



The

Waiapu Church Gazette.

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Diocese of Waiapu.

Private letters intended for the Bishop should be directed to him personally, Napier Terrace, 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—

3rd, Woodville.
10th, Dannevirke.
17th, Ormondville.
24th, Puketapu.
31st, Maori.

September—

11th, Meeting of Chapter.
12th, Synod.
14th,
21st, Wairoa and Country Districts.
28th, Wairoa and Country Districts.

Diocesan Chapter.

A meeting of the Chapter was held on Thursday, July 17th. It was reported that changes are imminent in the Melanesian Mission. It is suggested that an assistant bishop be appointed, the work of the bishopric being far too heavy for one man. A name has been submitted to the Bishop of Melanesia for his approval, and to the New Zealand Bishops,

but until the appointment is made the name cannot be made public.

The resignation of Miss Webb and her sister as principal and assistant at St. Winifred's School, Gisborne, was received by the Chapter and accepted with regret. The Misses Webb intend to return to England at Christmas. A sub-committee was appointed to make inquiries in New Zealand for a suitable lady to be appointed as Principal. The School has now 53 pupils.

Canon Butterfield reported progress in the matter of a scheme for correspondence classes for children unable to attend Sunday School. The sub-committee of Stall 2 with Archdeacon Simkin was asked to continue its work, the Canon of the stall to submit suitable text books and a sample of suitable lessons.

Canons Butterfield and Rice were appointed to co-operate with Canon Paeké in trying to arrange a scheme for helping Sunday School teachers to effect greater efficiency in Sunday Schools and the adoption of modern methods.

A communication from the Society for the Protection of Women and Children was referred to the Diocesan Council of the Mothers' Union.

The Standing Committee are to be asked to consider the possibility of meeting the expense of the appointment of a missionary to conduct Missions in the Diocese.

The Rev. Canon Butterfield was appointed to visit St. Winifred's School at the end of the year to report to the Chapter on the general work of the School and especially to examine the pupils in Religious Knowledge.

It was reported that the Christchurch Committee intended to proceed with its scheme for obtaining a Primal Cross to be the official symbol of office of the Archbishop and future Archbishops of New Zealand.

Girls' Friendly Society.

DIocese of WAIAPU.

The services in connection with the Annual Day of Intercession were held

on Thursday, June 19th, when there were celebrations of Holy Communion at the various churches connected with branches.

In Napier the evening service at the Cathedral was well attended in spite of the inclement weather.

Speaking from the words of I. Kings, 7-22, "And upon the top of the pillars was lily work," the Very Rev. Dean of Waiapu gave an impressive address, referring to the pillar as the symbol of strength crowned by the purity, sweetness and beauty of the lily, the lesson derived from this being so applicable to the objects and ideals of the Girls' Friendly Society.

The visit of Miss Way—organising worker from England, who is to visit our diocese probably some time this year will no doubt be the means of renewing fresh interest in the Society. Miss Way, who is at present in Australia, was given a letter from the Archbishop of Canterbury, written on the eve of her departure, which will show the Archbishops, Bishops and clergy of our dioceses that Miss Way carries with her the blessing and interest of the Bishops of the Church, as well as the prayers of the G.F.S.

The Marks of Lord Jesus.

—Saint Paul had a figure in his mind when he said, "I bear in my body the marks of the Lord Jesus" (Gal. vi. 17). He was thinking of the way in which a master branded his slaves. Burnt into their very flesh, they carried the initial of their master's name, or some other sign that they belonged to him, that they were not their own. That mark on the slave's body forbade any other but his own master to touch him or compel his labor. It was the sign at once of his own servitude to one master and of his freedom from all others. So St. Paul says that these marks in his flesh, which signify his servanthip to Jesus, are the witnesses of his freedom from every other service. Since he is responsible to his Master, he is responsible to no one else. "From henceforth let no man trouble me, for

I bear in my body the marks of the Lord Jesus."—Bishop Phillips Brooks.

Subscriptions and Offertories.

GENERAL DIOCESAN FUND.

Subscriptions and offertories received from 1st April to 30th June, 1924:—

	£	s.	d.
Dannevirke	12	12	4
Gisborne	16	17	0
Hastings	160	3	6
Havelock North	117	10	0
Napier—			
St. John's	124	16	9
St. Andrew's		10	0
St. Augustine's	12	1	10
Opotiki	6	1	2
Ormondville	14	3	0
Otane	12	0	0
Patutahi	5	0	0
Puketapu	5	0	0
Takapau	6	3	3
Taradale	2	5	0
Tauranga	2	10	0
Te Puke		15	0
Tolaga Bay	104	0	0
Waipiro Bay	61	10	0
Whakatane	2	2	9
Woodville	3	3	0
Maori offertories and subscriptions	5	0	1
Sundry receipts	10	15	10
	£685	0	6

The above amount is made up as follows:—

General Diocesan Fund ..	486	11	4
Waipapu Maori Mission ..	68	7	7
St. Mary's Home	28	16	5
St. Hilda's Home	6	19	0
Sundries	50	0	0
Rebuilding St. Mary's Home	44	6	2
	£685	0	6

A. E. TURNER WILLIAMS,
Organising Secretary.

Missionary Contributions to June 30th.

N.Z. ANGLICAN BOARD OF MISSIONS.

	£	s.	d.
Te Araroa (Waipiro) ..	2	2	6
Waipiro boxes	2	6	10
Miss Gardiner	2	0	0
Porangahau (Maori children) boxes	4	0	8
St. John's S.S. cards ..	7	14	3
Hukarere School cards ..	5	5	0
St. Winifred's School ..		19	0
Nuhaka (Wairoa)	2	10	5
Ormondville boxes	1	0	0
Tokomaru S. School ...		15	2
Wairoa Lent offerings ..	4	19	6

Waipiro S. School	5	3	
St. Andrew's, Napier ...	8	1	2
St. Augustine's, Lent offerings	5	16	4
Ormondville boxes	2	13	5
	£50	9	6

NORTH CHINA.

Tauranga, Miss Tobin ..	1	15	1
Hastings S. School	20	0	0
	£21	15	1

C.M.S.

Mrs Gray	10	0	0
Miss K. Williams' boxes ..	19	14	6
Rotorua Lent self-denial	5	18	0
Hastings sale of work ..	26	4	9
Hastings donations		10	2
Hastings boxes	18	6	8
	£80	14	1

JERUSALEM AND EAST.

St. Andrew's, Napier ...	3	2	2
Cathedral	3	10	8
Waipiro	1	10	8
Taradale	1	18	10
Te Kaha	2	5	6
Waipawa	4	1	2
Rotorua, St. Luke's and Whakarewarewa ...	9	1	0
Takapau	1	15	0
Waipapu Pastorate	1	8	0
Hastings	6	4	3
Te Aute College	1	0	0
	£38	11	3

POLYNESIA.

Dannevirke	3	8	6
	£3	8	6

DORNAKAL.

Porangahau Maori district	1	6	11
Porangahau	1	5	3
H. Rapaea	5	0	0
Moteo Maori district ..	5	0	0
	£12	12	2

MELANESIA.

Tauranga Lent offerings ..	10	4	
Miss Blathwayt, Tongariro	5	0	0
Rotorua Lent offerings ..	5	18	0
Takapau	4	5	6
Miss Kennedy	10	0	
St. Augustine's Young Women's Bible Class ..	1	10	0
Porangahau	2	19	7
Dannevirke	19	17	5
Porangahau (Maori) ..	1	5	1
Kohupatiki (Maori) ...	1	0	0
Moteo (Maori)	8	0	0
Miss Bulstrode	1	0	0
Waipukurau Church choir	3	14	3
Waerenga-a-hika	17	18	0
Taradale	4	15	4
Whakatane (Maori) ...	3	0	0
Tolaga Bay	6	15	1

Whakatane	6	0	0
Waipukurau	2	15	0
Mrs Goring, Havelock ..	1	1	0
Gisborne	30	0	0
Nuhaka and Wairoa (Maori)	4	0	6
Patutahi	4	18	6
Patutahi Sunday School ..	2	10	0
Te Puke	4	17	11
Hastings	42	6	7
Hastings boxes	18	6	8
Hastings sale of work ..	26	3	9
Hastings donations		10	2
Ruatoki (Maori)		16	6
Te Aute College	10	0	0
Cathedral	43	13	4
Rotorua	9	9	3
St. Andrew's, Napier ...	10	8	5
	£305	16	2

Melanesian Mission — Special Offertory.

WHITSUNDAY, 1924.

European Parishes and Districts.

	£	s.	d.
Clive	2	17	6
Dannevirke	19	17	5
Gisborne	30	0	0
Hastings	42	6	7
Havelock North	41	19	1
Matawai	5	7	6
Napier—			
St. John's	43	13	4
St. Andrew's	10	8	5
St. Augustine's	22	0	11
Opotiki	*		
Ormondville	17	10	3
Ormondville	17	10	3
Otane	*		
Patutahi	4	18	6
Patutahi Sunday School ..	2	10	0
Porangahau	2	19	7
Puketapu	*		
Rotorua	9	9	3
Takapau	*		
Taradale	4	15	4
Tauranga	*		
Te Karaka	5	5	0
Te Puke	4	17	11
Tolaga Bay	6	15	1
Waerenga-a-hika	17	18	0
Waipawa	*		
Waipiro Bay	70	13	1
Waipukurau	2	15	0
Waipukurau Choir	3	14	3
Wairoa	*		
Whakatane	6	0	0
Woodville	*		
Maori Pastorates and Districts.			
	£	s.	d.
Hukurangi Pastorate			
Kawakawa Pastorate	7	7	0
Mohaka Pastorate	*		
Moteo Pastorate	8	0	0
Nuhaka Mission District (including Wairoa) ...	4	0	6
Rotorua Mission District ..	2	16	10
Taupo Mission District ..	*		
Tauranga Mission District ..	*		

Te Kaha Pastorate	3 0 0
Te Puke Mission District ..	*
Tokomaru Pastorate	*
Tiranga Pastorate	*
Waipatu Pastorate	20 0 0
Waipatu Pastorate (Kohu- patiki)	1 0 0
Waiapu Pastorate (Pora- ngahau)	1 5 1
Wairoa Mission District ..	*
Whakatane Mission Dis- trict	3 16 6
Whangara Pastorate	*

*Not received at time of going to press. Will be acknowledged in next issue.

Our Goodly Heritage.

"In the world ye shall have tribulation."

Just before the Lord Jesus went up into Heaven, He gave this command to His disciples, "Go ye into all the world, and preach the Gospel to every creature," a command still strongly laid on His Church, for alas! though more than 1900 years have rolled by since He uttered these words, there are yet quite half of the inhabitants of this earth who have never even heard of the mighty Saviour Who has redeemed them. If we cannot go out personally as missionaries we must do our utmost in other ways to help the Church to carry the message of love to the heathen that they may be turned from darkness to light, or else we are neglecting to obey this our Lord's last command.

Nowadays it is no easy task to convert the heathen, but in the Apostles' time it was far more difficult.

The Romans were then masters of the whole known world, and you must remember that their punishment for the lowest sort of criminals was crucifixion, as degrading as hanging is with us. Yet the Creed of Christians is to believe in a Crucified Saviour and to glory in the Cross; and this was what the Apostles had to tell these proud conquerors.

How they would mock!

Remember, too, how sunk in wickedness the nations were then. No one was ashamed of leading an impure or selfish life; sin was openly committed by rich and poor.

No hospitals were to be seen anywhere, for the sick and old. It was Christianity that built them later.

Human life was counted very cheap. Men, women and children were bought and sold and became the property of their owners, who might ill-treat them, or put them to death as they liked. It will give you an idea of how they were treated when I tell you that three kinds of property were recognised—the "speaking, the half-speaking, and the dumb." You will hardly guess what these three meant.

The "speaking" were the slaves, the "half-speaking" were the animals and the "dumb" were tables and chairs and such-like furniture!

It was Christ Who showed that the slave was equal with his master in being created by God, and made in His likeness.

Very cruel were people then, not only with their slaves, but in every way. To see human suffering was an excitement and pleasure, and the chief amusement of Rome, the greatest city in the world, was to watch gladiators or professional fighters kill each other in the Colosseum, as their gigantic theatre was called, or wrestle with the savage lions or leopards until they were torn to pieces.

To such men as these, the Gospel of peace, and goodwill, and forgiveness was to be preached.

How could the Apostles—how dared they—preach it?

They could, and they did, with marvellous success, too, but only by the help of that Holy Spirit Who is ever with the Church.

A few years afterwards, when the awful persecutions began, their converts proved by their steadfastness how thoroughly they had accepted the Crucified One as indeed the true Son of God, their Saviour. For this Faith they were ready to give up all that the world holds pleasant and lovely, and even to lay down life itself.

The first persecution was, of course, that which followed the stoning of St. Stephen, but it did not go beyond the land of Syria.

Roughly speaking, there were ten general persecutions before Christianity became the established religion of the Roman Empire under the Emperor Constantine.

God's "noble army of martyrs" did wonders for Him at these times. Bishops, slaves, grey-headed men, men and women, strong lads and quite little children, died painful deaths for love of Jesus.

St. Symeon, the second Bishop of Jerusalem, was 120 years old when he was crucified, while St. Cyriacus had barely reached his third summer when the cruel prefect of Tarsus ended the short life by dashing him on to the stone pavement of the judgment hall.

In those days Christians were made the scapegoats on whom the blame for every calamity was laid; whether earthquake, famine, plague, or war, they were said to have caused it, and were at once hunted out so that the discontent of the mob might be visited on them.

The Emperor Nero declared that his great persecution was to punish the Christians for having set fire to Rome. Of course they had never done such a thing; indeed, it was commonly whispered that the Emperor had

himself caused the conflagration on purpose, that he might rebuild the city on a more magnificent scale.

On this occasion the martyrs' clothes were soaked in pitch or oil, then they were placed on pedestals in the Imperial Parks, and at a given signal were set on fire, so as to illuminate the walks with living candles. In a far deeper sense than Nero ever dreamt of, they did let their light shine before men!

Other tortures were also devised, such as wrapping Christians in the skins of wild beasts, and then throwing them to savage dogs to be worried to death.

St. Peter and St. Paul both suffered martyrdom under the Emperor Nero, a monster of iniquity, who had dared to murder even his own mother.

I must explain here that the Romans, as a rule, tolerated the religions of the countries they conquered, and even built temples for them. Why then did they so fiercely persecute Christ's followers?

Well, one reason was that they could not understand the largeness of Christianity. It was not the particular religion of one State or people. "I believe in the Holy Catholic Church" was, and is, the Creed of every true disciple of Jesus, in whatever part of the world he may be living.

Now, Catholic means Universal—for everybody, for king and slave, for black men as well as white. This perplexed the heathen, and their rulers thought that Christ's Church was a secret political club which might become dangerous to the Government and therefore must be suppressed.

But the chief reason why Christianity had to bear the full fury of the oppressor, was because the Church's voice gave no uncertain sound on the subject of idols; she declared boldly that "they be no gods which were made with hands;" and that all who joined her must utterly renounce idols, and worship the One True Living God.

So over and over again, the gigantic might of Rome, the mightiest nation, save our own, that the world has ever seen, was hurled against Christianity, but to no effect. The Church cannot fail, for it is the building of the Holy Spirit, and Christ is the Head Corner Stone.

Instead of being stamped out the Church spread more and more.

In the 1924-1925 Government estimates we note an item "Salvation Army—£1000." It does not appear whether a Government grant is to be made to other religious denominations to further their work, which is similar in character to that of the Salvation Army. Why?

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, August 1st, 1924.

BOOK PEDLARS.

Before warning our readers against a certain class of book pedlar, we wish to commend most heartily to the hospitality of Church people our loved and revered old friend, the Rev. F. H. Spencer, whose praise was long in the churches as Agent for the British and Foreign Bible Society. Fred Spencer, as we love to call him, though in the evening of life is still full of energy and devotion to his Master. He is travelling about the North Island in his motor van selling books in town and in the backblocks, healthy good books, especially books for children and books about Missions. Our readers, it hardly needs saying, can safely buy from him if he happens their way and we hope he will receive a hearty welcome wherever he calls.

But there is another class of book pedlar, perhaps earnest enough in his work, but full of guile in pressing his wares, that are pernicious poison. Most of these are of the Seventh Day Adventist persuasion, but they take care not to disclose the fact and pretend that the books they sell are harmless beautiful books, undenominational and all the rest of it. One such book was shown to us the other day. It has an innocent title, "Bible Readings," but on examination proves to be an exposition of Seventh Day Adventist doctrine, a virulent attack on all Christians who observe the Lord's Day and a general condemnation of Catholic and Orthodox teaching. It is beautifully printed with excellent illustrations on good paper, solidly bound and costs 25s. No doubt an excellent profit accrues from its sale to be used to support further Adventist propaganda. It is astenish-

ing how many people in one small country district have bought this book and are perfectly innocent of the fact that they have admitted to their bookshelves, for their children to read, a book which, by misquotations and clever argument, may easily persuade those who are not conversant with the truth that the whole Christian Church, including their own branch of it, is in grievous error and that the Seventh Day heretics are the sole teachers of the true Gospel.

Seventh Day Adventist books are mostly published by "The Signs Publishing Company," and may be recognised by the imprint.

Some of these book pedlars improve the occasion by asking for money towards the support of "Missions." Few people will refuse a direct personal appeal couched as they couch it. Yet how many know that in the Mission field, Anglicans, Romans, Presbyterians and Methodists find the Adventists a never-ending source of mischief. These people prey on other Christian Missions. As soon as a missionary has by years of hard work got together a successful mission school and established a centre of Christian teaching in a village, the Adventist comes along and tries to steal those who have become Christians, undermining the work that has been done. Adventist missions are progressing by leaps and bounds as, in proportion to the numbers of the sect, their income is enormous. And yet Anglicans and Presbyterians who seldom support their own missions, because they are not personally canvassed, will support those whose deliberate object is to undermine the work of their own Church. As if, during the Great War, an English firm were to make presents of ammunition to Germany! Beware of the book pedlar, especially if he peddles innocent looking religious books; some of them are utterly unscrupulous in trying to deceive prospective buyers into thinking their books orthodox.

But it is not enough to warn against the buying of such books; we feel that country people particularly would welcome a Church van with books for sale, especially religious books for the home teaching of children. "Fred Spencer" cannot be everywhere and his visits are necessarily infrequent, he himself is strongly urging the Diocesan authorities to organise a system of colportage in each diocese. He is willing to obliterate himself in favor of any properly organised scheme, or to take part in it. In any case he cannot live for ever and, as one who has now had a good deal of experience, he is convinced that there is a great need in the backblocks and even in the smaller towns for such work to be done as he is doing. Isn't it time we woke up and took advantage of

the undoubted demand for Christian literature by supplying the best? Here is an excellent opportunity for spreading a knowledge of Christ and His Gospel and keeping our backblocks churchmen and their children in touch with the Church.

Religion and the Plain Man.

(By Canon Peter Green).

"When the different Churches agree among themselves, I'll begin to listen to them."

"Prove all things; hold fast that which is good."

I. Thessalonians, v. 21.

Our subject in this course of sermons is "Religion and the Plain Man." Therefore, I shall not consider to-night the effect of what the Prayer Book calls our "unhappy divisions on the Church at large. I shall not consider, that is to say, the infinite harm that our divisions do in the mission field, how they hinder the extension of God's kingdom, or the scandal they present at home, or the waste of money and time and man power which results from them here in our own land. These are things which affect the whole Church. I want to consider what effect it has on the plain man that there should be so many different bodies, so many different congregations of Christian people all naming the Name of the Lord Jesus and calling Him Master, and yet teaching different doctrines, practising different rites, and often having very little in common one with another in any effort for the welfare of the nation and for the welfare of mankind. These divisions are really what the Prayer Book calls them, "unhappy divisions." Well, now, how do they affect the plain man?

I.

Of course, many people say, in the words of my title, "When the Churches agree, then it will be time enough for them to speak to us; when the Churches agree in what they teach, then we will go to church." I always want to say to them: "Oh, no, you will not. If that is all the reason you have for staying away, when the Churches do agree, you will find some other excuse." You know, I don't think that is really genuine.

On the other hand, I do know that the divisions of Christianity are a very great difficulty to many people, and especially to young people. Young people say to me: "I do not know what to believe. With so many different people all teaching something different, which am I to believe?" I always want to say: "Why

believe any? Why should you believe any, if by believing you mean simply accepting on authority?" Religion is not a set of opinions which you are to accept on authority from somebody else. Religion is, first of all, a life to be lived. Then, secondly—because religion is a message to the intellect just as much as to every other part of man—religion is a series of beliefs which you may accept provisionally on authority, but which you never can really claim to believe until you have proved them for yourself. I always say that in religion, as in everything else—I repeat, as in everything else—there are two stages: first accepting a thing because you believe your teacher knows better than you do, and then going on to believe it because you have proved it to yourself. In religion, of course, these two stages are clearly marked. The first is: "Lord, we have heard with our ears, and our fathers have told us what Thou hast done in their time of old." The second says: "Now we believe, not because any man has told us, for we ourselves have seen it." And therefore, among all the different conflicting teachings of the various Churches if you mean, "Which should I accept on authority?" I should say: "None of them." I find nothing in the Bible which tells you to accept your beliefs ready made. What I do find is what the Apostle says in our text. He says: "Prove all things." That is, try them, make experiments with them, make tests, examine for yourselves. "Prove all things; hold fast that which is good."

II.

But perhaps some young man or young woman, really in earnest, will say to me: "Where shall I begin? How shall I make a beginning?" Surely the place to make a beginning is the place where God has put you. I do not say for a moment, and I do not believe, that it is the duty of every man and woman to remain a member of that religious body which they were made members of when they were children. Sometimes it is right to do what we call "leave the Church of your baptism"; though, of course, you cannot really leave the Church of your baptism, because if you were baptised at all you were baptised a Christian, and not a member of the Church of England, or a Roman Catholic, or a Wesleyan, or a Baptist. Still, the expression is a convenient one, "to leave the Church of your baptism." And I think that it is sometimes the duty of a person to leave the Church of his baptism. But I am quite certain that it is his duty first of all to try and prove all things in connexion with the form of Christianity into which God has put him. If you be-

lieve in God at all, surely you must believe in His providence, in His over-ruling providence and guidance, and it is no light thing, if you have been brought up in one form of faith, to leave it. So the first thing I would say to all young people, and to many elderly people also, would be: "Try to make your membership of the body to which you really do belong real and vital. Find out what your Church does teach, try and practice what your Church really does enjoin, take a full part in the life of the Church, try and get from it all that the Church has to give, try and give it all the service, all the love, and all the loyalty of which you are capable." If God then means you to go on further and join some other body He will lead you, and your response to that leadership will be much more ready, much more intelligent, and much more certain, because in the Church in which you were brought up you proved all things.

Do you not think that there is a very great number of people who have decided that they cannot accept the teaching of their own Church without ever taking the trouble to find out what the teaching is? Do you not think there is a great number of people who have decided that their Church does not help them not merely without making any sort of effort to see how it may help them, but without ever having taken religion seriously in the least? So, in your efforts to make religion real and vital, start in the only place where you can start, that is to say, where you are. Start where God put you. If you have been brought up a member of the Church of England, try and realise to the full the privileges and the duties and the teaching of the Church to which you belong. And equally, if you have been brought up in any other religious body give it a fair chance before you decide to leave it. Give it a fair chance before you decide that it does not help you.

III.

And as to what comes after that, may I tell you a very striking experience of my own, which I think is familiar, at any rate, to some of the regular members of this congregation. Many years ago, before I came to St. Philip's—it must be fifteen or sixteen years ago—I attended a Church Congress at Yarmouth. Church Congress always closes with a special devotional meeting, and the great devotional meeting that year, was addressed by Dr. Moule, then Bishop of Durham. I do not think I have been impressed or helped to an equal extent by any other devotional address that I ever heard. Its beauty, its depth, its spiritual power held the whole hall. When he had finished speaking I took my programme and

turned it over, and wrote on the blank leaf at the back five rules for future conduct: (1) To try to find out what I believe, and why I believe it. (2) To try to find out what people who differ from me believe, and why they believe it. (3) To go as far as possible in co-operation and friendship with people with whom I differ. (4) Not to go one inch further in co-operation than I could do with perfect loyalty to truth. (5) When I have reached the limit, and have to put my foot down and say, "I cannot co-operate with you any further," I then pray for more light and guidance. I have tried to act on these rules, and I do not think I have ever been more thankful for anything.

May I go over them one by one with you? "Try and find out what I believe, and why I believe it." Strange determination, surely, for a clergyman who had already been in Orders a good number of years! Not so strange, perhaps. Most of us have a good many opinions which we should find very hard to justify by any argument, opinions we have caught up from others, opinions which we hold with the memory of things learned in childhood, opinions which are hardly opinions at all, but mere prejudices. Would you like at this instant to take a sheet of paper and write down, first of all, what you really believe about God, about the soul, about sin, about grace, and the power of prayer, and the appeal of the Sacraments, and the future life? And if you wrote it down, could you justify it all by argument, showing why you hold this opinion and not that? Believe me, the effort to find out what you really believe, and why you believe it, is one of the most severe and, at the same time, one of the most valuable efforts that a Christian person can make.

Then, secondly, "Find out what other people believe, and why they believe it." Constantly I hear people attributing to me personally, or to the Church of England, the most ridiculous ideas, the most ridiculous opinions. Some time ago a very earnest, devout, and friendly Nonconformist said to me: "Of course, the Church of England does not believe in conversion, does it?" The Church of England does not believe in conversion! What an amazing notion. I believe in conversion. I cannot imagine any Christian person who does not. And I dare say we often attribute to Nonconformists things which they not only do not hold, but at which they would be perfectly shocked and horrified. I remember once hearing a really excellent clergyman speaking at a meeting, and saying the most dreadful things about Nonconformists. So I turned to a friend of his and mine who was sitting next to me and said: "But what

dreadful people these Nonconformists must be. I wonder God has suffered them to live so long." The man looked at me for a moment, then laughed and said: "Of course, it is all nonsense. He knows nothing whatever about them, and even so, I don't think he really believes half he is saying." It is a very wholesome discipline to try to find out what other people really do believe, and if you find yourself crediting some one from whom you differ with opinions that are either wicked or silly, then you may discover that the mistake is yours and not his. The idea that anybody who differs from us must be mad or bad is a very common one, but a very foolish one, and nothing is really more wholesome than to try and find out what other people believe, and why they believe it.

Then, thirdly, when you know what you can say clearly how far you can co-operate with him, how far you can work with him, how far you can pray with him, how far you can worship with him. I remember a very remarkable thing that was said in one of the Burnley newspapers when the Suffragan Bishop of Burnley, Dr. Hoskyns, went to be Bishop of Southwell. This newspaper said of him that he knew exactly what he believed and would never compromise truth, therefore he could work happily with all denominations. Because he knew what he believed, and because he would not compromise the truth, he could work happily with all denominations! The man who wrote that knew what he was talking about; and you will find you can work and pray with a great many people from whom you differ when you clearly understand what they believe and what you believe. I was brought up in the strictest sect of the High Church party, and I think that the first time I ever prayed freely with Nonconformists was in a tent at Swanwick at a meeting of the Student Movement. I came late to the camp, and I was asked whether I would have a speaker's room in the hostel or sleep in one of the tents with the men. I said: "The tent for me." I wanted to see something of the students. The only tent I could get into was one occupied by Welsh Calvinistic Methodists, and the first night the leader of the tent asked me to lead them in prayer. "Oh, no," I said, "you are the leader of the tent. You must lead the first night. If you are kind enough to ask me to lead on the second night I will do it with pleasure." And night by night throughout that week we prayed. Sometimes I led, sometimes one of the young students led. Believe me, there was not a word spoken to which I could not say "Amen," and I do not believe I said, either in exposition of Holy Scripture or in prayer,

anything they could not say "Amen" to. There is a great deal more in common between all Christian people than we are ready to recognise.

That leads me to my fourth point. Every now and again you will be asked to do things which your conscience forbids. Never sacrifice the truth in the interests of friendliness. Friendliness can go on where there is difference of opinion. I do not find I am making an enemy of a man when I say: "No, my dear fellow, on this we are not agreed, and it is no good pretending that we are." I have had friends at college who were Jews, Mohammedans, Hindoos. They would neither have wished me to worship with them, nor could I have done so. There are some points, of course, on which we might find it impossible to co-operate with our Nonconformist brethren, just as the Roman Catholics find it impossible to co-operate with us. Therefore I say the fourth thing is this: when you have reached your limit do not sacrifice truth to friendliness. Put your foot down squarely and say: "I have gone as far along the road of co-operation as my conscience will allow me."

And is that all? Then comes the fifth point; pray for further light; ask God to show you whether you are right or the other man is right, or if there is an element of truth on both sides. Ask God to point the way for yet further and closer union. And I believe if everybody would follow these five plain rules—make your own religion a vital, real, and intelligent one, look with friendliness and understanding eyes on the religion of other people, co-operate as far as you possibly can, never go further than your own conscience will allow, and when you stop pray God to give you further light and further leading—I believe if we all followed these rules reunion would not be far off. I mean the best type of reunion; not that we should all do the same thing and believe the same thing; but we should all dwell in love and in one spirit.

IV.

One last word before I finish. I think for young people the first thing is to learn to understand and value their own Church. When young people tell me that they think all religious communions are the same, and that there is good in all of them, I always suspect them of spiritual shallowness. How can they know anything about all religions when they still know so little about their own? On the other hand, when old people tell me that there is truth in all religions, then I think their religion is a deep and sincere one, because, having learned and practised their own religion, they have penetrated below the surface to find an

underlying truth in different forms, and to know how true it is that wherever men are seeking God they are not only seeking after the same God, because there is only One, but they are drawn to the same Jesus; they are moved and inspired by the same Holy Spirit.

C.E.M.S.

THE CHURCH'S EXPEDITIONARY FORCE.

APPEAL TO MEN TO SHARE IN GREAT ADVENTURE.

What is C.E.M.S.?

A band of brothers who have felt the call of God to go into the world and fight under His banner against the powers of evil, and by their active witness, service and fellowship to win others for Christ.

Why can't I do this just as well without joining the C.E.M.S.?

Because it has been proved that unity and co-operation are more effective than individual effort.

What is expected of me if I join?

To be a real definite Christian in your daily life, and to be ready to show your love for God by trying to do some active service for Him in His Church.

The following is the "Rule of Life," which you are asked to accept:—"In the power of the Holy Spirit: To pray to God every day; to be a faithful Communicant; and by active Witness, Fellowship and Service, to help forward the Kingdom of Christ."

In what ways can I best fulfil these objects?

The Vicar of your parish, or the Secretary of the C.E.M.S. Branch, will soon show you what work is most needed in your Church; but, above all, God wants you to be ever seeking to win others to Christ, and to service in His Church, by your personal witness in the daily life, and by your influence. When Andrew was called by Christ to follow him, the first thing he did was to share this new joy with someone else: "He first findeth his own brother Simon, and saith unto him, 'We have found the Messias,' which is, being interpreted, the Christ." This is the only way in which the Kingdom of Christ can be spread.

How will the meetings of the C.E.M.S. help me to do this?

(1) By making you more efficient both for service and witness by the study of the great truths of the Christian Faith and by the discussion with other men of the social problems and difficulties of the day. Most men know very little about the teaching of their own Church, or the

meaning of the Bible. Fuller knowledge means greater efficiency for influencing others.

(2) By planning together how you may help forward the work of the Church in your parish by some piece of active service. The C.E.M.S. is not a mere debating society, nor only a study circle. It is meant to be the "Expeditionary Force" of the Church.

(3) By Fellowship, which is one of the great aims of a real live Branch. The Bishops of the Lambeth Conference emphasised the vital importance of this: "To a world that craves for Fellowship we present our message: The secret of life is Fellowship. So men feel, and it is true. . . . But Fellowship with God is the indispensable condition of human Fellowship. The secret of Life is the double Fellowship—with God and man." You should find in each Branch a Brotherhood through which you will receive yourself much help and encouragement, and into which you may invite your friends, and so bring them into touch with the life of the Church. We try in our Branches to remove the old reproach that the Church is cold.

(4) We endeavor in our Branches to deepen the spiritual life of our members by corporate prayer and communion, and devotional study. Only so can our work become effective.

We ask you then, to join with us in this great adventure—so similar in its aims to these ideals which led the Knights of King Arthur's Round Table to band themselves together in a glorious brotherhood. We need you! God needs you! The world, so full of unrest and discord, needs you!

Was there ever a time when men of goodwill were more needed to follow our Great Captain in the warfare against the forces of evil which at present threaten to wreck the world?

—H.G.B.

The Age for Confirmation.

The W.A. "Church News" has a long article on this subject. After marshalling many convincing arguments for an early age the article dwells on the admitted failure to increase the number of communicants and the difficulty of establishing our children in habits of devotion and reverence. The concluding paragraph runs:—The only remedy we can see is that we ourselves should be converted and become as little children and try to take the same attitude towards spiritual realities as they so easily and unconsciously do, and that in Christian families every encouragement should be given to

children to be confirmed and enter upon the Life in Grace. In families that do not themselves practice the duties of our religion and in which the children receive no encouragement from their parents, we regretfully conclude that those poor children must be left to a later age, probably early manhood or womanhood, when they will have enough independence to be able to practice their religion in spite of the home influence, and in their case we must be content with fewer and better communicants instead of more and worse. So we plead with parents, who are Christians indeed, not to oppose the early age of confirmation, but to encourage their children by word and example in order that they may have a strength not their own when they come to face the bigger difficulties and temptations of life. The present customary age is almost certainly the wrong age, both physically, psychically and religiously, and though individual cases require individual answers, which may safely be left to discerning Priests and Bishops to give, we feel strongly that our future as a church in this land depends largely on the way we teach our children to look to God for grace to live good and holy lives; which grace, however, else He may in His mercy minister it, He guarantees to us through the appointed means. And of these means the Sacrament of the Body and Blood of Christ is chief: yet none may, according to our rules receive this Sacrament unless he has been confirmed or is ready and willing to be confirmed.

The Bishop of Bunbury writes in the "Church News":—I am sometimes told that some boy or girl is too young for Confirmation at twelve or thirteen. The clergy, however, who have the preparation of candidates, say that the early "teens" are a "difficult age" for children, and not so suitable as an earlier one. And the new science of psychology bears them out in their opinion. William James, Starbuck, Corie and others tell us that the age of eleven is the "favorite age for the conversion experience." For the first six years of life a child thinks only of itself, and how to satisfy its desires for food and drink and mischief, and getting its own way. Towards the age of ten it begins to think of others. Now it can be led from self-service to God-service. This is the time to present Christ to children as a loving Friend to stand by them for their lives, and One for a boy or girl to stand by too. As you give a stake or trellis to a plant when it is quite young that it may twine itself round it, so Confirmation should be used that children may twine themselves round our Lord in their earliest years.

Wanted.

MORE SUBSCRIBERS.

Our circulation has gone up 50 copies. If our readers cared to interest themselves in the matter we could easily reach a circulation of 2000; in which case the "Gazette" would pay. But, as it is, it seems almost certain that Synod will be compelled either to cut out "The Churchman" or cut us down again to eight pages. If subscribers wish to avoid this we must have 500 more names by the end of August. We should be sorry to lose "The Churchman." As a provincial paper established by General Synod it is our duty to support it in the hope that it may become by and bye a powerful organ of the whole New Zealand Church. It cannot do this without the support of the various dioceses. Two of the largest dioceses have turned it down, so it is therefore the more important that we should remain loyal; but the expense is too great for us to bear unless we can increase the number of our subscribers.

We have this year adopted various suggestions of the Synod "Gazette" Committee; we have inserted an occasional sermon, so as to make the "Gazette", as one speaker expressed it, "fit to read on Sunday"; we have inserted an occasional simple article from the "Church Army Gazette"; we have inserted a few "provocative" articles to arouse correspondence, but have failed, except in one case, to evoke any response; we have done our best to support the clergy by dealing with various aspects of Church teaching; we have tried to avoid dullness. But our circulation has not greatly increased. If we are cut down to eight pages again a great deal of our space will necessarily be taken up with official reports and columns of figures. We are convinced that many more people would become subscribers if they were only asked to do so.

Archdeacon Chatterton has a circulation in his parish of 240. If every parish had a circulation in proportion we should have to issue about 5000 copies per month! And the extra revenue would enable us to improve the "Gazette" immensely. There is yet time to obtain 500 more subscribers before Synod meets. Who will help?

The Anthem chosen for the Choir Festival is "With the Voice of Singing," by Martin Shaw. This anthem was sung at the Rochester Diocesan festival recently.

Criticism.

We are painfully familiar with such criticisms as these: "Religion does not influence men." "The Church is not a force that appeals to the ordinary man"; "the Church does not advance and progress"; "the clergy are not real leaders"; "the members of the Church are indifferent or inconsistent"; "I don't go to Church because the congregation is small or because the choir is weak." The authors of such criticisms usually overlook the fact that they are themselves as a rule an integral part of what they criticise and have no right to speak as though they were outsiders. Indeed it is not from outsiders that such criticisms usually come. These are apt to dwell with irritation on the strength and underlying influence of the Church, and to wonder how it is that generation after generation it manages to retain and to renew its grip on the lives and consciences of men. They attack it with a violence and a bitterness which is incomprehensible if it is such a feeble thing as some of its members would make out. Baptised members of the Church should remember that in criticising and condemning the Church they are criticising and condemning themselves. It is not from the workers and really earnest communicants of the Church that these criticisms come. They know that amid many failures there is also much that succeeds in the highest sense and that the influence of Christian life and example extend far beyond the limits of the visible success or the statistical returns of the Church.

These criticisms exasperate, not because they are untrue but because they are so obvious and because the critics seem to have no idea that it is they themselves who are to blame for the faults concerning which they are so bitter. It is useless to take up an aloof and non-committal attitude. It is their own indifference, their own unreality, that cause the evils that they point out with such lofty scorn. It is they who are standing with one foot in the Church and the other in the world. They are trying to serve two masters, to enjoy the pleasures of the world and the hopes and consolations of Christianity at one and the same time. The real blame lies not, as a rule, with the clergy, nor with the officers and workers of the Church, but with the great mass of nominal Christians, who have not the honesty to admit to themselves that they are practically heathen, and that they bring forth no fruit of Christian resolve. There are some things that no man can do, and one of them is to drag a people against their will into

earnestness and righteousness. The most devoted parish priest cannot do what even Moses could not do, lead a people who will not follow, and the most devoted church worker cannot shame into activity those who feel no shame in their indolence.

People often entirely misunderstand the function of the Christian Church. They seem to think that it is a society to make people righteous and that if it fails to do this it has failed of its function. This is not so. Christ did not bid his disciples convert the world. That is a task beyond any man's power. Our God has so limited Himself by His own laws that He cannot or will not convert a man against his will. Even Christ preached to thousands of deaf ears and after three years numbered his converts only by hundreds. The disciples were not bidden to convert the world, but to teach the world, to give every man an opportunity of hearing the Gospel whether he would hear or whether he would forbear. The end was to be when all had heard the Gospel, not when all had obeyed it.

That criticism of the Church which shows that the clergy or communicant members of the Church are not trying to extend the Kingdom of Christ by making it known to those who do not know it, whether at home or abroad, is a fair, good and useful criticism. It may for instance be most justly applied to churchwardens who grudge all offerings for purposes outside the parish, or to parish priests who take no interest in missions. But it is useless to criticise the Church and its message because there are thousands who have heard and pay no heed. It is they, not the Church, who are deserving of criticism, and it borders on the absurd for them to turn the criticism which their own slackness deserves against the Church and its message. The real test of criticism is whether it is directed against the functioning of the Church or the results of its functioning. There is no truer friend of the Church than the man who, whether in righteous indignation, or in sympathetic anxiety condemns lack of effort or misdirected effort on the part of the Church, and strives with all his might to amend what he condemns, but criticism which merely concerns itself with results, and complains that the efforts of the Church do not accomplish what he thinks they ought to accomplish its futile and misleading. The Church is concerned with and must be tested by effort, not results. The latter often do not appear at the time and in any case it is difficult to estimate their value. True criticism is too valuable to be directed into false channels. "Church Standard."

Is it the Holy Grail?

MARVELS OF THE CHALICE OF ANTIOCH.

Some account has from time to time been given in the Press, mainly in America, of what has been named the Great Chalice of Antioch. This silver chalice of exquisite workmanship was discovered in 1910 by some Arabs in Antioch who, in the course of building, came upon underground chambers. Embedded in the debris they brought to light a quantity of silver treasure consisting of two chalices, book covers and two crosses, as well as a large number of fragments. The objects passed into the ownership of a number of persons, but were ultimately traced and acquired by Salim and Constantin Kouchakji, of the well-known firm of antiquaries, Kouchakji Freres.

Of the two chalices one was of plain silver inscribed, and the other most richly and beautifully sculptured. Mr Fahim Kouchakji conceived it to be of unusual archaeological and artistic importance, and in New York, whither on the outbreak of war it had been removed from Paris for safety, he showed it to Dr. Gustavus A. Eisen, with a request that he would set forth its characteristics and probable date.

This work Dr. Eisen has now completed, and his conclusions are published in a monograph in two volumes issued at £35.

Dr. Eisen spent several years in studying everything that was remotely or proximately likely to bear upon the history of the chalice, or provide clues to the proper understanding of its value and importance. It is impossible to deal faithfully with the great mass of evidence and the arguments which he brings forward to support his view that this chalice is a Christian relic of the first century, and embodies authentic and actual portraits of our Lord and seven of his Apostles made at a time when most of the personages represented were still alive. But if his conclusions be accepted, it is obvious that the chalice is a unique and priceless relic.

It consists of two distinct parts, now cemented together by Alfred Andre (who cleaned it in Paris), for its better preservation. The one part is an inner cup, crude, unfinished, of poor workmanship, and without any sort of decoration. The other is an outer holder or reliquary, magnificently decorated a jour as a work of art. The holder consists of an ovoid bowl, a compressed spherical nodus, supported by a very low stem and narrow circular foot.

From the plates which form Volume

II. of the monograph it is evident that by whomsoever made, in whatever age, the chalice is a work of art of supreme and unexcelled beauty. How comes it then, that a poor and intrinsically valueless cup should be so enshrined? The great artist who spent years in designing and making the chalice must have been fully aware of the importance of the inner cup, whose crudeness was not only allowed to remain uncorrected but guarded with such care and in a receptacle of the very best which human art could procure. Dr. Eisen is convinced that the inner cup was revered as a personal relic of Christ and His Apostles, too sacred to be altered, perhaps even too precious to be used. It is not unnatural that he should incline to the belief that in this inner cup, now lying in a strong room in New York, we have indeed the Holy Grail itself.

According to the Arabs, local tradition designates the place where the treasure was found as the site of an ancient cathedral, and Dr. Eisen suggests that it was buried during the troublous times in the reign of Julian the Apostate. Julian closed the basilica of Constantine in Antioch, deprived it of its wealth, and caused its treasurer, Theodoretus, to be tortured and beheaded for concealing some object of great importance.

Space does not permit us even to summarise the reasons brought forward by Dr. Eisen for attributing the chalice to the first centuries, in spite of no parallel work of that period being known, or the ingenious deductions by which he places its exact date as between A.D. 60 and A.D. 70. It is obvious, however, that the identification of the portraits and their value stand or fall by the accuracy of his conclusions.

The chief decoration of the chalice is a broad band covering nearly three-quarters of the cup and containing twelve human figures bordered and held together by meandering grape-vines, the whole enriched by animals, birds, and symbolic objects. Above this field is a band of rosettes and below it is a tiny bead band. The bottom of the bowl terminates in an open lotus-flower. The human figures are seated, and divided into two rows, in the centre of each group being a figure which Dr. Eisen has identified as that of our Lord. Accepting, then, his identification, we have on the front upper row Christ enthroned after the Resurrection. He is shown in front view, His Head slightly inclined to the left but with gaze directed straight forward. The face, says Dr. Eisen (and the pictures completely bear him out), is remarkably individual, with a penetrating gaze, a mouth with a sweet expression, an almost celestial smile, tempered by serious thoughtfulness.

The mouth, he adds, is so unusual and so exactly like the other portrait showing our Lord in youth, that it carries the conviction that it must have been a characteristic of His human personality. "It is a wonderful face, such as no artist has ever been able to create from imagination." There are no emblems or symbols on the figure, but over the head soars the Holy Ghost in the form of a dove, at the right hand is a plate with loaves and fishes, below which stands a lamb with the head turned towards Him. Below the figure is a large eagle, symbolising the Roman Empire, and a basket of bread. Above the head of Christ, unobtrusively crowded into the rosette band, is the star of the Nativity.

On the right side of the figure of Christ is St. Peter. "His face," says Dr. Eisen, "is one of the most remarkable pieces of portrait sculpture in existence. It is without doubt a true and accurate portrait, rustic, powerful, unyielding, but with a not unsympathetic expression." The figure of St. Paul, opposite that of St. Peter, shows an imposing man, calm and dignified, the chin short, rounded and rather small, the ear thick, high, and narrow, and the nose straight; the downward curve of the mouth gives the face an austere but noble expression. St. Jude is shown as a dignified man of careful habits and beautiful features, apparently one who never suffered any of the hardships of life. St. James has a face more full of serenity, sweetness, and calm than any of the other Apostles.

Behind St. Paul sits St. Andrew, apparently some years the senior of St. Peter his brother, whose rustic character he shares, though he is more dignified, less severe, and also less forceful. On the other side of the chalice, Christ as a youth, holding the scroll of the New Law, is the centre. On His right is St. Luke, whose features are those of an old man of a decidedly Greek type. The head is almost square, covered with long, thick, wavy hair and a beard, but without a neck-curl. Over the hair passes a Greek headband. The features are classic, and the expression is serious and contemplative. Below Him is St. Mark, a man of full face, with high and prominent cheeks, a nose conspicuously short and creased, and generally heavy features. He has the development of figure and enormous arms and legs which answer to the tradition that in his youth St. Mark was a water-carrier. Facing St. Mark is a dignified, stately man of Jewish type. He is St. Matthew. The most notable features are the small mouth and thin short upper lip. On his right arm is a phylactery. St. John the Divine sits in the upper row on the left of Christ. His face is unfortunately

damaged by time, but enough remains to indicate a man with a mystic, sweet, and youthful face and slender body, full of vivacity and elasticity, as the position of the limbs indicates. His brother, St. James, on his right, is also a beautiful, youthful figure, smooth of face and without a beard.

The chalice stands seven and a-half inches high. In feeling and execution it is Greek, but its symbolism is entirely derived from the Bible. By whomever it was executed, there is no doubt in Dr. Eisen's mind that in him was combined the spiritual power of interpreting Christianity and a classic sense of beauty. Its many qualities of design, truthfulness, dynamic symmetry, technical skill, and line-quality are all treated at great length in this monograph, but the author never loses sight of the fact that it is its religious value that is of overwhelming importance. "Now," says Dr. Eisen in one of his chapters, "for the first time since the final disappearance of the chalice amid the debris of the ancient church can the cravings of every Christian to gaze upon the actual features of his Lord be satisfied." Later he adds: "No one with appreciation and judgment can fail to recognise that thus the Evangelists and Apostles would have appeared in life—enthusiastic, intelligent, devout, imbued with life, wisdom, and energy, talented, serious, and full of character, but above all else human."

Most readers, however, who are fortunate enough to see this book will agree with Dr. Eisen that the most fascinating point of all with regard to the discovery is the belief that the chalice enshrines a most sacred cup. "In all probability the one that served the Lord and His Disciples at the Last Supper, the most precious object in Christian history, legend and tradition."—"Church Times."

Parish News.

Puketapu. The annual meeting, which had been postponed to the 27th of June, proved a very pleasant function. Referring to the many deaths which had occurred in the parish the Vicar said that though we seemed to be deprived of the presence and help of the departed, this was not really so; their loving influence was but removed to a higher sphere. Mr Ballantyne had left the district after many years of faithful service as churchwarden, but he was glad to be able to tell them that Mr Ballantyne had not entirely severed his connection with the parish, as he would still represent them in Synod. He wished to thank the Vestry for the energetic way in which they had so considerably reduced the debt on the

Vicarage; and to thank the parish not only for the parish car, which was of the greatest help, but also for the kindness and hospitality shown to Mrs Geddes and himself on all sides.

In presenting the annual balance-sheet on behalf of the churchwardens Mr Absolum said that, although it showed an improvement of nearly £300 on last year's, it contained no reference to £100 given by Lady Russell before leaving for England, and to a sum of £190 collected by several ladies for the purchase of a parish car.

Mr Beamish said he disliked the Church being in debt, and that he wanted to see the whole debt paid off as soon as possible. The balance-sheet showed a debit of £650. Towards this amount Lady Russell had given £100, and Mr Lowry had promised the last £100 if the debt was all paid by the 31st of March. He himself would give £50 on the same understanding. He had also received promises of smaller amounts including an anonymous donation of £25.

Mr Lowry said that that left them £350 to raise by the 31st of March, and that she was going to see to it that they did so. She herself would organise a Garden Fete to take place about the 12th of December, followed by a dance in the Fernhill Hall; that Mrs Dudley Hill had very kindly offered the use of her grounds, and that she hoped everyone in the parish would try and do something to make it a huge success. In the meantime a series of concerts had been projected by the Rissington people to take place at Sherenden, Puketapu and Rissington, each concert party presenting its programme at the other centres, which was an excellent idea.

The Vicar pointed out that by the end of the financial year there would be an extra £38 to pay in interest.

The meeting closed with a resolution expressing regret that the Archdeacon had been unable to attend, and appreciation of his valuable advice and help in putting the parish on a sound financial basis.

The following are the officers for the year:—Churchwardens, Messrs Kinross White and Evan Davies; Vestry, Mrs Kinross White, Messrs J. H. Absolum, F. Hutchinson junr., George Beamish and W. G. Moore; Secretary, Mr W. G. Moore; Treasurer, Mr R. E. H. Pilon; Auditor, Mr A. G. Pallot.

The first of the series of concerts was held at Sherenden on July 11th, when a most enjoyable evening was spent, the nett proceeds being £13 5s 3d. Our thanks are due to Mrs Lowry, who organised the concert, to the Rev. Pene Hakiwai who took a party from Omaha, and to the Sher-

enden ladies who arranged an excellent supper and dance to follow.

St. Augustine's, Napier. The fourth Healing Service since the Hickson Mission was held in the church on Friday afternoon, July 4th. It was most inspiring and helpful to all.

The service, which was quite simple, was taken by the Vicar, and he was assisted in the laying-on of hands by the Rev. W. T. Drake as there were so many patients. There were 54 who had hands laid on them; they had been prayed for by name at three or four services every week, besides the five prayer circles which meet weekly; the members of the latter also divide the names of the patients up among themselves, and pray for them daily. The intercessors at the service consisted mostly of the members of the prayer circles. Many of the patients, who are coming regularly to these services, have reported much physical improvement, and several lately have withdrawn their names as cured, although they had been under the doctor for years.

A very excellent juvenile concert, organised by Mrs Collins, was held last month, and drew the biggest house ever known in the Schoolroom. It was in aid of the Church Buildings Improvement Fund, for which a big Parish Sale of Work has been organised for Wednesday, August 27th. We hope that friends and ex-parishioners will come and give us their support at the sale of work.

The G.F.S. held a very successful Jumble Sale last month in aid of Missions, Parish Sick and Needy Fund, etc.

The Young Women's Bible Class, under their teacher, Mrs Rice, were to hold a musical and dramatic concert on July 30th.

Confirmation Classes are in full swing in the parish, with a good number of candidates. The Confirmation is to be on October 8th.

Waipawa. The Girls' Club held a bazaar on June 26th, followed by a pleasant little dance. The proceeds amounted to nearly £20, of which the girls have decided to give £10 to the funds of the Melanesian Mission.

The bell at St. Peter's, Waipawa, fell from its supports on St. Peter's Day and was broken; until we get another we shall have to rely upon the Roman and Methodist bells to call us to our devotions.

A meeting of the Vestry was held on July 21st to consider the serious financial condition of the parish and it was decided to endeavor to put the parish finances on a more satisfactory basis. To do this it will be necessary to increase the number of our annual subscribers considerably, and to ask some who already subscribe to largely augment their subscriptions. The matter has become one of great

urgency as we have accounts to pay amounting to nearly £100 and nothing to pay them with.

It is proposed to hold social evenings occasionally during the rest of the winter in order to bring Church-people together socially.

Confirmation classes have begun but there are very few candidates, so far. In fact there do not seem to be many young Church people who have "come to the years of discretion" and yet have not been confirmed. There are, however, a good many unconfirmed adults. These have worried along so many years without the grace of Confirmation and the inestimable gift of the Blessed Sacrament; that it is hard to make them understand the joy and strength that they have missed and are missing through disobeying Our Saviour's Command. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for those who unfeignedly love Him."

Opotiki. During the month we have had our annual visit from the Bishop, and we only wish that the Church was always as full as at that wonderful Confirmation service on the evening of June 22nd. Thirty candidates were presented, of whom 17 were adults. Four adult baptisms had taken place during the previous week and we are most grateful to God for all His blessings. The visible cause of the above number was twofold—first the Mission, and secondly the leading of the children, many of whose parents were confirmed this year. Truly in spiritual things "A little child shall lead them."

The Sunday School have invested in a big cupboard for their books and material, and it contains a big bin for rolls of pictures, altogether a great asset.

The annual meeting of parishioners took place on June 19th. The Bishop was present, giving an inspiring address on "Service." Mr G. T. Gulde, our lay reader, became people's warden and secretary, and Mr W. F. Burton was elected as vestryman, representing the young men of the parish. We are hopeful of great work being done during the coming 12 months by the Vestry.

Holy Trinity, Gisborne. Owing to a very wet Sunday for the festival of the Holy Trinity the offerings in aid of the Parish Hall were not as large as we hoped to have, but efforts are going on quietly to gradually collect funds in. The Rev. D. J. Davies arrived on July 3rd to act as Assistant Priest to the Vicar. Both he and his wife have had considerable experience amongst young people, and so will be of great assistance here in the work of the Church. The formal opening of the temporary Club Rooms

of the Holy Trinity Clubs took place on July 3rd, when the Vicar declared the rooms open and wished the two Clubs every success in their new venture. Canon Paake also welcomed the Rev. D. J. Davies and his wife to the parish; they are recent arrivals from England. Mr C. A. de Lantour also offered his good wishes for the success of the two Clubs. The rest of the evening consisted of a programme of music, singing and dancing. It is hoped that a monthly social evening of this kind will be held. July 12th was the foundation day of Holy Trinity Girls' Club. This Club has just completed 9 years of work. The Ladies' Guild had a most successful Sale of Work, Produce, etc., on July 9th, the takings being £84. The Hall was thronged with buyers, and great satisfaction was felt at the result attained. During the afternoon some of the pupils of Essex House Boys' School gave a demonstration of rug-making. Confirmation classes are being formed, and the Vicar will be glad to hear of candidates (adults, boys and girls). The Confirmation will be held in November.

Said the sparrow to the robin,
 "I would really like to know
 Why these anxious human beings
 Rush about and worry so."
 Said the robin to the sparrow,
 "Friend, I think that it must be
 That they have no Heavenly Father
 Such as cares for you and me."

Statement of Missionary Contributions.

Month.	Amount required at end of each month.		Amount raised at end of each month.		Deficit at end of each month.	
	£	s. d.	£	s. d.	£	s. d.
March, 1925	2257	0 0				
Feb., 1925	2068	18 4				
Jan., 1925	1880	16 8				
Dec., 1924	1692	15 0				
Nov., 1924	1504	13 4				
Oct., 1924	1316	11 8				
Sept., 1924	1128	10 0				
Aug., 1924	940	8 4				
July, 1924	752	6 8				
June, 1924	564	5 0	462	3 4	102	1 8
May, 1924	376	3 4				
April, 1924	188	1 8				

NOTE.—Deficit at end of June £102 1s 8d.

The Diocesan Treasurer is seriously handicapped by the practice of some people of sending contributions direct to the Board of Missions instead of through their parish Churchwarden and the Diocesan Office. All mission funds should be sent through the local Church Secretary. There are two or three collectors for missions who do not do this. At the end of the year the parish balance-sheet shows an insignificant sum as given to missions, because the collector has not allowed the amount of his collection or his own donation to be credited through the parish funds. The Diocesan Treasurer from a re-

turn sent him by Mr Redgrave, discovers that £303 16s 11d (in addition to the £462 3s 4d credited above) has been thus sent from this diocese during the months of April, May and June.

It is hard to guess why people will not send their contributions through the proper channel. The Board of Missions is trying to arrange the finances of Missions in a business like way. It draws up a budget of the year's minimum needs of each mission. It allots a quota to be raised by each diocese. Each diocese divides this quota among its parishes. If more than this minimum is raised

The Diocesan Intercession Paper.

Let us pray for—

- The Church throughout the world.
- The Church in New Zealand.
- The Bishops and Clergy.
- The Board of Missions.
- The Church in this Diocese.
- The Bishop and Clergy.
- The Lay Readers in the Diocese.
- The Synod of the Diocese.
- The Women Workers.
- The Dean and Chapter.
- The Standing Committee and all Boards of Trustees.
- The Board of Nomination.

The Schools Established in this Diocese.

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

The Mission Houses.

- Whakarewarewa (Miss Seth Smith).
- Ruatoki (Miss Hare).
- Tokomaru (Miss Davis).

- Manutuke (Miss Newman).
- Te Hauke (Miss Aplin).
- Perangahau (Miss Bulstrode).
- Whakatane (Miss Clayton).

The Diocesan Institutions.

- St. Mary's Home, Napier (Nurse Carter and helpers).
- St. Hilda's Home, Otane (Miss Waller and helpers).
- G.F.S. Lodge, Napier.

Organisations Established in the Diocese.

- The Church of England's Men's Society.
- The Girls' Friendly Society.
- The Mothers' Union.
- The N.Z. Anglican Bible Class Union.

The Officials of the Diocese.

- The Archdeacons.
- The Organising Secretary.
- The Diocesan Secretary.

SPECIAL PAROCHIAL INTERCESSIONS FOR AUGUST.

- Napier (St. Andrew's).
- Te Karaka.
- Wainawa (Maori).
- Taupo (Maori).

PAROCHIAL INTERCESSIONS FOR SEPTEMBER.

- Napier (St. Augustine's).
- Te Puke.
- Mohaka (Maori).
- Tauranga (Maori).

Requests for Intercessions to be included in the Diocesan Intercession paper should be sent to Archdeacon Simkin, P.O. Box 227, Napier, not later than the 18th day of each month.

SPECIAL INTERCESSIONS FOR AUGUST.

For Missions.

"Thy will be done on earth as it is in heaven."

Let us pray for all missionaries. O Lord, grant unto Thy Workers the sense of Thy Presence needed for support in loneliness; give them the large-heartedness needed when working with those who are uncongenial; help them to realise the greatness of their calling amid the smallness of its details.

Grant them strength to meet their present needs: clear vision and judgment; healing of body and soul in times of weakness and discouragement; and joy and peace in service,

the Board is able to undertake extra work.

It is not honest for a Churchman interested in Missions to collect all he can from all missionary-hearted people in the parish, send it surreptitiously to the Board, and then at the annual meeting to accuse the parish of want of interest in Missions because the only amounts shown for that purpose in its balance-sheet are those raised from people he has missed. It is unfair to squeeze a lemon dry and then blame someone else because he can get very little juice out of it. It is also unfair to the Diocesan Treasurer, who is responsible for raising the Diocesan quota, to send money to the Board through other channels, so that he is unable to tell what progress is being made in raising the quota of the diocese.

News and Notes.

Synod will meet this year on September 12th.

The Rev. D. J. Davies has arrived from England and has commenced his duties as assistant Priest in the parish of Holy Trinity, Gisborne.

Our readers will be very sorry to hear that the Rev. Canon Clarke, Vicar of Taradale, has had a very serious breakdown in health. He

was first ordered to Rotorua but the medical officer there has sent him to the Sanatorium at Hamner Springs.

Extract from a girls' diary picked up by the Secretary to the N.P. Sunday School Council on the floor of his parish room:—"Monday: Pictures with Bert. Tuesday: Pictures with Jack. Wednesday: Dance with A.D.T. Thursday: Worked late. Friday: Pantomime with Elsie. Saturday: Pictures with Freddy. Sunday: Had a bad head." And no wonder! The craze for amusement is affecting the souls as well as the heads of our girls—and boys; it leaves no room for God or the realities of life.

"I was calling at a house whither I had been directed as to a 'new family in town.' After the usual openings and courtesies, and I had learned my error, the woman sitting opposite me startled me with: 'You Protestants are queer! Now we Catholics' (of course she meant Roman Catholic; but whether one is Roman, or Anglo, or Greek, or other Catholics, her statement is true of him) 'we Catholics,' she said, 'whenever we go to a new place, always seek out the Church to worship Almighty God. But you people, you always wait until the ministers and the grocery men come around, to see

who first can get the trade!'"—Rev. J. C. Poland.

The famous Roman Catholic Archbishop Seton, in a book of memories, tells the following story:—"One of my earliest memories of London is of about 70 years ago. I addressed a stalwart policeman, saying: 'Will you please direct me to the nearest Catholic Church? He drew himself up, and looked down upon my insignificance with this peremptory answer: 'There are no Catholic Churches in England, sir; there is a Catholic Chapel. First turn to the right, second to the left.'"

Giving his experiences of choir training in Newport, R.I. (U.S.A.) Dr. Madeley Richardson says: We had some amusing experiences during the course of training. One day the subject of study was the hymn "The Church's one Foundation." On reaching the words "by heresies distressed," Do they know, I wondered, what they are singing about? "Now what are heresies?" hesitation followed; no one ventured to reply. "Do you know?" said I. "Oh, yes, I can tell you," cries a bright little fellow, "Why, Sir, ladies who inherit fortunes." As the summer congregation of Trinity Church, Newport, is mostly composed of millionaires, this answer seemed singularly happy.

through Jesus Christ our Lord. Amen.

Let us pray for all those for whom the missionaries work.

O Lord, give us a sense of the terrors of those who suffer under dread of evil spirits and tribal cruelties and old customs, and rouse us to pass on to them our confidence, that in all fears and needs we can lean on Thee and "keep to a bright view of Thy kindness whatever happens." Amen.

Let us pray for all women who have had training in Educational, Medical, Civic and Welfare work.

O Lord, Who hath entrusted to our Women rich opportunities of sound training and wider service, we pray Thee to rouse them to use their gifts by training in Leadership those Eastern women who are eager to help their own people. Amen.

Let us pray for the great end for which our Missionaries are striving—the World's Peace—the coming of God's Kingdom on earth.

Make us eager to carry the truth to those who know it not, so that the glory and honor of every nation shall be the sooner brought into Thy Temple, that peace may rule in all

lands and Thy Kingdom come in all the World. Amen.

(Adopted from L. H. M. Soulsby's Collection).

N.B.—"As every Body of Believers emphasises some special note of Truth, a special ray of light, essential to its full presentment, so each Nation seizes special points in the Mind of Christ; and His final appearing must tarry till each Race contributes the white light of truth."—Boshop Montgomery.

FOR THE BOARD OF MISSIONS.

Almighty God, the Fountain of all good, grant Thy help to the Committees and Officers of the New Zealand Board of Missions, that they may rightfully discern the needs of the hour and boldly enter into the opportunities of the new day. Give to them a clearer insight into the meaning and demands of the missionary task, patience and steadfastness in the discharge of the work committed to them, and courage to attempt great things for Thee, through Jesus Christ our Lord. Amen.

For God's blessing upon the Annual Meeting of the Board to be held

in Wellington in the second week in August.

For the Standing Committee of General Synod. (Meeting August 14th).

For the meeting of Bishops during the second week in August.

For St. Winifred's School, Gisborne, especially that the Holy Spirit will guide the minds of those responsible for the appointment of a new headmistress.

For Alfred Pickering Clarke, Canon, Vicar of Taradale, who is seriously ill.

For the Parliament of the Dominion now in session.

For the forthcoming Session of the Diocesan Synod (September 12th).

PRAYER FOR USE BY CONFIRMATION CANDIDATES.

O Holy Spirit, by Whose power I have been made an inheritor of the Kingdom of Heaven, prepare and fit me for the great grace and blessing of Confirmation. Enter into my soul at that moment, and bring with Thee Thy sevenfold gifts. Kindle in my heart the fire of Thy love, and grant that I may persevere unto the end, for Jesus Christ's sake. Amen.