



The Waiapu Church Gazette.

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Diocese of Waiapu.

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Phones: Office, 877; House, 798.

Bishop's Engagements, 1925.

September—

- 6th.—Wairoa.
- 13th.—Wairoa Country District.
- 20th.—Porangahau.
- 27th.—Maori.

October—

- 4th.—Synod.
- 11th.—
- 18th.—Havelock N. and Hastings.
- 25th.—Waipawa.

Mary Sumner House.

DEDICATION SERVICE.

A service of extraordinary interest was conducted in St. John's Cathedral by His Lordship Bishop Sedgwick, assisted by the Very Rev. Dean Mayne on July 22nd, at 3 o'clock, the occasion being the opening of the Mary Sumner House, Westminster, by H.R.H. Princess Mary, and the dedication of house and chapel by the Archbishop of Canterbury, the services overseas all being arranged to synchronise with the same. As all

the overseas dioceses had been sent copies of the service to be used in advance, the same order was followed as at Home, and special dedicatory hymns sung.

The Bishop, in his address, gave a short sketch of the work of the past nine years and the efforts to build the Mary Sumner House, and spoke of the wonderful result of the zeal and spirit of the founders, and said that as St. Paul's Cathedral would always be a monument to Sir Christopher Wren, so the far-reaching power and spread of the Mothers' Union all over the world was a monument to the great work and labor of love of Mary Sumner. He spoke of the wonderful link of "motherhood" which animated all, from the highest in the land to the poorest woman, and brought them all together in a common effort to uphold the sanctity of the home.

There was a very large attendance of members and others interested. Miss Carter presided at the organ and gave a delightful recital before the beginning of the service.

The Sumner House was to cost £54,000. Recent advices show that £39,000 had been raised; it was hoped that the rest would be obtained either before or at the time of opening. The Waiapu M.U. contributed £18 last year towards the cost of the chapel and cabled 11 guineas to be placed upon the alms dish at the opening service. During her visit to England, the late Mrs Warren chose an alms dish to be presented on behalf of the Waiapu Mothers' Union to the authorities to be used at the service. The collection at the service in Napier amounted to 6 guineas and it also has been sent forward.

Her Excellency Lady Alice Ferguson (whose mother the Countess of Glasgow, started the Mothers' Union in New Zealand) takes a keen interest in the society and has arranged for a meeting of Mothers' Union presidents to be held in Wellington at the end of September with a view to uniting the various diocesan branches under a Provincial Council. Mrs Sedgwick, president of the Waiapu branch, will represent this diocese at the meeting.

The Essential Difference.

"There are two conceptions of the Church, which for convenience, I shall designate as the Protestant and the Catholic conceptions. The Protestant idea of the Church is that it is a voluntary association of believers in Christ; that those who think alike upon religious subjects, join together in a society and choose their pastor, who derives his commission and his authority from them. Consequently they are at liberty to prescribe what he shall and shall not teach, or to unmake their church and make another, precisely as the members of a club or of a political party have a right to withdraw and form a new organisation. The Protestant theory of the Church is that of an aggregation of individuals, who can rearrange themselves at will, and thus create new churches at every rearrangement.

The Catholic theory, on the other hand, is that the Church is an organisation which God Almighty has founded once for all, to last to the end of time, and into which He invites men; it is His family, His household, His Kingdom, His city. It's officers are commissioned by Him and hold their authority as teachers only from Him. In a word, the Catholic Church is not a democracy, but an empire; not a republic, but a kingdom. As such, it comes to man with Divine authority; its officers are under oath to the Eternal King; and they are to minister to man in His name, and for Him."—(Contributed).

The devoted women asked, "Who shall roll away the stone?" It ought to be, who can roll away the stone?—and they found it rolled away. Often we ask, How can this be done? and often, if we do not give up, if we do what we can, and pray God to supply what is wanting, we find it is done—the stone is rolled away.—George Porter, S.J.

"Prayer is as important as breathing. We never say we have no time to breathe."—Sadhu Sundar Singh.

Correspondence Classes.

Lesson 28. DISHONESTY.

"My duty towards my neighbor" tells us that we must be "true and just in all our dealing, and "keep our hands from picking and stealing." Of course, no Christian boy or girl would steal. Our Lord told us "Whatsoever ye would (wish) that men should do unto you, do ye also unto them," and we shouldn't like other people to take away our things from us. Still there are boys and girls and men and women who break God's law against dishonesty. If we borrow anything from anybody and do not pay it back, we are dishonest—we are stealing. If we buy things and do not pay for them we are stealing. If we cheat anybody by selling them things that we know are of poor quality we are both lying and stealing. If we do not pay fair wages to those who work for us, or if we do not do our best when we are working for other people for wages, we are stealing. We must not take anything that does not belong to us, anything we have not earned, or that is not freely given to us.

The worst kind of stealing is stealing from God.

Perhaps you wonder how it is possible to steal from God.

If money is entrusted to us by someone else to use for him, for example, if mother sends us to the shop to buy things and we spend some of it for ourselves in lollies or keep some of it back and do not give her all the change, we are stealing from mother.

Now God has given us health and strength, and all other good things. He wants us to spend what we need on food and clothing, to use our strength to earn money for what we need and so on, but we belong to Him ourselves. He does not give us His gifts for ourselves only. He wants us to use them for other people as well. If mothers and fathers were to starve their children and use their money to buy luxuries for themselves they would be robbing their children. So if we allow orphans and poor children to starve while we have more than enough we are robbing the poor. When we rob the poor we rob God.

To those who did not help the poor and fatherless, Our Saviour will say in the Day of Judgment, "Begone from me, with a curse resting on you, into the Fire of Ages, which has been prepared for the Devil and his angels. For when I was hungry you gave me nothing to eat; when thirsty, you gave me nothing to drink; when homeless, you gave me no welcome; ill-clad, and you clothed Me not." Then they will answer, "Lord, when did we see Thee hungry or thirsty or ill-

clad, or sick and did not come to serve Thee?" and He will answer, "In solemn truth I tell you that when you did not serve the poor and hungry you did not serve Me."

Would you like to do something for Jesus? You can do it for the poor and He will count it as if it were done for Him. There are two Homes for orphans and poor children in this diocese, there are hungry children in London and other big towns in England. You can send toys or other gifts for the orphanages or you can give your pennies. If you want to help the orphans in this diocese send your gifts to St. Hilda's Home, Otane, or to Abbotsford Home, Wai-pawa. If you want to help the poor children in England send your money to the Rev. F. W. Whibley, Ormondville, for the Church Army Homes, or to Canon Packe, Gisborne, for the Church of England Homes for Waifs and Strays; or you can help poor children you know in any way that seems best.

We can give money to God in other ways, and we can help God in other ways. For example, we can give help to Missions; we can send money to Archdeacon Simkin, Box 227, Napier, for the Board of Missions, but it is best to send it through the churchwarden in your parish. Or we can help God's work in our own parish by putting our money in the collection plate at church, or sending it to the churchwarden. If we do not help God's work we are robbing God. The prophet Malachi said: Will a man rob God? Yet ye have robbed me. And ye say: "Wherein have we robbed Thee?" in tithes and offerings. We owe God ourselves. Satan wants to make us his slaves, but Jesus has bought us with His own Blood to make us free. We owe everything to Jesus and we must give ourselves to Him to be his servants, and our possessions to Him to be used for His service.

Write out as an exercise:

"Take my silver and my gold,
Not a mite would I withhold;
Take my intellect, and use
Every power as Thou shalt
choose."

"Let him that stole, steal no more; but rather let him labor working with his hands the thing which is good, that he may have to give to him that needeth."

Lesson 29. LYING.

My duty towards my neighbor says I must "keep my tongue from evil speaking, lying and slandering". We must always speak the truth. Jesus said, "I am the way, the truth, and the life." "The devil was a murderer from the beginning; and abode not in the truth, because there is no truth in him. When he speaketh a lie, he

speaketh of his own; for he is a liar and the father of lying." If the devil is the father of all lies, Christians must never lie—if they do so it is like owning the devil for their father. When we have done anything wrong at home or at school or anywhere else it only makes our fault ever so much worse to lie about it. If we confess our sins God will forgive them but God cannot forgive them if we tell lies about them.

One of the worst kinds of lies is saying untrue things about other people. It is best not to say anything about others except the good things we know about them. A boy or girl who tells about the faults of others just for the sake of getting them into trouble or to get praise for himself is a nasty little-tattler. Sometimes it is our duty to tell about the faults of others. For example, if we see an innocent boy being punished for a fault and we know he is being unjustly punished it may sometimes be our duty to say who did the wrong; but, even then, we must never accuse anyone of doing wrong unless we are quite sure. To say false things, or things we are not sure of, about another person's character is "slander"; to say true things is wrong if they injure the other person's character, unless it is our duty to say them.

There is a saying "half a truth is worse than a lie." If a thing is only half true, it is half false. A thing that is half true and half false has a better chance of being believed than a lie has.

When people are called upon to "give evidence" in a Court of Justice they have to "take an oath" that they will speak the truth. This is a solemn way of declaring in the Presence of God that what we are going to say is all true. The policeman who "administers the oath" says "You shall speak the truth, the whole truth, and nothing but the truth, so help you God." Then the witness kisses the Bible or holds it in his hand while the words are said. Anyone who does not speak the truth when he is "on oath" commits the crime of "perjury." But Christians should always remember the Presence of God when they speak, they should not need to take the oath at all. Their words should be always true.

Cheating at lessons in school is lying. If you copy somebody else's sums, or if you keep a book open under the desk and pretend your answers to the teacher's questions are your own whilst you are really getting the answers from your book, you are trying to deceive the teacher. This is lying. If you cheat like this you may escape being punished for not knowing your work, but it is far better to be punished than to lie.

Story books, fairy tales, and so on

are not true but they are not lies. They do not pretend to be true. An untrue statement is only a lie when it is meant to deceive anyone.

As an exercise write out the first three verses of psalm 15. You will find the psalm in your prayer book.

Lesson 30. COVETOUSNESS.

We must "not covet nor desire other men's goods" but we must "learn and labor truly to get our own living and do our duty in that state of life to which it shall please God to call us." Covetousness means longing for something that does not belong to us.

All wicked things we do begin with wicked thoughts. If we allow ourselves to long for something that belongs to someone else, we shall very likely try to get it from them and that ends in stealing. Covetousness is one of the worst sins, because it is the beginning of nearly all sins. It is a sin that is never punished by the laws of man but it is hateful to God. We may long for God to give us good things, but we must be contented with what God does give us; He knows what is best for us. Covetous people are never satisfied, they are always wanting more. If it is food, they eat more and more and become gluttons. If it is money they heap up more and more and rob God of what belongs to Him all the time.

Covetous people are not happy. One of the most common sins nowadays is gambling. It comes from covetousness. The sin of gambling is in trying to get something at the expense of others. There are lots of ways of gambling, such as betting, playing cards or other games for money. Some people get so fond of gambling that they waste their money and their time and all their thoughts on it. Our money is entrusted to us by God to use for Him. He will require an account of us. We must use it only for things that please Him.

In these lessons on the Commandments and our duties I have told you only a few of the things we must do and must not do, but they are all summed up in the words of our Lord, "Thou shalt Love the Lord thy God with all thy heart, with all thy mind, with all thy soul and with all thy strength, and thy neighbor as thyself." We must do what God wants us to do. We should do His Will. We pray in the Lord's prayer, "Thy will be done on earth as it is in heaven." We must always be God's faithful soldiers and servants and love one another as He told us to do.

When we have done anything wrong to anyone we must be brave and go to them and confess that we have done wrong. We must make up to them any harm we have done them, and must determine not to sin again.

If we are not sure whether a thing is wrong or not we must not be afraid to ask our parents; or to ask our clergyman. It is one of the special duties of a priest to give advice to people who are "troubled in conscience." Conscience is the feeling inside us that we are not doing right; sometimes we think we are not doing right when really we are; but generally if our conscience tells us we are in the wrong our conscience is quite right. We must always obey our consciences but if we are not sure we should ask for advice.

Exercise: Write out Luke 12, verse 15, and read carefully from verse 15 to verse 21.

Lesson 31. DUTY AND LOVING GOD.

Most of the lessons we have had lately have been about our duty to God and our duty towards our neighbor. It is a splendid thing always to do our duty just because it is our duty. We keep the rules at school because it is in every way best for us to do as we are told. We shall never learn all the useful things that are taught there unless we do so. It is good for our character to do things sometimes that are irksome and hard and unpleasant. We do not like starting out to school on a cold miserable day when the wind is blowing hard and the rain is falling; but we must learn to be always punctual and regular. It would be much nicer to stay at home by the fire, of course, but it is worth while to go to school however unpleasant the weather is.

All through our lives we shall have to do lots of unpleasant things and give up many pleasures we should like, because it is our duty. Sometimes work is pleasant, sometimes it isn't, but we must do it just the same. No one can ever do great things for himself, his family, his country or for God unless he learns always to do his duty in whatever position he happens to be. There are thousands of men and women who live noble lives and help their fellowmen and are famous for the good things they do simply because they have learnt to "do their duty," although a great many of them are not Christians at all. There are good Mohammedans and good Hindus and good Chinamen and good Englishmen who do not believe in Jesus Christ. They belong to Him but they do not know it. They are good men but they are not Christians. To be a Christian is ever so much more than being merely good. You were made a Christian when you were baptised. You belong to God's family. God is your Father—do you love Him? Jesus Christ is your Saviour—do you love Him? The Holy Spirit is in you—God dwells in you and you in God.

If you love God you will keep His Commandments and you will do His Will—not because it is your duty to do so but because if you love God you will love to do what is right. Do you love God? St. John says "how can a man love God whom he has not seen?" You cannot love God unless you know Him, and you can't know Him unless you know about Him and talk to Him and let Him talk to you. You can't love God unless you go to Him and confess your sins and know He forgives you and loves you. "We love God because He first loved us." You can't love God unless you know He loves you. There is a hymn "Jesus love me this I know, for the Bible tells me so." Yes! the Bible tells you so; your teacher tells you so and your clergyman tells you so. But you wouldn't love your father or your mother if you had never seen them, and had never talked to them even if lots of people told you your parents loved you. You must know them and live with them before you can love them. So you can never be a real Christian and love God your Father, unless you know Him. God has taught us how to get to know Him. The first thing is we must talk to Him every day. We call talking to God "prayer." Just go into your room or, better still, into a church and kneel down and talk to God. Tell Him everything that makes you sorry, your sins, your troubles, what you long for; everything that makes you happy, your games, your toys. He knows all about these things already, but He wants you to tell Him. Then just keep quiet and wait. Perhaps God will talk to you. You will not hear Him talk, but by and bye when you get into the habit of talking to God, although you will not hear His voice you will know he is speaking to you in your soul. When you are truly sorry for your sins you will know He forgives you and loves you. If you find it hard to do this ask your mother to help you or ask your clergyman. The more you talk to God the easier it will become and the more clearly you will hear God talking to you. If you are able to go to a Communion Service, or if the Blessed Sacrament is kept in the church, you will find it ever so much easier to talk to God before the Sacrament where He has specially promised to be. This is a hard lesson for little children but I want the older ones to read it and to learn how to talk to God, to know God and to love God; but, really, no child is too young to talk to God. I think the youngest children can talk to God best. He loves to hear little children and He understands them better even than mother does. Not even mother loves you as much as God, your Father in Heaven, loves you. Always tell Him when you have been naughty

and ask Him to make you good. When you find it hard to talk to God you will find it is much easier if you have a picture in front of you. The best pictures are Jesus hanging on the Cross, or Jesus in the arms of His mother, or Jesus in the manger. Grown up people find it hard to talk to God, especially when they have done anything wrong. Some people carry about with them a cross with the figure of Jesus hanging on it. It is better than a picture because it does not get torn or wear out. When they look at it, it helps them to remember that "God so loved the world that He gave His only begotten Son to the end that all that believe in Him should not perish but have everlasting life."

If you haven't a picture of Christ on the Cross perhaps your vicar would give you one. The editor of the "Church Gazette" will send you one if you write and ask for it.

Editorial Notices.

Please address all Editorial matter to The Editor, "Church Gazette," Box 29, Waipawa.

Literary Matter should reach the Editor on or before the 15th of the month. News Items, including Parish Notes, on or before the 18th of the month.

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

Waipapu Church Gazette.

Tuesday, September 1st, 1925.

Almsgiving.

An article in a recent issue on the parsimony of some professing Churchmen towards the Church aroused, as we intended, a certain amount of mild criticism. The matter of almsgiving is, however, so important, that we return to the subject and beg our readers to seriously consider whether the majority of Churchmen, including possibly the reader himself, are animated by the right spirit in regard to it, and have a right conception of its place in religious life. We feel it the more urgent because of some remarks in a correspondent's notes in our last issue. In spite of his being "unable to find anything interesting in it," twenty-two of his subscribers read it and many "expressed strong opposition." We are glad to know that a

"Gazette" article has been sufficiently interesting to provoke criticism. Our correspondent's notes admirably illustrate current misconceptions. For example: (1) Asking for money for God's work is "money grubbing"; (2) a big overdraft is "good"—such a parish as _____ would be "non-existent" without its guarantors; (3) to teach the duty of almsgiving and to condemn niggardliness and want of interest in God's work is to "growl"; (4) the parson receives the money subscribed by parishioners; (5) "naturally people cannot be expected to subscribe for something (services?) that they do not receive." We should be sorry if our correspondent feels hurt at our taking his notes as a text, but they are so very rich in suggestions that we feel he will forgive us for so using them.

Our Lord in the sermon on the Mount placed prayer, fasting and the giving of alms equally in the category of Christian duties. In regard to them He gave no new teaching but corrected the abuses by which proud and self-satisfied men corrupt the most sacred things. Alms are not to be done with ostentation for the praise of men, but for the love of God; not as a mere ceremonial requirement, but as the outcome of a loving heart and the result of a whole-souled devotion; the virtue of almsgiving and its reward are not proportional to the amount given but to the depth of the love which prompts the gift. Treasures given to God and laid up in Heaven are not a subscription in payment for services received, to be withheld when nothing seems to be given in return, or made proportionate to benefits appreciated, rather they are the offering of what already belongs to God as an acknowledgment that we owe Him all. They bring a spiritual and eternal reward. It may sometimes be our duty even to sell all we have and give it away to God's poor, if the possession of riches puts a hindrance or barrier in the way of our being His whole-hearted disciples.

The Jewish law prescribed strictly the offering of the tithe; to withhold it, and to withhold sacrifices, was to "rob God."

Although the law of tithe was not imposed on its converts by the Christian Church the principle of almsgiving was by no means abrogated. Rather, since righteousness was declared to be not a mere fulfilling of the law but the complete surrender of the soul to the love of God, the sacrifice of self, the devotion of all one's substance to the Lord's service became not merely a Christian "duty" but a paramount necessity, a necessary consequence of union with Christ. Christ has given all for us, we are bought with the price of His

Blood, we owe Him all we are and all we have. A professing Christian proclaims the hollowness of his profession, the deadness of his faith, unless he proves his love by his good works. It is as absurd for a man to call himself a Christian when he does not give freely for God's work, as it is when he does not pray or practice self-denial. It is as much the office of the preacher and teacher to proclaim and urge the practice of almsgiving, as it is to teach the necessity of prayer.

The Church has always realised this, since the days when Ananias and Sapphira kept back part of the price, and St. Paul told the Corinthians to lay up store on the first day of every week for the poor saints at Jerusalem and to provide for the ministry. If St. Paul in writing 2 Corinthians Chapter 8 was a "money grubber" we are content to be in such company.

The duty of a Christian to give of his substance to God has nothing to do with the provision, or non-provision of regular services in the nearest schoolroom or church. If he is unable to take part in any form of public worship, still the opportunity of worshipping by his almsgiving is always open.

For almsgiving is an integral part of worship. It has always been regarded by the Church as an important feature of the Eucharistic thanksgiving and associated with the solemn offering of the elements prepared for consecration.

Moreover almsgiving, strictly speaking, does not include the provision of the expenses of public services. To provide the parochial expenses, the salary of the minister, insurances, lighting and such things is merely to take one's share in providing something for oneself. After all this is done, after all parochial obligations have been fulfilled, there still remains almsgiving for the relief of the poor, and the conversion of sinners and the heathen.

It is surely an obvious fallacy to suppose that e.g. buying household necessities at a church bazaar is almsgiving; or paying for a concert ticket to enjoy a concert where you get your money's worth.

True almsgiving must necessarily involve self-sacrifice; to give of one's superfluity has no virtue in it. It was the self-sacrifice of the widow in giving her two mites that gave virtue to her action.

Let us be quite honest about it; there are proportionately very few Christians to-day, though there are some, who give adequately for the support of God's work, "as God has prospered them"; the great majority of us have no right to any feelings of self-satisfaction, and those who have would be the very last to claim that

they are generous, "When ye have done all, say, we are unprofitable servants." We are not giving in the right spirit until we have given so much that we have learned to regard it as a privilege. Give until it hurts and go on giving till it becomes a pleasure.

"God so loved the world that He gave." Giving and Love are inseparable, "How shall we show our love to Thee who givest all?"

Mr Isitt's Bill.

Whatever may be our personal view of the value of Mr Isitt's Bill for providing for the reading of Scripture and the saying of the Lord's Prayer at the beginning of school, all who value religious instruction will agree that the treatment given to the Bill in the House was deplorable. The old silly objections were trotted out by speaker after speaker, sensible criticism was not in evidence at all. Although the discussion lasted all night, it never rose to the high level that one would hope for on such a serious occasion. The least thoughtful person should know by this time that fear of "sectarianism" being introduced was fear of a bogey that has been laid long ago not only by argument, but by practical experience in the largest secondary schools in New Zealand.

Bolsheviks and labor extremists were naturally expected to oppose anything in the nature of religion, but it is sad to read the fatuous speeches of men usually considered intelligent on the obligation to preserve the "secular" plank in the State school system. The word "secular" has become a sacred shibboleth.

Educationalists of all schools have over and over again lamented the absence of religious teaching from the syllabus; Prime Ministers are constantly urging the Christian bodies to put forth every endeavor to neutralise the secularism that is naturally pervading society as the direct result of secular education. Yet some members of Parliament still think that our present system is perfect and that the maintenance of this perfection is so wrapped up in secularism that the introduction of the Name of God would destroy it utterly!

Personally the editor is not enthusiastic about this particular Bill but the authorities of all the principal non-Roman denominations had at last agreed upon a measure that they could unite to support, and such a measure deserved sympathetic and serious discussion. The merits or demerits of the Bill were scarcely considered. It was evidently regarded by members as a bone to be worried by the packs on each side, an excuse for personal attacks and as a means

by which they could play to the secular gallery, and win the approval of Roman Catholic and labourite constituents. To make such a Bill an occasion for political vote catching, mutual scurrility and party abuse is such a sordid thing that one wonders whether the men who did it have any sense of decency at all. Of course the above criticisms do not apply to all those who spoke for or against the Bill, there were many no doubt whose regret for the unseemliness of the debate is as poignant as our own.

Parish News.

Waipukurau.

The new Church Building Fund is growing rapidly and there is already £1500 in sight, although comparatively few parishioners have sent in their promises. Most of them have promised donations over two or three years. If all will pray, the money required will soon be forthcoming.

A social evening was held last month in aid of the furnishing of the Abbotsford Home. The proceeds amounted to nearly £11. The Sunday School gave a special collection of over £3 to the electric light for the "Southern Cross."

After a course of instruction on the Holy Communion, those who were lately confirmed made their first communion at 8 a.m. on August 16th. Before the service most of them were admitted to the newly formed Communicants' Guild.

Two faithful parishioners have lately passed through the gate of death to higher service for their Lord in Paradise. Jane Avison, after six years of sickness, was a very sweet character, who was always cheerful, hopeful and unselfish. Elizabeth Rood had fulfilled the highest calling of a woman, in bringing up a large family, as only a truly Christian mother can. May they both be granted light and peace, and grow more and more unto the measure of the stature of the fulness of Christ.

Woodville.

A series of socials has been held and proved quite successful, two in the Parish Hall and two in the Forrester's Hall, the latter being held under the auspices of the Ladies' Guild.

Losses are ours again, Mr and Mrs Burnett and family after over 30 years' full interest in the Church contemplating removal to Nelson partly for health reasons, and then Mr Thomas Hughes and his wife, who also for health reasons has had to seek work elsewhere. Mr Hughes has run our Sunday School as superintendent for about twenty-six years

and has been lay-reader for much of that time besides being a lively vestryman. How to replace those leaving is exercising the minds of Vicar and vestry and with hopes of success, too!

Confirmation classes have been keeping the Vicar busy and he has more amongst the married people particularly on his list for next year's classes.

The vestry has accepted tenders for electric lighting of the church for which the Ladies' Guild have provided the money, and the same Guild has given the vestry notice to fit up and switch on at the Vicarage and they will attend to the bill!

Waipiro Bay.

On Sunday, August 2nd, the church built by the Maoris at Te Ariuru, Tokomaru Bay, was opened. Great interest was taken in this event, especially by the natives, who went to an enormous amount of trouble to entertain their Maori and pakeha visitors.

The 11 a.m. service was Mattins with sermon and hymns followed by the Holy Communion. The Rev. Pine Tamahori took the first part of the service, preaching first in English then in Maori. The vicar was celebrant at the Holy Communion. Evensong was held at 3 p.m., when the Rev. E. C. R. Beale, vicar of Tolaga Bay, preached a stirring sermon and also acted as organist. His visit was very much appreciated by Maoris and pakehas. The hymns were sung in Maori as well as in English.

At dinner time a most sumptuous repast was supplied by the natives, followed by addresses of welcome which were replied to by the vicar and Mr Oates, people's churchwarden.

We have now an energetic Ladies' Guild at Waipiro Bay and Te Ariuru, as well as at St. Mary's, Tokomaru Bay. All seem very keen to help.

The Missionary Association meets at 2.30 p.m. in St. Mary's Church, Tokomaru Bay, on the first Wednesday in the month. We want more to come to this meeting.

The vestry met on Saturday, August 8th, in the Masonic Hall, Tokomaru Bay. All the members were present with the exception of Mr James Busby, who was out of the district. It was decided to call for tenders for sale and removal of the old building used as a church at Wainā, Tokomaru Bay. Also to forward a cheque for £12 10s for current year's "Gazettes," the balance of £7 10s to be found by Te Araroa Parochial District as arranged at their annual meeting. It was decided to send a letter of thanks to the Waipiro Trading Co. for supplying St. Abraham's Church at Waipiro Bay with electric light from their plant.

We are endeavoring to form a

branch of the Mothers' Union at Tokomaru Bay.

We agree with the writer of the Waipukurau notes, that it would be nice to see news from other parishes in the Diocese. Certainly some more like Porangahau sends would keep us from feeling too dull.

Dannevirke.

The Bishop was with us on August 2nd. Forty-six candidates were confirmed—the largest number presented here so far. It was quite impossible to get into church all the people who came. We have £1800 in hand and about £400 to be paid in the next few months for the new chancel. We hope to see it finished in about a year's time. We are preparing for our spring flower show and sale of work in September.

Tolaga Bay.

My Dear People,—

By the time this is in print I shall have returned from my visit to Tauranga. I hope we shall now settle down to good steady work and that everyone will try loyally to work together for the work of the church in our parish. Let me first remind you that we are living in great times in this our day and generation. Times in which, by God's merey, it is a privilege to be allowed to share in the many problems that need our co-operation. There is the unrest of the industrial world. It is the duty of every true follower of Jesus to take his share in pointing to the way in which we have travelled. If the Church is to go forward with fire and a living message, the love of Jesus will encourage us to long for this work of reconstruction and to make bold ventures for the Kingdom's sake. I personally feel we get so engrossed in our parochial affairs; and I fear that often petty disputes, which do not count, creep in so that we lose sight of the things that the Church of Christ stands for, namely the leavening of the whole. Let us in our little out of the way coastal township go forward, believing that God has great things for us to do for Him, and be ready to do them. I hope to preach on the Anglo-Catholic movement some Sunday in September, when I hope you will bring someone along to hear about it. All sorts of ideas are prevalent and mostly wrong ones. The true Anglo-Catholic is true to his heritage and above all to the Bible, and most certainly to those set over him in the Lord, out for the conversion of souls seeking a living and personal Saviour, souls finding that only constant communion with Jesus will bring peace and joy, souls that find pardon in the all atoning sacrifice made on Calvary, and doing what Jesus would have us do, receive the means of grace which of His love

and His care He has so lovingly provided. If this is our ideal and our aim we shall be doing our bit in this our day in which we live to promote the settlement and peace of the world. The Church of England is so wonderful with the gifts of learning of her sons and her daughters and with her so many other varied gifts all combined together, teaching the whole faith of Jesus and His Godhead she is gradually drawing all men into line. Having worked in London and big centres where I have personally seen a good deal of the movement I can testify to some of its achievements and also to the dangers which it has to meet.

Sale of Work.—The annual bazaar is fixed for Thursday, November 26th, when I hope all will try to make it a success. We have to depend on this sale for upkeep of work, generally stipend, rates, taxes, lighting, cleaning and necessary expenses which the upkeep of a parish entails. This year has been a year of increased congregations, doubled communicants and social activities, so that I am sure everyone will see how important it is for us to do all we can. The vestry find it hard to get an overdraft at the present time to carry on, and a gentleman, who was approached on the matter, has agreed instead that he will give £50 to the parish outright, if we will try and raise the £150. I hope therefore all will co-operate so that we can carry out the work, unhindered by lack of funds. Many people in the country will thus have an opportunity of doing something for God, by taking their share, however small it may be, in providing what is necessary.

St. Andrew's Day.—This year we hope to make a great festival of St. Andrew's Day the feast of our Patron Saint. I hope to get special preachers for the Eve and for the Day. There will be a luncheon and social for all parishioners so as to make it a happy family reunion. Begin to pray now for it. Our offerings I intend to go to the Chancel Extension Fund, for the enlarging and beautifying of our Parish Church, which is needing attention. Details of services later on.

My personal thanks are due to those of the Guild who have, during these winter months, got up such delightful evenings. It has meant hard work but the happiness and goodwill that exist amply repaid them. One of the secrets of our parish being so happy I am sure is that everyone is so busy. Blame the vicar.

Porangahau.

I hope our parishioners will give their generous support to the Abbotsford Home. A multitude of things are required, but I think it would be better if we sent money to the

Chapter to purchase some necessary things, as this would prevent duplicating. Each parish has been asked to do something, and I hope Porangahau will do its share. I shall be glad to receive donations, so that I can send them on to the Chapter without delay. As Porangahau is an exemplary parish! it is the more necessary that we should do much. We do not claim this unique title, but it has been given to us on high authority, so surely it must be true.

I would like to thank the many parishioners who sent us messages of sympathy during our trouble.

Ormondville.

On May 8th, 1903, Church people at Whetukura decided to build. The idea had been kept steadily in view, and on Sunday, August 16th, our Bishop dedicated the building, saying, "By virtue of our sacred office in the Church of God we declare this church to be consecrated, under the name of St. James to the Glory of the ever-blessed Trinity, Father, Son, and Holy Ghost. Amen." The reverent and stately ceremonial of the Church of England service of dedication followed, when the Bishop, the Vicar, the lay-reader, churchwardens and vestry entered by the west door, proceeded through the church, dedicating its different parts to the service of God. Then came the first celebration of Holy Communion in the Church of St. James.

The church was thronged for the ceremony, and the greater number of those present obeyed the command of our Lord, "This do in remembrance of Me."

The Bishop thanked all those who had worked so energetically in the past and particularly during this last year. The ladies had also been energetic members, as the fittings of the interior showed. The Bishop gave an impressive address, exhorting his people to continue their good works and attend the services to the praise and glory of God whenever possible. The Altar and Holy vessels dedicated that day for use in New Zealand, had been carried about by our padres for the celebration of Holy Communion during the war, services being conducted in Church Army huts for our men continually. These have now found a sanctuary at St. James', Whetukura, while at the west end is a large flag that saw service in France and, after the Armistice, was flying over a Church Army hut at Cologne, and then donated to the Whetukura people, who had helped our soldiers so much while on active service.

The Bishop and his people were pleased with the design and finish of the church. The architect, Mr. W. J. Rush, of Havelock North, had placed the contract in the hands of capable men, as Messrs Cairns and Paton

proved to be the "acoustics" of the building are extremely good.

At the Church of the Epiphany, Ormondville, the Bishop spoke, most earnestly, on the "Religious Exercises in Schools Bill," showing the injustice that is being done to our youth by depriving them of teaching about God in the public schools of the Dominion. Mahomedans teach their Koran and about Mahomet, but in a Christian country such as New Zealand professes to be, no mention must be made in school hours of our God!

"Wonderful Jesus."

GIPSY SMITH AT THE ALBERT HALL.

AN IMPRESSION.

"And His Name shall be called Wonderful." Albert Hall is full, from arena to gallery. It is a commonplace crowd, just such a one as poured from the escalator at the Bank this morning. What has drawn them, and what holds them now, as they are held, enthralled? Is it the voice of Handel in one triumphant chord heralding the advent of the Redeemer? No, it is just Gipsy Smith, singing a verse from his best-loved song—"Wonderful Jesus." A commonplace figure his too, one might be tempted to say at first sight: a sturdy, thick-set frame, muffled in a rough overcoat, with an end of a gay colored muffler sticking out. "Ye can find us gipsies in Bloomsbury sure enough, and ye'll know us by our neckties," assures me a gipsy lass, a friend of mine. But the man with the level brow and deep-set, dancing eyes holds them in his grip; and I, too, am held, almost against myself, against all expectation. How is he doing it? "Wonderful Jesus"—the solo ceases and the choir take up the refrain. I have it now; the spell of the Holy Name is being cast over us.

No longer Kensington Gore, but Eastern Bengal, in a spacious church, at the setting of the sun. Bare brown feet pace the altar steps, brown hands swing the censer; the children of the rice country are singing "Ave Maria" at close of Magnificat as they prepare to greet the Presence at next dawn. "Blessed is . . . Jesu." The very air seems to throb with longing as the simple chant fades almost imperceptibly into a silence fragrant with the Holy Name. "Jesu." A group of wistful faces are gazing through the screen that shuts off non-Christians in the narthex from the west end of the church. They accost me as I cross the cloister, "Will you not tell us of your Jesu?"

But now I am faring northward, to an up-country village of the Pun-

jab. I am squatting in the mud enclosure that forms the courtyard of the women's quarter of a tiny mud hut talking to Paras, the tailor's wife, and her many friends. Leaning over the wall are the men folk, scornful and hostile, hurling blasphemies and obscene comments at our heads. But the women folk for once are too absorbed to heed. Paras, a year ago, was blind; now she sees. "I kiss your healing hands, Doctor-ji. But now tell us of your God who gave them to you. Day and night have I prayed to Allah that you might come once more to teach me His Name." "His Name is Jesus, Paras; let me sit with you an hour and tell you of Him." As I unfold His story there crouches at my feet an aged crone, who seems less to be listening than crooning softly to herself as she sways her body rhythmically to and fro.

"What are you singing, oh! mother of Paras? Will you not listen to my tale?" "Listen, Doctor-ji!—have I not heard enough already? I am old, so old, going down fast to the grave; how can I understand or remember? But this one thing have I learnt from you, His Name. Therefore I sing it over to myself, and naught else, that at least I may die with it on my lips. Jesu, Jesu, Jesu."

Back in England, in the ward of an infirmary. Another old woman lies in her last agony. What life is reaching its ending? It has a sorry record, scarred with many a vice. And how many a time has she not ransacked the house to expel from it all trace of the God whom she denies. Bible, Crucifix, Rosary—all have been torn from the grandchild's keeping and hurled into the fire with curses; and this not once nor twice. There is one Name that has never been heard to pass her lips, that not even hatred has forced from them.

The girl is at her side now, distraught, terrified. Thought and memory seem to fail. "What could I say or do?" "I just remembered the Rosary." Hour by hour, through the night, she tells it. "It didn't seem like prayer hardly, but I went on saying it." "Blessed is . . . Jesu." There comes a gleam of recognition. "Mollie, I want . . ." "Yes, grannie, what do you want?" "I . . . want . . . Jesu." The gleam fades. But at the last the Name was uttered Jesu, mercy!

"Wonderful Jesus." The singing is over and the gipsy has begun to speak. I rouse me from reverie to study the fisherman ply his craft. Confessedly he is a master among evangelists. That all-powerful spell of the Name is to be wielded with all the force that a magnetic personality and adept skill can summon to its aid. Personality and skill are his. He knows it, and fears not to use them to

the full. Alert, serenely confident, he faces the vast crowd, fighting as one who knows he will win. He watches it intently, as now with ready humor and homely illustration, now with eloquence, now with pathos, now with poetry, he bids it sway and bend to his will. Only the tense, nervous grasp of the handrail and a persistent throb, almost a sob, in the clear, deliberate enunciation betrays what the struggle is costing.

There is nothing unusual in his message, nothing startling, still less grotesque. It is an intensely simple one, mainly directed to the emotions; yet he will allow no mere emotionalism; he will have his hearers bring every power, whether of reason or of will, to follow up, control and guide those same emotions he is of set purpose unlocking. Gipsy Smith is a very practical psychologist. The first person singular does, it is true, play a persistent part in his delivery. But it ceases to jar as one realises that his is the egoism of the mystic who, like St. Paul, can afford to say "I" fearlessly, in the knowledge that that self is being, so far as in him lies, surrendered, and so merged in the Christ. One sentence might sum up the message of to-night. "You need Jesus; Jesus needs you."

And so the throng melted away; a far more silent one than that which gathered an hour ago. We went home, for the most part, silent. We were still under the spell, and could not but feel we were passing out to our judgment; we had been brought face to face with Him Who, at every moment of His coming, is our Judge.

The music stilled, the personality withdrawn; and what next? Aye, there's the rub. How to work out our salvation in the days to come? The Gipsy apparently seeks to plant seeds, leaving it to others to tend and water. And therein he is doubtless right. That he knows the need is evident from his insistent appeal to the audience not to rest until they had committed themselves to a solemn re-dedication "to my God and to my Church." The one note of inadequacy, and of failure, seemed to ring in his pathetic comment on this act of dedication—"The Church of your preference." Here, indeed, is loophole for a false egoism, the fatal note of the individualist and the Protestant. Let us go back to St. Paul and learn of him to pray that in the one Body, one Spirit, one Lord, one Faith, one Baptism, prophets, evangelists, pastors and teachers may so build up the body of Christ that through it and its saving ministry our storm-tossed world may find life and peace, and so His own prayer find fulfilment who prayed, "Father, glorify Thy Name."—(M.D. in the "Church Times").

Joy.

(A Sermon Preached in St. Paul's Cathedral, by the Ven. E. E. Holmes, B.D., Archdeacon of London).

"In that hour Jesus rejoiced in spirit." —St. Luke x. 21.

"Jesus rejoiced!" I am glad of that. I am not attracted by a joyless Jesus: I am not drawn to a sunless Saviour: I am not warmed by an joy Christ. And I am glad that one of His biographers, St. Luke, a doctor who well knew the value of joy in healing a sick body and saving a sick soul, not only tells us that "Jesus rejoiced," but uses a special word for the purpose—a word which tells of a soul in an enthusiasm of joy, of a heart leaping and shouting for joy, exuberant with joy. It corresponds with the Latin *exultavit*. He exulted. Twice, and only twice, he uses the word, and each time in describing one of the two pre-eminent characters in his book, the Divine Man and the Ideal Woman: Jesus and Mary: Jesus, when He shared and exceeded the joy of the seventy; Mary, when she sang, "My spirit hath rejoiced (*exultavit*) in God my Saviour."

I.

And first, the joy of Jesus. It is important not to under-rate it, as our attitude towards Jesus will be conditioned by our conception of Jesus, "Jesus rejoiced." It was a joy in excess of normal joy, but it presupposes the normal. And joy was, I think, in spite of there being no sorrow like His sorrow, the normal experience of Jesus—not always, of course, the natural buoyancy which belonged to his human nature and which must often have died down, as it did in Gethsemane; not always exuberant, or exulting, or ecstatic joy, but a calm, quiet joy, unruffled and unextinguished by sorrow or suffering, a soul-joy resulting from perfect union with and trust in His Father, which—may we not reverently believe?—shone through His soul and expressed itself in His face.

It is because we forget this side of His life that Jesus has been so much misunderstood, and has too often been presented as a smileless Christ—drear as the statue of Oliver Cromwell outside the Houses of Parliament!

And how has this happened? Christian art is at least partially responsible for this one-sided conception of Christ. Art has been unkind to Jesus. It has dwelt too exclusively on Him as "a man of sorrows and acquainted with grief" (which, indeed, He was, as none other ever was or will be), and has omitted the "joy set before Him" as a present joy, a

joy enabling Him to bear the weight of His sorrows. I cannot think of one great painter, early, mediaeval, or modern, not even, as I think, Raphael or Fra Angelico, or sunny Giotto, who has so caught the joy of Jesus as to reproduce it upon canvas—beauty, exquisite beauty often, but not joy. Maybe it is impossible. Perhaps it can only be expressed by music. Perhaps it is easier to paint sorrow than joy—as a well-known actress has just told us that it is easier on the stage to move an audience to tears than to laughter. I wonder if it is. I suppose so.

And, after all, such presentments of Christ were not unnatural. For painters are preachers, and they had to preach to men and women who wanted a sorrowing Saviour to sympathise with the sorrowful side of their lives; and so they gave them what they wanted. Were the people feeling sad and heart-heavy, they painted for them a Christ Who Himself "began to be very sorrowful and heavy." Were they lonely and desolate and spiritually depressed, they painted for them a Christ Who knew all about it in the Garden and at the Dereliction. Were they mourning the lost and dear, they painted for them the story of Bethany, and told them how a sympathetic "Jesus groaned, and was troubled," and how "Jesus wept," and so on. And in so doing they brought comfort to thousands and thousands.

But there were, as there now are, thousands to whom this sorrowful Christ would not appeal. And, thank God, there was another side to his being—a *Te Deum* side, as well as a *De profundis* side; and it is here that artists have mostly failed us. If the old tradition that St. Luke was a painter, and that he painted a picture of Jesus, had been a true one, and if that painting had come down to us to-day, I think we should see a joy in the Face of Jesus, not extinguishing but radiating from His very grief. If, like Rembrandt, or Sargent, Jesus had willed to paint a picture of Himself and preserve it extant until to-day, I think He would have—though bearing a world's sins—given us a Face in which even exulting joy was combined with darkest sorrow; a Face marred more than any man's, yet altogether lovely; a Face in which there was no scar of remorse for the past, of sin in the present, doubt for the future; in which, though old with sorrow, yet, as Milton puts it, "youth smiled celestial"; a Face beyond the skill of human art, which still regards sorrow and joy as mutually exclusive, if not contradictory.

I am glad that there was this side of the life of Jesus, for there are thousands of joy-loving men and

women, strong and bright and healthy, who are not yet attracted to Him as "the Man of Sorrows and acquainted with grief." Jesus would make his appeal to them as the rejoicing Jesus, as well as to the sad as the Man of Sorrows, and perhaps the sad need to think more of Him as rejoicing, and the joyous as sorrowing. And there is a further joy in this rejoicing. Most of us know what it is to have the normal current of our lives broken into by some great happiness, or some uplifting rapture, when inwardly "their hearts dance for joy," and outwardly "their mouths are filled with laughter." The rejoicing Jesus appeals to them, and they love to feel that He can enter into this exceptional bit of their lives as truly as when He is called upon, and at other times, to be *Consolatio afflictorum*. I cannot think of Jesus only and exclusively as a "Man of sorrows and acquainted with grief"; I cannot picture His happy child-life in Mary's home, or His later life when "He went about doing good," without seeing Him as a happy Man. I think His Face must have lighted up with joy when He exercised His powers of healing and healed a leper, straightened a poor bent woman, healed a body, rescued a soul, took a lost sheep upon His shoulder, took little children, as well as the weak and sickly ones—in His arms and blessed them. I am glad I may believe that Jesus rejoiced, and showed His inward joy in His Face.

II.

And Mary! She, too, uses the same word which her biographer uses of Jesus: "My spirit hath rejoiced (*exultavit*) in God my Saviour." Mary rejoiced with both a normal and an exulting joy. I think that, in spite of her sword-piercing sorrows, Mary must have been a happy soul—happy as a child at home, happy as a girl betrothed to "a man whose name was Joseph," happy as a mother, happy as nothing less than the *Mater Christi*. And here artists have perhaps been less unkind to the Mother than they have been to her Son, though even here, in spite of all our lovely Madonnas, painters have, I think (save perhaps in some few paintings such as that of da Sesto at Milan), made her too sad-looking. They have perhaps dwelt too unduly upon her as the sword-pierced Mother, and the *Mater Dolorosa*—both of which, indeed, she was—and have too often forgotten the *Magnificat*-side of her character. I think that if the pictures of her attributed to St. Luke in the fifth century had been really painted by him, and were still extant, we should see her portrayed more joyously, as "Mary of the *Magnificat*," with a face, described by Dante, as a "Visage most resembling Christ"—the rejoicing Christ.

For she, too, had her exulting times. All round about her were men and women poor and hungry, literally and spiritually; and, with a faith which brought the future into the present, she sings with dancing heart: "He hath filled the hungry with good things"—material and spiritual. All round about her were men and women, especially women, downtrodden and oppressed by tyrants and despots, and with the same happy faith she sings: "He hath put down the mighty from their seat," and so on all through her song. "Mary believed," and believing won for her the bright benediction of believers: "Blessed is she that believeth, for there shall be a performance of those things which were told her from the Lord." No wonder her heart bounded with joy at the thought that she was to be the mother of Him Who was to be their Saviour and hers, and that because of Him all generations should call her blessed.

True, she was the mother of the Man of Sorrows; but I think she had the holiday-heart as well as the Dolorosa; and I like to think of her mostly as a rose bush in the sunshine, as rejoicing, exulting in God her Saviour.

III.

And this joy, normal and exceptional, belongs by right to us as a legacy from Him Who gave it to His own, "That they might have this My joy fulfilled in them."

Is not joy the normal experience of the average man and woman? How else could we stand the strain of daily life? Not of course leaping, exulting joy, which would be almost as great a strain as no joy at all, but the calm, quiet, everyday joy which most of us take too much for granted to notice. Lacordaire says, "Between times we have some sad days"; and it is these "between times," often so long and dark and wearing, that we naturally notice most—as we notice a wet day which spoils our pleasure more than a fine one which increases it. And we must not dwell too exclusively upon the "between times" however long they seem, and charged, as they are, with their own special grace. We cannot always be singing Jubilate, but we need not always be singing Miserere. We are not half grateful enough for our normal times of ordinary happiness.

And we, too, have our times of special, exultant rejoicing, like that hour of which St. Luke says, "In that hour Jesus rejoiced" with an exultant joy. And we like to think that Jesus can share these hours with us as well as our sorrowful times. They may be, and may wisely be, rare hours; but there they are; and when they pass, we may let them remind us that there is a spiritual joy which is independent of all natural buoyancy and high

spirits, and that where natural joy fails, and is meant to fail, it points us to a higher kind of joy given us "by the Holy Spirit," and speaks of a supernatural exultation which is not dependent on natural temperament and passing events.

It is the replacing of this gift of joy in its proper setting that we need so badly to-day in things material and spiritual. In things material, we all know, for instance, how our work is affected by the spirit in which it is undertaken, and by the environment by which it is conditioned. It has been proved over and over again that men and women working under happy conditions turn out better and more work than when working under miserable conditions. This is what our Rogation anthem, Wesley's *Deus Misereatur*, has just been telling us. "Let the people praise Thee, O God; yea, let all the people praise Thee." "Then (and not till then) shall the earth bring forth her increase," as it was meant to do, but as, owing to man's ignoring God and God's rules, it fails to do. Then, when God's rules for the working of the world are seen to be the happiest for His children; then, when Christian laws come first, and when men are no longer wasted on battlefields instead of laboring in the harvest fields: then, when the idle are industrious, the improvident provident, the intemperate temperate, the selfish unselfish: then, when God is praised in deed as well as word—then, so sings the anonymous Psalmist, "then shall the earth bring forth her increase"—as it was created to do.

And if this is true in material matters, it is equally true in spiritual. We must cultivate this spirit of joy in our own spiritual lives. We must make acts of joy as well as acts of faith, hope and charity. It is part of our "imitation of Christ" to create an atmosphere of joy round about us—to take happiness into the lives of the sorrowful and (by no means always an easy matter) to "rejoice with them that do rejoice." We need often to be very unselfish in so doing. We have no right to make others miserable because we feel miserable ourselves—and yet how fatally easy it is to do so; and, on the other hand, it requires a certain watchfulness not to impose our own exuberant joy upon others at wrong times and in wrong ways—often a most irritating form of selfishness. But we have to cultivate in ourselves and pass on to others this gift of rejoicing which we have in Jesus, and so to do our share in making Him better understood and in attracting others to Him.

I am glad, then, to know that "Jesus rejoiced in spirit." I am glad to know that Mary rejoiced in God her Saviour. I am glad to know

that "by the Holy Spirit" their joy might be mine.

Going to Church.

To hear some parsons talk one would imagine that "going to church" was the sum total of religion, to hear some laymen (many laymen) one would think it had nothing to do with religion. After all, why do the majority of those who go, do so at all? To hear the music and the preaching? Surely not! In ninety per cent. of our churches they are exorable. To be like other people—as a matter of custom? But to go to church these days is out of fashion. As a matter of duty? Yes! Some, in spite of the dull monotony and dreariness of many of our church services keep up their attendance fairly well, though even they are not proof against the attractions of the fireside on cold nights and of the moonlight on summer evenings.

To worship God with their brethren and proclaim their fellowship in the brotherhood? Yes, a few perhaps; and yet how little brotherhood there is in most of our congregations!

"Going to church" to satisfy the parson who is always nagging you about it, to meet your friends, to be respectable is of very little practical value at all. Some parsons are constantly worrying people and in many cases succeed in getting them to attend, some are constantly inventing novelties and attractions to relieve the dullness and "brighten up" the service and tickle the fancies—anything to "get people to church." And what is the real good of it after all? The only attraction that will bring people, and that will make them come in the right spirit, is the preaching of Christ crucified, and the joy of the Christian life. All the dullness disappears when the service becomes no longer a mere skeleton of formal prayers, the reading or singing of unintelligible psalms, badly sung hymns and vain attempts of a choir to render a musical programme beyond their capacity and after insufficient preparation, but is the natural outpouring of converted souls. After all there is no virtue in going to church in itself. Attendance at divine worship has little value unless it is an expression of devout love to God who has made us, redeemed us and sanctifies us, who dwells in our hearts and impels us to seek, in company with the brethren, an opportunity for praising Him and proclaiming His glory. To the devout worshipper no service is dull. I admit that it requires a good deal of devotion to overcome the deadness and formality and restriction of a stereotyped even-song. The fact is that we have intro-

duced all kinds of "attractions" for the worldly to "bring them to church," "attractions" which irritate and disturb the devotions of those who are trying to worship; from the very fact that they do attract attention to themselves; and we exclude acts of devotion and ceremony that help the soul to realise the solemnity of worship and provide an expression of the reverent awe which the true worshipper feels in the presence of God. In other words we have tried to make evensong attractive to the non-Christian rather than an occasion of solemn united prayer and praise for the Christian. And when we have done it we have only succeeded in dressing "divine service" in the robes of the opera: the worldly churchgoer finds satisfaction only in forgetting the meaning of the penitential confession, the joyful acts of praise and the solemn thoughts and language of the prayers and concentrating his attention on the tawdry music and fal de lals that hide them. In fact we have confused two things that should be kept apart. We can never make evensong a mission service. We need the mission service for the heathen and the unconverted, and we need evensong for the devout but it is absurd to try to mix them together.

Evensong is a service for those who are already in the brotherhood and have already made their Communion together; meretricious devices for attracting non-Christians to it only make it unsuitable for its purpose. "Going to church" to an evensong clothed in sacred and solemn ceremony is a glorious privilege to those who love God. If you want a service for the unconverted, let it be a preaching of the Cross or a course of simple instruction with suitable prayers and hymns and no particular ceremony at all. If we can only convert people, show them their sins, the Cross of Christ and His forgiveness, their need of the Bread of Life, the joy of the Christian calling, they will "come to church" of their own accord. Don't let us make going to church a fetish or an end in itself. Christianity is a life in communion with God, in the companionship of Jesus. We only harden and deaden lost souls by allowing them to believe that attendance at church is religion; and those who are feeling the need of a Saviour are only discouraged and hindered in their search, when they try to satisfy their thirst for God by attending a formal service far above their spiritual capacity.—(Contributed).

At a meeting of the Standing Committee held on July 30th, Mr E. H. Pilson was appointed clerk at the Diocesan Office.

Abbotsford Home.

The Rev. Canon Maclean reports that in response to his appeal for gifts for Abbotsford Home the following promises have been received:—

Cathedral Parish.—Kitchen utensils.

Otane Parish.—Crockery.

Takapau Parish.—Money and blankets.

Dannevirke Parish.—£6.

Waipukurau Parish.—£10 2s 6d (more expected).

Havelock Parish.—£12 15s and blankets.

Waipawa Parish.—Miscellaneous articles.

Porangahau hopes to help (see parish notes). Surely every parish will do something, but it is necessary to do it soon. The electric light (by latest reports) will be ready early in September, and the Home should be opened as soon as possible.

St. Augustine's intends to provide a large dining table.

The committee appointed by Chapter is busy looking for a matron, but finds its task very difficult. So many qualifications are absolutely necessary, not least a complete devotion to Christ and the care of His little ones, motherliness, patience, experience, some education, and knowledge of household management. Such a work can be done satisfactorily only by one who has a real vocation for it. It is better to wait than to make a mistake. Meanwhile the Chapter appeals for further help in the furnishing in order that all may be ready by the time a suitable matron is found.

Church Army.

At the annual meeting of the Church Army, commonly called its Birthday Party—the Bishop of London and the Prime Minister were two of the chief speakers.

"Nothing gives me more pleasure," began the Bishop of London from a temporary position in the chair, and was interrupted by a tornado of applause. But it was his smile and his enjoyment of the party that made us clap till our palms stung. "I look at the Church Army," he continued, "as the spearhead of the Church. Not only is it an army, but it is a Church Army, and our prayers are hot with the breath of ten thousand saints. I have been asked why I am not a Dissenter. It is because I don't dissent from the Church's ministry or Sacraments, Prayer Book or Creeds. Why am I not a Roman Catholic? Because I am an English Catholic. I'm not going to part with the name 'Catholic' to any body of people in the world, and I am glad to feel that the Church Army understands that

we are part of the Holy Catholic Church."

The Bishop knew the temper of the hall. On the platform were four distinguished men from Canada, the Bishop of Ontario among them. "Stand up!" he cried, and introduced each one to an audience that wanted nothing better than to welcome every one willing to be welcomed.

Parish News.

Waipawa.

The Vicarage has been wired for electric lighting, the cost having been provided by the Rathbone Trustees, for which we are grateful.

Mrs H. W. White, Mr H. Buchanan and other churchpeople at Onga Onga were very successful with their Paddy's Market on August 6th, and realised over £35 towards much needed funds.

Mrs Riddles and Mrs E. D. Limbrick organised a euhre party for August 17th. The net proceeds amounted to nearly £36.

The ladies are determined to wipe out our heavy deficit and hope that when this is done the proper organisation of parish finances will make spasmodic efforts no longer necessary. New subscribers to parish funds are urgently required.

Candidates for Confirmation who have not yet sent in their names are urged to do so at once.

Some People's Religion.

The religion they want would not be a religion at all; it would be a species of entertainment and relaxation. That is what much of our religion is, a substitute for the picture show. We come because we like the service, the music, the preacher, the atmosphere of the place. It soothes us to sleep and dream. But this is not religion. These churches are not churches; they are little bands of like-minded people snuggling up to one another for comfort and warmth, as animals do. . . . The world is full of flocks and herds; what it needs is a society, and a society only exists as every member of it is anxiously and intelligently responsive to the call of a higher purpose and obedient to a higher will.—Studdert Kennedy.

Synod.

Synod will begin its session on October 9th. Synod Sunday will be October 11th.

News and Notes.

We regret to have to record the death of Mr Samuel Gempton, for many years verger at the Cathedral. We hope to insert an in memoriam notice next month.

At a conference between members of the Standing Committee of General Synod and the editors and managers of Diocesan papers, Archdeacon Fitchett stated that unless the circulation of the "Churchman" is

increased by 2000 copies per month it will have to cease publication. The Dioceses of Auckland and Wellington refuse to circulate the "Churchman"; if these Dioceses will favorably reconsider their position in the matter, the "Churchman" will continue publication next year.

"I am perfectly certain it is not irreligion or Anticlericalism which keeps men from Church. Once at Derby, in N.W. Australia, during a race meeting, all the men got together and resolved they would go to Church

in a mob. But on Sunday night, when they heard the first bell, they got the wind up. So instead of coming along they retired to the parlor and had a two-hob-in poker hand, and the loser had to go to Church and put the pool in the plate. It was just social shyness. On my promising them that, if they came to Church next Sunday, they need not wear coats, and that they should not have to sit among the women, but could have one side of the Church to themselves, they gathered up all the cars they could get, and went from pub to pub, and from house to house, and cleaned up the town. They all went in a mob."—(E.J.P. in Rockhampton "Church Gazette.").

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, 1926	2727	0 0				
Feb., 1926	2499	15 0				
Jan., 1926	2272	10 0				
Dec., 1925	2045	5 0				
Nov., 1925	1818	0 0				
Oct., 1925	1590	15 0				
Sept., 1925	1363	10 0				
Aug., 1925	1136	5 0				
July, 1925	909	5 0				
June, 1925	681	15 0	701	2 9		Nil
May, 1925	454	10 0	217	9 7	237	0 5
April, 1925	227	5 0	217	9 7	9	15 5

NOTE.—Deficit at end of July Nil.

"The shingled hair fashion, now considered so smart and original by women, is a revival of a mode worn by early Christian women as a penance for their naughty habits," said Mr Herbert Norris, the costume designer, in a lecture in London on the "Costume of Imperial Rome." "It is possible, of course," he added, "that the women and girls of to-day shingle for the same reason." ("Argus").

A recent paper tells of a "horse-back wedding" in the South; and now another gives us the thrilling account of "a marriage by radio," the fond couple standing up before the Radio Exhibition in Portland,

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).
Ruatoiki (Rev. J. W. Burley).
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.
Abbotsford Children's Home.
G.F.S. Lodge, Hastings.
Deaconess House, Gisborne (Deaconess Esther Brand).
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.

PAROCHIAL INTERCESSIONS FOR SEPTEMBER.

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

SPECIAL INTERCESSIONS.

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

A PRAYER FOR THE MAORI MISSION.

Almighty God, who didst manifest Thy love in sending Thy Son to be the Saviour of the world; look in mercy, we pray Thee, on our Maori brethren, and strengthen them with grace to resist the temptations to which they are exposed. Cause the light of Thy truth to shine on those who are still in heathen darkness; and bring back to Thy fold those who are gone astray. Increase the number of our Native pastors and evangelists, and fill them with Thy Holy Spirit, that they may make full proof of their ministry, to the glory of Thy blessed Name; through Jesus Christ our Lord. Amen.

FOR AN INCREASE OF WORKERS IN THE MAORI MISSION.

O Lord our Saviour, Who hast warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot Thou hast cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means, to extend to others what we so richly enjoy; and as we have entered into the labours of other men, so to labour that in their turn other men may en-

Me., and the officiating minister (with the appropriate name of the Rev. Charles Chaplin) pronouncing the words of the ceremony in Boston. What next? And when will the divorces be obtained?—(From the "Living Church," U.S.A.)

The habit of touching wood when we have boasted of good luck is a "throw back" to the ancient tree worshippers. The primitive belief was that spirits resided in trees, and wood was touched to direct the attention of the tree spirit to the fact that his influence was recognised, and that he might not feel slighted and change good fortune into bad.—("Argus").

For the whole brotherhood at the end of that great day of His Resurrection, the Lord brought the fresh breath of the Spirit an inspiration which was life from the dead; and with it a mission which made the Church the messenger of the new life to all mankind.—Swete.

"When you cannot pray as you would, pray as you can."—Anon.

"The great simple rule is just to pray. Keep on praying. Stumble along as we did when we learnt to walk as children. Push along somehow, as we did when we first learnt to ride a bicycle."—G. Granger Fleming, in "The Dynamic of All Prayer."

ter into ours, to the fulfilling of Thy holy will and our everlasting salvation. Amen.

Prayer for the Commission appointed to consider the possibility of creating a Bishopric for the Maori people:—

O Blessed Spirit, who dost teach us all things, and in Whom is the Spring of Divine Wisdom and Grace that issues forth from the Throne of God for the healing of the nations; enlighten the minds of those in authority in the Mission to the native people of this land, that they may be led into the way of truth, and by Thy Divine power may bring about in God's own time the establishment of His Kingdom amongst them, through Jesus Christ our Lord. Amen.

FOR THE FORTHCOMING GENERAL ELECTION.

Govern, O Lord, we beseech Thee, the minds of all who are called to choose faithful men into the Council of this Dominion; that, considering their sacred trust and the great issues thereof, they may exercise the same in all godliness and honesty,

God's Little Things.

Lines written by a Canadian soldier the night before he was killed in France, 1917:—

He who made the stars
Made fire-flies, too.
The stars were not enough
He knew,
There must be fire-flies, too.
And so He made great deeds
For us to do,
But these are not enough
He knew,
And so He made the small tasks,
too.

—From "Onward."

The Chapel.

(From a Treasury of Prayers and Praises for use in the H.)

Here is a quiet room!
Pause for a little space;
And in the deepening gloom
With hands before thy face,
Pray for Gods' grace.
Let no unholy thought
Enter the musing mind;
Things that the world hath wrought—
Unclean—untrue—unkind—
Leave them behind.
Pray for the strength of God
Strength to obey His plan;

through Jesus Christ our Lord. Amen.

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 PRAYERS.

In view of the suffering and persecution that has come upon our Christian brethren in Russia and Armenia and upon members of the Greek Church, I am directing my clergy to use in their churches the following prayers which have been sanctioned by His Grace the Archbishop of Canterbury.

W. W. WAIAPU.

1. O Lord God, the help of the helpless and the hope of those who are in despair, grant mercy, relief and refreshment to all our Christian

Rise from your knees less clad
Than when your prayer began,
More of a man.

—Donald Cox.

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.

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Ormondville, H.B.

Subscriptions Due.

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

Unpaid Subscriptions to
Dec., 1924

Subscriptions for this
year to Dec., 1925

Total

Brethren in Russia and Armenia, and to the captive children of Greece who are yet in danger, affliction and anxiety. Have compassion upon the oppressed people who are called by Thy Name; strengthen and defend the Bishops and Clergy in body and soul; heal the sick and wounded; comfort the homeless, the sorrowful and the bereaved; feed the hungry, protect the fatherless, save the little children; give light to those who are in darkness, bring back those who have gone astray, and of Thy goodness lead them all to the way of safety through Jesus Christ our Lord, who with Thee and the Holy Ghost, liveth and reigneth one God for ever and ever. Amen.

2. O God, our Refuge and Strength, who art a very present help in trouble, regard, we beseech Thee, with Thy merciful compassion, the Patriarchs of Constantinople and Moscow, in their hour of need. Deliver them and the peoples committed to their charge, by Thy most mighty protection, from tyranny and the dangers that beset them, and grant them rest, through Jesus Christ our Lord. Amen.