



The Waiapu Church Gazette.

VOL. XIII.—No. 3.

NAPIER, SEPTEMBER 1, 1922.

Price 3d. or 4s. per Annum Post Free.

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.

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.
October 22nd.—Taradale.
October 29th.—Porangahau.
November 5th.—Gisborne.

Subscriptions and Donations.

DIOCESAN TREASURER'S ACCOUNTS.

Melanesia.—St. Andrew's (Napier, proceeds of lecture by Bishop of Melanesia) £4 2s, Takapau £3 4s 6d, Dannevirke £5 2s 6d, Havelock £10 18s, Hastings £27 17s 6d, Waipawa 5s, Te Karaka £1 11s 3d, Girls' High School (Napier) £7, Havelock £6 16s 4d, A. B. Williams £52 10s, A. M. Williams £2 2s, E. G. Williams £2, Havelock £14 14s 9d, Te Karaka £7 10s, Taradale £1 6s 9d, Otane £10 7s

10d, Waipiro (Mr Durrad's lecture) £7 17s 8d, St. Andrew's Sunday School (Napier; for scholar) £10, St. Andrew's Offertory £5 9s 6d, Patutahi £5 3s 4d, Patutahi Sunday School £3 10s, St. Augustine's Offertory £18 8s 5d, Matawai Offertory £5 11s 5d, Hastings Offertory £20 5s, Ormondville £4 12s 3d, Cathedral £23 13s 7d, Gisborne £13 18s 9d, Pukehou Sunday School £1 4s, Te Puke Offertory £2 15s 4d, Havelock North Offertory £1 2s 10d, Taradale Offertory £4 12s 7d, Waipatu Offertory 15s 8d, Waipawa Offertory £4 1s 10d, Tauranga Offertory £9 12s 3d, Tauranga £3 7s 3d, Whakarewarewa Maori Sunday School 7s 9d, Whakarewarewa Pakeha Sunday School £1 5s, Ngapuna Sunday School 3s, Whakarewarewa donation £1, St. Augustine's Missionary Association £4 11s 3d, St. Augustine's boxes £3 1s, Dannevirke Offertory £15 6s 8d, Whakatane Offertory £4 16s 6d, Clive Offertory £2 10s 7d, Wae-renga-a-hika Offertory £2 10s 11d, Woodville £5 18s, Waipukurau £3 19s 8d, "Anonymous" (Taradale) £2, Whakarewarewa £1 1s 4d, Havelock North £3 6s, Havelock North (for Southern Cross Log) £2 6s 6d.

North China.—St. Andrew's (Napier) £3 5s 4d, Cathedral £20 0s 3d, St. Augustine's £14 15s 9d, Otane £5 5s 2d, Hastings £11 19s, Havelock £9 9s 6d.

C.M.S.—Tokomaru Maori Sunday School 10s, Hastings £22 13s 6d, Havelock £1.

Chinese Mission in New Zealand.—Whakarewarewa Pakeha Sunday School 15s 6d, Whakarewarewa Maori Sunday School 6s, Whakarewarewa donation 10s 6d.

Jerusalem and East.—Otane 4s 6d, Cathedral £11 3s 7d, Opotiki £4 4s 1d, Waipawa 5s, Te Karaka £2 7s 1d, Hastings £5 9s 11d, Ormondville £3 17s 7d, Tauranga £3 9s 3d, Clive £2 13s 1d, Woodville £1 7s 9d, Taradale £2 1s 5d, Rotorua £10, Waipawa £3 11s.

N.Z. Board of Missions.—Waipiro Bay boxes £3 16s 11d, Waipiro Bay (Waima) £1 13s 11d, Waipiro Bay (Waima) boxes £4 10s, Tokomaru Maori Sunday School 10s, Havelock North £99 5s 6d, Waipawa £1 2s 3d, Wairoa Sunday School £2,

Havelock £5 18s 9d, Havelock £1 13s 3d, St. Luke's Sunday School (Rotorua, self-denial) £2 3s, Waipiro Sunday School 14s 1d, Frasertown boxes (per Mr Stacey) £2, Ormondville boxes (per Miss Webb) £4 3s 3d, Rotorua boxes £2 19s 10d, Havelock 7s, Havelock £3 1s, "Anonymous" (Taradale, for a Medical Mission) £1.

GENERAL DIOCESAN FUND.

Subscriptions and Offertories received from 1st April to 31st July, 1922:—

	£	s.	d.
Dannevirke	26	0	0
Gisborne	1	2	0
Hastings	183	12	7
Havelock	23	1	5
Napier—			
St. John's	123	2	9
St. Andrew's	2	2	0
St. Augustine's	28	10	10
Ormondville	12	10	0
Otane	43	0	0
Patutahi	2	4	6
Porangahau	1	4	6
Puketapu	2	0	0
Rotorua	17	12	0
Taradale	20	18	3
Tauranga	9	11	6
Te Karaka	7	10	9
Te Puke	1	10	0
Tolaga Bay	115	0	0
Waipawa	10	0	0
Waipiro Bay	5	0	0
Wairoa	6	17	0
Whakatane	3	0	0
Sundries	8	0	0
From Maori sources ..	24	0	7
	£668	0	8

The above amount is made up as follows:—

General Diocesan Fund ..	403	13	9
Waiapu Maori Mission ..	107	10	5
St. Mary's Home	65	13	3
St. Hilda's Home	47	9	6
Deaconess House	6	3	0
Sundries	37	10	9
	£668	0	8

The matron of St. Hilda's Home, Otane, acknowledges with thanks the following gifts:—Eggs, Mrs Eli Kitterow, Mrs James Tod, Mr G. C. Williams; ribbons, etc., Mrs Eli Kitterow;

40 yards of shirting, "A Friend"; lard, Mrs James Tod; apples, Mr Blackman, St. Matthew's Sunday School (Hastings), Mr Allan Williams; cakes, Mrs Dysart, Mr F. D. Waller, Community Club (Pukehou), Convent School social (per Mrs C. Harker), Waipawa Cricket Club ball, Mrs Keith, Mr F. W. Cain, Otane Tennis Club dance; meat, Mrs R. White, Mr Evans, Mrs James Tod, Mr G. C. Williams; case of marmalade oranges and donation of £1 for sugar, Mrs G. R. Beamish; vegetables, Mr George Williams, Mrs W. H. Rathbone; shoes, Mrs Thorp, Mrs G. C. Williams; material, Mrs G. C. Williams; butter, Mr G. C. Williams; sauce and jam, Mrs D. McLean; milk and sugar, Otane tennis dance.

ST. MARY'S HOME, BURLINGTON ROAD, NAPIER.

In response to our appeal for cots in last month's Waiapu "Gazette," we have received five from the following friends:—Mrs Brodie, Hastings; Mrs Cook, Havelock North; Mrs Neville and Mrs De Denne, Cathedral parish; and Miss Elsie Williams, Frimley. Also £6 to be spent on necessities for the children of "distress cases" and 2 large blankets for the cots, also mackintosh. We thank all our friends for their ready help and sympathy. We also acknowledge with thanks the following gifts:—2 pillows and tablecloth, Mrs Chris. Maclean; 2 large blankets, Mrs Thorp; baby clothes, Mrs Dudley Kettle, Mrs Groome, Mrs P. Tombs, Mrs Signall; 12 rag dolls, Miss Thorp; teddy bear, Vincent Rice; old linen, Mrs Savory, Mrs Mayo; cake, Misses Hard, Mrs Murdoch, Mrs Macfarlane, Mrs Redgrave; sack of onions, Mrs Wise (Taradale); sack of carrots, Ormondville, per Rev. F. W. Whibley; cheese, Rev. T. Fisher; jam, Mrs Wise, Mrs Mayo; soap, Mrs Rice, Mrs Mayo; storeroom gift, afternoon, St. Andrew's Mothers' Union (Port); fat, Mrs Savory; apple rings, Mrs Harris (Taradale); bacon and whitebait, Miss Nancy Atkin; milk and cream, Mrs Oliver Dean; tin of sweets, Mrs Sainsbury; plants, Mrs Harold Thompson; £5 for children, Mrs Geer; £1 for children "Anonymous" (2); felt shoes and clothing, Miss B. Pallot; sewing of night-dresses for infants, Mrs N. Hannah; 4lbs. butter, "A Friend" (Ashley Clinton).

How to Raise Money.

THE BISHOP OF ST. ALBANS ON THE RIGHT SPIRIT.

The Bishop of London met the secretaries of the Parochial Church

Councils of his diocese in the Hoare Memorial Hall at the Church House, Westminster, on Wednesday evening to hear with them what ideas the Bishop of St. Albans had to suggest to them for raising money. The sum budgeted for by the London Diocesan Fund in 1922 is no less than £100,000, of which £40,000 is entirely "new money." The budget is divided into two parts, a long Section A, which includes training, maintenance, pensions, widows and orphans funds, buildings, education, and administration, and a short Section B budgeting for "new money" towards supplementing stipends, Central Church Fund, and rescue and preventive work. The principal reason why those three objects were apportioned to Section B was because it was thought that they would make a stronger appeal to general sympathy, and the London pocket in consequence.

The Bishop of St. Albans made a speech of great enthusiasm, and said that he personally had only found it possible to raise large sums for his old diocese of Pretoria by dint of real hard work carried on all the time in the right kind of spirit, a doggedly cheerful, come-what-may spirit. "You will only get enthusiasm," he said, "if you are prepared to put this whole question of finance on the highest possible level, as being a means to win the whole world to Christ, not just to get money for your own parishes." He said that the whole scheme of raising money—Central Church Fund money—had been begun in the wrong way, they had only thought of the Church of England, not the whole world. The money was needed, not merely for a hand-to-mouth existence in Church matters at home, but for the extension of the Kingdom of God to enable His work to be carried on more effectively. When a parishioner was asked for money, he must be made to understand that it was meant for a higher object than merely gas—"of one kind or another"—for his parish church. A budget of work ought to be put before people along with the budget of money. Make out on the credit side a list of what has been done, and on the debit side what ought to be done, there was a good appeal in that very simple method.

Nowadays the great mass of Church people were inclined to rest on the benefactions of the past. They had been provided with priests and bishops, and they should, as honest men, maintain them and their work all the time.

"And when you pay for the gas and the cleaning and the lighting of your churches," went on the Bishop, "you are not giving anything to God, any more than I am giving anything to God when I pay my household bills." He deprecated col-

lections being made for that purpose in church and offered with much ceremony to God. He wished the bishops would refuse to sanction such a thing.

The right way was for every person to arrange for himself or herself at the very beginning of the year how much his or her contribution was going to be, and to set the money aside at once.

Children, too, loved to give, went on the Bishop, and should be encouraged and trained to give from the very beginning. Trained in such proper habits, they would continue in them naturally. He advocated the Pretoria system of asking Confirmation candidates to make (if they wished) a thank-offering, and he was surprised that this was not a usual practice in England.

Praying for money was not to be thought of as a queer thing to do, or as not perhaps a very worthy thing to do. "Come together, pray for enthusiasm, and you'll get your money all right. Don't get the spirit of the second-hand clothes dealer, haggling over giving half-a-crown or a couple of pence more for a garment." That was an evil, inhuman spirit, that spirit of "How little can I get off with?" Just say, "I really don't know how I'm going to do it, but I'll have a jolly good try." One way of raising money (which certainly was new to those present, unless there were some strangers from St. Albans diocese) would be by communicants saving a shilling or more a week by going without any lunch on Fridays—really it wouldn't hurt them. (There was an uneasy stir at this very excellent suggestion). And they ought to get out a really first-rate leaflet explaining the objects for which the money was required. Chichester diocese had, he thought, as good a leaflet of the kind as any he had seen.—("Church Times").

Early Confirmation.

OPINION OF "CHURCH TIMES."

The letters on the subject of the age for Confirmation for which we have been able to find room are but a few of those which have reached us! But those which have not been printed have not been written in vain, since they have enabled us to form some judgment upon the opinion of those who are closely associated with the religious education and life of the young. They are in practical agreement upon two points. One is that the fixing of an arbitrary and late age is a principal cause of the defection of the young. Another is that preparation for First Communion

should be entirely distinct from preparation for Confirmation. We have for decades labored this point of the value of early Confirmation, and need now only reaffirm our belief that no bishop would venture to appear in any Court to defend his refusal to confirm a candidate who could fulfil the simple requirements which the Prayer Book lays down. No one wishes to bring bishops into Court, they have an advantage which we are sure they do not desire to press. But since there are some dioceses in which the bishop is resolute, the way out of the difficulty may be taken which the Prayer Book suggests. If candidates cannot be confirmed until they have reached a certain age, children may be prepared for their First Communion and admitted to it, under the excepting terms of the rubric. They are ready and desirous to be confirmed; they must not be deprived of two sacraments if one is withheld on a ground at which the Prayer Book does not even hint. It is very desirable that Confirmation should precede Communion, but it is not necessary. And if a general custom of admitting children to Communion grew up, we think that the bishops would very soon modify their age-rule for Confirmation.—("Church Times").

In Memoriam.

The death of the Rev. Canon William Swinburn, which occurred at Hastings on August 5th, removes from the ranks of the clergy one who was greatly beloved by the people to whom he ministered because of his kindly disposition and his great sincerity in carrying out the work to which he had devoted his life. Born in Ireland and educated for the ministry at St. Augustine's College, Canterbury, he left his homeland when quite a young man for Australia, where he for some years labored, not in vain, for the advancement of Christianity and the happiness of the people. Coming to New Zealand, he first settled in Invercargill, where he ministered for some time, and then sought a change to the North Island, being appointed to Waipawa. He later returned to Southland, and at Bluff he became so seriously ill that he was compelled to retire from active work. About six years ago he settled in Hastings, living in retirement in Arveden street, where his death took place. It was only on rare occasions that he was seen abroad, and those who knew him well will miss the kindly greeting with which he recognised them as he passed along the busy thoroughfare. He leaves a widow and a grown-up family of one daughter (Mrs H. N. Coleman, of Havelock North) and three sons. The funeral took place at the Havelock

Cemetery on August 7th, and the high esteem in which he was held was shown by the large number of friends who followed his remains to their last resting place.—("H.B. Tribune").

May the Almighty God and Chief Shepherd grant him in His presence a place of refreshment, light and peace and a reward of faithful service.

Meeting of Clergy.

A meeting of the Clergy of the Northern part of the Hawke's Bay Archdeaconry was held at the Deanery on August 7th. The opinion of the clergy was freely expressed that something should be done to make Synod an opportunity for stirring up spiritual life and not merely an occasion for transacting formal business and revising canons.

The question of spiritual healing was discussed and the approaching visit of Mr Hickson.

The clergy thought it was desirable that a Choral Festival should be held annually in the Cathedral, the music to be such as to help country choirs in the proper method of rendering the ordinary services of the Church.

The subject set down for discussion was that of Socialist Sunday Schools. The clergy agreed that so far as such schools encouraged disloyalty and anarchy they should be dealt with by the State. If their anti-religious influence is to be combatted, the Church can do it only by greatly improving her own Sunday Schools and by extending her work of religious education. There is a very urgent need that all Sunday Schools should be made more efficient in their methods, and that a proper syllabus of instruction in Christian Faith and practice should be adopted.

It was decided to hold the next meeting at Havelock North on St. Luke's Day (October 18th), the Patronal Festival of the Havelock Church.

Synod.

SEPTEMBER 8th.

Services in connection with the Session of Synod have been arranged as follows: Holy Communion each day at 7.15 a.m., Mattins at 9.30 a.m., Evensong at 7.45 p.m.

On Friday, the opening day, there will be a Choral Celebration of the Holy Eucharist at 10.30 a.m. The clergy are expected to vest in cassock, surplice and hood.

The services on Sunday, September 10th, will be Holy Communion, 8 a.m.; Mattins, 10 a.m.; Choral Eu-

charist, 11 a.m. (preacher, the Rev. P. Tamahori); Evensong, 7 p.m. (preacher, the Most Rev. the Archbishop).

All clergy and lay members of Synod are desired to be present at the 11 a.m. Eucharist, and the clergy are requested to wear their robes both at this service and at Evensong.

The Bishop will hold a conference with the clergy at 10 a.m. on Monday, with the Maori clergy at 10 a.m. on Tuesday, and with the Lay members of Synod at 10 a.m. on Wednesday.

On Saturday, September 9th, the foundation stone of a new block of buildings at Te Aute College will be laid by the Archbishop in the afternoon. All members of Synod are requested to attend and the clergy to wear their robes.

A Lay Sermon.

Sir Tristram Eve, K.B.E., preaching on Church Finance at the Brighton Parish Church recently, said he was not happy as a preacher and would just have a talk with the congregation "on equal terms." He explained the functions of the Central Fund (corresponding to our General Diocesan Fund) for which collections were to be made in all the dioceses, and hoped the laity would respond more liberally than they did last year. He said it was not the business of the Church to chase the laity and cadge and badger for money, but it was the duty of the laity to seek out the needs of the Church and to supply them.

He appealed for real systematic almsgiving, not merely giving towards the upkeep of their own churches, which was simply paying for what they received, but giving that others might receive. People, Sir Tristram said, took enormous trouble to make everything successful to which they belonged, but they did not worry if the only thing that really mattered—the praise and worship of God and the doing of His Will—was successful or not. He called it a "low down, dirty swindle" to pretend to belong to the greatest Society on earth, and have the credit of being a Christian, and never give a "bob" to the Society at all.

St. Winifred's School, Gisborne, has now 36 pupils and is growing in popularity. Parents who wish to send their girls to a really good Boarding School are advised to communicate with the Principal, Miss Webb. The standard of teaching, the home atmosphere and the real Christian and moral influence of St. Winifred's are all that can be desired.

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.

Waiapu Church Gazette.

Friday, September 1st, 1922.

MORAL WITNESS.

At the last meeting of the Northern Hawke's Bay Clerical Society several suggestions were made for infusing into the proceedings of Synod more spiritual significance. Our Church assemblies from meetings of Bishops, and General Synod downwards concern themselves too little with the problems of the day and spend undue time in discussing the financial concerns of the Church and questions of Church organisation. Some members of Synod regard the meetings as a feast on dry bones, though, it is to be feared, there are a few who regard the discussion of great spiritual questions in Synod as so much waste of time that should be devoted to "business." An able article in the "Church Standard" enumerates ways of killing interest in Synod. One is the prominence of what it calls "canon-tinkers." Canons do occasionally need revision and the business of doing so has to be gone through. After all, proper organisation of details is only the machinery—the work of the Church is to save the world, to convert sinners, to build up the saintly character in individuals and to impress the world around with the beauty of the Christian life and ideals. The machinery for doing this is important but we must not stop at making and repairing machines, we must use them for the purpose for which they have been built. The clergy feel that the Church should, in its assemblies, as a light set upon a hill, bear witness to the world of Christian principles and morals. She is not sufficiently clear and definite in her official pronouncements on great moral questions, and the world gets the idea that she is too intent on financial and business matters to spend time in

considering the weightier things, and the things which concern the world around. Perhaps the root of the trouble lies in our parishes. Vestries consist often of laymen who are concerned with the finances only of the parish, and who too frequently do their utmost to "put the brake" on a zealous Vicar, whose spiritual vision leads him to emphasise the missionary work of the Church or who wishes to improve the services so as to express deeper devotion, who ignores the wishes of the less spiritual members of his congregation for things that tickle the ear and make for business success, and urges repentance, faith, due observance of Sacraments and greater reverence. The Anglican Church is timid and flabby, and any priest or bishop who dares to speak out boldly against the evils of the day becomes a mark for attack to hundreds, sometimes thousands, of the nominal Churchmen who claim membership in the Church but whose belief and practices do not conform to her teaching and standards, and whose lives and ideas are foreign to her spirit. Hazy in faith and reluctance to lead in the solution of moral problems have weakened the Church's appeal and influence until she is in danger of being despised by men for her vacillation, and of being thrown aside by the Master as an instrument inefficient for the work entrusted to her.

Parochial Notes.

St. Matthew's, Hastings.

Vicar: Rev. R. T. Hall.

Assistant Curate: Rev. O. Gibson.

The G.F.S. held a successful cake and produce stall in July, when £16 was obtained for the Hostel Fund. The monthly lecture to the G.F.S. in August was given by Dr. E. Boxer, who dealt in a very able and interesting manner with the basis and progress of modern medical research.

The Mothers' Union met on August 1st. There was a splendid attendance, and all present enjoyed an address by Mrs Crompton-Smith, of Havelock North, on "The Training of Children in Obedience."

A successful social rally was held by the C.E.M.S. on August 2nd, when 30 men were present. We hope that this will be only the first of many such gatherings, and we ask all our men to join in the work of the Society. Fellowship and service is our motto.

In future on Thursdays there will be a celebration of the H.C. only on alternate weeks, viz., the 1st, 3rd and 5th.

Confirmation classes are held as follows:—Senior girls on Monday, 7.30 p.m.; women on Wednesday, 2.30

p.m.; girls 5 p.m.; lads 7 p.m.

Te Karaka.

Vicar: Rev. H. Collier.

The Girls' and Boys' Clubs recently held a social, when a most enjoyable evening was spent in games and community singing. We hope to have another social in the near future.

Arrangements are well in hand for the forthcoming flower show, which will be held on November 16th.

A handsome brass gospel stand has been presented to St. John's Church by Mrs Manual, in memory of her mother. The Gospel stand matches the cross which is a memorial to Mrs Manual's brother who fell in the war and who at one time was a devoted lay reader in this parish.

Mrs Pickett has kindly taken in hand the task of collecting funds for renovating the Sanctuary curtains and Altar frontals, which need renewing.

Mr Fred Hobbs has been appointed choir-master at St. John's.

Havelock North.

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

"It is more blessed to give than to receive." "Blessedness" in the Bible is an expression of the highest joy. "Blessed" is the first word of the Psalms. It is also the first word of the Sermon on the Mount.

Perhaps there was never a time when a true understanding of those words was more needed than now. The Divine Maker and Ruler of the Universe decreed that all life is one—therefore there is no division between the material and the spiritual. They depend on each other. The material is dead without the spiritual; the spiritual is cramped and hindered through the lack of necessary supplies from the material. The world has come to its present pass of confusion, struggling, fighting, and far-spread misery, through the materialism of the Great War, of the Profiteer, of the Capitalist, of the Socialist.

How is the antagonism between different classes, causing infinite waste of power, to be transmitted into friendship and unity so that the present dissonant forces may be harmonised, and thereby their power be doubled? There is no other way than by the reception on both sides of the spirit of love and of wisdom, for true love is the highest wisdom.

To repeat: "Life is one," and its forces are wasted if man seeks to break it into divisions. And there is only one corporate body in our midst which has the opportunity of healing those divisions. It is a body little recognised either by capitalists

or socialists—the Church. Therefore it is up to all the members of the Church, and also to those spiritually minded men and women who are outside the Church to give—yes, even in these hard times—more liberally than before. Church work, Parish work, School work, Mission work—all are being hampered through lack of funds. Should such things be in a Christian land? Let us all give our mites, our tens, our hundreds, and if we insist on having something in return it is waiting for us in that blessedness, spoken of above.

Waipukurau.

Vicar: Rev. A. W. Stace.

Since our last notes appeared in the "Gazette" we have had a visit from the Bishop and also from our Archdeacon.

Archdeacon W. J. Simkin came to the parish on Saturday, June 10th, and spent the Trinity Festival with us. The Archdeacon preached most helpful sermons at St. Mary's, and was the celebrant at the eleven o'clock choral celebration. In the afternoon he and the Vicar went to Hatuma, where the Archdeacon addressed a representative congregation. On Monday morning, 12th June, the Archdeacon met a number of the church workers on the church ground and went very carefully into the whole scheme for the rebuilding of St. Mary's. We are deeply grateful to Archdeacon Simkin for the help that he has given us in this matter. On Friday, June 30th, he again paid Waipukurau a visit and also Archdeacon Herbert Williams and Mr Bull, when the building of a new church was further considered.

On Sunday, July 9th, we had a very helpful and encouraging visit from our Bishop. At the eight o'clock service the Bishop was the celebrant and a large number made their Communion. It was especially pleasing to see the number of young communicants present at the service. In the evening the Vicar presented eleven candidates for Confirmation. The church was all too small for the large congregation who desired to be present at this service. The Bishop gave a very impressive address which will long be remembered by those who were privileged to hear it.

On the Monday evening church members entertained the Bishop at a most enjoyable social. Mr F. Basham arranged a very pleasing musical programme and the members of the Ladies' Guild and Mothers' Union provided a dainty supper. Addresses of welcome were given by the Vicar, by Mr Charles Saunders and by Mr G. Bryce. The Bishop, in his reply, gave some valuable advice with regard to church building. He also

spoke of the devotional services at St. Mary's and paid a very high tribute to Mrs Basham and the members of the choir. Altogether this was one of the most enjoyable socials held in the parish. Of the Church people of the Waipukurau Parish it may be truthfully said "as we get to know our Bishop better we love him more."

St. Augustine's, Napier.

Vicar: Canon E. D. Rice.

The Vestry organised a very successful parish social evening last month, and it was well attended.

The C.E.M.S. had over 30 men present at its evening on July 31st, when Mr McIlvride, the Labor candidate for Napier, spoke on the attitude of the Labour Party to the Church, which was followed by a lively and good-hearted discussion.

The Vestry decided to engage a curate, and the Rev. B. R. Brierly, lately from England, will start work here after Synod.

The sale of work on August 16th was a very great success owing to the splendid efforts of the women workers, and the liberality of parishioners. The net proceeds amounted to £106, and we shall therefore be able to go straight ahead with the new porch and the new stone fence.

The Rev. R. Godfrey, of Melanesia, gave an inspiring address on the work in Raga to a meeting on August 17th.

Waipiro Bay.

Vicar: Rev. J. Pigott.

The Vestry have accepted a tender of £127 10s for repairs to the Vicarage, which include renewing foundations all round the outside, painting and fixing in the scullery—wash tubs with all necessary piping and a copper. Special efforts are being made throughout the district to strengthen the Parish Fund. The ladies of the St. Mary's Guild, Takomaru Bay, have arranged a sale of work for the second week in November, the Waipiro Bay Ladies' Guild are holding a "Gift Afternoon" at the Vicarage on October 14th, and the Te Araroa people are having a similar function about October 28th. It is probable that something will also be arranged at Ruatorea and Waima. The Vicar has just returned from an extended tour round the northern part of the parish, station services were held at Pakihiroa, Ohinepoutea, and Mokoikiwi. Having had an exceptionally wet winter the roads in some places are almost impassable and the journey occupying about a fortnight, was made with the aid of a faithful pack-horse. At one place just under the snow line of Mt. Hikurangi and about four miles in from Mokoikiwi, in a slab whare, testifying

to the pluck and pioneering efforts of some of our returned soldiers and their wives, James Robert McMillan received the Sacrament of Baptism, aged eight months.

Gisborne.

Vicar: Rev. Canon H. Packe, M.A.
Assistant Priest: Rev. T. A. Cato.

The Confirmation Talks have begun and we hope to have a good many candidates to present to the Bishop for the holy rite in November. At the Parish Church the classes for boys and men is at 10 a.m. Sundays, for women and girls 7.30 p.m. Tuesdays. Classes will be arranged for the three suburban churches. Will intending candidates please apply at once at either of these classes? We hope before long to have a fully equipped kindergarten Sunday School. The material is ordered and we ask for liberal donations to this worthy object. Also for more teachers. We have been granted the use free of the City Hall for the Sunday School, so the middle school can be comfortably accommodated there, and the kindergarten will have the use of the Sunday School. The Girls' Club held a most successful Shop Day lately and netted £19 towards the Club Room Fund. The Rev. E. T. Cox, M.A., kindly addressed the Girls' Club one night on "The Girl Who Found the Bluebird," and dealt a good deal with the story of Helen Keller's life. It was a most enjoyable and instructive address. Community-singing was also indulged in and a happy time was spent there. The Vicar also addressed the Girls' Club one evening on "Tennyson and His Works," particularly, "The Holy Grail," and drew many helpful lessons from it.

Another service of admission for members of the Girls' Club has been held in the church, when 16 girls were admitted, several of these girls being of other denominations. An impressive sermon was given to the members by the Vicar which they will long remember. Any girl from 16 years upwards may join the Club, as long as she faithfully keeps the rule of daily prayer for one another, and of regular Communion in her own church.

St. Andrew's, Port Ahuriri.

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

This parish has sustained a great loss by the death of Mr Thos. Clark, of Eskdale. One of the best known public men of Hawke's Bay, Mr Clark had for nearly 30 years helped in every possible way Christian work in the district in which he resided. He will be much missed by all sections of the community.

A sale organised by members of the G.F.S. realised £40 on behalf of

the Car Fund. This fund is growing satisfactorily, and it is hoped that before the end of the financial year sufficient funds may be available to get a Ford car. This parish, bordering as it does on the Rotorua Parish in one direction and the Wairoa Country District in another, cannot be worked satisfactorily without a car. There are seven Soldier Settlements in the parish.

The Bishop is holding a Confirmation in St. Andrew's Church on the evening of September 24th, and we hope to be able to arrange another service in Eskdale for the country candidates.

St. Mark's, Clive.

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

On August 9th the Clive Branch of the Girls' Friendly Society held their annual social. Everyone present spent a most enjoyable evening, and the greatest credit is due to the joint secretaries, Miss Prewett and Miss R. Cushing. Community singing was indulged in for the first time in Clive, with unqualified success. We were specially pleased to see so many friends from a distance.

We have to thank Mrs Murdoch for coming to us on the 17th, and giving our girls a very helpful address.

A meeting of parishioners is to be called for the 28th inst. to meet the Ladies' Committee and the Vestry to make preliminary arrangements for our annual Sale of Work. We hope that our country parishioners will give us all the help they can.

The Vestry has metalled the drive up to the Vicarage, which is a great improvement.

Holy Trinity, Woodville.

Vicar: Rev. G. D. Wilson.

The Bishop was with us for his annual visitation on July 23rd. The day was not quite what one would have wished. There was a cold, wet blanket of fog, which did not clear off until well after mid-day. When it did clear we had a lovely afternoon.

The Bishop celebrated at 8 a.m. The attendance was not large, and no doubt the fog kept many at home who would have wished to be present at the 11 a.m. Holy Communion. The Vicar was celebrant and the Bishop preached and dedicated and blessed the beautiful new altar. This altar of oak, beautifully carved, is the gift to the Church of Mr. W. H. Nelson. It is quite impossible to describe it, as it must be seen to be appreciated. It is certainly the most beautiful wooden altar it has been out lot to see in New Zealand, Australia, or England. In the afternoon the Bishop preached at Evensong at Kumerua. The Bishop was impressed with the evident care with which the

little schoolroom had been prepared for the service. There was a very good congregation at Holy Trinity Church at 7 p.m. The Bishop administered Confirmation to eight persons, adults and children, and again preached. The church was crowded. The services throughout the day were exceedingly hearty and bright. During his visit to the parish the Bishop was the guest of the Vicar and Mrs Wilson.

Otane.

Vicar: Rev. G. W. Davidson.

The parish must congratulate our valued secretary and lay-reader, Mr W. Spargo, on so successfully disposing of his business and being chosen as Town Clerk to the Otane County Council—also on the addition to his family of a bonny wee girl—all doing well.

The Committee has decided, in spite of the state of finance, to have the woodwork of the Vicarage painted and some minor improvements done. Omakere centre has had two most successful social evenings and gathered by them sufficient money to provide a full set of Church service books and also organ books as well. The socials have also brought about increased attendance at services and at Confirmation classes, which is good.

The great event in the parish this month will be the marriage of Miss Joyce Williams by the Archbishop at Pukehou on the 7th of September, and on Saturday the laying of the foundation stone of the new Te Aute College permanent buildings, celebrating at the same time the jubilee of the College.

The Vicar's temporary assistant, the Rev. B. R. Brierley, leaves at Synod time to become assistant to the Rev. Canon Rice at Napier. He has made quite a place for himself in the district during his few weeks with us, has helped the Vicar greatly, and we wish him God speed to his new Vicar, who needs good help badly.

Waiapu.

Vicar: M. W. Butterfield (Canon), B.A., B.D., Th.Schol.

The Girls' Club Bazaar and Sale of Work was held on Wednesday, August 23rd, and a concert and limelight lecture on the following evening in aid of the funds of the Club. The girls had prepared some very attractive articles and had a successful sale. We are greatly indebted to Mr Horace Cottrell and Mr Headlam Greenhow for their kindness in coming from Napier to provide the concert and lecture on Thursday evening. Dr. Madison is giving the members of the Club some most interesting and in-

structive lectures on alternate Monday evenings on Home Nursing.

It is with great regret that we record the death of Phyllis Blake (aged 12) on August 14th. She had been in very delicate health for a long time.

Congregational Singing.

The great success of community singing in the principal centres of population and even in the smaller towns should encourage us to make a serious attempt to restore congregational singing in our churches. It is plain that a great many people enjoy singing together. Why have we failed hitherto in eliciting enthusiasm in Church hymn singing? The Germans and the Welsh, we are told, enjoy hymn singing just as much as the singing of secular music. Is it possible to make our congregations as enthusiastic as others? Why are our congregations dumb?

First of all, of course, it is the men who make community singing successful. Now, men do not make up a large proportion in our congregations—perhaps there would be more of them if our services were more congregational. The secrets of success in community singing are probably:—

1. The freedom, the abandon, the absence of musical precision. We cannot, of course, adopt methods such as those which prevail in a "community sing," good humored banter and the setting of side against side in competition. The application of such methods by the Salvation Army always strikes us as utterly irreverent and inconsistent with the nature and purpose of sacred hymns that are intended as an act of worship.

2. The admixture of the serious with humorous or rollicking songs and choruses. Here again the nature of Church music precludes the introduction of light or frivolous music or words.

3. The community sing is a "sing" purely and simply. It has no other motive than pure healthy recreation and amusement and the encouragement of camaraderie, and there is nothing in it corresponding to devotion unless it be the singing of patriotic songs.

But is it possible to get a similar result without these methods? What are the things which stand in the way? First, no doubt, we have killed congregational singing by having trained choirs placed in such a position in the church that they are cut off from the congregation. It may be proper in Cathedrals for the singing to be left to people specially trained to do it artistically and correctly; but surely the case is different in our smaller parish churches. It would be

a tremendous improvement. If the surpliced choir undertook only special parts of the service and left the rest to the congregation. The congregational choir, to coin a phrase, should be at the west end of the church or in the centre and should be responsible for singing the ordinary hymns. The congregation would then be encouraged to "join in," instead of listening to a performance by a choir set apart as a separate entity. Next, we should have to scrap nearly all "Hymns Ancient and Modern." We can never have congregational singing as long as we sing hymns which are set so high as to be beyond the reach of ninety per cent. of the men and a great many of the women. The singing must be in unison, as the great majority of both men and women have not had the musical education necessary for the singing of harmonies, and, even if they had, there could be no proper balance of parts in a congregation of men and women grouped according to families rather than according to voices. Most of the settings in Hymns Ancient and Modern are much too high for ordinary people to sing in unison, and many of the hymn tunes are utterly unsuitable for unison singing. The English Hymnal has been compiled not for Cathedral choirs but for congregations, and if it were widely adopted we should have gained a great deal. The ideal of Hymns Ancient and Modern was to provide beautifully harmonised tunes for Cathedral choirs, and the Cathedral choirmaster resents the spoiling of the choir's performance by the im-

pudent intrusion of the congregation as almost a sacrilege. We must scrap this idea if we are to enlist the enthusiasm of our congregations. We must give them their share in the service, not merely bid them listen to others.

There are plenty of tunes that are good and melodic without being trashy. Congregations love the trashy ones not because they are trashy, but because they have had so few opportunities of learning to sing really good tunes. When they do have that opportunity they embrace it—for example it is most inspiring to hear a congregation sing St. Anne (O God our help) or other great psalm tunes like Rockingham (when I survey). People would soon be weaned from rubbish like St. Hilary (Pleasant are thy Courts above) if they had more hymns to sing like *Adeste Fideles*. With regard then to music, we want good sound tunes, not tricky nor dramatic but nobly simple, suited to the words, to be sung in unison. The congregation must be strengthened by including in the midst of it a choir who know the hymns and know them well.

Next we need congregational practices. People cannot sing either with enthusiasm or devotion hymns they have not properly learned, and the time of divine service is not the time for learning to sing. Congregational practices are quite common in England now, and the movement is rapidly spreading. Some of our best English choirmasters are devoting their energies to the conducting of congregational practices, and a few churches in New Zealand are adopt-

ing the method with great success. We want to get rid of the Cathedral starch that is sealing the mouths of Anglican congregations, and making their hearts and necks cold and stiff. Only a Cathedral trained "audience" can feel any devotion in a service in which it is impossible for people to join with their own lips, and unless we provide an outlet for the devotion of our people the charm of public worship will fail to appeal to the vast majority of them. We want warm services not sacred concerts, we want a crowd of enthusiastic worshippers, not small congregations of admirers of the choir.

Would it not help congregational singing immensely if we ignored (quite modern) convention, placed our harmoniums at the back of the church and enlisted the help of stringed instruments and (say) a clarinet?

Entente Cordiale.

As a step towards the better understanding between the Anglican and Eastern branches of the Church a sub-committee of the English Church Union, at the suggestion of the Oecumenical Patriarch of Constantinople, has drawn up a statement of Faith and Doctrine for the information of the Eastern Church authorities in the form of a Declaration. The statement has been signed by large numbers of Anglican clergy, and is adopted by the Anglican and Eastern Church Association, the Federation of Catholic Priests and the Confraternity of the Blessed Sacra-

Intercessions.

Let us pray for:—

The Church throughout the world.
The Church in New Zealand.
The Bishops and Clergy.
The Board of Missions.
The Church Congress of 1923.
The Church in this Diocese.
The Bishop and Clergy.
The women workers.
The Chapter of the Diocese.
The Standing Committee and all Boards of Trustees.

The Schools Established in this Diocese.

Te Aute College.
Hukarere School.
Waerenga-a-hika School.
St. Winifred's School.

The Mission Houses.

Whakarewarewa (Miss Seth Smith and helpers).
Ruatoki (Miss Hare).
Tokomaru (Miss Davis).
Manutuke (Miss Bulstrode).
Te Hauke (Miss Aplin).

The Diocesan Institutions.

St. Mary's Home, Napier (Nurse Carter and helpers).

St. Hilda's Home, Otane (Miss Waller and helpers).

Deaconess House, Hastings (Deaconess Esther Brand and students).

G.F.S. Hostel, Napier.

Organisations Established in the Diocese.

The Church of England Men's Society.

The Girls' Friendly Society.

The Mothers' Union.

The N.Z. Anglican Bible Class Union.

The Officials of the Diocese.

SPECIAL INTERCESSIONS.

For a peaceful settlement of affairs in Ireland.

For the unemployed in New Zealand and in England.

For the work of building the new Schoolroom at Te Aute.

For the guidance of the Holy Spirit for those who are responsible for the education of the children of New Zealand.

That the way may be opened for the teaching of the Scriptures in the State Schools.

For unity of purpose amongst all Christian people.

For those being prepared for Confirmation in the Cathedral, St. Augustine's and other parishes.

For the forthcoming Synod, that all its deliberations and acts may abound to God's glory and the good of His Church.

For the Jubilee of Te Aute College, that God may bless its commemoration and other services to be held on September 9th.

For the Synod.

O Lord God Almighty, Father of Light and Fountain of all Wisdom, we humbly beseech Thee that Thy Holy Spirit may lead into all the truth, and guide the counsels of Thy servants in the Synod of this Diocese. Grant them grace with unity to think and do such things as shall tend most to Thy glory and the good of Thy Holy Church. Direct and prosper, we pray Thee, all their consultations, and further them with

ment. "It is possible, though we cannot at present hope for complete and dogmatic reunion, that this action may result in the acceptance by the Eastern Orthodox Churches of Anglican Orders and other Sacraments. If that were the case it would hardly be possible to exaggerate the importance of the step that will have been gained. The effect of it will be to shift the whole balance of things in the Catholic world, and enormously to strengthen our own position not only with the East but also in relation to Western Christendom."—"Church Times").

The declaration sets forth "the genuine" teaching of the English Church. The English Church accepts the faith of the Undivided Church, as set forth in the Scriptures and Fathers, and reaffirmed by oecumenical councils. It affirms the independence of each "particular Church" in matters which are not essential; the supremacy of oecumenical councils and the binding nature of those dogmatic decisions that have been accepted by the whole Church. The number of Sacraments has never been formally determined but those of Baptism, the Eucharist, Confirmation, Penance, Orders, Matrimony and Unction are accepted as such specifically. The Apostolic Succession, transmitted by the laying on of hands of the Bishops is an essential necessity. The office of a priest is (a) to preach and teach the word of God; (b) to offer the unbloody Sacrifice of the Eucharist for both the living and the departed; (c) to absolve sinners; and (d) otherwise to minister to the spiritual needs of the flock of Christ. In the Blessed

Sacrament, by the operation of the Holy Spirit, the elements are changed and become the true Body and the true Blood of Christ, and as such are given to and received by the faithful. The English Church defines neither the manner nor mode of this change. It is a Divine mystery which passes human understanding. The English Church honors the Mother of Our Lord and the Saints departed and we should ask for their intercession.

The Russian Church.

A great deal has been written recently on the position of the Russian Church and its treatment by Sovietism. Put shortly the Patriarch Tikhon has a splendid and wonderful influence in Russia. The Soviet requisitioned all Church property, ostensibly for the relief of famine. Tikhon offered a large amount for this purpose but the Soviets demanded the surrender of all they might demand. It was well known that only an infinitesimal portion was really to be devoted to relief, the rest was to be used for political and military purposes. The demands of the Soviets were refused. Large numbers of priests were put to death. Bands of soldiers raided the churches and killed those who resisted them. The Patriarch, defending the Archbishop of Moscow and other clergy, was himself included in the charge of defying the Soviets. He declared the Church's treasures belonged not to the State but to God. The authorities of all Christian de-

nominations in Europe, including the Pope, have protested in the name of Christianity against the robbery of the Church and the massacre of the clergy. The Soviets sent a most insulting reply.

One of the latest moves of the Soviets is to organise a party among the few in the Church who approve of Sovietism. This party is to demand, on behalf of the Church, establishment, and, in return, to offer to submit to disendowment. When the Church is "established" the bishops and other clergy are to be appointed by the State, and so the Church will become an instrument of the Soviets for securing the submission of the people. Soviet morals and Soviet politics are evidence that Sovietism has really in view the destruction of Christianity. The latest move is to do from within what has never and cannot be accomplished by persecution from without.

The Bishop has appointed a Committee to arrange for the holding of a Choir Festival in the Cathedral. The date of the festival has not yet been fixed. The following are the committee:—The Very Rev. the Dean, the Revs. Canon Butterfield, T. Fisher and R. T. Hall, and Mr P. Tombs, the Cathedral organist.

The Rev. A. Shardlow, B.A., is expected to arrive from England early in November. He will take charge of the brotherhood of three clergy to work Wairoa and Country District.

The Rev. Bertram Brierley has been appointed Assistant Curate at St. Augustine's, Napier. He will begin his duties there after Synod.

Thy continual help, that Thy Church may joyfully serve Thee in all godly quietness, through Jesus Christ our Lord. Amen.

For Light.

O God at whose commanding word light first sprang from darkness, we pray for the spreading of that light till the day break and the shadows flee away. Send light into our inmost souls we pray, lest some cherished sin shut Thine ears to our prayer. Let the sunshine of Thy love stir our sterile natures into fruitfulness and win from our stubborn soil a plenteous harvest of heavenly grain. Illumine the unknown tracts of our natures that hidden powers may come to light and yield their service to Thy kingdom. Shed light upon the dark places of the earth that the habitations of violence may be destroyed, let human misery melt away before the rising of the sun of Righteousness. Grant light upon the problems that perplex the mind of men, dispel the night of doubt and fear, and for the eyes that wait may morning dawn, through Jesus Christ our Lord.

Intercession at Holy Communion.

(English Hymnal, 308).

Father, see Thy children, bending at Thy throne,

Pleading here the Passion of Thine only Son,

Pleading here before Thee all His dying Love,

As He pleads it ever in the Courts above.

Not for our wants only we this offering plead,

But for all Thy children who Thy mercy need.

Bless Thy faithful people, win Thy wandering sheep,

Keep the Souls departed who in Jesus sleep.

For Jerusalem and the East Mission.

O God, the Father of our Lord Jesus Christ, our only Saviour: We beseech Thee to direct and prosper the mission of Thy Church amongst the people of Thy land; that they may seek Thy salvation, and attain to the inheritance of Thy promises.

Let Thy continual pity cleanse and defend the branches of Thy Catholic

Church; and grant that, walking in the light of Thy Truth, we may come together into that Unity which Thy Son has declared to be His Will: to Whom, with Thee and the Holy Ghost, be glory in the Church, throughout all ages, world without end. Amen.

Governor and Parliament (during the Session).

Almighty God, from whom all power is derived, we humbly beseech Thee to bless Thy servant the Governor of this Dominion. Enlighten him with Thy grace, encompass him with Thy favor, and grant that he may use the authority which our Sovereign Lord the King hath committed into his hands with justice and mercy, according to Thy Holy will. Give Thy blessing, also, we pray Thee, to the Parliament now in session; direct their consultations to the advancement of Thy glory, the good of Thy Church, and the welfare of this people. Hear us, O Merciful Father, for the sake of Jesus Christ, Thy Son, our Lord. Amen.