



# 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.

October—

- 5th, Porangahau.
- 12th, Havelock and Hastings.
- 19th, Maori.  
Clive.
- 26th, Waipawa.  
Maori (3 p.m.).

November—

- 2nd, Maori.
- 9th, Gisborne.
- 16th, Patutahi.
- 23rd, Waerenga-a-hika.
- 30th, Te Karaka.

## Infant Baptism.

(Contributed).

There are some Christians nowadays who object to infant baptism. Is it right?

(a) The Church has practised it ever since the time of the Apostles. This should be quite enough proof that it was the intention of Jesus Christ. It is absurd to say that the Bible does not teach it, for the Church had been practising it for

300 years before there was a New Testament. The New Testament is a collection of writings by reliable men guided by the Holy Spirit; the Bishops and clergy in the Church met in Council and separated these writings from others which were considered less reliable; and so we got the New Testament in the fourth century. Jesus Christ did not teach the Gospel through the New Testament but through the Church. He gave the Holy Spirit to the Church—"When He, the Spirit of truth, is come, He shall guide you into all truth"—"He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you."

(b) A Jewish child was admitted into the Jewish covenant by circumcision at 8 days old. Is the Christian Church to be narrower than the Jewish Church, and shut out the more innocent part of mankind?

(c) Who is more fitted to receive grace than innocent children?

(d) Even though they cannot understand and appreciate what is being done, does that prevent them from receiving grace? Does a mother refuse to show kindness to her baby because it cannot show appreciation? When Jesus took the children up in His arms and blessed them, they surely received the blessing, though they did not know they were in the arms of the Son of God.

(e) Jesus said of children, "For of such is the Kingdom of God." This Kingdom, at least in part, refers to His Church on earth, which is to be made up of little children and of those who have the disposition of children.

(f) St. Paul in his Epistles addresses children not as outsiders, but as members of the Church.

(g) The Testimony of Early Christian Writers. Polycarp, Bishop of Smyrna, who was martyred A.D. 155, speaks of his own baptism as in the first year of his life. Irenaeus (A.D. 167) says "Christ came to save all persons by Himself; all, I mean, who by Him are regenerated into God—infants, and little ones, and children, and youths, and elders."

(h) When the Acts of the Apostles describes how whole households were baptised, is it likely that there were no children?

(i) People who oppose infant baptism are those who leave out confirmation, which is the completion of baptism. There the child, having come to years of discretion, takes on his lips the promises to live as a Christian, which the parents made at the baptism. Baptism is a beginning, not an end: it is a new birth into the spiritual life in Christ.

## What's Your Job?

On the occasion of his visit to Australia some few years ago, in connection with the Church of England Men's Society, the late Bishop Watts-Ditchfield said:—

They had a religious census in Australia. He would like to add another question to the census paper; after they had filled in the name of the denomination to which they professed allegiance, he would like them to have to put down the answer to another question: "What's your job?" And if a man couldn't find that he had any job in connection with his Church, he would not count him as a Churchman at all. He did not believe in a Churchmanship that did not take off its coat and get to work. There were too many first-class passengers in the Church—not enough of the third-class to "get out and push," as the old story went. If he asked a man his trade or profession in life, the answer would come pat without delay. But how many of his hearers could truthfully say what their work was in the church? Were they doing any at all? He was reminded of a character which was once given to a farm hand. One side of the paper was first rate—the bearer could plough well, milk well, dig well, and so on—it all looked splendid. Then on turning over the page came just these words: "But he won't!" That was the case with too many men in the Church. There were men who could sing and would be useful in a choir—but they won't. They could

teach well, and could give great help in the Sunday School—but they won't. They could be useful helpers in open-air mission work—but they won't. The man for Australia must be a man who would do work, not only think about it or talk about it. Men were wanted then and there who would go out and win Australia for Jesus Christ.—Warwick "Parish Gazette."

## A Way to Peace.

(By the Right Hon. Sir Willoughy Dickinson, K.B.E.)

On November 11th, 1918, the bells rang out that war had ceased, and the world breathed freely. The nightmare was over, and we thought it would never recur. It was inconceivable that, after five years of slaughter, destruction, and terror, humanity would not set itself to make another war impossible.

### THE FAILURE AT VERSAILLES.

With a desire to effect this object, the statesmen met at Versailles and framed the covenant of the League of Nations. Had they contented themselves with this document, and had they entrusted to the international organ set up thereby the task of reconstructing a shattered Europe, war would probably have become a thing of the past. For the world was sick of war at that moment, and the nations would have collaborated gladly in order to make a real peace. But this goal was not reached, for it demanded a degree of self-abnegation of which politicians are incapable. The men in whose hands lay the future of the world could only think in terms of money, or of punishment, or of territorial aggrandisement. The Treaty of Versailles failed because it was based too much on justice, on the justice of the Old Testament that demanded an eye for an eye and a tooth for a tooth. What the world needed was a policy of mercy, the mercy of a new dispensation. Had the makers of the peace been inspired by the teaching of Christ, can there be any doubt but that by this time France would be paid, trade would be restored, and Europe would be on a fair road to prosperity and peace?

### THE "WORLD ALLIANCE."

And what was true of Versailles is true of Spa, of Brussels, of Genoa, and of London. Every effort made to solve the post-war problems fails because it is invariably based upon material considerations, never upon spiritual. Experts are called in to advise, skilled in finance or in politics or military technique; but no one is asked to give counsel on the moral is-

ues that are at stake. And yet this is needed more than anything else, since peace will never reign except by the action of moral force. The World Alliance for Promoting International Friendship through the Churches grew out of the conviction of this fundamental truth. It was founded in 1914, to "bring about good relations between the nations." It has councils in twenty-seven countries, drawn from all the chief evangelical communions and from the Eastern Orthodox Church. The British Council consists of 100 delegates officially appointed by the central authorities of twenty-three religious denominations. It can therefore speak in the names of the Churches of England, Scotland, and Wales; and it consists of men who have special facilities for guiding Christian opinion.—"The Guardian."

## Temperance Notes.

(Contributed).

A cable from Ottawa dated July 29th states that in Quebec the consumption of wine has increased, under Government control, 600 per cent. Spirits are said to have decreased but to what extent is not given.

Mr W. M. Hughes, ex-Premier of Australia, after he had visited America and had seen prohibition in operation alter his previous opinion about it and said that "nationally, socially and economically it had caused a transformation little short of miraculous."

A special pamphlet is being prepared by Dr. Platts Mills addressed to young women, dealing with alcohol from the racial aspect.

The drug habit is causing concern in all civilised countries. It is worthy of note that in the United States the annual importation of opium which in 1915 was 471,000lbs. was reduced by 1922 to 136,000lbs., while the importation of coca leaves (for cocaine purposes) has fallen in the last three years about 50 per cent. This appears from the latest report of the U.S. Public Health Service.

In the 10,000 metres flat race at the Stade de Colombes, Paris, the winner, Ritola, a Finn, and Wide, a Swede who came second, are both total abstainers.

## St. Winifred's School.

WANTED, £800.

In many ways St. Winifred's School for Girls, Gisborne, has succeeded beyond the expectations of the Chapter, but there is a heavy mortgage on the property. The section on which the School is built has an entrance on a side road but no entrance

from the main street. Mr. A. L. Muir has until now very generously allowed the School the use of his tennis court which lies between the School and the main street and has allowed a front entrance through his section. He now offers to the diocese the section including tennis court and entrance for £1000. Qualified valuers say the price is very reasonable. The diocesan authorities realise that the acquisition of this section is of great importance to the School and that its addition to the present site will greatly increase the value of the whole, but they hesitate to borrow another £1000. A generous Churchman, who wishes to remain anonymous, has promised £200 towards the cost on condition that the remainder is raised within the year. We hope this generous offer will be met by similar offers from other Churchmen, and that the diocese will be able to acquire a property so urgently needed. The only fault that has ever been found with the School is the lack of sufficient ground for recreation purposes. If we can acquire the section now offered the girls will have a fine tennis court and the School will have a splendid entrance. Contributions will be acknowledged in the "Gazette."

## Fasting Communion.

(Contributed).

To receive the Holy Communion before any other food of the day is a practice which may be said to have the assent of the universal Church. Early Christian writers speak of it in this way, e.g., Tertullian (200 A.D.) speaks of reception as taking place "before all food"; St. Basil (370) says no priest would venture to celebrate unless he was fasting. St. Chrysostom and St. Augustine both speak very plainly on the matter.

It is an act of reverence which should help us to a more worthy receiving. Our Lord did not command it, but He and His disciples had been fasting from the Wednesday up to the Passover Feast on the Thursday night, when He instituted the Christian Passover Feast.

The only exception should be a matter of health; and then if I am not strong enough to last through the service, I should not have a full meal. That is why we should come to the early celebration; later celebrations are for older and invalid people who cannot come early, for those who live far away, or other great necessity. It seems a natural piece of reverence not to smoke before receiving.

Let us use every means to do honor to the Mystery and to deepen our reverence.

## 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.

Wednesday, October 1st, 1924.

### OURSELVES.

#### Circulation.

The "Gazette," as usual, had to run the gauntlet of criticism by Synod. Something must be done to increase our circulation or the extra pages will have to go. In the meantime Synod was disinclined to reduce the size until everything possible had been done to improve the financial position. In the course of a debate it was shown that no Church paper in New Zealand, not even the Presbyterian "Outlook," with its large circulation throughout the whole of New Zealand, is able to pay its way without assistance. It is, therefore, not to be wondered at that a paper which circulates over such a comparatively small area as the Diocese of Waiapu, should find a difficulty in making both ends meet. Nevertheless it is perfectly plain that this can be accomplished if the circulation is increased to such a number as could easily be attained, if only a fair proportion of Church people became subscribers.

An instance of what might be accomplished is afforded by the parish of Rotorua, where by proper organisation, there are 240 subscribers. There are few districts that could not circulate 100 copies and some could easily emulate Rotorua. There are several parishes that could with profit issue a parish magazine with the "Gazette" as a cover or inset. This is already done in Rotorua, Tauranga, Opotiki, St. Augustine's and St. Andrew's, and possibly in others from whom we have not heard.

Synod rejected the Committee's proposal to publish advertisements.

The main objects of the "Gazette" are:—

#### Unity and Mutual Sympathy.

To help the sense of unity. The comparatively small concerns of a parish loom very large, especially in isolated districts. It is essential that the parishes in a diocese should realise that they are but parts of a whole. The Bishop is not an occasional visitor from outside, he is the bishop of a diocese. The interests of parishes centre in the diocese. Unity is Strength. An army does not fight in platoons, it must advance as a whole, and have common objects in view. New work, rescue work, social work, educational policy, etc., etc., are the concern of all. In these we must all work together. It is essential for a proper conception of the Church, that every churchman should know what is going on in other parts than his own. The "Church Gazette" is the most efficient means by which this Unity can be realised. Remote parishes can be brought into touch with one another through the columns of parochial news. Matters of interest to the whole are recorded in our News and Notes.

#### The Church Catholic.

But the "Church Gazette" has a still wider vision. Its articles from other diocesan papers and especially from other portions of the Anglican Communion, England, America, Australia, the other dominions and the Mission Field enable its readers to follow events of world-wide importance, and to feel that they are members, not of a little parish community, but of a great and noble part of the whole Church of Christ. Nor does it stop there. The Church of God is much wider than the "Church of England," and indeed than the whole Anglican Church. We are much too insular in our sympathies. The great churches of the East, the direct descendants of the churches of the Apostles, the Roman Church whatever its corruptions, the Nonconformist denominations however incomplete in organisation and doctrine, are also parts of the Church of God. Every Churchman should be interested in their teaching, their successes and their failures, for they are fellow Christians with us. Especially are we concerned with the great movement towards reunion between us and them. So far as its restricted pages will admit, the "Church Gazette" tries to give a general view of their importance and their work. It must also be realised that our own Church contains men of very different schools of thought. It is ridiculous to hide our heads like ostriches and to take no account of the millions of others in our own Church whose views are not the same as our own. The "Church Gazette," while it has necessarily its own spe-

cial standpoint endeavors to be fair in recording what others think. Unfortunately a small monthly paper can give only a very partial and very imperfect view of even the most important events that are moulding the character of the Church to-day, but its aim is to help its readers to be more Catholic, more broad, more sympathetic in their outlook on the Church of God, and to realise their unity in one bond of faith and love and in the fellowship of the Saints.

#### Parochial Notes.

We cannot have mutual sympathy between parish and parish unless we know one another's needs. A parish that has nothing whatever to record each month must be a very dull one. We want to know the successes that each parish achieves, to sorrow with it in its losses, to rejoice with it in its gains, to sympathise and pray with it in its difficulties. We want parochial notes. We understand that some laymen have severely criticised the editor because the "Gazette" contains so few parochial notes. At the time of writing we have received notes this month from only one district. How in the wide world is the editor to know and to record what is going on unless parochial correspondents will send notes? We do not want detailed accounts of functions such as concerts, daffodil shows, cake competitions and so on, or of things that have no spiritual value, or even weather reports; but we do want to know how God is blessing the work in your district and whether other districts can help you.

#### Progress.

The "Church Gazette" aims also at being a vehicle for "propaganda"; that is to say, it aims at giving the Church's teaching and explaining the Church's practice. With that object we give extracts from addresses, sermons, articles, etc., that have appeared in other Church papers. Few people realise how tremendous has been the recent advance in other parts of the Church in matters of religious devotion, Church music, Sunday School organisation, and similar parts of her work. We cannot afford to lag behind in this general progress. Some people still live in the dull and dead Georgian period and refuse to realise that this is the twentieth century, and that elsewhere the Church is pulsing with life and energy, attacking world problems, improving its worship, becoming more Catholic, that is, sympathetic in its outlook. The Anglican Church is borrowing and lending. We are adapting devotions of proved value from the great Eastern and Western Churches and from the Nonconformists, adopting whatever is good, whatever may be its source. Non-

conformists similarly are adopting many of our methods, copying our services, even, in many cases, using our ceremonies. Their ministers even copy our clothes. We use one another's books and sing one another's hymns. All this tends to mutual sympathy and helps towards ultimate unity. The old narrow religion of negation and denial no longer appeals. We do not, for example, object to prayer meetings because they are Methodistical nor to ornaments because we (erroneously) think they are Roman. Religion does not consist in denying the truths that others teach, nor in condemning the things they find helpful in their worship. It must consist in positive things, construction not destruction, fighting the common enemy not hindering other regimental units because we do not like their weapons nor their tactics. We remember our Lord's answer to the Apostle, "Forbid him not." (Mark 9, 39).

### Controversy.

We do not believe in excluding Controversy, or as we should call it, frank discussion from the "Gazette." We do not expect the propaganda of the "Gazette" to please everybody. If everybody accepted it already there would be no need for it; but if the "Gazette" is not to be absolutely colorless and insipid it must have a definite policy and a definite message. For the editorials the Editor alone is responsible. Reprint articles and contributed articles set forth the views of others. In choosing or rejecting such articles the chief considerations must always be their length, their suitability, and whether they are interesting. We have no room for long, abstruse or uninteresting contributions, or such as would interest only a very small proportion of our readers. We believe in frank discussion. "Controversy" is a word in bad odour. The "Gazette's" columns are open for the discussion of religious problems from whatever point of view. Nothing but good can result from the open discussion of our differences, we shall never agree till we know one another's opinions, and the solid reasons behind them. We should be grateful if readers who think the propaganda of the "Gazette" one-sided will send us either original or other contributions setting out the other side. We stipulate only that these should be temperate, positive rather than negative, and not unreasonably long.

### Kneeling.

Kneeling is the natural attitude of prayer to God, and helps us to express our humility before Him. It means putting both knees on the

ground, and taking our weight on them. Our Lord knelt in prayer, and so did the early Christians even out of doors (Acts xx., 36, and xxi., 5). The Church orders it in our Prayer Book. Sunday worship is the weekly parade of Christians, and surely we are not doing right if we don't drill properly or carry out orders. It is extraordinary to see men who belong to brotherhoods where the minutest ceremony is strictly enforced, who do not trouble to carry out the ritual of the Church on Sundays.

### Color Consciousness.

(The Bishop of Bendigo recently in his address to the Diocesan Synod).

"The world just now," says a modern writer, "is shaking from end to end with the last uncontrolled passion of race antagonism." Some four years ago, a book was published, "The Rising Tide of Color," and I was able to bring it under the notice of Mr. W. M. Hughes (then the Federal member for Bendigo), who said it was one of the most remarkable books he had ever read. And then only this year, the well-known missionary writer, Mr. Basil Matthews, has written a smaller book, "The Clash of Color," from the distinctly Christian point. Still later, Mr. J. H. Oldham has published "Christianity and the Race Problem." Now what do we learn from these and other writings? We learn that the colored world is full of bitterness against the white world. Indeed, it is not too much to say that millions are burning with a fierce anger against us. The mention of "millions" recalls the fact of their teeming millions. China contains some 400,000,000 souls. And in China there are those who are filled with intense pride of race, and contempt of others. In the first book I mentioned a case is quoted of a traveller who heard some school children learning by memory a kind of chant:—

"I pray that the frontiers of my country may become as hard as bronze, that it surpass Europe and America; that it subjugate Japan; that its land and sea armies cover themselves with resplendent glory; that over the whole earth float the Dragon Standard; that the universal empire extend and progress.

"May our empire, like a sleeping tiger, suddenly awakened spring roaring into the arena of combats."

Quotations follow from Dean Inge and many others and the Bishop concludes:—

Now, in view of the above (and obviously more, very much more,

could easily be quoted), what can be done? And surely there is only one possible answer, viz., to Christianise them. In this case the "path of duty," i.e., Christian duty is the path to national safety.

### THE PURPOSE OF NATIONHOOD.

In a lengthy survey the Bishop showed that each nation has its own particular contribution to make to the common good and to the full perfection of humanity.

The conclusion of this section of the address urged the need of much more vital religion than we have:—

Can we honestly say we are capable of interpreting God to the Eastern world? Can we claim to be the salt, the light of the world? Is Australia such a shining case of national ideals that she commends herself to, say, China? Every advance, my brethren, in your church life, every earnest confirmee, every faithful communicant, every sincere church worker in any capacity, is helping forward the solution of great pregnant world problems, is helping to make the kingdoms of this world the Kingdoms of our God and His Christ. Is not this a Divine challenge to us to intensify our church work? And is it not moreover a most glorious inspiration. Only the Christian conception of sacrifice and co-operation, and that, too, on a world-wide scale, can secure an enduring, harmonious life for men, can make the world safe.

"We love the Sacraments because they unite us not only to Jesus, our Lord and Master, but also to one another; and we love the Catholic Church because it is a brotherhood of men and women, founded by Jesus Christ Himself, and nourished by the very life of the Son of God."—Vernon.

The Archbishop of Perth at a representative meeting of churchmen at Bishop's House, Perth, on July 11th, welcomed the newly appointed Archbishop of the Greek Orthodox Church in Australia (the Most Rev. Christopher Knitis, who was accompanied by his acting chaplain (the Very Rev. Archmandritis Germanos Heliou). The Archbishop of Perth as acting Primate of Australia, extended a welcome to the Most Rev. Christopher Knitis, pointing out the close relationship and good fellowship that had long existed between the Anglican branch of the Catholic and the Greek Orthodox Churches. Archbishop Knitis, who is the first resident Archbishop of the Greek Orthodox Church in Australia, preached in St. George's Cathedral, Perth, on July 20th.

## Diocesan Synod.

(Extracts from the Bishop's Address).

### THE MAORI MISSION.

There are clear and distinct signs of renewed spiritual life amongst the Maoris in the Diocese. This is being manifested in many ways. For one, in the reduced amount of drinking. Drinking, where it is still bad, is due in a great measure to the unlawful sale of liquor on the part of the hotel proprietors, and to the lax supervision of the police in that particular district. There are glaring cases of this, where reformation is urgently needed. Where liquor laws are observed, and where police supervision is good, the evil is greatly reduced. Whether our liquor laws, as they obtain to-day, are the best for the country and for the highest development of our race, is for the country to decide when the question once more comes before the people of this Dominion. Then, as faithful Church people, we must cast our vote deliberately and prayerfully, not in our own interests, nor in the interests of any section of the community, but in the interests of the people as a whole. This is the burden of responsibility that rests upon each one of us, a responsibility far greater than many who go lightly to the poll seem to realise. But whatever the issue, whatever the legislation passed, we do claim, we have a right to claim, that those laws are enforced. It is the failure on the part of the Government to enforce these laws that has made our Maori brothers fall easy victims to the drink habit, and which compels all who care for the welfare of our people, especially for our Maori people, to seek for other and more stringent remedies.

### Christian Influence.

What we want in the Dominion is a strong public opinion that will not allow the few to enrich themselves, by unlawful means, at the expense of the many. To create and maintain a strong, healthy public opinion is the work of the Church. We are not here to act as police, nor to exert any force, save the force of public opinion that will react upon legislation and compel the Government to pass righteous laws and to see when passed that they are enforced. Unfortunately, there is not a strong public opinion on these great moral questions. Had there been, no Legislature, in a country that stands for Christianity, nominally at any rate, dare pass such laws as the Matrimonial Causes Act; yet it was passed

and scarcely a paper in the country (I refer to the secular press) lifted up its voice against it. That alone shows both the lack and need of a strong public opinion, and this the Church has failed to create. Why? Not because Church people are too Christian, but because we are not Christian enough, because we have not enough of the Spirit of Christ to care for what He cares for, to love what He loves, to oppose what He opposed. The Church is here to express the mind and spirit of Christ. What the world wants to-day, as Bishop Gore is constantly reminding us, is the moral witness of the Church. The world can hardly believe, not because it cannot accept this dogma or that dogma, but because it is not attracted by representative Christianity. It is waiting to see the Christ revealed in us. It is not increase in numbers that is so needed to-day. There are too many nominal Christians already. What is needed is a faithful manifestation of the character of Christ to a world that is not attracted by Him, because they have not seen the Christ in us who profess Him.

### Hopeful Signs.

There is the more positive side of this growth and development, which may well be a cause of deep thankfulness. This is manifest in various ways—in the better up-keep of the Churches, in the spiritual atmosphere of the services, the increased number of Communicants, the desire of our Maori people for fuller ministrations of the Church, above all in the offer of some of the best of our young Maoris for the Ministry.

### The Maori Ministry.

A year ago the outlook was indeed gloomy. We then needed seven or eight Maori Priests to fill vacant Native Pastorates. These we still need; but instead of having no Maori Students in training at St. John's College we now have four; three others are waiting to enter next year; while at Te Aute we have four boys who have definitely decided to enter the Ministry and are having special training. There are several others in various settlements with whom I have had interviews, whose thoughts are turning to the Ministry. Nor is this spiritual manifestation limited to the Church of this Province. There is in the hearts of men to-day a deeper hunger after GOD. The same story reaches us from different parts of the world. Men want GOD; and we know that only the revealed religion of our Lord Jesus Christ can satisfy this deep craving of humanity. The human soul can only rest in Him "in whom dwelleth the fulness of the Godhead bodily."

## REGISTRATION OF CHURCH MEMBERS.

I would call attention to the Canon bearing upon this subject where it is clearly laid down that only registered members, that is, members of the age of 21 years and upwards, are entitled to vote at Parish meetings. There has been, and is, a good deal of laxity in this respect in some of our Parishes, a laxity which might lead to serious difficulty if a crucial question arose at a Parish meeting, which had to be put to the test, and it was found that a very small proportion of those present could record their votes. Such a position has arisen in my own experience.

The paucity of registered members arises not from any desire on the part of Church members to evade the Canon, but from lack of knowledge. I would, therefore, ask the Vicars of all Parishes and Parochial districts to make the position known to their Parishioners; and, further, I would ask all Churchwardens to take immediate steps to enrol all eligible members, both male and female, so that each Parish and Parochial district may have a complete list of its members who are entitled to vote. We may not be in agreement as to the present basis of the franchise being the best working basis. I do not think anyone considers it ideal, but there it is on our Statute Book and we should be loyal to it until a better way is found. My own opinion is that the Communicant basis, as it obtains in the Church of the Province of South Africa, is the best workable basis; it is clear and definite. The South African Church clearly defines in the terms of the Prayer Book what is meant by a Communicant: "A Communicant is one who Communicates at least three times a year, of which Easter should be one." With our increased and increasing number of Communicants we might well adopt this.

### PERSONNEL OF OUR VESTRIES.

There is another Canon in the keeping of which there has been, and is, a good deal of laxity. I refer to Clauses 5 and 6 of Canon V. Here it is laid down that both Churchwardens and Vestrymen shall be Communicants of the Church. Both clauses of this Canon date back to 1859, clearly showing what the early fathers of our New Zealand Church thought and felt in their day on this subject. They were not mere idealists; nor are our Church laws mere ideals. They are laws to which we have subscribed and which we are called upon to obey. Whatever practical difficulties there may be in the way of conforming to these laws there must have been far more in the days when the Canon came into being, when Communicants

must have been few. There are practical difficulties, but these apply to newly-formed up-country districts, not to the established centres. In up-country districts the difficulty could be met by forming a small Vestry, or by the formation of a Committee in lieu of a Vestry till such time as a Vestry could be formed.

#### GENERAL DIOCESAN FUND.

The Report of our General Diocesan Secretary is worthy of close attention. To whatever degree this Fund is supported by the Diocese, to that same degree can the progressive, I might say the aggressive, work of the Diocese be done. If the donations are limited, the progressive work of the Diocese, both Maori and Pakeha, must be correspondingly limited. We are dependent upon this Fund for the opening up of new Districts in the back-blocks, and for pioneer work generally. There is need of such development in the Diocese now. What is holding us back is not lack of men so much as lack of funds. The General Diocesan Fund goes to augment what is needed for the support of our existing institutions—St. Mary's, St. Hilda's, etc., and of existing organisations. This is as it should be; but it is to be remembered that we have only what is over for the development of the work in the frontier places of the Diocese. It is most important, therefore, if this Diocese is to grow year by year in activity and usefulness that this General Fund should be a growing fund.

Now, from a study of the Table that accompanies the Secretary's Report it will be seen that while there are 91 new subscribers the total amount raised is £2096, that is, about £10 less than the previous year. While the General Secretary is doing his work, touring the Diocese and diligently getting new subscribers, many of last year's subscribers are falling out, so that the Fund is not a growing Fund. It has grown considerably from what it was before our Organising Secretary was appointed, but it does not grow from year to year as it would if in addition to each year's new subscribers the old subscribers continued to support the Fund. The remedy is plain. While congratulating the Organising Secretary on his year's work, I would take the opportunity of commending this General Diocesan Fund to your generous and continuous support, and I would ask my Clergy to do all in their power to help the Secretary in their respective Parishes. His work is arduous and difficult and needs all your sympathy and co-operation. Money that goes out of the Parish for the extension of Christ's Kingdom

amongst men comes back to it with richer blessing.

The official opening of Synod took place on Friday afternoon, September 12th, in St. John's Schoolroom, but the session was preceded, as usual, by a Solemn Eucharist at 10.30 a.m., at which the Bishop was the Celebrant.

The Rev. E. Ward was elected Clerical Secretary and Mr R. H. Pilson, Lay Secretary. Mr C. A. Delantour was appointed Chairman of Committees.

The proceedings of Synod were fully reported in the "Hawke's Bay Herald." We will endeavor in the following report to summarise some of the speeches.

The first business after the appointment of the officials was the discussion of the following motion:—

#### LIQUOR IN THE KING COUNTRY.

Leave was given to the Ven. Archdeacon Chatterton to introduce a motion without notice as follows:— "That this Synod strongly protests against the attempts being made to induce the Government to break the solemn covenant that was entered into with the Maori people in the King Country 40 years ago when the natives of that area freely gave all the land required for the construction of railways and roads on condition that the Government made provision that no liquor should be allowed to be sold in that area. Such contract the Government is bound in honor to observe. This Synod further urges that more effective measures be taken than have hitherto been used to secure the enforcement of the pledge that has been repeatedly given by the Government that the original agreement shall be maintained."

The Archdeacon moved this motion at the request of the Cathedral Chapter. He detailed the circumstances in which after the Maori war the agreement was made. The Maoris had given the land for the Main Trunk railway and for roads through the King Country without asking for any compensation, but stipulating as an essential condition of the gift that this compact should be strictly observed. The condition of the agreement was embodied in a statute and recorded in the Gazette. On several occasions when the Maoris suspected that an effort was being made to evade the condition they had reiterated their desire to safeguard it. They took every precaution by means of repeated reminders and petitions to leave no loophole for evasion. It was said by, those who were endeavoring to obtain a repudiation of the compact that conditions had now changed, that a large

number of Europeans had now settled in this area and that they desired local option. The settlers knew when they took up their farms what the compact was; they had taken farms in the King Country with their eyes open, and they had reaped the benefit of the roads and railway which were obtained only on this condition.

If the Government broke the contract by repudiating their part of the agreement, the speaker continued, the natives would be justified in demanding full compensation for the land they had given. As late as last year, suspecting that an attempt was to be made to break the agreement, they signed a petition, with 1400 signatures, asking for its strict observance. It was true that sly grog-selling in the King Country was rife, but it was not true that the licensed sale of liquor would provide a remedy for the illegal trade. A native had recently stated that whereas about ten per cent. of the young Maoris were learning to drink under present conditions, ninety per cent. of them would drink if legal bars were established. The 400 signatures to the petition which had been presented recently asking for local option had been obtained by parties interested in the liquor trade, by persuading the Maoris that their rates would be reduced if they had licensed houses.

Other speakers addressed Synod in favor of the motion and it was carried unanimously.

#### SUNDAY SCHOOL EFFICIENCY.

A most interesting discussion took place on this subject.

All speakers agreed—

1. That the Sunday School is one of the most vital parts of parish work.
2. That the Vicar must accept full responsibility for its teaching and organisation.
3. That Superintendents should be, if possible, trained teachers.
4. That a definite syllabus should be laid down—preferably by a Diocesan Board.
5. That every effort must be made to render Sunday Schools more efficient.
6. That the Vicar should hold classes of instruction for the teachers and take the lead in management and, if possible, as Superintendent of the Sunday School.
7. That the Sunday School funds should be included in the general administration of the parish; where necessary, furniture and equipment should be provided out of parish funds; the Sunday School balance-sheet should be included in the parochial accounts.
8. That a Sunday School organiser should be appointed. We should be

ready to copy from any other body anything that would enable us to make our Sunday Schools more efficient.

The Bishop announced that Miss Turner, whom he had asked to come out as organiser, was unable to come. He was writing again to her to ask her to recommend a substitute.

### MISSIONS.

The Rev. F. B. Redgrave (General Secretary of the Board of Missions), having been invited to a seat in Synod, took part in some of the debates.

With regard to his own department, "The Board of Missions," he said:—

The Board of Missions was the Church of New Zealand acting in its missionary capacity. It had done a great deal to bring home to people that missionary work was not the fad of a few enthusiasts, but the normal duty of every church member. He advocated the establishment in every parish of a branch of the newly-formed Church Missionary League. It is the duty of the church not to fossilise but to evangelise. A non-missionary church was a decaying church and a non-missionary parish could not succeed. The Ancient Church of North Africa died out because it neglected missions. He urged the importance of prayer and the use of the Cycle of Prayer and the Missionary Litany issued by the Board. The missionaries were upheld in times of difficulty and discouragement simply by the knowledge that prayers were constantly being offered for them. He urged every Sunday School to support a scholar or to take shares in a mission school. He deprecated spasmodic giving; a great deal of income came from missionary boxes. The absolutely necessary second voyage of the Southern Cross this year would cost £2000. Church people might be divided into three classes, like the passengers in the old coach. When the coach came to a hill the first-class passengers kept their seats, the second-class passengers got out and walked alongside, while the third-class passengers got out and pushed. There were too many first-class passengers who were a dead weight in the church, and second-class passengers who walked along and criticised. We wanted all to be third-class passengers who would push the church along.

Mr Redgrave replied to questions and the Bishop urged churchmen to remember that organisation could not be done without some expense. Open contributions to enable the Board to carry on its propaganda and its business, and to subsidise the funds specially given to particular societies were just as helpful to the missionary

cause as contributions which were earmarked for special missions.

### The Board of Missions.

The Rev. F. B. Redgrave said the Board had gradually co-ordinated various missions and he hoped that ultimately the Maori Mission would come within the scope of its activities. The Maoris themselves were now evincing the true missionary spirit. Over £150 had been contributed to missions during the past year by the Maori pastorates. Hukarere School had given £44. The Bishop of Dornakal had emphasised the duty of Maoris to support other missions. The Maori church should have its own missionary working in Polynesia.

### Mission Finance.

The expenses of management of the Board of Missions had been reduced from 16 per cent. to 8 per cent. of the income, but this, of course, had necessitated the cutting down of the staff by half, and a great deal of deputation work had to be cut out. He replied to criticisms of the management; for example one man had complained that between them the officials had four telephones. It was true that each official was on the telephone, but each of them paid for the telephone himself, so that this did not cost the Board a penny. Other criticisms were similarly dealt with. The Board of Missions was not a missionary society, but by making one appeal to include various missionary societies it had reduced the expenses of collection and raised a great deal more money for the various missions than they had had before. For example, five years ago, before the Board of Missions began its work, the Melanesian Mission raised £4617 less the heavy costs of collection, and in the same year the C.M.S. raised £4100 less similar heavy costs. This year the Board of Missions would provide Melanesia with £8000 net and the C.M.S. with £5000 net, all the expenses of propaganda and office expenses being paid by the Board.

### THE FISHERMEN'S SUNDAY.

Synod expressed itself heartily in favor of the Napier fishermen who wish to have a holiday on Sunday instead of on Saturday. Mr Speight brought out unanswerable arguments proving that Sunday fishing is not at all necessary. One felt a great deal of sympathy for the fishermen, especially for those who, after twelve hours' work from 5 a.m. to 5 p.m., attend religious service in the evening. These men throughout the whole of the summer half of the year have no opportunity of making their Communion unless a Saint's day happens

to fall on a Saturday. We hope the "Sunday Fishing Bill" which should surely be "No Sunday Fishing Bill" will pass.

### CANADIAN PRAYER BOOK.

A motion was introduced, which urged the General Synod to favorably consider the adoption of the Canadian Prayer Book. To those who know the years of patient study that have been devoted to Prayer Book revision by the most able liturgologists in England, and who realise the many difficulties of the subject, it came as a surprise to be asked to recommend for acceptance by the Church of a book which they had either never seen or had only cursorily examined. Speakers in favor of the motion seemed never to have heard of the practically universal opinion of revisers outside Canada, that the Canadian revision was a most imperfect piece of work and utterly inadequate to satisfy the demands of any school of thought in the Church. Certainly even a Synod of experts would have demanded months of patient study before pronouncing an opinion on such a subject.

Prayer books are not lightly to be adopted or rejected on the recommendation of a diocesan Synod not half a dozen of whose members could pretend to any ability to pass judgment in the matter. On the advice of members the mover withdrew the resolution.

### SPECIAL COLLECTIONS.

The Rev. Canon Rice moved:—"That the time has arrived when the collecting of money in parishes for missionary and other outside objects should not be done through the Sunday collections." The motion was the subject of a good deal of discussion. Special Sunday collections are a precarious source of support, for example because last Whitsunday happened to be a wet day the Maori Mission suffered. Giving for Missions should be systematic. All Churchmen, whether present or not on a particular Sunday, should do their share. The present system laid the support of special objects on the few regular churchgoers whilst others did nothing. Canon Rice advocated the Duplex system, by which each Churchman has a double envelope; in one pocket of it he puts his offering for parish needs, in the other his offering for outside objects every Sunday whether he is present at service or not. The envelopes are presented at Church whenever he attends, or sent to the Churchwardens.

The Rev. F. B. Redgrave recommended a book called "Efficient Church Finance" (obtainable at the Bible House, Wellington). He also

advocated the Duplex envelope. He recommended the Rotorua scheme ("The Mite Society") and the Mission box system by which £3000 was raised for the Board of Missions last year.

#### PAYMENT OF STIPENDS.

At the request of the laymen's conference, Mr R. Gardiner brought forward a motion for the payment of all stipends through the Diocesan Office. A similar motion was passed several years ago, which directed the Standing Committee to bring in this system whenever it thought the time was opportune. Synod was now asked to declare that in its opinion the time had arrived for giving effect to this system. An interesting discussion followed during which Archdeacon Simkin said that the General Diocesan Fund, as soon as it was strong enough, would provide a reserve out of which temporary parochial deficiencies could be financed and the scheme could then be inaugurated. Synod, however, by a fair majority, decided that the change should no longer be delayed, and the Standing Committee will be called upon to devise some means of carrying it into effect.

#### GENERAL DIOCESAN FUND.

The following is a condensed report of Archdeacon Simkin's remarks referred to under the previous heading:—

The Diocesan Secretary explained that the Standing Committee had hesitated to introduce the system, because if it were done a considerable guarantee against overdraft would be required. When the General Diocesan Fund was on a more satisfactory footing its reserve funds could be drawn upon in case of emergency until the parishes paid up their contributions. The General Diocesan Fund at present paid out one-third of its income in aid of needy districts, the remainder was used to provide for deficits in the maintenance funds of the orphanage (St. Hilda's) and the rescue home (St. Mary's), and enabled help to be given to parishes when it was a matter of urgency to make some forward movement. It was also used in opening up the work in new country districts, and, generally, in the extension of work. The General Diocesan Fund deserved much more support than it got. It was the only fund which provided for aggressive work. Before the fund was established special appeals were made for every institution; this system was irritating and did not produce satisfactory results. The General Diocesan Fund made one appeal, which included all Diocesan needs. People should realise its great importance; the exten-

sion of Church work, whether social or aggressive depended entirely on the fund. As soon as it was strong enough the wishes of Synod would be complied with.

#### DRUNKENNESS OF YOUNG WOMEN.

At the Conference of Clergy on Monday morning a matter of very serious import was discussed and it was decided that the attention of Synod should be drawn to it. In consequence the Rev. W. T. Drake moved in Synod: "That in view of the reports throughout the country of a serious increase in drinking amongst young people and especially among young women and girls, this Synod urges members of the M.U., Sunday School teachers and all who have any influence with the young to bring before them the dangers of alcohol, and encourage them to practice total abstinence." It was impossible in open Synod to disclose all the evidence that had been brought before the Clerical Conference but enough was said to show that not only drunkenness but, in many cases, flagrant immorality is rife amongst young girls, especially those who belong to what are considered the "higher" classes of "society." The evil seems to be connected with cabarets, sports clubs, and more especially with public and private dances. The evidence showed a most disgusting and disgraceful state of affairs that bids fair to degrade and to demoralise our young girls. Anglican clergy are not usually guilty of hysterical wowsersism and the solid evidence (drawn from personal observation) given by both clergy and prominent business men, proved that it is absolutely necessary to take drastic steps to put an end, if possible, to this abominable state of things. A full report of the discussion appears in the "Hawke's Bay Herald" of September 18th and in other daily papers. We will not repeat it. It behoves all decent women to use their utmost endeavor to protect the purity and character not only of their own daughters but of other girls as well. The evil is spreading like a fire and the innocent girls of to-day will be the debauched to-morrow if something is not done. It was suggested that Christian parents, especially leaders in society, should refuse to invite to their dances (regardless of their social position) young men and young women who have shown themselves a source of corruption. In most cases the drinking goes on in motor cars from liquor supplied by supposedly respectable men, with the deliberate intention of corrupting the girls. The towns of New Zealand are nearly as bad as Sydney, which has earned an unenviable notoriety as the result of its Artists'

Ball. We hope the fairly full report in the "Hawke's Bay Herald" will arouse all respectable (not to say Christian) men and women to stamp out this terrible evil. Although some members of Synod deprecated prohibition as the remedy, others declared their intention of voting prohibition as the only solution of the problem. At any rate it is the duty of all who have any share in the religious training of the young to warn them, wisely, against the temptations they are sure to meet. The craze for pleasure is fast developing into a craze for vice, and it can result in nothing else but the degradation of the nation. Only the love of Christ and the power of the Holy Ghost can prove sufficient to enable our young people to pass unscathed through the corruption.

#### SYMPATHY.

Votes of sympathy with the relatives of Canon Clarke, who is seriously ill, and with those of the Revs. F. W. Martin and Thomas Fisher, who have gone to their reward were passed by Synod; also motions of sympathy with members of Synod who were sick. All these were remembered at the Celebrations during Synod.

#### AN ANOMALY.

There are a few parishes in the diocese where the clergy are required to pay their own travelling expenses. The result is that the more work they do the less stipend they receive. This topsy turvey system was severely criticised by the lay members of Synod and by the Bishop. The stipend of a married vicar is fixed at a minimum of £350 per annum, but where the Vicar has to pay either the whole or a portion of the expenses for running and upkeep of a car his stipend is considerably reduced. Such an arrangement would never be tolerated in any business concern and Mr C. A. Delautour and others condemned it unreservedly. At the request of the laymen's conference he brought forward a motion that where a motor car is used for parish work the parish should pay the cost of its upkeep and running expenses. The motion was carried unanimously.

#### BOUNDARIES.

The Boundaries of the Dannevirke parish were altered so as to exclude Te Rehunga and Matamau. The Standing Committee will probably provide for the working of Te Rehunga by the Woodville Vicar. In the meantime Dannevirke will continue to provide services at Matamau.

#### PENSIONS FOR LAY WORKERS.

A scheme for pensions for lay workers, men and women, was approved. When the scheme has been



approved by the Auckland Synod it will be adopted by the Pensions Board.

### ELECTIONS.

#### Standing Committee:

Clerical members: Revs F. A. Bennett, Canon Butterfield, W. T. Drake, R. F. Geddes, Very Rev. the Dean, Ven Archdeacon Simkin.

Lay members: Messrs H. J. Bull, J. H. Kibblewhite, Captain Lake, A. G. Pallot, R. H. Pilson, A. E. Turner Williams and J. P. Williamson.

#### General Synod Representatives:

Clerical: Ven. Archdeacons Simkin and Chatterton; Rev. Canon Rice.

Lay: Messrs H. J. Bull, C. A. De Lautour, A. G. Pallot and A. E. Turner Williams.

### HOSPITALITY.

Members of Synod were greatly indebted to Napier residents who so kindly provided hospitality and to the ladies who provided afternoon tea every day.

### GENERAL REMARKS.

Although many lay members (Napier business men) are unable to be present so early, Synod decided, as last year, to begin its session at 2.30 p.m. each day and after an interval for dinner to sit till 10 p.m. A great deal of work was done. This session has been perhaps the best for many years, in that very little time was spent in financial business and in revising canons and a much greater proportion was devoted to discussion of moral and spiritual questions at the heart of the Church's work.

## Symbolism.

### ANOTHER VIEW.

A symbol, what is it? It merely represents an idea which is associated with a concrete object, the quality of which varies according to the viewpoint of the individual, and more especially must that quality be accentuated by its appeal to the nature of the individual.

God in His beneficence has granted to man in an endless variation, grades and differences in the spirit of his nature. To one robustness and sturdiness, to another a very energetic and militant spirit, which in its more pronounced form becomes insistent, dominating and even domineering. Again there is the sweet gentle spirit, the spirit which finds it difficult indeed (be its cause never so righteous) to assert its opposition to a stronger will. It is unable to battle, and its poor effort may even fall away to a slavish acceptance of the will of the more energetic disposition. The circumstances surrounding us vary, but in any case we are not all built alike. Some are

formed to govern, but the great majority of us by far, are more pliant, and with less or more readiness, accept the position prepared for us by more forceful natures.

Now to each grade of nature a symbol must effect a qualifying appeal. For instance, a boorish, domineering soldier—especially if he be in a position of influence—is prone to become unscrupulous in his methods. Small appeal do the nobler elements have for him, with which we delight to associate and dignify our glorious Union Jack. To him it typifies that might is right. His nature finds congenial opportunity to indulge its proclivities, and so he becomes the martinet, the bully, the slave maker and slave driver. A less pronounced degree of this spirit displays the ready for action, but more reasonable and very energetic man of affairs. He is steady, strong, reliable, and to him the flag represents a worthier emblem. For him it typifies a power providing him with free opportunity to push ahead in high endeavor. In endless complexity of character then, our natures grade downward to the lowest strata of the thoughtless and careless, but right along the line the meaning of what the Union Jack stands for, is proportioned to the quality of our particular nature, and significantly proves that nature asserts herself to a large degree in affecting or limiting our viewpoint.

The edifice we erect may be the product of the mind and reason, but the stones we employ are held together by the mortar of our emotive sensibilities.

We do not all think alike, therefore we cannot all be accurate in our judgments. Nevertheless where a difference of opinion arises, we have no right to dogmatise on the strength of our honest convictions, and force it upon another who entertains equally honest convictions. One or the other may be wrong, certainly they don't agree, but that gives no warrant to either side to vilify the other. In any case the adoption of such a mode of argument is unchristianlike, and therefore undignified and wanting in tolerance.

An Icon, a picture bearing sacred suggestion, or a candle light, must, if we accept the foregoing, bear a differing element of significance to one person than to another, but that offers no right for one to condemn the other. If I am unmoved by the symbolism which another sees in a lighted candle, do I become a fit person to be excommunicated from the Church? or must I be compelled to worship in a way which provokes both my nature and my judgment against it, and to such a degree, if forced upon me, that the idea involved becomes repellent?

Surely the love of our Lord may be

understood by me, and His very Presence at my side be realised as I kneel at the Holy Table, without the necessity of my gazing on a lighted candle to assist me thereto? More especially must the impressed significance lessen to me when the whole Church is bathed in the light of God's glorious sunshine make the symbol to me seem even more extravagant and paltry.

But if another feels the necessity of candle light as a help to mind concentration imparting the joyous fact that His sweet Presence is with us (though not to our natural sight) I must not deny that help to my weaker neighbor. At the same time it does not afford him the right to assert that my joy is any the less real, and my (to him) insufferable attitude of mind is "petty and silly."

If I am wrong, then what a long period of delusion, ensnared our forefathers, who sought for (and as surely received) grace and strength as partakers in the especially simple service this should be. My own soul alone can realise the assurance and comfort it brings to me, and no man is able to judge—or should assume to do so—the depth of that feeling in a brother's.

After all, "Amor vincit omnia." We are one family in God's sight despite our different tastes, views and dispositions. We may therefore surely without assuming greater virtue, draw near in faith and in that spirit of "Love which conquers all" to receive the benefits He has bidden us to partake of, even though no symbolic candles be alight.

H.J.H.

[We thank H.J.H. for this helpful contribution. We would, however, point out that he has evidently misunderstood our July contributor. If he will read the July article again he will see that it does not condemn those who are not helped by symbols, nor suggest that they "are fit persons to be excommunicated," nor that they should be "compelled to worship in a way that provokes their nature," nor that their "attitude of mind is petty and silly." We feel sure that Contributor No. 1 will heartily agree with all that is said by H.J.H. As the latter says, it is against Christian charity to deny to others helps to their devotion because we do not need them for ourselves. Contributor No. 1 argues that it is inconsistent to condemn Christian symbols in Church as idolatrous and to refuse to worship where they are used, while at the same time we appreciate and value symbols in ordinary life and in the ceremonies of our friendly societies. It is not "silly" to be unable to appreciate them (lots of people do not appreciate music or scenery), but it is "silly" to regard them as idolatrous, and to hold in abomination

Christian symbols which so greatly help the devotion of others. To say "it doesn't help me therefore you shall not have it, and I will not worship with you unless you abolish it," is uncharitable. Churchmen in England who recently refused to attend services where the red flag was hung over the altar were justified. So we should be if we refused to allow the crescent and star, Mohammedan symbols, to be erected in a church, because these things are unchristian; but things which symbolise precious Christian truths that we all accept, which are a help to some folks' devotion and which have the sanction of immemorial antiquity are not idolatrous. Do not refuse them to those who need them and love them. They may not help you, but they help others. We think this is a fair statement of No. 1's position.—Editor, "Waiapu Church Gazette".

## Parish News.

**St. Andrew's, Port Ahuriri.** An Appreciation.—It is not the common experience of parishes to be so fortunately situated as St. Andrew's, Port Ahuriri, in respect to the capabilities of its Vicar. Time was when cathedrals, churches, colleges, and such like were erected by monks, men who combined with their clerical duties ability to construct and beautify buildings which exist to this day for God's honor and glory and the uplift of man. These men were the product of their day and their memory is held in high honor.

St. Andrew's Hall, as the Sunday School has been called, was formerly a fine substantial building, but wanting in convenience. It consisted of a simple large room, having a tiny platform about 8 feet broad, raised some 10 inches from the floor situated at the west end of the building. Access was obtained through a porchway at the east end, but there was also a doorway at the back of the small platform which could be used. The steps leading up to this doorway were steep and most inconvenient for the little ones using them, while the need of class rooms has long been a serious want, and the "kitchen" arrangements for occasions of social gathering, or for the provision of afternoon teas at sales of work and other functions always proved a trial to even the best willed of workers.

But now all that is changed and a Sunday School and Hall exists which greatly increases its opportunities for parish usefulness.

The Vicar, Rev. W. T. Drake, not only initiated and planned out the scheme of alterations, but three-parts of the actual carpentering and re-

arranging are his own personal work, from the preparation of the ground to the setting in of the windows of the completed building. By the purchase of a portion of St. Mary's Home, he was provided with material which he adapted to his purposes. Removing the porch and cutting away two-thirds of the east wall, he set back the hall to the edge of the section, securing sufficient space on which to build a fine platform 14 feet back and 26 feet across. This quite transforms the appearance of the hall, and while providing a noble platform for meetings, concerts and the like, will also, if necessary, give easy space to accommodate two classes. At the north side of the building he erected a lean-to, forming two fine rooms 18ft. x 14ft. each. One will be devoted mainly to the kindergarden branch and the other, while it will be used as a classroom, is especially adapted to also furnish the "kitchen" requirements so necessary at times. The entrance is now from the west end of the hall, where he has erected a much more accommodating porch, with broad concrete steps leading up to it.

Altogether the result is strikingly attractive and workmanlike and redounds with very great credit to the Vicar's capabilities. He needed to be a man of faith and vision to undertake the work, for he had but a single five pound note to commence financing with. St. Andrew's is a poor parish, and Mr Drake's helpful efforts are all the more to be appreciated not only by his parishioners but particularly by his Church officers and workers. It is also a fine example to non-church folk of how little a parson spares himself in his efforts to minister to the needs of his flock.

Some willing help was provided by several members of the congregation, one of whom actually gave up his whole holiday in order to help the Vicar through with this work. To the writer it appears but just that such a notable effort should be exactly recorded.

H.

[Editor's Note: We think H. is very unwise. If a Vicar excels in virtue and energy, it is best to keep it quiet, lest somebody should try to steal him. We have heard that St. Paul's, London, has serious structural problems to face. We should be sorry for St. Andrew's if our English readers set eyes on this article].

**Puketapu.**—In spite of very bad weather the concert and dance at Pukeapu on 29th of August was a great success, £21 12s 3d being netted towards the reduction of the debt on the Vicarage. The concert was arranged by Mrs Lowry, and was given by the Sherenden and Okawa Con-

cert Troupes. Perhaps the best contribution was the impersonation of a child by Miss Marion Lowry.

The Puketapu ladies provided an excellent supper, followed by a most enjoyable dance. To them, to the performers, and particularly to the Moteo Maori Orchestra, who gave their services free of charge, our best thanks are due.

**St. Augustine's, Napier.** The annual Sale of Work in aid of the Parish Buildings Improvement Fund was a magnificent success in every way. At least 50 workers came on the two previous evenings to erect the stalls, decorate, etc., and the Parish Hall looked most beautiful. The record sum of £128 was cleared, and there were no lotteries or guessing competitions of any kind.

A beautiful lych-gate is to be erected at the entrance to the Church at once, and there will be certain repairs to be made to the Vicarage before the new Vicar comes in. The parish has made a rule for many years not to undertake any work until it has the money in hand.

An urgent need in the parish is a new Church hall in Napier South for Sunday School and Celebrations. The population is increasing by leaps and bounds; and now the High School and another State school are being built down there. We have a site of a half acre at the corner of Vigor Brown street and Nelson Crescent, and we have over £160 in hand towards it. Are we not justified in appealing to other parts of the Diocese for help in this? It is not the parish's fault that the population of the parish has increased so tremendously, and in this direction. At present many of our Church children are attending Methodist and Presbyterian Sunday Schools down there, because it is too far to send them to their own school. Unless we provide for them we shall lose them.

The next Healing Service will take place in the Church on Friday, October 17th, at 3 p.m. All who wish to come for the laying on of hands should send their names in to the Vicar as soon as possible, and start at once in their spiritual preparation by repentance and persistent prayer.

## In Memoriam.

THOMAS FISHER—PRIEST.

A most beloved priest passed to his reward on September 1st, at the age of 73 years. The Rev. Thomas Fisher was ordained deacon in 1903 by the Bishop of London, and priest by Bishop Neligan (Auckland) in 1904. He worked at Hamilton, Okato and St. Mary's, Parnell. In 1910 he became Vicar of Bombay (Auckland).

In 1913 he was appointed Vicar of Ormondville; in 1915, Vicar of Opotiki; 1920, Chaplain to Public Institutions; 1921, Vicar of Clive. His charming personality, deeply religious character and faithfulness in his ministry endeared him to all with whom he came in contact, and by no means least, to his brother clergy. No one can grudge him his sudden promotion to higher service, but his genial saintly companionship will be greatly missed. May the all-loving

Lord make him to be rewarded with His Saints in Glory Everlasting.

### Chapter Meeting.

A meeting of the Chapter was held on September 11th. It was reported that the Rev. F. M. Molyneux, M.A., had been appointed assistant bishop of Melanesia. A strong finance committee has been appointed to manage the financial affairs of the Melanesian

Mission. The Rev. Canon Rice, M.A., has been appointed by the Board of Missions to a seat on its executive.

The assessment of this Diocese for missionary needs has been increased by £350. The New Zealand Church has set out to raise £2000 extra this year.

The Rev. Canon Packe, M.A., brought forward a scheme for organisation of Sunday Schools.

The appointment of a principal for St. Winifred's was left in the hands of a sub-committee. (The sub-committee subsequently appointed Miss Stanwell, who holds very high testimonials from prominent educationalists in England whose pupils have been under her care, and from St. Hilda's Collegiate School, Dunedin).

### 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	2557	0 0				
Feb., 1925	2343	18 4				
Jan., 1925	2130	16 8				
Dec., 1924	1917	15 0				
Nov., 1924	1704	13 4				
Oct., 1924	1491	11 8				
Sept., 1924	1278	10 0				
Aug., 1924	1065	8 4	1041	1 6	24	6 10
July, 1924	852	6 8	766	2 3	86	4 5
June, 1924	639	5 0	462	3 4	102	1 8
May, 1924	426	3 4				
April, 1924	213	1 8				

NOTE.—Deficit at end of August £24 6s 10d.

### Apologies.

We sincerely regret that the Gazette is late this month. It was difficult to get copy well in hand owing to Synod not closing till the 17th. The Editor was almost immediately called urgently to Wellington and could not return for nearly a week.

Whilst we are delighted to receive contributions of matter from both clergy and laymen we must remind them that copy must reach us at the very latest by the 18th of the month. We received parochial notes on the

### 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.
- St. Winifred's School.
- Heretaunga School.

The Mission Houses.

- Whakarewarewa (Miss Seth Smith).
- Ruatoki (Miss Hare).
- Tokomaru (Mrs Hughes).
- Manutuke (Miss Newman).
- Te Hauke (Miss Aplin).

Porangahau (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 OCTOBER.

- Opotiki.
- Tolaga Bay.
- Wairoa (Maori).
- Te Puke (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.

N.B. 1.—During the Session the Prayer for the Governor and Parliament should be used daily.

For the Rev. Alfred Hodge, Vicar designate of Taradale.

For the Rev. Eric Dudley Rice, M.A., Canon, Vicar designate of Wai-pukurau.

For the Rev. Joseph Broadhurst Brocklehurst, Vicar designate of Otane.

For the Rev. Gerard Walkinshaw Davidson, Vicar designate of Woodville.

For the Rev. John William Chapman, Vicar designate of Clive.

For the Rev. Horace Weston Klingender, Vicar designate of St. Augustine's, Napier.

For the Rev. Alexander William Crawley Stace, Vicar designate of Waitaki, Diocese of Dunedin.

For the new Principal of St. Winifred's School, Miss Stanwell.

For the Rev. Alfred Pickering Clarke, that he may be granted restoration to health.

FOR THE UNITY OF CHRISTENDOM.

O God of peace, give Thy Blessing

25th, contributed articles on the 26th, 27th and 30th. Had the "Gazette" been up to date these would certainly have had to be held over till next month.

### Subscriptions Due.

Your subscription to the "Waiapu Church Gazette" is due as follows:—

Unpaid Subscriptions to  
Dec., 1923 ..... 6/-

Subscriptions for this  
year to Dec., 1924 31/-

Total ..... 91/-

### News and Notes.

A form of reminder of subscriptions due is inserted in this issue to help distributors in getting in overdue subscriptions. The form will be repeated in our November issue.

The Bishop of Gippsland writes:— During August I came across two beautiful cases of spiritual healing, one of hip disease and the other a distressing heart affection. Neither had responded to the doctor's art after months of attention. Both are now radiantly well. These and similar cases in different places, remind us that the blessed work revived by Mr

Hickson is going steadily forward. When the medical profession generally becomes less conservative and co-operates with the Church I feel sure that we shall see wonderful things. In the meantime let us all, clergy and laity alike, quietly and steadfastly believe in and look to our Lord as the Great Healer.

At a "Convention" of clergy held recently at Bournemouth some splendid addresses were given on priestly work and ideals. The "Church Times" quotes as follows: "Worship": Fr. Scott said that to the priest was given the two great charges: "Do this in remembrance of Me" and "Even so send I you." First worship, then work. Worship first. Those who work for God must be those who worship Him. Those who worship Him must complete their worship by working for Him. Every day—this is the ideal—the priest begins by standing at God's altar. Every day the priest unites himself and his work and life to the Cross.

"If I had to choose between a shoemaker who knew very little about literature, but who was a man of God, and the man of brilliant teaching, who did not say that he believed in God, and inwardly disbelieved, I would choose the shoemaker every time."—Professor Adams (now visiting New Zealand).

to all Thy people who are striving to draw nearer to Thee and to each other; and strengthen them not to shrink from any endeavour for the peace and unity of Thy Church, if it be in accordance with Thy Will.

Save us, O Lord, from deadness to the evils of a divided Christendom, and from self-centredness in our own Parish life.

From the shame of differences in the Mission Field, and from failure to recognise the Work of Thy Holy Spirit, wherever He may dwell.

Grant, we beseech Thee, O Lord,

That Christians may dwell more on the points in which they agree, than on those in which they differ.

That we may have insight to understand the differences of those who are separated from us, and readiness to appreciate the truths for which they stand.

#### FOR THE GIRLS' FRIENDLY SOCIETY.

Grant, we beseech Thee, O Lord, That the work of the G.F.S. may be more and more consecrated to the glory of God.

That it may strive by grace and the help of the Holy Spirit for purity of womanhood.

That its members may be more constant in prayer for each other—especially for the lonely and the tempted.

#### FOR SUNDAY SCHOOLS.

That the efforts to promote the efficiency of our Sunday Schools may be guided and blessed.

That Sunday School teachers may be strengthened to be faithful in the study of their work and to realise the importance of giving time to prayer.

That parents may be led to do all in their power to co-operate in the work of the Sunday Schools by maintaining regular attendance of their children.

That the endeavor to help children who are out of reach of Sunday Schools may be guided and blessed.

Grant, we beseech Thee, O Lord,

That Thy blessing may rest upon the Bible Instruction given in our

#### JOHANNA LOHSE SCHOLARSHIPS.

#### THE CHURCH PROPERTY TRUSTEES

Invite applications for  
**FIVE SCHOLARSHIPS.**

Applications, accompanied by a copy of Birth and Baptismal Certificates, and references as to Studies of Applicants, must be made by 31st OCTOBER, 1924, to

THE CHURCH PROPERTY TRUSTEES,  
P.O. Box 995,  
Christchurch.

#### HELP DISABLED SOLDIERS.

**BY BUYING** their Rose Petals for use at Weddings and Social functions.

Made in Church Army workshops by men who have lost one or more limbs while fighting for us.

Sold in boxes containing 1000 petals, 1s 6d.

Sold in boxes containing 5000 petals, 5s 6d.

They also make articles in beaten copper, Tea Trays, Saucers, Ash Trays, Fire Screens, and Alm Dishes for use in churches for 20s each delivered anywhere in New Zealand.

Apply—

REV. F. W. WHIBLEY,  
The Vicarage,  
Ormondville, H.B.

day schools that there may be imprinted in the souls of the children a deep sense of the love and fear that is due to Thee their Creator.

#### FOR THOSE IN GREAT TEMPTATIONS.

O Lord Jesus Christ, most compassionate and gracious Saviour, Who didst deign for us to be tempted of Satan, make speed to aid those who are assaulted by the enemy to give way to intemperance; be Thou a very present help, and in all their dangers and trials stretch forth Thy right hand to help and defend them; and as Thou knowest their several infirmities, let each one find Thee mighty to save. Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end.

#### FOR WOMANHOOD.

O Blessed Jesus, Who by Thy Holy Incarnation, didst consecrate womanhood to Thy glory, strengthen them, we beseech Thee by the vision of Thy purity and show them how to use all Thy gifts to Thy service. For Thine own Name's sake.