jesus Christ our Lord. Amen.

Concluding Prayer.

Remember, O Lord, what Thou hast wrought in us, and not what we deserve, and, as Thou hast called us to Thy service, make us worthy of our calling, through Jesus Christ our Lord. Amen.

Clergy are requested to use one or more of these Collects at all services, and Intercessions at any special services.

General Synod.

Admirable reports of the Synod's discussions have appeared in the daily Press and, we hope, will be found in the "Churchman" in this issue. There is therefore no need for us to do more than make a few comments.

THE PRIMACY.

We heartily congratulate Archbishop Julius on his election. His experience as Bishop of Christchurch and his commanding personality made it a foregone conclusion. Although the general public will revere the office of Archbishop much more than that of Primate, the primacy, as

several speakers in Synod observed, is the higher office, and nothing has been added to the dignity or responsibility of the Primate by giving him the title of Archbishop.

The question of fixing the primatial seat in one See was bound to arouse discussion. The practical advantages of a fixed primacy would have been great but it would have been difficult to draw up regulations for the election of a Primate which would not either restrict the primatial See in its rights of free election of its Bishop or deprive the province of an adequate voice in the appointment of the Primate.

A lot of rubbish has appeared in the Secular Press and a rather silly article in the "Drifter" about the title of Archbishop being "undemocratic." Thank goodness we have not yet reached the Bolshevik position when offices are not to be distinguished by names, and it is only ignorance which strikes people with awe or repugnance when the word "Archbishop" is used. The Church of Australia is divided into several provinces—the chief bishop in each is an Archbishop. The provinces are grouped into one national church, the chief bishop of this church is the Primate (the Archbishop of Sydney). The time may come when the "Province" of New Zealand may become two or more provinces—at present the New Zealand Church is but one. The chief bishop of this province is therefore necessarily an Archbishop, he is also "Primate," from the fact that his is the only province. The recognition of this fact by General Synod is not the addition of a new office or title but merely a recognition of a position that already exists. It is also a mistake to suppose, as some seem to do, that the title has been "conferred" on the Bishop of Christchurch as a personal honor. It would have been given to any other bishop, had he been elected Primate. The chief advantage to be derived from the use of the new title is that ignorant people who did not understand the position of a Primate, are able to grasp the meaning of a more familiar and higher sounding name.

Strange as it may seem, at the Lambeth Conference, when bishops were marching in procession our own Primate was on one occasion placed below the Archbishops!

WOMEN ON CHURCH COUNCILS.

The abolition of sex distinction in the election of Church officers, etc., was bound to follow the decision of General Synod in 1919 to enfranchise women. Women may now be elected to any lay office in the Church. They may be vestry "men," churchwardens, Synods "men," members of General Synod, members of Standing Committee and of local Church Boards. Apparently Clause 1 of

Canon VI, "The Diocesan Synod may constitute a Cathedral Chapter, which shall consist of the Bishop and such other persons... as may to the said Synod seem necessary" leaves it optional to each diocese whether the "lay members" of the Cathedral Chapter may include women (!).

Although the admission of women to parochial offices has been under discussion for a long time, the new definition is so far-reaching as to be almost revolutionary. We are almost afraid that many of the women who would be most useful on Church Councils will be among those who will be most loath to accept appointment.

BIBLE IN SCHOOLS.

We are glad to note that the Synod did not approve of Canon James' motion for Bible reading in schools by the State school teachers and the refusal of the right of entry to those who alone are qualified by their special training to be religious instructors. We heartily concur in the opinions expressed by the Primate.

Speaking of the League's endeavors to introduce the New South Wales system, he said:—"We maintain the principles in support of which we leagued together, and we are not prepared to abandon our claim for right of entry."

"It is a real pain to me that I cannot agree with my brethren of other churches, nor with those of my own communion who will support them. I am prepared to grant that the use of a Scripture text book, with the recital of the Lord's Prayer, will be an advance upon the present system—sufficient perhaps to salve the national conscience, and block the way to any genuine means of religious instruction. If that is all the churches want, they are certainly content with very little. But the temper of the people is changing. Religious instruction will be given effectively. The people themselves will demand it. Meanwhile, we must do the best we can. We must build and maintain our schools, train our teachers and scholars, make our Sunday Schools effective, our Bible classes vigorous and strong, and use to the utmost every facility afforded to us of teaching in the State schools."

After much discussion in Synod and a conference between the proposers of different schemes, the Synod passed the following resolution:—"That the General Synod, having at previous sessions adopted the programme of the Bible in State Schools' League in unison with the authorities of other churches, can modify that programme only in consultation with those authorities, and therefore respectfully requests the bishops, in conference with the heads of other

Christian bodies and later with representatives of the Education Department and of the State school teachers, to find, with as little delay as possible, some method acceptable to all parties which will make it possible for the State school teachers to give religious instruction to the children in school hours." The question of the "right of entry" was left in abeyance.

BUILDING OF CHURCH SCHOOLS.

As a further recommendation from the conference, Bishop Averill moved that the clergy be urged: (1) To make all possible use of the facilities at present available for the religious instruction of school children; (2) to try to organise and equip a parochial band of teachers willing to help them in this work; (3) to endeavor to create a united public opinion in favor of the religious instruction of the children in the Dominion; and that the Synod call upon the whole Church of the province seriously to consider the advisability of persevering in the policy of building Church schools wherever it is found to be practicable.

Bishop Averill said that the Primate's motion and his own were separated after consideration by the conference. The latter motion embodied Canon Wilford's original amendment, and clause 3 embraced a proposal by Mr E. D. Ritchie, of Dunedin. He hoped that his motion would not be taken as a contradiction of the Archbishop's motion. They urged the building of Church schools wherever possible, but this fact was not in opposition to the spirit of the Archbishop's motion.

The motion was seconded by Canon Wilford, of Christchurch, and was supported by Bishop Richards, of Dunedin; Dean Fitchett, of Dunedin; and others.

Both motions were carried unanimously.

MORALS.

Mr E. C. Cutten, S.M., addressed the Synod on the state of morals in New Zealand, and a discussion of the subject was introduced in Synod by a motion of the Bishop of Waiapu on behalf of the Social Questions Committee, enjoining Churchmen to support every effort that aims at bettering moral conditions.

The motion was referred to the Sessional Committee on Social Services.

THE PAROCHIAL SYSTEM.

A motion was carried approving of the appointment of non-parishioners as churchwardens and vestrymen, provided that any such churchwarden or vestryman on taking office surrenders, for the meanwhile, his parochial rights in the parish in which he is a parishioner. Another motion was

passed allowing regular attendants at a church, though not parishioners, to be entitled to vote at the parish meetings of the church. They attend instead of at those of the parish in which they reside. The parochial system is evidently breaking down. These two resolutions will remove the high walls between parishes, and may do much to destroy the deadly virus of parochialism from which so many town parishes suffer.

THE LIQUOR PROBLEM.

Archdeacon Chatterton's motion on the liquor question gave place to a very indefinite one of the Primate's, "That this Synod expresses its strong conviction that it is the bounden duty of Christian people, unless they are prepared to vote for prohibition of the liquor traffic, to have some other drastic remedy for an evil which is sapping the morals and efficiency of the community." The trouble is that there are too many different remedies proposed, drastic and otherwise. What is necessary is that those who desire to steer a clear course between the Scylla of Prohibition and the Charybdis of the present system should awake to the magnitude of the abuses of the present licensed trade, and agree upon some one remedy that will not interfere with reasonable personal liberty, and yet will check the evil of drunkenness. The Christian doctrine of Temperance is the real solution of the problem, but it is a doctrine that will influence Christians only. We certainly need some scheme that can be enforced upon all by the law. A revision of licensing legislation has already been promised by the Premier; cannot Churchmen of moderate opinions unite in advocating some scheme of liquor control that can be placed before the electors as a third issue in the referendum, and ask that the vote be taken by a preferential ballot? The issue of State Control failed to gain votes at the last referendum because so many of its advocates did not wish to risk throwing away their votes on an issue that had only a doubtful chance of being carried. Moderates were not sufficiently unanimous that State Control was the best remedy, and, anyhow, the proposal was too indefinite. Let the Government sketch some definite system of State Control, or some other reformed system, and place it on the referendum paper as a third choice and there may be a good chance of its being carried, especially if the ballot is taken by the method of preferential voting. The proposal of the Labor Party before last election for four issues to be submitted to the preferential vote was a good one; it is a pity the Government did not adopt it.

NEW BISHOPS.

The Synod passed a Bill providing for a Diocesan Synod of Melanesia and approving the appointment of two assistant bishops to work in the mission.

BOARD OF NOMINATION.

The Synod agreed that the matter of the appointment of clergy to parochial districts should be left to the Diocesan Synods, so that, if desired, the Bishop may have the right of appointment to such districts in his own hands but not the right of dismissal.

A matter for which Churchmen may be gratified was that the Synod was exceedingly well served by the Daily Press. The "New Zealand Herald" published very full reports of the sessions, scattered short comments on the proceedings among its locals and articles, and had some most sensible and sympathetic leading articles on the questions discussed. The Press Association provided liberally for the Press throughout New Zealand concise reports of all important discussions.

Ceremonies.

In our last article we dealt with the ceremonies ordered to be observed at the Prayer of Consecration. Before passing to those used at the Communion it may be opportune to consider, out of its place, the rubric "If the Consecrated Bread or Wine be all spent." Although this prescribes the ritual for consecrating more when the bread and wine already consecrated have proved insufficient, rather than to the ceremony of the Consecration, we think it calls for some comment. There are two or three different theories as to the moment when the Consecration is effected and as to the essential form for Consecration. For example, the Greek Church considers that the Consecration is not tied to the mere recital of certain words, but is in answer to the whole Eucharistic prayer and particularly to that which asks that the Father will send down His Holy Spirit on us and on the gifts that they may become the Body and Blood of Christ. This prayer occurs in the Greek liturgies after the recital of the Institution, the solemn breaking of the bread and the use of Christ's words, "Take eat this is My Body," "Drink ye all of this for this is My Blood."

On the other hand in the Western Church the prayer of Invocation has almost disappeared and the consecration is associated with the using of the words, "This is My Body" and "This is My Blood."

Most liturgical students are convinced that this Roman idea is a

corruption. Unfortunately the rubric in our prayer book on which we are commenting clearly adopts the Roman idea. In our prayer of Consecration we pray "That we receiving these Thy creatures of bread and wine—may be partakers of His most blessed Body and Blood" then follow the words of institution. The prayer is a real prayer that we may receive Christ's Body and Blood and corresponds to the old "Epiclesis" or prayer for the descent of the Holy Spirit on the gifts, referred to above. But this rubric cuts out the prayer altogether, when more of the bread and wine are to be consecrated, and orders the bare repetition of the so-called "Words of Consecration." Whilst we would not suggest that Almighty God is so tied to means and words that either the repetition of this formula is indispensable for a valid consecration, or that no valid consecration can possibly be effected without prayer, yet it seems an undoubted corruption that the Anglican Church follows the Romans rather than the rest of Christendom in ascribing the consecration to the bald recitation of the words and acts of Christ, without using any prayer for the Consecration at all.

After the Consecration the Priest kneels for private prayer and worship during the singing of the "Agnus Dei," or perhaps of some hymn of intercession and worship. Then he communicates himself and offers a short thanksgiving. Then he turns to the people to communicate them. Communicants should be ready to go up to the altar and should not keep the priest waiting. The clergy receive their communion first, then the choir (if surpliced), then the rest of the communicants. It is an ancient custom for the men to receive first. Every communicant's manual gives directions for reverent behavior in receiving, but there are some communicants who have probably never been instructed and do not know. It goes without saying that all gloves, wraps, etc., should be left behind in the seat. The communicant kneels at the altar rail not too close to his next neighbor. When the priest approaches to deliver to him the Sacrament of Our Lord's Body he extends his right hand, palm upwards, resting it on the palm of the left hand. The Blessed Sacrament should on no account be taken between the finger and thumb, and every care should be taken not to allow crumbs to fall. It is a common and reverent custom to make the Sign of the Cross before receiving. When the priest delivers the Sacrament of Our Lord's Blood, the communicant should take the chalice firmly with both hands, and when handing it back should see that the priest has firmly grasped it before he lets go. A communicant

should not leave his place till his next neighbor has received. The reason for attention to such details is obvious, and observance of them is necessary to avoid painful accidents. Every care must be taken not to distract the devotion of fellow communicants.

People who, through physical infirmity, are unable to kneel need not be distressed, they can receive while standing reverently.

When all have communicated the priest replaces the chalice on the altar and covers it with a veil.

Editorial Notices.

Please address all 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.

All Business Communications must be sent to the Diocesan Secretary. All communications regarding subscriptions to the "Church Gazette," and all notices of alteration in number of copies required should be sent to the Diocesan Secretary, Box 227, Napier.

Waipua Church Gazette.

Thursday, June 1st, 1922.

Parochial Notes.

Holy Trinity, Woodville.

Vicar: Rev. G. D. Wilson.

Holy Week has come and gone. The Holy Week services were very poorly attended. Good Friday services were quite well attended. The services were Children 9 a.m., the Three Hours noon to 3 p.m., and Evensong at the latter service. The choir sang the "Story of the Cross" beautifully, by that we mean with real "intention." There was no mistaking the tone of deepest devotion at all services. The Easter Day services were wonderful, and by far the most hopeful and glorious thing that has happened in this parish recently. There is no doubt that a deep spiritual movement is afoot in this parish—thank God for it.

There were three celebrations of the Holy Communion at 8 a.m., 10 a.m., and Mattins and Holy Communion at 11 a.m. The total number of Communions made showed a very considerable increase on any previous Easter. What is really a surer test of vital religion in the parish is the fact that the total Com-

munions made during the year ending March 31st, 1922—notwithstanding the fact that in it was reckoned no Easter—exceeded the previous year's total by nearly 50 per cent.

The parish, thanks chiefly to the Ladies' Guild, has provided a gig and horse. Both are very suitable, as gigs go, for the work. The Vicar will now be able to visit regularly in the outlying parts of the parish.

The Vicar desires to thank the parishioners for their most generous and welcome Easter offerings.

Havelock North.

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

The parishioners' meeting this year had one unforeseen result, namely, that the Vicar announced that the reason no notes have appeared of late from this parish was that he did not consider it the Vicar's job to write such notes; he had more important matters to attend to. The meeting lavished a good deal of parish wit on the subject and finally induced two persons to become responsible for the writing of the notes month about. The present scribe consented to act only on the condition that he wrote exactly what he pleased even if no mention of the parish were made in the whole course of his remarks. It appears to him that as the stream is more important than the straws that float on the surface, so the spiritual flow of the parish life is more worthy of record than the temporary happenings in the parish. The writer's share of these notes, therefore, need not be expected to report any but matters which indicate the strength of that flow, if such there be.

At the end of the meeting the Vicar asked for suggestions as to the work of the parish and invited full discussion of any matters that anyone wished to bring up. As a result of this one member said that he had heard it remarked after the late combined Anzac service in Havelock, which was of a specially inspiring nature, that it was a pity such combined and open services could not be held more often for the benefit of the community at large. The Vicar was of opinion that such services would not be attended by those for whom they were intended, namely, the man in the street, unless they had the special appeal of the Anzac services. The idea during discussion gradually resolved itself into a suggestion that it might be possible to hold combined services in the Village Hall between ourselves and the other religious bodies represented here, and that this would help the growth of that real fellowship in the rank and file without which Reunion can never be more than a name. It was suggested that

good music would help the success of such services in bringing in outsiders. Later, following the Vicar's expressed wish that more parish socials should be held, the idea was put forward that we might hold combined socials, as well as combined services, from time to time, with the members of the other bodies, all helping in the good work of breaking down barriers and promoting fellowship between the various communions. It is to be hoped that these ideas will not be allowed to drop, but will be seriously considered with a view to carrying them out if it appears possible to do so.

Ormondville.

Vicar: Rev. F. W. Whibley.

Our district Harvest Thanksgivings were good this year. There were large congregations, the churches were nicely decorated, and the gifts of vegetables, fruit, biscuits, groceries, etc., exceeded any previous year. All were sent to St. Mary's Home.

During the month a Sunday School has been commenced in the church rooms at Whetukura by Miss Mavis Ellingham and Miss Wood. The first day was made the occasion of a gathering of children, upwards of 50 attended and 50 adult teachers and scholars of the Ormondville Sunday School were motored over by several kind friends. On that day also there was a flower service and each child placed a buttonhole for a soldier in the Pukeora San on the alms dish and they were afterwards laid on the altar that had been used in Church Army huts in France. Makotuku led the way with the flower service at the 11 o'clock, Whetukura at 2.30 220 buttonholes were given and also enough cake for every soldier to have a share. The inmates of the San are 163. The secretary wrote on behalf of the soldiers and said how all appreciated these little tokens showing that they were not forgotten. 79 of the buttonholes contained forget-me-nots, one for each soldier. We hope to make this an annual flower service for Pukeora.

We had a light and happy Easter, the people shewed thankfulness for the Resurrection by their attendance at Divine service, and the hearty worship that ensued filled all with gladness and hope for the future.

On Monday May 7 at the Parish Church a Roll of Honor was unveiled bearing the inscription—"To the Glory of God, and in memory of Ormondville soldiers and nurses who were welcomed home after having done their duty to the Empire during the great war of 1914-18." After the prayer of dedication, the Vicar drew aside the Union Jack and the National Anthem was sung.

Boys and girls of the Ormondville Church district had been invited to bring a wreath of flowers or a sprig of Rosemary to place at the foot of the tablet on which are the "names" of 14 Ormondville soldiers whose graves are in France. This was responded to so well that the church was filled to overflowing with the Sunday School children, their parents and friends; indeed several could not find room although the aisle was filled and the first step of the chancel. During the singing of "Onward Christian Soldiers" children to the number of over 100 marched down the aisle, and left their floral offerings or wreaths at the foot of the tablet, the Boy Scouts taking the lead. In an address to the young people, the Vicar endeavored to direct their minds to the teaching of the flowers, and said:—"As our Master drew lessons from the 'lilies of the field,' so our flower services may teach us of the care, and the dependence we should have in our Heavenly Father's Love."

The superintendents of the Sunday Schools at Makotuku and Whetukura, and their scholars were enabled to attend, as several friends had provided the means of conveyance.

On the following Monday the wreaths, etc., were taken to the cemetery and placed on the only soldier's grave in it. As there were more than could be laid on this grave, the remainder was distributed among three other grave plots, where the families had a brave boy "lying among the poppies."

Holy Trinity Church, Gisborne.

Vicar: Rev. H. Paeke, M.A.

Assistant Priest: Rev. T. A. Cato.

Easter has passed with happy and well attended services. The church was full for Choral Evensong. The Vicar wishes to thank all parishioners for their liberal Easter offering. We are extremely sorry that the Rev. F. G. Hunt has had temporarily to relinquish his help, but we hope it won't be for long. The Rev. H. L. Fenn, of Essex House School, has most kindly assisted on several occasions lately. The annual meeting of parishioners of Holy Trinity Church for the election of officers for the Vestry was held on May 8th. There was a fairly good attendance. The following were elected:—Vicar's churchwarden, Dr. J. W. Williams; people's churchwarden, Mr C. E. Armstrong; vestry, Messrs F. W. Nolan, F. de Lautour, F. H. Mann, T. Ellery, A. L. Muir, H. Cato, H. A. Dobson, J. Renwick, F. R. Hill, F. Redfern. Three Synodsmen were elected, namely, Messrs C. A. de Lautour, T. Ellery and R. Barker. The various reports and balance-sheets showed good progress had been made

during the year. Votes of thanks were given to Mr L. Redward, treasurer, and Mr V. Pyke, auditor. The Vicar commented upon the splendid services of the different organisations, which were working smoothly, and with a high moral tone. Dr. Williams moved a vote of thanks to those ladies who brought to so successful a result the great Christmas Fair, which had so substantially assisted the finances of the church (the amount being £1089). The motion was seconded and carried by acclamation. The balance-sheet of the vestry showed a greater support in the suburban churches and the centre church. The Vicar appealed for help towards the Stipend Fund, so that the staff of clergy may be increased, and to see one priest resident in each of the three suburbs.

St. Matthew's, Hastings.

Vicar: Rev. R. T. Hall.

Assistant Curate: Rev. O. Gibson.

The opening service of the G.F.S. was held on April 20th, when a very fine address was given by the Rev. J. B. Brocklehurst.

In the absence of Mr Gibson, the Rev. F. Bennett kindly assisted on May 7th, taking the evening service.

The annual meeting was held on May 10th. There was a good attendance of parishioners, about 200 being present. Mr E. H. Williams was re-elected Vicar's warden, and Mr G. Ebbett people's warden. The following were elected vestrymen:—Messrs McNeil, Holderness, Hamilton, Vyner, Morrison, Kirkham, Fowler, Hallett, Glenny, and Dr. Toss-will. The statement of accounts shows a small credit balance on the year's working.

The usual monthly meeting of the Gleaners' Union took place in April, Miss Kenway reading a very interesting paper.

A social afternoon was organised by the Mothers' Union on May 2nd. Musical items were rendered, and altogether a most successful and enjoyable time was spent.

Before leaving Hastings for Australia Mrs Anderson, who until recently was treasurer of the G.F.S., was made the recipient of a parting gift by members of the Society. Mrs Anderson and family carry with them the best wishes of the congregation.

The Sunday School children gave a very successful concert on May 16th, the hall being packed to overflowing.

Waipiro Bay.

Vicar: Rev. J. Pigott.

We had perfect weather for Easter and the services at Tokomaru Bay and Waipiro Bay were all well attended. Unfortunately it was not

possible to have services at any of our other centres. The Vicar takes this opportunity of thanking parishioners for their kindly Easter offerings, which were very much appreciated. The annual meeting of the Tuparoa congregation was held after Evensong on May 7th, and the old committee was unanimously re-elected to represent their district, namely, Messrs Dalgairns (hon. treasurer), Morris (hon. secretary), Kirk and White.

The annual meeting of St. Andrew's congregation was held after Evensong on May 4th. It was decided not to elect a committee for the ensuing year, but Mr S. A. Brydon was unanimously elected secretary and treasurer. Any business in connection with the building or site is to be done as it arises by congregational meetings.

The Vicar wishes to inform all those who receive "Gazettes" in this parish that the Vestry have paid for all copies up to the December issue.

St. Andrew's, Port Ahuriri.

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

The annual meeting passed off successfully. The balance-sheet showed a small credit. The annual report mentioned that during the year a branch of the G.F.S. and a Literary Society had been started, and that these, with all the other parish organisations, had done good work. A promising feature was the number of young people who were interesting themselves in the work of the parish. Messrs A. E. Drew and F. Smith were appointed churchwardens and Mr H. J. Hull elected as Synodsmen.

The matter of a parish car was freely discussed at the annual meeting, when everyone admitted that a car was a necessity, but the difficulty was to raise the money. A surprise was sprung on the meeting by a lady who stated that she had for some months been making various articles such as book-markers, and had thus raised £17 to go towards purchasing a parish car. It was then decided to start a fund, which it is hoped will grow rapidly notwithstanding the hard times.

There is already a lot of unemployment in the Port and Westshore districts, and there will undoubtedly be a lot of distress during the winter months. The Vicar is always pleased to receive gifts of used clothing to distribute to deserving families provided the clothes are clean and sound.

Taradale.

Vicar: Rev. Canon A. P. Clarke.

Mr John Harrison, a very old identity, died at his residence a few weeks ago. Our sympathy goes out to his

widow and daughter, who survive him.

The Mothers' Union is supplying a long felt need in the parish. Twelve members were admitted by the Vicar at the last service. Dean Mayne gave a most helpful address to the mothers afterwards.

The annual meeting of parishioners was held on Wednesday evening, 17th May. The night was dark and threatening, notwithstanding which there was an excellent attendance of parishioners, whose manifest interest in the proceedings augurs well for the future welfare of the parish. It was found that "the slump" had affected the finances, the balance-sheet showing a debit of £33.

Some £15 of this amount, however, has come in since 31st March. The various elections resulted as follows:—Synodman, Mr Oliver McCutcheon (re-elected); minister's warden, Mr F. W. Wiseman; people's warden, Mr A. E. Turner Williams (re-elected); vestry, Messrs O. McCutcheon, G. Harpham, J. H. Langley, S. Harris, H. Harris, R. Saunders, Hay-Chapman, C. Brown, A. B. Davis, and E. P. Clarke; auditor, Mr H. Bull. Votes afterwards were passed to lay-readers Messrs R. Marsack, A. E. Turner-Williams, A. H. Burr, O. Hallett, H. J. Hull, F. Smith, H. J. Savory.

Mr A. E. Turner-Williams gave a most interesting account of the General Synod held in Auckland. Votes of thanks were passed to the auditor, Sunday school teachers, organists, choir, and the ladies. The Vicar thanked all faithful workers. A recitation, several musical items, and refreshments assisted towards a pleasant evening.

Would subscribers kindly note that subscriptions to "Church Gazette" for 1922 are still in several cases overdue?

St. Augustine's, Napier.

Vicar: Canon E. D. Rice.

There were 65 voters present at the annual meeting on May 3rd, and an enthusiastic meeting. The Vicar's report showed that never before have there been so many communicants coming regularly; the number of communions made during the last four years were 2538, 3419, 4194, 4729. The other congregations had also largely interested. There was a credit balance of £50, and £236 had been sent to Missions and other outside objects.

The Sunday School numbered 400 with 27 teachers, and there were nearly 70 in the Young Men's and Young Women's Bible Classes. During the year there were 93 Baptisms, 61 Marriages and 27 Burials. The following officers were elected:—Vicar's warden, Mr J. O. J. Griffin;

people's warden, Mr W. F. Lydford; vestrymen, Messrs T. Faulkner, R. Marsack, T. Rouse, W. Kaye, G. Des Forges, G. Cooke, P. Macfarlane, R. Tinning, H. Newbigin, and S. Lydford; Synodmen, Messrs H. Savory and R. Thorp; auditor, Mr H. Bull. It was decided to set out at once to raise the balance required to build the new porch, stone fence and lych gate.

A ju-jitsu and boxing class has been started by Mr H. Bowen for the members of the Young Men's Bible Class.

The Sunday School concert and prize-giving was held on May 10th, and about 180 prizes were given, including 24 for most regular attendance at church on Sunday mornings.

Opotiki.

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

The annual meeting is once more a thing of the past. It took place on May 18th, and as far as statistics prove anything, we are progressing. All the offertories have increased, but of course the purchase and upkeep of a car has handicapped us from doing all we would wish. Mr Cooke and Mr Dalgety were elected Vicar's and people's warden, respectively, Mr G. A. Hathaway was elected Synodman, and the vestry now consists of Messrs Bridger, Davey, Statham, Stubbs, E. Parkinson, Siddall, Hathaway and Vickers.

The Vicar announced that Mr Statham had accepted the post of lay-reader in the place of Mr Pearson (resigned), and expressed his gratitude for all the help given him by the church workers during the past year.

By the time this account has been published, the Confirmation will be over and the social given to the Bishop but a memory. Parish events that occur late in the month are apt to miss publication for some weeks. More, therefore, will appear in our next notes.

The Cathedral.

Vicar: Very Rev. Dean Frank Mayne.

The annual meeting, held on May 17th, 1922, with the Vicar presiding, listened to his report with keen interest. Each person had the vestry's report in his hand, while the Vicar referred to some of its outstanding features.

Nine hundred and forty-seven pounds given to help objects outside the parish, affording a sure test of the spiritual life of the congregation, added to a record attendance of communicants at Easter.

The Ormond Memorial Chapel on Hospital Hill had fully justified its existence, evidently meeting a long felt want, as well for weekly communions as for a third flourishing Sunday school.

The Cathedral Protection Fund, for buying the section of land at the east end has now reached over £300, and has promises of a further £700, only leaving about £750 to attain its objective, the task of raising which has been assigned to a special committee, it is hoped within the present year.

The work of the organist (Mr P. Tombs) and the choir has resulted in great advancement in the rendering of the services, in particular on the Sunday evenings in Lent, and on Good Friday night in singing "Gaul's Passion Service," to a congregation filling the Cathedral.

The progress made in the various organisations—Doreas Society, Mothers' Union, G.F.S., was described, and especially the Sunday schools, (1) in the parish hall under Mr Starkey, (2) Memorial Chapel under Miss Lily Bull, and (3) Bluff Hill under Mr Pallot.

Bible teaching is going on well in the day schools, assisted by the clergy of all denominations, as in all the schools of the town.

Recognition of the valuable help given was made by several votes of thanks passed by the meeting with enthusiasm.

The report of the vestry showed a credit balance of £23, with a total of £2511.

The officers for the year:—Mr H. J. Bull, vicar's warden; parish warden, Mr R. W. Hansard; vestry, Messrs F. W. Williams, A. J. Dixon, W. L. Prime, A. G. Pallot, R. W. Dyer, J. B. Fielder, P. Ashcroft, Bolt, Hole, and R. E. H. Pilson (secretary); auditors, Messrs H. Bull and C. F. Hetley; Synodmen, Messrs H. J. Bull, Fielder, F. W. Williams and Pilson.

A feature of great interest was a retrospect by Mr Fielder of his 56 years' service as vestryman, supplemented by Mr F. W. Williams, going back to the inception of the diocese and of the parish.

Merriment was caused by an attempt to take advantage of the new Canon of Synod introducing women to vestries, Mrs Henley and Mrs Bull being nominated, both ladies energetically and characteristically declined office.

Business being ended a supper of dainty refreshments appeared, and some genial talk, and then a few elegancies of music were given to the enjoyment of the company.

Waipawa.

Vicar: M. W. Butterfield.

The Vicar heartily thanks the vestry for the new parish car.

At the annual meeting Mr John A. McLean was re-elected Synodman for three years; Mr L. Pratley was appointed Vicar's warden; Mr E.

W. Jull (who has proved himself a most energetic parishioners' warden) was re-elected; Messrs T. A. Hogg, R. H. Wedde, W. Kittow, E. A. Banks, L. Grenside, H. J. Pratley, J. Thorne, G. Coles, E. Bibby and R. J. Pedler were elected vestrymen.

It was decided to apply to the Diocesan Trustees for a loan of £100 to help pay off the debt to the Abbotsford Lodge.

The balance-sheet showed a credit balance due to the generous gift of £200 last year from the Rathbone estate; without this there would have been a big debit balance. Efforts are to be made to organise the parish finances on a better basis. It is urgently necessary to raise £200 to pay for the new car.

A Boy's Difficulties.

In some very helpful articles published in recent issues of the "Church Times," Canon Underhill deals with the spiritual training of Boys. The following extract on the difficulties with which a boy communicant has frequently to contend, should rouse us to sympathy with boys who, in New Zealand as much as in England, have a hard battle to fight against the pernicious influence of un-Christian homes and companions. It should also serve as an appeal to indifferent and thoughtless parents not to put stumbling blocks in the way of their children's religious progress.

"Few of the laity realise what a young communicant goes through in an indifferent or hostile home. It is not only that the parents care nothing whatever about the boy's Communion; it is not only that in very many cases the parents utterly refuse to call him on the morning of his Communion. It is more than that. I have known many instances in which a boy or girl has been reviled, even beaten, for waking the rest of the family by going out early on Sunday morning. Moreover, an impossibly high standard is expected of the Communicant in the home. The slightest fault of temper or untruthfulness will rouse indifferent parents to scorn and bitter mockery of the boy and his religion.

When we add to all this the other difficulties, at work, in the street and indeed everywhere, the temptations of the boy's own interior life and all the other pitfalls which beset him, we may deplore the lapses which occur, but they can hardly surprise us.

In many of these home cases the hostility of the parents may partly be traced to unconscious jealousy. "The priest," they say, "thinks the world of the boy, but does not seem to trouble in the least about the boy's father and mother," and so they are indifferent or bitter.

But if the priests who read this article will consult the lists of the boys whom they prepared for the Sacrament in past years, they will find that the overwhelming majority of those who have "stuck" come from homes where one or both of the parents are faithful Church people, or at least friendly to the Church; while those who have lapsed are those who have no such home influence.

No doubt even in the best cases you will sometimes get lapses, and also there are wonderful instances of continued faithfulness in apparently impossible home conditions. But I would suggest that our objective is the home, and that we should not trust to our large Catechism for the continued faithfulness of that delightful boy of thirteen from the indifferent home. We must visit and visit and again visit the homes and the parents of our children. We should at least get to know them as well as they will let us; and if we can make them into communicants and churchgoers so much the better for their boys. I am convinced that this is the kind of work which enables us to keep our boys from lapsing as nothing else can do."

Our Sunday Schools.

The agitation about Socialist Sunday Schools in N.S.W. calls for two observations. The general public had little anxiety when "Agnostic" Sunday Schools were opened to undermine religion and teach blasphemy and atheism, but as soon as these developed into Bolshevik Seminaries there was an immediate outcry. Yet the general public claims to be Christian! Which is of more importance, reverence for God and righteousness which lie at the root of all morality and civilisation, or orderly government? Secondly: Why this anxiety over the teaching of Socialist Sunday Schools? People are at last beginning to realise that the character of beliefs imparted to children will mould their whole future lives and conduct. Education, and especially religious or anti-religious education, is really the most important question of the day.

Is it not time that Churchmen realised the immense importance of our

Sunday Schools? Instead of being a mere appendage to Church work left in the hands of a few enthusiastic parishioners, mostly zealous young girls themselves untrained, ought they not to be reckoned as the most valuable instrument in the parish for teaching the Christian faith and building up the Church and congregation? Ought we not to bend all our energies towards making them efficient? Do we not want the very best and highly trained teachers in them? Should not their work be organised to the highest point of efficiency, and a syllabus of teaching be laid down by the highest Church authorities calculated to make them the nurseries of true and loyal Churchmen? Too long have parents regarded the attendance or otherwise of their children as unimportant, and Churchmen in general, vestries and others, looked upon them as outside the sphere of active interest.

Why are our Sunday Schools starved for funds when they are one of the most essential parts of our Church machinery? The State is waking up to the supreme importance of its schools, when will the Church do the same? A few town parishes put their Sunday Schools in the first rank of their activities, but in some of them the Sunday School is still regarded as a little "side-show." While the country vicar who can never get into his Sunday Schools himself, sees the children of his flock at the mercy of inefficient teachers unsupported by parents and without the guidance of an authoritative syllabus. The Church herself needs to take up this subject vigorously. We need urgently in this diocese an organising teacher and inspector of Sunday Schools. We need a regular syllabus. We need Summer Schools or Winter Schools for teachers, not only in Napier, where few can attend, but, at some period of the year in every main centre, e.g., Gisborne, Bay of Plenty, and Southern Hawke's Bay. We want something definite to be taught, teachers instructed how to teach it, parents interested and enthusiastic over the education of their children, and expert supervision of it all to see that it is efficient and practical. People are afraid of Socialist Sunday Schools because they teach and train the children to practice disloyalty. We should find some encouragement in our Sunday Schools if, instead of wasting time in teaching stories, hymns and texts, they taught the vigorous practice of Churchmanship and Christian living.