



The Waiapu Church Gazette.

Vol. XIII.—No. 2.

NAPIER, AUGUST 1, 1922.

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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's Engagements.

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.

Subscriptions and Donations.

GENERAL DIOCESAN FUND.

Subscriptions and offertories received from 1st April to 30th June, 1922:—

Dannevirke	26	0	0
Gisborne	1	2	0
Hastings	135	17	1
Havelock	23	1	5
Napier—			
St. John's	117	1	9
St. Andrew's	2	2	0
St. Augustine's	28	10	10
Ormondville	2	10	0
Otane	14	0	0
Patūtahi	2	4	6
Porangahau	1	4	6

Puketapu	2	0	0
Rotorua	17	12	0
Taradale	16	10	9
Tauranga	7	1	6
Te Karaka	7	10	9
Te Puke	1	10	0
Tolaga Bay	15	0	0
Waipawa	10	0	0
Waipiro Bay	5	0	0
Wairoa	6	17	0
Whakatane	3	0	0
Sundries	8	0	0
Maori subscriptions, etc.	16	17	7
	£461	3	8

This amount is made up as follows:—

General Diocesan Fund	209	2	3
Waiapu Maori Mission	105	7	11
St. Mary's Home	65	13	3
St. Hilda's Home	47	9	6
Deaconess House	3	3	0
Sundries	30	7	9
	£461	3	8

The matron of St. Hilda's Home, Otane, acknowledges with many thanks the following gifts:—Meat, Major Warren, Mr T. C. Williams; butter, Mr G. C. Williams; fowls, Mr G. C. Williams, Mr Alec. Williams; clothing, Mrs A. M. Williams, Miss Thomas, Mrs G. C. Williams; vegetables, Mr G. C. Williams, Te Aute College, Sir George Hunter; knitted hats, Mrs Pigott; vests, Mrs McCracken; tomato sauce, Mrs Armstrong; eggs, Mrs James Tod, Mrs Couper, Mr G. C. Williams; cakes, Mrs James Tod, Community Club (Pukehou), Waipawa Old Boys' football dance (per Mrs R. J. Pellow), Mr F. D. Waller, Argyll social (per Mr W. Clark); jelly and fruit salad, Otane Returned Soldiers' ball; apples, Mrs James Tod, Mr A. Clark; sewing silks, patterns, etc., Mrs James Tod; sandwiches, Otane school ball; preserves, Mrs Armstrong; Mrs D. McLean; bantams and wheat, Mrs Couper; doll's bonnet, Hilary Couper; shoes, Mrs G. C. Williams.

It is proposed to place in Winchester Cathedral a statue of Joan of Arc surmounted by a canopy.

N.Z. Church Congress.

To inaugurate the work in connection with the Christchurch share in the preparation for next year's Church Congress an enthusiastic meeting was held in the Jellicoe Hall, Christchurch, on June 18th. In spite of counter attractions the hall was full and one of the best meetings held for years resulted. Canon Coursey had been brought over as a special speaker from the West Coast of the Nelson Diocese, and from the very first word of his speech gripped an expectant audience. The burden of his message was that the Church in these islands is now at last going to make herself articulate. Theological learning was necessary and would have its due part in the programme, but the Church was out to show that she was the Church of the people and that without her aid no proper solution could be found for present-day problems. The man in the street must be led to see that the Church stands for vital principles. Once get him to judge her as he would an ordinary man and he would gain an altogether different conception of her. It was impossible for a man to sling mud and at the same time think straight. The Congress was going to take a message of hope to the furthest distant of the N.Z. backblocks. But it is impossible to report the speech. A devoted son of the Church, one to whom an outstanding love for his Saviour meant self-sacrificing devotion to the Society which He had founded stood before us as one who knew that next year's Congress is replet with hopes for the Church of this Province. The Archbishop followed and clinched the whole matter. Everyone, he told his people, must look upon the Congress as his very own and realise that its success depends upon himself. He reminded them that the most necessary thing of all was prayer. Then followed a scene which will not soon be forgotten. One of the secretaries was in an instant upon the platform. People clamored for the first of the membership cards, and paid four times the price of them. Offers of

hospitality came faster than they could be written down. In the collection the people literally emptied their pockets. And the meetings in all the other centres of the Province will come up to this.

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 a peaceful settlement of the troubles in Ireland.

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 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, Wae-ranga-a-hika School, Te Hauke, St. Luke's (Havelock), and St. Winifred's (Gisborne).

For Holy Trinity Girls' Club and Holy Trinity Young Men's Club, that they may be an influence for good in the parish of 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, especially that they may be guided to a right choice in the appointment of a General Organising Secretary.

For the New Zealand Anglican Bible Class Union.

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

PRAYERS.

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.

O Lord Jesus Christ, Son of Man, who art ever ready to succour them that are tempted: grant unto us, Thy servants, grace and constancy that we may fight fearlessly against the corruption that is in this world, and shield and rescue those that are in peril and sore beset. Rescue the fallen, O Lord, to themselves and to Thee: and in garments made white through Thy blood, bring us all to that Home, where the pure in heart shall see God. These things we ask of the love of the Father, and the power of the Holy Spirit in Thy Name, Who with them livest and reignest, one God for evermore. Amen.

For Mourners.

O Heavenly Father, whose Blessed Son Jesus Christ did weep at the grave of Lazarus: look, we beseech Thee, with compassion upon those who are now in sorrow and affliction; comfort them, O Lord, with Thy gracious consolations; make them to know that all things work together for good to them that love Thee; and grant them evermore sure trust and confidence in Thy fatherly care; through the same Jesus Christ our Lord. Amen.

For the Family.

The following prayers are suggested for use at Family Prayer:—

Merciful Saviour, who didst love Martha and Mary and Lazarus, blessing their home with Thy sacred presence: Bless, we beseech Thee, our home that Thy love may rest upon us, and that Thy promised presence may be with us. May we all grow in grace and in the knowledge of Thee, our Lord and Saviour Jesus

Christ. Teach us to love one another as Thou didst give us commandment. Help us all to choose that better part which shall not be taken away from us. Hear us, O Jesu, who, with the Father and the Holy Ghost, livest and reignest, One God, for evermore. Amen.

Almighty Father, who slumberest not nor sleepest: We humbly pray Thee to watch over us this night with the eyes of Thy mercy. Grant us quiet and refreshing sleep, such as may fit us for the duties of the morrow. Put far from us all worldly cares and earthly fears, and give us holy thoughts of Thee, that we may repose in peace, and, whether we wake or sleep, may live together with Him who died and was buried and rose again for us, Thy Son Jesus Christ our Lord. Amen.

For Absent Ones.

O God, Who art present in every place, look down with Thy mercy upon those whom we love, now absent from us; give Thine angels charge over them, and defend them from all dangers of body and soul; bring us together again, if it be Thy holy will; grant that both they and we, drawing nearer to Thee may draw nearer to one another; and in the end, united in Thy presence, may evermore rejoice together in our heavenly home; through Jesus Christ our Lord. Amen.

Commendation.

We will lay us down in peace and take our rest, for it is Thou, Lord, only that makest us dwell in safety. The Lord Almighty grant us a quiet night, and at the last a perfect end; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with us this night, and for evermore. 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.

Readers are advised to keep this page of Intercessions if required for future use, as a new list may be printed in our next issue.

Retreat for Clergy.

MARTON, SEPT. 11th-15th, AT
NGA TAWA SCHOOL.

The Rangitikei Clerical Association propose holding a Retreat at Nga Tawa School, Marton, from Monday, September 11th, to Friday, September 15th, and extend an invitation to any

of the Clergy of the Diocese to be present for either the whole or part of the Retreat. The Conductor of the Retreat will be the Very Rev. Dean Carrington, of Christchurch.

The Retreat will be on strict lines of silence with the exception of the afternoon from 1.30 p.m. to 6 p.m., when talking and recreation will be allowed. One room will be provided in which talking will be allowed at any time, and another room in which strict silence will be kept during the whole Retreat.

Clergy of the Waiapu Diocese will be welcome. Intending retreatants please write to the Rev. K. J. McFarland, 23 Ada street, Palmerston N.

The Catholic Faith and Theosophy.

It is not our intention to deal with the personal or other aspects of the unhappy controversy in connection with the Theosophical Society, which has filled so large a place in the public interest in Sydney during the last few weeks. We only desire to use the occasion of this controversy to give to the faithful in Christ Jesus as emphatic a warning as we can of the real and subtle danger with which the Church is confronted. The festival of the Holy Trinity is in itself a challenge to set clear before us and to hold fast the Faith once for all delivered to the Saints in the face of those who are too shrewd to oppose it with a frontal attack and who adopt the means of insidious teaching which seeks to paint rank heresy in the colors of Christian belief. Men and women are told that they can join the Theosophical Society without ceasing to be members, and even communicants of the Church. They are told that in Theosophy they will find a higher and more spiritual Christianity than that which the Church has offered them; and many listen to and accept this plea so attractively put. For a time they attempt to live a kind of dual religious existence, which too often ends in their complete abandonment of the faith and worship of the Church. It needs to be said and said clearly that Theosophy is not only un-Christian but anti-Christian, and that however far it may use Christian terminology it denies a Christianity for which Jesus Christ is the central figure of human history and which is founded on the Incarnation and the Cross. The Creed may be verbally accepted; but it is explained away; and in place of the great historic facts on which the Faith is built there is left nothing but a nebulous haze of mystical and symbolic explanation. Thus the Catholic Faith is undermined until it

is lost. The attraction is held out to the unwary of a higher esoteric knowledge hidden from the average man, to which they may hope to be initiated as they advance in the precepts of Theosophy. The whole emphasis is laid on this inner knowledge with no corresponding insistence on a corresponding standard of conduct, and nothing can be more contrary to the breadth and sanity of the teaching of the Church than this subtle undermining of its most cardinal doctrines. A choice must be made between the one and the other, the Christianity of the Church and of common life and a modern gnosticism which is its worst enemy.—“Church Standard.”

Anglican and Eastern.

Of progress towards Reunion Bishop Gwynne writes from Khar-toum:—

An advance was also made in the movement towards the re-union of Christendom, when the representatives of seven Churches spent three days at Helouan in friendly conference as to the next move towards this great aim.

A very interesting account is given by Archdeacon Waddy of the visit of a deputation to Jerusalem from Abyssinia last October. They presented from the Empress of that country an Abyssinian manuscript of the Gospels. Underneath a picture of the presentation is the following note:—

The Abyssinian race is Semitic, speaks a tongue akin to Hebrew and claims that its Royal Family is descended from Solomon and the Queen of Sheba. The nation was converted in the fourth century to Christianity, by the Egyptians, the Abyssinian Church being a daughter of the Coptic and its Abuna or Bishop always being sent it from Egypt. Abyssinian books are kept in cases which are hung on pegs. The presentation of a handcross and a copy of the Gospels, written in Ge'ez, the ancient Abyssinian used in church services, to the Bishop of Jerusalem, is a very delicate compliment, such things not usually being given to anyone not in communion with the Coptic Church.

The following letter, given in the quaint English of the interpreter, accompanied the gift:—

The prevalent Lion of the Tribe of Judah, The Elected by God's Grace Empress Zowditou, the daughter of Emperor Menelik II. of Ethiopia—

To the Right Reverend the Lord Bishop of Jerusalem of Britannic Church—After we present our re-

spectable salutations, and request to God that He may bless your Lordship's function—And we have sent to your Lordship as a memory a Gospel of the Four Apostles in Ethiopic language and a Cross for benediction.

We hope your Lordship will accept them with pleasure.

A paper read before the Jerusalem members of the J. and E. M. views the missionary work from the aspect that the representatives of the various churches of the world are in Jerusalem as ambassadors.

It may not altogether be news to many but it is worth recalling that St. George's began to grow to its present dimensions with a clear eye to the advantages it might hold out from just this ambassadorial aspect. Long before the Cathedral was consecrated (in 1898) the then Orthodox Patriarch suggested both to the Archbishop of Canterbury and the Anglican Bishop in Jerusalem to show to the Eastern Orthodox Church the manner of worship of the Anglican Communion in its most seemly form. The Patriarch believed that this, better than any other means, would draw the two churches together.—“Church Standard.”

At Salisbury, in Southern Rhodesia, a remarkable service was held in the Cathedral on Eastern Even, when the Bishop, assisted by the Rev. W. G. Webster, celebrated the Eucharist for a large congregation of Greeks:—

The Bishop read the English office, and after the Epistle took one of the altar lights in his hand, and went down to the altar rail, and from his light all the candles held by the congregation were lighted, incense was used for the Holy Gospel, and after the Creed the Bishop gave a short address welcoming them to the Cathedral, and saying he was only too pleased for them to have the use of it whenever they wished. He also said how thankful he was at the friendly intercourse between the two churches, which was steadily growing everywhere, the importance of which could not possibly be over-estimated and which for some years had been most marked in Salisbury.

After the service the Bishop and Mr Webster went round to shake hands with the whole congregation, giving each one the old Easter greeting, “Christ is Risen.”—“Church Standard.”

Let light go before and let love come after, yea, take us by the hand, and lead us by Thy counsels; and let this always abide upon us, that all things shall be for the best for Thy servants.—John Bunyan.

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.

Waipapu Church Gazette.

Tuesday, August 1st, 1922.

Parochial Notes.

Otane.

Vicar: Rev. G. W. Davidson.

Our Bishop's annual visit was short this year, but busy withal, a distance of over fifty miles and four good services, although the weather was wintry and wet. It was the Bishop's first visit to Omakeke and he has promised a week night service and Confirmation in a few weeks' time. The Bishop and Vicar were most kindly motored about in his own cosy car as it is hardly fair to carry His Lordship in our old parish one.

The Rev. B. Brierley has joined the parish as assistant for a few weeks and he and the Vicar are having a busy time together. Mr Brierley has only just arrived from England, and is very much alive and keen for his work in the Dominion. On the day of the Bishop's visit the Vicar managed to squeeze in another eleven miles in his own car for the baptism of three Maori children at Te Aute.

Opotiki.

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

We are settling down to steady normal work again after the Confirmation, and have started a communicants' guild with 22 members. At Nukuhou N. the newly confirmed, with some 20 others, made their communion on July 9th, and we hope to have regular celebrations there in future.

The vestry are anxious to form small church committees in the country districts, so that the interests of the church may be attended to. We hope that this may come to pass.

The local "Parish Magazine" has started a new year, in an enlarged form, with double the circulation, and, we trust, double the amount of reading matter. It is distributed free to all church people and pays for itself by means of the advertisements.

Our sympathy goes out to Mrs Waller and Miss Arthur, in the loss of their husband and father, respectively. May God comfort them, and teach them in His own way the joy of the Communion of Saints.

Te Aute College.

For two different reasons this is an important year in the history of Te Aute College. In the first place this is the jubile (one e, please, reverend editor) of the College, for the foundation by the Venerable Archdeacon Samuel Williams dates from the year 1872. Ever since, the education of young Maoris has been carried on there under the four principals, Messrs Reynolds, Thornton, McNickle, and the present head, Mr E. G. Loten. By far the longest tenure of the office was that of Mr Thornton. There is a very long list of old boys, and some of them are taking their part to-day in legislating both for Church in General Synod and for State in Parliament.

The second reason is that this year the long-desired and sorely needed new buildings are to be started. Ever since the fires of a few years ago teaching has been carried on under very serious difficulties, but now the laying of the foundation stone has been appointed by the Trustees for September 9th, and His Grace the Archbishop of New Zealand has promised to come for the occasion.

The detailed arrangements for the day have not yet been completed, but it is hoped to have a commemoration service as well as the ceremony of laying the stone. The present generation of boys hope to rise to the occasion by publishing a Te Aute College magazine towards the end of September. Besides a full account of the ceremonies of the 9th it is hoped that the magazine will contain many articles of interest from prominent old boys as well as present boys, including reminiscences of the school as it was in the early days. Those desirous of receiving a copy please send their names to the Editor of the Magazine, Te Aute College, Pukehou. The price will be 2s 6d, post free.

Gisborne.

Vicar: Rev. Canon H. Packe, M.A.

Assistant Priest: Rev. T. A. Cato.

Quite a gloom has been cast over the parish lately through the death of Miss May McKeague, one of the most promising of our young communicants. She had been a member

of Holy Trinity Girls' Club for seven years, and was on the executive committee for several years. Her loss is deeply felt by her fellow members. She has left behind her a very bright example and her influence for good will still live on. A number of the members attended her funeral, also members of Holy Trinity Young Men's Club and Girls' Emergency Club. The girls from the two girls' clubs lined the pathway to the hearse, the Young Men's Club being the pall bearers. The Vicar conducted the burial service most impressively. It was quite one of the largest funerals held here. We take this opportunity of conveying our deep and heartfelt sympathy to Mr and Mrs McKeague in the loss of their only daughter, and pray that they may receive Divine comfort.

A memorial service was held to Miss McKeague's memory and was well attended by the above-mentioned clubs and by friends of the deceased. Suitable hymns were sung. The Vicar gave a very comforting address to the members from "For so He giveth His beloved sleep," speaking of the lovable qualities of deceased, and of her high sense of duty to her church and home. Miss McKeague is the third member of the Girls' Club to pass away since its inception. She was also a prominent member of the Girls' Emergency Club. May she rest in peace, and may light eternal shine upon her.

The members of the Young Men's Club are doing good, useful work in levelling the Sunday School grounds and they already show a great improvement. These young men are to be commended for giving up their only half-holiday for this work.

P.S.—Would it not be a help to have a Query Corner in our "Gazette" to answer questions on any difficulties? The well known Church paper "The Sign" has a Query Corner, and it supplies a great want.

(We heartily concur in our correspondent's suggestion—which, however, we have ourselves made before but without response. Queries are welcome).

The Cathedral.

Vicar: Very Rev. Dean Mayne, M.A.

On July 6th the annual meetings of the Mothers' Union and the Girls' Friendly Society were held, each preceded by service in the Cathedral.

At the Mothers' Union meeting, in the afternoon, Deaconess Esther Brand gave an address on "Religious Teaching in the State Schools," a work in which she has done much service, and at the evening meeting of the G.F.S. the Deaconess also gave an address on "The Ideals of the Society."

St. Augustine's, Napier.

Vicar: Canon E. D. Rice.

In order to raise funds to build a large porch to the church, and a stone fence to the church grounds, a Gift Sale is being arranged for the afternoon and evening of Wednesday, August 16th. There is £63 in hand, but a further £110 is required. If all will help, that amount will be easily reached. The stalls will be:— Plan and fauek work, jumble, produce, cakes, sweets, flowers, and refreshments. Gifts may be sent to the Vicarage any time.

The Mothers' Union has had very helpful addresses from Mrs J. H. G. Murdoch and Nurse Carter in June and July.

The Rev. F. B. Redgrave very kindly came and spoke to our G.F.S., but the attendance was small.

The Rev. R. B. S. Hammond, of Sydney, preached a very inspiring sermon at the Eucharist on July 16th.

A most successful men's social evening was organised by the C.E.M.S. on July 20th, when there was an excellent attendance, and a very interesting discussion on "Religious Difficulties."

We regret the loss of one of our most faithful choir members, Mr G. F. Allen, aged 85, who has gone to Masterton. He was librarian, and allowed nothing, except sickness, to interfere with his Sunday worship. The choir made him a presentation before he left.

Puketapu.

Vicar: Rev. W. T. Drake.

The annual meeting was held on July 12th, when the outgoing churchwardens and vestry were re-elected. Mr H. G. Ballantyne was elected Synodsmen.

The ladies of the parish, on the afternoon of the 12th of July, surprised the occupants of the Vicarage. An afternoon tea was arranged, and during the afternoon Mrs Joseph Bicknell, on behalf of the ladies, presented Mrs Drake with a handsome piece of Wedgwood china, and a very handsome book; Nevill Drake, as bell-ringer, was given a book, and Alda a pretty silk dress. Mrs Drake thanked the donors and pointed out how happy she was as organist and superintendent of the Sunday School.

Since our last notes appeared quite a lot has happened; a very successful sale of produce and an exhibition of cakes, flowers, spinning and weaving was held. The net proceeds amounted to £40 13s 4d.

On June 3rd, in conjunction with the Puketapu Sports Club, a further sum of £19 15s was netted.

The Bishop comes to us on August 13th, when he will visit Glenross 10.30, Sherenden 2.30 p.m., Puketapu with a Confirmation at 7 p.m.

St. Mark's, Clive.

Vicar: Rev. R. F. Geddes, M.A.

We are more than pleased that the Bakers have decided to settle in the parish.

Mr Carl Baker has accepted the position of Vicar's churchwarden, which appointment was held over from the annual meeting.

On June 22nd Deaconess Esther came for the Mothers' Union, and stayed over for the Girls' Friendly Society meeting in the evening. On the following Sunday after Evensong the Misses Prewett, Hansen, and Taylor were admitted as Associates.

Miss Prewett has kindly undertaken the arduous duties of secretary.

St. Matthew's, Hastings.

Vicar: Rev. R. T. Hall.

Assistant Curate: Rev. O. Gibson.

The Rev. H. B. Blackburne, Vicar of Palmerston North and vice-president of the C.E.M.S. in New Zealand, addressed a meeting of men on the 28th June. The subject was "The Objective of the C.E.M.S.," and Mr Blackburne's words were an inspiration to all present. He made us realise what a great work there is for the Men's Society to do. A social rally for men is being arranged for August.

The Gleaners' Union met as usual in June, when an interesting Study Circle took place.

On Sunday, 2nd July, Mr A. E. Turner Williams, organising secretary of the General Diocesan Fund, preached at the morning service, and the Ven. Archdeacon Simkin in the evening.

The monthly meeting of the Mothers' Union was held on the 4th July, with a good attendance of members.

Miss Barr, principal of Iona College, very kindly gave an address to the G.F.S. in July. Her subject was, "Thoughts are Things," and she showed very ably the importance of thinking along good and pure lines, our actions, naturally corresponding with our thoughts. The atmosphere of influence which we all have around us, be it good or evil, is the result, to a large extent, of our thinking. There is a great need for us, individually and corporately, to think thoughts not of failure, but of success.

It has been decided to forward annually to the S.P.G. work in North China, on behalf of which the Rev. C. McDouall was recently appealing, the sum of £20 to £25. This is in addition to all other offerings, and will come from the Sunday School and Bible Classes.

The Sunday School teachers have donated the sum of £5 (from the proceeds of the last children's concert) to St. Hilda's Home at Otanō.

Waipawa.

Vicar: M. W. Butterfield.

The Bishop visited the parish on Sunday, June 25th. He celebrated at Waipawa and preached at Onga Onga and Tamumu. In the evening he confirmed seventeen candidates at St. Peter's, Waipawa. On Monday evening there was a special meeting of the Girls' Club. After a short service in the church, at which the Bishop gave an address, the girls assembled at the Vicarage and spent the rest of the evening in music and games. The Vicar suggested that the Bishop should be admitted as an honorary member and, his suggestion being heartily endorsed by the girls, he presented him with a club badge. In replying His Lordship expressed his pleasure at meeting such an enthusiastic body of girls connected with the work of the parish and his high appreciation of the good work done by the vice-president, Miss Isabel Lee. Miss Lee expressed the pleasure of the girls at meeting the Bishop again and their thanks for the kindly interest he takes in the Girls' Club.

The chief event in July has been the parish social on July 14th, at which a presentation was made to our organist, Miss Lee. After a splendid programme, to which Mr E. H. Greenhow, of Napier, contributed some much appreciated items, the Vicar, on behalf of the congregation, presented Miss Lee with several articles as mementos of her three years' service as voluntary organist. He commended her splendid devotion to her duties, her loyalty and the excellent spirit in which she had devoted her talents to God's service. She had accepted the office of organist as an opportunity of serving the Church and she had resigned it, in true Christian humility, to take a less prominent position as a member of the choir, merely because another had been found who, she thought, was more capable than herself. Such a fine Christian spirit had earned the admiration not only of the Vicar and congregation, but also of the Bishop, who had sent a special message expressing his appreciation of Miss Lee's work and his regret at being unable to be present. The presentation consisted of a solid leather suit case, a suede leather handbag, and a set of toilet articles. Miss Lee's influence among young girls and as vice-president of the Girls' Club is a wonderful force in the parish and she has earned the love and respect of all with whom, and for whom, she works. In accepting the presents Miss Lee made a very neat and delightful speech thanking the donors for the spirit in which they had offered them.

Mr C. H. Naylor commenced his

duties as organist and choir-master on July 1st.

Mrs. Sydney Mary Bowron, a devoted communicant, and most sincere Christian lady, passed away on Saturday, July 22nd, at the ripe age of 86. Mrs. Bowron has been suffering more or less from the infirmities of old age ever since she came to the parish with her daughter, Mrs. R. Polhill, and has been prevented from regular attendance at services by the long distance which separates Mrs. Polhill's house from the church, but her beautiful Christian character has been an example to us all. Mrs. Bowron took a lively interest in all good works and especially in missions. When the Vicar visited her the night before she passed to her reward she handed him a donation to the Melanesian Mission. May she enjoy in Paradise refreshment, light and peace in the presence of her Lord.

On Friday, July 21st, a memorial of the Great War (a tower and clock) was unveiled at Waipawa by His Excellency the Governor-General. The Bishop, at the request of the Mayor and councillors, dedicated the memorial. The weather was atrocious and we fear the Bishop's robes were soaked with rain.

Paradale.

Vicar: Rev. Canon A. P. Clarke.

Over twenty were present at the last Mothers' Union, both in the church and afterwards in the parish hall, when Mrs. Eric Rice, of Napier, gave a very helpful address.

The annual missionary sale of work will be held on Wednesday, 6th September. Any gifts will be thankfully received at the Vicarage.

Some subscriptions for the "Gazette" (1922) are still overdue.

MARY HAY-CHAPMAN.

There pass sometimes over this short stage of our existence here choice spirits, which leave us, alas! we think, far too soon, but whose sweet fragrance remains ever with us. Such a one was Mary Hay-Chapman. She bore the same name as that Mary of old whose loving act of compassion in anointing our Saviour so comforted and rejoiced His heart as to lead Him to say that wherever the Gospel should be preached that sympathetic deed should be made known. St. John, the beloved disciple, most touchingly adds, "And the whole house was filled with the odor of the ointment."

It is not too much to say that this incident fittingly illustrates the sweet influence, wielded no doubt often quite unwittingly, of Mary Hay-Chapman. No one could be long in her company without feeling this, and will ever feel it, for "she being dead yet speaketh." Her's was a

very beautiful life, indeed her whole life was a benediction. The most devoted wife and mother it is possible to conceive, she was also a most affectionate, true, and loyal friend. Unselfish to a degree towards all, she was most charmingly tactful, and gained the highest respect of all with whom she came in contact. To the old people committed to her care she was more than words can express. She loved them, and they loved her. Never did she fail to find out their good points, and delighted to dwell upon them, and speak of them to others.

I know how earnestly, my friends, you prayed that she might be spared, but it was not God's will. He wanted her for Higher Service. He has, however, answered your prayers that she might have a happy issue out of all her afflictions, for we may surely without any doubt rejoice that she is now in joy and felicity amongst the blessed spirits of the just, and in the nearer presence of the Saviour she loved so well.

"Blessed, indeed, are the dead who die in the Lord, for they rest from their labors."

It remains for us to pray that we may catch something of that spirit which characterised her, and to fervently entreat our Heavenly Father, that the lonely husband, and the dear son, and all to whom she was so precious may have grace given them to cast upon the Lord a burden which is too heavy for them to bear, realising that He careth for them.

Annual Report of St. Mary's Home.

For the first few months after our last Annual Report we did not receive many applications for cases, so that most of our work was that of training our babies.

As we now have twelve babies from 2 years to 2 months, much time and care has to be given to them, for it is in these first few years of their lives that so much depends upon the attention given them, and habits, good or bad, are formed, which in their later years prove helps or hindrances to forming their characters. The health of staff, girls and babies has been very good—we owe much to Dr. Harvey who pays periodical visits and gives us his help and advice.

We have again this year been able to help mothers in distress, who, having to go into hospital, have had nowhere to place their infants. This is not really our work and we have only been able to do it in urgent cases when we have had spare cots. At present all cots are full, and we still receive applications for vacancies every week.

We have again to thank our many friends who generously support us by their storeroom gifts, also the parish of Waipukurau, who had a storeroom gift afternoon for us and sent us three cases of groceries and a ham. Also they sent us for the nursery a beautifully upholstered child's chair, made by the giver himself. Ormondville sent us 17lbs. of butter, a great help when butter is dear and much used in the nursery.

Our country friends have sent us one lamb and three sheep and Ormondville has sent 16cwt. of produce, so no money has been spent on vegetables this year.

Once again our thanks to the Press for publishing our acknowledgments gratis.

We are pleased to say that Mr. Ivan Logan, who, on going to the front, resigned from the position of honorary solicitor of St. Mary's Home, has now that he has returned from active service, consented to act again in that capacity. We thank Mr. Gleeson who kindly gave us his services during Mr. Logan's absence. We have received a valuable gift to our chapel from Mrs. Kern, a large, beautifully bound copy of Hymns, Ancient and Modern, for use at our organ for daily Evensong.

We have many friends, church workers mostly, who value our little chapel and these come often to stay for a few days with us. We welcome all such friends and to them we owe much, because they in their turn make known our rescue work here.

Lastly we thank our assistant chaplain, Mr. Fisher, for his loving and fatherly care for all in the home; he never spares himself, but is always ready and willing to help us in any way and often at very short notice. Besides his ordinary duties here, he comes, voluntarily, twice a week to take Evensong with us. We thank him.

Girls' Friendly Society.

The annual services in connection with the Annual Day of Intercession were held on Thursday, June 22nd, when there were celebrations of Holy Communion at the Cathedral at 7.15 and 11 a.m. and at St. Augustine's at 7 a.m.

The evening service held in the Cathedral was largely attended by members and friends. Speaking from the words of Acts 13-13, the Very Rev. Dean of Waiapu gave a beautiful address, taking the name Rhoda, the Greek name for Rose, as the symbol of English girlhood and showing how the lessons of purity, love and sympathy derived from this beautiful flower were applicable to the everyday life of the members.

After the service the members were entertained at supper by the Cathedral branch, an enjoyable evening being spent.

Mrs Stopford, who for the last twenty years has been our Diocesan Secretary, received a presentation on June 19th from members of our Society, as a small token of our very real affection and respect, and also of our grateful recognition of her devoted work for the Society during so many years. We feel that her ever-ready help and interest can never be forgotten by us, and that her sweet and gentle influence must have a lasting impression on this branch of the Girls' Friendly Society. We wish her many happy years to come, with improved health.

The presentation took the form of ebony-backed brushes and combs, and a hand-glass to match.

Mrs Stopford, in a letter to the Diocesan president, after expressing her great pleasure at the gift, asked that her most grateful thanks should be conveyed to the donors. Mrs Stopford went on to say that it had always been such a great pleasure to her to work for the G.F.S., and that she feels she has made many life-long friends among her fellow workers.

We would like to take this opportunity of expressing to Mr Stopford our grateful thanks for all his willing and valuable help to us for so many years.

The Australian Reunion Conference.

(From the "Church Standard").

The Conference on Reunion of March 28th-29th may well come to be regarded both in character and in result as a historic gathering. It was the first attempt to call together in conference representatives of the Churches on an Australian wide basis. Previously conferences had been local and informal, but had done much to clear the ground for action on a wider scale, and of a more authoritative nature. The recent conference was the outcome of an invitation from the Anglican Church, acting through the committee on Reunion appointed by General Synod, to the Presbyterian, Methodist and Congregational Churches to appoint representatives to confer with selected representatives of the Anglican Church on the basis of the Lambeth Appeal. This invitation was cordially accepted and eight representatives from each Church, men of proved ability and scholarship, met the five bishops, five priests and two laymen appointed to represent the Anglican Church. The Assembly sat for two days in the Chapter House

of St. Andrew's Cathedral, Sydney, under the presidency of the Primate of Australia. The subjects for discussion had been carefully selected as those round which the main difficulties in the way of Reunion ranged and it says much for the spirit and tone of the discussions that in each case a large measure of agreement was reached and took shape in a formal resolution. In certain fundamentals indeed we found ourselves from the outset on common ground and that too, with regard to questions on which ten years ago or even less there were still wide differences of opinion. The dangers and folly and sin of disunion were, for example, explicitly acknowledged. There was full agreement too that the unity which was God's will and for which we were working, must be manifested in one visible organic society; nor was there any question that the bonds of that unity must include not only a common faith but a common Ministry of the Word and of the Sacraments.

The main issue at stake was that which centred on the method of securing such a ministry, one that is commissioned and qualified to exercise all ministerial functions throughout the reunited Church. Hence the question of Episcopacy bulked large in the discussion. The Lambeth Appeal had pleaded that it was only through the Episcopate that a ministry could be secured which might claim recognition as such throughout the reunited Church. Nor was this plea denied by those whose traditions were non-episcopal. Indeed Episcopacy was unanimously recognised as that form of polity which could alone serve as a visible focus of unity in the Christendom of to-day. It is true that provisos were included which stripped Episcopacy of any of the trappings of autocracy and hedged it round with constitutional limitations. Yet accepted in principle it was by all; and this is the more remarkable when it is remembered that the three Churches negotiating with the Anglican Church were not only built up on a non-episcopal foundation, but were largely in their origin and traditions a protest against episcopal government and its associations with political tyranny and religious intolerance. Discussion ranged longest over the subject of ordination. The subject was introduced in a paper which reached a very high spiritual level by the Rev. A. Delpedge Sykes, who, while pleading for the validity of non-episcopal orders, acknowledged that they were regular only within the particular body through which they were conferred. The main question was that of extending the scope of a ministry at present limited in the sphere of its exercise. Was any special commission required to accord a limited

Ministry this new status and wider scope, and if so what form should it take? The Lambeth Appeal, while leaving it to other Churches to determine the form of commission, which they would adopt to authorise Anglican clergy to minister to their congregations, declared that, on the Anglican side, that commission would naturally take the form of Episcopal ordination. It was this phrase in the Lambeth Appeal that aroused the greatest heartburnings. To many its acceptance seemed like a denial of their existing Orders by virtue of which they had exercised a fruitful and in some cases a life-long Ministry. There were others, however, who felt that the acceptance of the laying on of hands by a Bishop was an act of Christian humility, in which, without in any degree denying or belittling their existing Orders, they would gladly acquiesce for the sake of unity and the extended ministerial scope which it would give them. It was assumed rather than asserted that, when once Episcopacy had become an established institution in the Church, a Bishop would naturally share in every ordination; and the difficulty was confined to the position in the reunited Church of Ministers who had received presbyteral ordination only and might conscientiously refuse a further commission which took the form of Episcopal ordination. Suggestions were made as to methods by which the difficulty could be overcome, and finally a committee, representing the four negotiating Churches was appointed to receive and report upon such forms of commission as each Church might consider necessary or advisable in its own case for the purpose of authorising for ministerial work within it those who had received their orders through other Churches.

An able paper on the use and necessity of a Creed was read by the Bishop of Goulburn, which advocated the recognition of the Apostles' and Nicene Creeds as standards of faith and doctrine in the reunited Church. So far as any issue was raised on this question it took the form of questioning not whether a Creed was necessary or desirable for the reunited Church, but whether the Creeds proposed and particularly the Nicene Creed, expressed the essentials of the Christian faith in sufficient fulness and in sufficiently modern terms. In response to this plea for a Creed brought up to date, the overwhelming prestige of the traditional formula was forcibly asserted; and there was little or no dissent to the resolution moving for the acceptance of the two ancient and Catholic summaries of the faith. Another resolution which was passed deserves notice as calling attention to that conception

of unity which underlies the proposals of the Lambeth Appeal. Reunion was not regarded by the bishops at Lambeth as the absorption of one Church or Churches by another, or as the reduction of all to a common level of uniformity in ways of worship and fellowship. It was freely and gladly acknowledged that each group or communion of Christians with a history and tradition behind it had some special and peculiar gift to contribute to the spiritual wealth of the whole Church; and while the gifts of each could not be shared by all so long as the existing divisions remained, room must be found for each group, to retain its own identity within the larger fellowship. So would each both be enriched by those aspects of Christian life and truth which other churches had manifested and itself make common to all that truth and grace for which it had traditionally stood. It was therefore agreed that, subject to the great common bonds of visible fellowship in the Church, each existing communion might still retain in the larger unity its characteristic ways of worship and service.

To sum up: the Conference broke the ice. It brought us face to face with each other. Not the least valuable element in the Conference was the personal contact between man and man which it made possible, an aspect of it which was emphasised in the recommendation that the next similar Conference, to be held within twelve months, should be called at some spot remote from the great centres of population where there would be greater opportunity for common prayer and personal intercourse. The Conference served further to bring into clear relief the things which still held us apart and the difficulties in the way of closing the breaches. But yet it revealed a readiness to discuss those difficulties with complete friendliness and candour and a united resolve under Divine guidance to overcome them. We separated feeling that we, and the Churches that we represented, were henceforth definitely committed to the task of giving visible shape to that unity which is already ours and must not cease to strive and labor; and pray till the ask is achieved.

P. A. MICKLEM.

The following resolutions were passed:—

Bishop Long moved, and Rev. Dr. Prescott seconded, and it was agreed, "That, while the right of the Church to determine its own policy at any time is recognised, in the opinion of

this Conference, in view of all the circumstances, it is expedient that the policy of the reunited Catholic Church be episcopal, provided that (1) the appointment to the office of a bishop be shared in by ministry and laity; (2) that such office be exercised in a representative and constitutional manner, i.e., that in all administrative actions the bishop should be responsible to the representative assembly, conference, or synod of the Church; (3) that such acceptance of episcopacy does not necessarily imply that ministerial authority cannot be otherwise obtained or that episcopacy is the only channel of divine grace."

It was further moved by Canon Batty, seconded by Principal Glaister, and agreed: "That this conference welcomes the assurance implied under clause four of the Lambeth Appeal, that each group within the reunited Church would be free to retain its characteristic method of worship and service, in so far as such retention is not inconsistent with the fellowship of the whole."

Life's Purpose.

I do not ask, my God, for mystic power
To heal the sick and lame, the deaf
and blind.
I ask Thee humbly for the gracious power
Just to be kind.
I do not pray to see the shining beauty
Of higher knowledge most Divinely true.
I pray that, knowing well my simple duty,
This I may do.
I do not ask that men, with flattering finger
Should point me out within the crowded mart,
But only that the thought of me may linger
In some glad heart.
I would not rise upon the men below me,
Or be pulling at the robes of men above;
I would that friends, a few dear friends, may know me,
And knowing, love.
I do not pray for palaces of splendor,
Or far amid the world's delights to roam;
I pray that I may know the meaning tender,
Of home, sweet home.

I do not ask that Heaven's golden treasure
Upon my little blundering life be spent;
But oh! I ask Thee for the perfect pleasure
Of calm content.
I do not ask to shine with heavenly glory,
Or in some marvel all Thy greatness see;
But just to tell the Gospel's wondrous story,
And faithful be.

—Rev. A. E. Lait.

News and News.

The Rev. Bertram Brierley has been appointed temporarily, to assist the Rev. G. W. Davidson at Otane.

As life goes on we learn our limitations. We learn how much we can bear, how long we can wait, how much we can forgive, and how much forgiveness we need from others.—Miss Thackeray's "Miss Angel."

The Diocesan Synod will meet on Friday, September 8th, at 2.30 p.m. The programme of Synod will be published in our next issue. A quiet hour will be observed on Friday morning.

An old man went on grieving for a long time for one of his dogs which had died. A friend expostulated with him and remarked, "After all, it was only a dog." The old man replied: "Do you know that it has pleased the Almighty to endow the dog with two of his most divine attributes—unchanging constancy and unpurchaseable love?"—"Spectator."

We have to apologise for three mistakes in our report of the meeting of Standing Committee on June 19th, which appeared in the July issue. (1) Re parochial assessments—the Committee decided to recommend to the next session of Synod that parochial assessments be abolished. The Standing Committee itself has no authority to abolish them. (2) Re the appointment of the Rev. A. G. Backhouse—the appointment to Whakatane new district is in the hands of the Board of Nomination. In our eagerness to supply the Diocese with the latest news we were somewhat previous and possibly incorrect. (3) Two lines were omitted from the second paragraph in the third column—Messrs H. J. Bull and T. Halbert were appointed as trustees on the Waiapu Board of Trustees, not on the Te Aute Trust Board.