



The Waikato Church Gazette.

VOL. XVII.—No. 11.

NAPIER, MAY 2, 1927.

Price 3d.

or 4s. per Annum.
Post Free.



The Right Reverend Cecil Arthur Cherrington, D.D., Bishop of Waikato.

Diocese of Waikato.

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.

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LETTER FROM THE BISHOP

My dear people.—

I am writing this from England where we arrived safely after a very favourable voyage. We got our first glimpse of England—the Scilly Isles on February 8th, and sailed up the English Channel in glorious weather. In this we were most fortunate. The ships, a day or two ahead of us, were delayed 9 or 10 days in dense fog—the most continuous fog known on the English coast, we were told, for twenty years. There were at one time as many as eighty to a hundred ships anchored off Dungeness, waiting for the fog to lift, whereas we steamed up channel at fifteen knots.

Influenza is very prevalent. Our people are down with it, so we are here at present in rooms. The weather has been cold and wet, but March has come in with brighter and warmer weather, so it is hoped influenza will disappear—blown away by March winds.

A good deal of interest centres on China. The Labour Party in the House of Commons, at any rate the extremists, protesting against British troops being sent there in

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.
June,	1927	2610	0 0				
May,	1927	2392	10 0				
April,	1927	2175	0 0				
March,	1927	1957	10 0	1359	11 5	597	18 7
Feb.,	1927	1740	0 0	1128	19 8	611	0 4
Jan.,	1927	1522	10 0	870	8 0	652	2 0
Dec.,	1926	1305	0 0	755	3 0	549	17 0
Nov.,	1926	1087	10 0	562	18 8	524	11 4
Oct.,	1926	870	0 0	364	5 7	505	14 5
Sept.,	1926	652	10 0	318	5 0	334	5 0
Aug.,	1926	435	0 0	195	5 11	239	14 1
July,	1926	217	10 0	73	13 5	143	16 8

NOTE.—Deficit at end of April £597 18s. 7d.

spite of the Foreign Secretary's repeated statement that they are there not to uphold one side or the other, but merely to protect our own British people.

The other great interest amongst Church people centres on the revision of the Prayer Book, which is reaching its final stages. There is a feeling against it, headed by the Bishop of Norwich, and supported by some members of the Lower House of Convocation of Canterbury. This controversy centres practically and chiefly upon the office of Holy Communion, especially the Canon. An attempt was made in the Lower House of Convocation to divide the Prayer Book into three sections and deal with them separately, so that the controversial portion could be dealt with apart from the non-controversial, but this was not carried, nor was a later amendment to divide it into two sections.

At the close of Convocation, a deputation waited on the Archbishop of Canterbury to petition against the Revision, urging that it was contrary to the wishes of the bulk of the Church people. However, the Archbishop of Canterbury did not accept this statement.

Since the Lower House sat, the Bishops (the Upper House) have met and considered the amendments of the meeting by the Lower House. The result of their meeting has not yet reached the public; but the Bishop of Gloucester, in an able letter to the editor of the "Morning Post," to-day's issue, strongly defends it, saying (1) that, in his opinion, there is not a strong opposition to the Revision; (2) that there is a great need of a change if the law of the Church is to correspond to its customs; (3) that the revised Prayer Book is more Catholic—that is, more in accordance with the whole historical tradition of the Christian Church; (4) that it is less Roman in character. In dealing with Reservation he says, "we only make lawful a custom which has grown up quite naturally amongst those who are quite loyal to all the traditions of the Church of England."

I am here quoting the opinion of this Bishop in particular, who sat in the Upper House, because it seems to me that he makes a great point when he says that "changes are necessary to make the law of the Church correspond to its custom."

The following statement has been issued by the Archbishop of Canterbury in to-day's papers.—"The House of Bishops has been in continuous session for four days and has considered in detail all the suggestions which were sent up by the Lower Houses of Canterbury and York. The Bishops have now concluded this work and have referred the Book and Measure to a drafting committee, which will report to a final meeting of the House of Bishops on March 15th, after which the Book will be made public and will be presented officially to the Convocation on March 29th."

All members of the House of Bishops were present at Lambeth with the exception of the Bishop of London (who is still abroad) and the Bishop of Norwich.

There is much more I could write, but I must not now. You are much in my thoughts during the Season of Lent, praying that it may be a time of spiritual growth for my clergy and people. We shall be thinking specially of you all at Eastertide with its message of joy and life for us all both here and in the world to come.

I am

Yours ever sincerely in Christ,
Wm. WALMSLEY WAIAPU.

DIOCESAN NOTES

The Parish of Wairoa must have a very energetic Secretary and Treasurer. The financial year closed on the 31st March, yet the annual meeting was held on the 7th April and the returns were in the Office by the 11th. This surely is a record and we congratulate the Vicar and parishioners.

A private letter has been received from the Bishop, just after his arrival in England, stating that Mrs. Sedgwick had benefited considerably by the voyage.

The parish of Woodville wanted about £50 to clear the deficit on last year's working. In order to wipe this off they decided to make an appeal at the Harvest Thanksgiving Service. Considering that many in the district are dairy farmers, who are suffering financially, it is gratifying to hear they raised nearly £35.

Enquiries are sometimes made as to the number of children we have in the Children's Homes.

There are 26 in St. Hilda's and 37 in Abbotsford. Very shortly Abbotsford will have its full num-

ber, 30, as another application is being considered to admit 3 children. In St. Mary's there are 21 children and this appears to be about the average throughout the year.

Archdeacon Chatterton we hear, has now left the hospital and returned to his home; the latest report is that he is gaining strength and making progress.

STANDING COMMITTEE

A meeting of the Standing Committee held on the 21st of April, the question of Diocesan Finance was dealt with. After hearing the report of a Special Committee set up to consider it, the whole question was deferred to a further meeting, as it was considered that without more information no satisfactory solution could be arrived at.

The position as disclosed by the estimates for the coming year, shows that a greater effort must be made, if the work at present undertaken is to be carried on.

Whilst the receipts from the Annual Diocesan Fund show a substantial increase on last year, they are not sufficient to enable the Diocese to carry on, unless there is a curtailment of expenditure, or an increase in revenue.

A letter was received from Mr. Turner Williams tendering his resignation as Organising Secretary for the General Diocesan Fund on account of the uncertainty of his health. His resignation was received with deep regret.

Miss Jones has resigned from the Maori Mission in order to live near her father. She has done splendid work at Ruatoki.

Editorial Notices.

Please address all Editorial matter to The Editor, "Church Gazette," Puketapu.

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 from parishes must be sent to the Diocesan Secretary.

All Communications from Vicars and "Gazette" Agents 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.

Individual subscribers should pay their subscriptions to the parish agent for the "Gazette," or to the Vicar of the Parish.

Waiapu Church Gazette

MONDAY, MAY 2nd.

THE REVISED PRAYER BOOK

With reference to a letter in our last issue we would like to point out that the revision of the Prayer Book is primarily to give effect to the recommendations on Ecclesiastical Discipline published in 1906. The first of these was that certain "practises. . . should be promptly made to cease." The second was that "modifications" in the existing law relating to the conduct of Divine Service" should be framed, "with a view to their enactment by Parliament." An unprecedented amount of labour, extending over 20 years, has been spent on revising the Prayer Book by committees of the Convocations and of the Church Assembly. The House of Bishops completed the work. When finally issued it will have the sanction of the two Provincial Synods of Canterbury and York, of the National Church Assembly in its three Houses (Bishops, clergy and laity); of the two Houses of Parliament; and of the King. No English Prayer Book yet issued will have behind it so great an amount of authority.

The Protestant Party has met it with adverse criticism, in spite of the fact that it regards as optional many doctrines cherished by the extreme Anglo-Catholics; and has forbidden many practises which they value, and have practised peaceably for half a century. The Central Council of Catholic Societies has carefully considered the new Prayer Book, and is taking steps "to secure the attention of the Bishops to their views by normal methods." The Modernists approve. Dean Inge does not think the Book will bring peace. "Things will go on much as they are," he says. "The Church Times" points out that the Bishops have taken this opportunity to claim new powers which have not hitherto been defined by statute. "The Church Standard" (Sydney) consoles itself with the thought that there will be a future revision some day.

The Bishops have produced a wonderful Service Book. It certainly is no Party Book, nor any one person's ideal. The English is remarkably beautiful, though phrases here and there have an unfamiliar sound, which at first we may mistake for want of rhythm;

such as "and all my worldly goods I with thee share."

The prayer of consecration rises to the heights of inspiration. It expresses the deepest principles of the Catholic Faith, as they have not been expressed since the First Prayer Book of 1549. Speaking in Melbourne the Bishop of London appealed to the Anglo-Catholics not to give up the blessing of the revised Prayer Book, because they were not allowed all they wished; and to the Evangelicals not to oppose customs that really belonged to the Catholic Church, and were not Roman Catholic. The Bishop of Ripon has warned his clergy that the revised Book is meant to be a settlement. From every point of view for the Church's health, they needed some sense of finality.

THE CALENDAR.

S. Patrick, S. Francis of Assisi, and many other saints are added. Some disappear, among them Ss. Valentine and Crispin. Corpus Christi is not mentioned, though it is provided for otherwise. S. Mary Magdalene and the Transfiguration are at last accorded their proper place.

THE GENERAL RUBRICS.

The ornaments rubric remains as before. It has been pointed out that as omission has been construed to mean prohibition under the present Book, this argument will have greater force under the new Book. Thus the position is uncertain with regard to incense, the Sanctus Bell, and six candles on the Altar. A new rubric orders that changes sanctioned in the new Book, are not to be made without "the goodwill" of the Parochial Church Council. If any question arises, the Bishop's decision is final. This seems to leave the power of initiation in the hands of the clergy and it is not clear what is meant by "the good will of the people." A further rubric gives the Bishops of a Province power to make or rescind "any Rules for the conduct of public worship in accordance with this Book."

MATINS AND EVENSONG.

The personal pronouns referring to God are printed all through as in the present Book. The sentences are marked for the seasons, and additional ones are added. There is an alternative short Exhortation, or these words may be substituted: "Let us humbly confess our sins to Almighty God," followed by silence. A short form

of Absolution may be used. Or, the service may commence with "O Lord, open thou our lips." The Venite ends with the seventh verse. Psalm 51 may be substituted for the Te Deum, which changes at the 22nd verse. The service ends with the Third Collect. Permission is given, "when another service provided in this Book follows immediately . . . to end with the Canticle after the Second Lesson."

THE LITANY AND OCCASIONAL PRAYERS.

The Litany may be shortened at the discretion of the minister. Many special prayers are provided, including three for the "commemoration of the Faithful Departed." Any of these may be said at the discretion of the minister, who may "subject to any direction which the Bishop may give offer prayer in his own words." The Athanasian Creed need no longer be said. The word "hell" remains unchanged in the creeds.

COLLECTS, EPISTLES, AND GOSPELS.

These are provided for S. Mary Magdalene, and the Transfiguration and in the Appendix for many other occasions, including All Souls, which may be used on other days, "any saint," missionaries, mission work, Patronal Festivals, Dedication of a Church, Harvest, the Institution of Holy Baptism, the Guidance of the Holy Spirit, and the Institution of the Holy Communion, which may be used on any day, with permission to use the Proper Preface for Maundy Thursday.

THE HOLY COMMUNION

The General Rubrics.—The first provides that the priest "shall wear either a surplice with stole, or with scarf and hood, or white alb plain with vestment or cope." A rule provides that when a Priest shall give notice to anyone that he will refuse to admit him to the Lord's Table, he "shall be obliged forthwith to give an account of the same to the Bishop, and therein to obey his order and direction."

Commenting on this "The Church Times" says that the individual Bishop "is, like the King, above the Law." The Bread for the Holy Communion "shall be the best and purest wheat bread, whether loaf or wafer . . ." No unauthorised prayers are to be interpolated, nor shall the Priest's private devotions

hinder the service, which shall be said in an audible voice. "A convenient number" must communicate, and "it is much to be wished" that all "the worshippers present" will do so. The word Altar is nowhere used. The service is divided into parts, which is characteristic of the Book all through.

The Introduction.—Our Lord's summary may be used instead of the Ten Commandments, provided they are said once a month. There follows "The Lord be with you." and the answer.

The Ministry of the Word.—This ends with the sermon, which is optional.

The Offertory.—Here the alms are presented, and the Bread and Wine are placed on the table. It is noted that it is "an ancient tradition of the Church to mingle a little water with the Wine." Special prayers may be bidden here.

The Intercession.—The words "militant here in earth" are omitted. The Bishop of the Diocese is remembered, as are Missionaries. The Departed are commended to God's gracious keeping, beseeching him "to grant them everlasting light and peace." God is thanked for his Saints.

The Preparation ends with the Prayer of Humble Access.

The Consecration.—There are six new Proper Prefaces: the Epiphany, Maundy Thursday, the Feasts of the Purification and Annunciation, the Transfiguration, Saints' Days, and the Dedication of a Church. After the Sanctus the Benedictus may follow, the Priest continuing:—

"All glory to Thee, Almighty God, our heavenly Father, for that Thou of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there . . . Do this . . . in remembrance of me. Wherefore, O Lord and heavenly Father, we Thy humble servants, having in remembrance the precious death and passion of Thy dear Son, his mighty resurrection and glorious ascension, according to His institution do celebrate and set forth before Thy Divine Majesty with these Thy holy gifts, the memorial which He hath willed us to make, rendering unto Thee most hearty thanks for the innumerable benefits which He hath promised for us. Hear us, O Merciful Father . . . and with

Thy Holy and Lifegiving Spirit vouchsafe to bless and sanctify both us and these Thy gifts of Bread and Wine, and that they may be unto us the Body and Blood . . . to the end that receiving the same we may be strengthened and refreshed both in body and soul. And we entirely desire Thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving.

and so on as in the present Prayer of Oblation, to its end, adding the Lord's Prayer. Then the priest says, "The peace of God be alway with you." Answer: "And with thy spirit."

The Communion.—The priest may use the present Words of Administration, or he may say in an audible voice to the whole number of them that came to the Holy Communion, "Draw near and receive the Body of our Lord Jesus Christ which was given for you. Take them in remembrance that Christ died for you, and feed on Him in your hearts by faith and thanksgiving," (the word "them" is unexpected), saying afterwards to each communicant, either half of the present words. Or else he can say the whole form of words to each row, "or to a convenient number within each row."

The Thanksgiving has this preface: "Having now received the precious Body and Blood of Christ, let us give thanks unto our Lord God;" and is the present alternative Prayer to the Prayer of Oblation. It is followed by the Gloria and the Blessing, as at present.

THE BAPTISMAL OFFICE.

Sponsors must have been baptised. The service opens: "Beloved in Christ Jesus, we are taught in Holy Scripture that God willeth all men to be saved, for God is Love." The "Church Times" says that Calvin would have denounced these words as heretical. The words "all men are conceived and born in sin" are omitted. The water is blessed, the duties of the sponsors are emphasised. A prayer for the home may follow.

THE CATECHISM.

The last rubric orders that the ages of those to be presented for Confirmation be sent to the Bishop beforehand.

CONFIRMATION.

The Renewal of Vows is no longer confused with the Confirma-

tion. No address shall be introduced into the Confirmation. The rubric at the end reads: "And there shall none be admitted to the Holy Communion until such time as he be confirmed, or be found, in the judgment of the Bishop, to be ready and desirous to be confirmed," which gives each Bishop the power to determine the age for confirmation. The service ends with this beautiful prayer: "Go forth into the world of peace; be of good courage; hold fast that which is good; render to no man evil for evil; strengthen the fainthearted; support the weak; help the afflicted; honour all men; love and serve the Lord, rejoicing in the power of the Holy Spirit. And the Blessing . . ."

THE MARRIAGE SERVICE.

The "causes" read: First it was ordained for the increase of mankind according to the will of God, and that children might be brought up . . . etc. Secondly it was ordained in order that the natural instincts and affections, implanted by God, should be hallowed and directed aright; that those who are not called of God to remain unmarried, but by Him are led to this holy estate, should continue therein in pureness of living. Thirdly, . . . as at present. The word "obey" is omitted in both places; and the words "all my worldly goods I with thee share" replace the former. The wording of the Prayers is altered and softened; while the words "didst teach that it should never be lawful to put asunder those whom Thou by matrimony hadst made one" disappear. Provision is made for a Nuptial Mass.

THE VISITATION OF THE SICK.

The minister is directed to lay his hands upon the sick person if desired. There is a beautiful prayer for a dying child.

THE COMMUNION OF THE SICK.

The rubrics provide for Reservation in Both Kinds for the sick "on the same day." "If further provision be needed" the Bishop may allow Perpetual Reservation. Corporate Devotions before the Blessed Sacrament are forbidden; and intinction is provided for. The method of Reservation has yet to be determined.

THE BURIAL SERVICE.

A rubric reads: "If question arise . . . the Bishop . . . shall

decide the question." Psalms 23 and 130 are included. After the Psalms instead of the Gloria may be said: "Rest eternal grant to them; O Lord; and let light perpetual shine upon them." In the Lesson, verses 27 to 34 inclusive may be omitted; or II Cor. 4, 16—end, and 5, 1—10; or Rev. 7, 9—17; or Rev. 21, 1—7. For "our vile body" may be substituted "the body of our low estate." Two beautiful prayers are added, for the departed, and for the mourners "The whole of this order may be said in Church, with the exception of the words of committal." The burial may precede the service in Church and the prayers. The service "may be used as a memorial service for the departed apart from the funeral." Requiem Masses and cremation are provided for. A special order is provided for the burial of a child. An alternative committal, which makes no mention of the Resurrection, may be intended for one who dies unbaptised.

THE COMMINATION SERVICE.

For the words "cursed is he" the words "God shall judge" are substituted. The answer of the people is "Lord, have mercy upon us." All reference to the sin of removing a neighbour's landmark has been omitted. On this the "Church Times" comments: "There never was a time when the sin involved in the removal of a neighbour's landmark was so common as it is to-day."

THE APPENDIX.

This includes Prime; compline; a Devotion which may be said by the priest and people together before proceeding to the Holy Communion; extra Collects, Epistles, and Gospels, Accession Service, and the Ordering of Deaconesses.

CONVOCATION.

Some amendments agreed to in the Lower House of the Convocation of Canterbury.—In the Communion Service: that in the title, after the words "Holy Communion," the words be added: "or the Eucharist;" and that in the Intercession for the Church the words "grant them everlasting light and peace," read "grant them continual increase of light and peace." No statement was issued of the proceedings of the Convocation of York.

Some amendments put forward in Convocation.—In the Baptismal office, instead of the words "we are taught in Holy Scripture," the words "ye know that all men are from their birth prone to sin." In the marriage service the reinsertion of 1, the words "who didst teach that it should never be lawful to put asunder those whom Thou by matrimony hadst made one," and 2, the word "obey" in both places. Perhaps no point has proved more contentious than this. Obedience does not imply inferiority, but subordination. The family is the reflection of the Holy Trinity in which the son is subordinate to the Father; otherwise it would cease to be Unity. In the Communion of the sick to allow Reservation not only for the sick, but for "others who could not be present at the Celebration in Church."

MISSIONARY EXHIBITION

The Missionary Exhibition is to take place in Messrs. Williams and Kettle's woolstore, Port Ahuriri, from September 5th to 10th.

RESIGNATION OF G.D.S. SECRETARY

It is with deep regret that we learn that Mr Turner Williams has been advised by his medical attendants to give up his work as organising secretary of the General Diocesan Fund. Mr Turner Williams was appointed to this very important work in 1920, and has travelled since nearly 3000 miles annually. Now he finds that his health is not good enough to cope with the difficult work of getting in funds for the Diocese, which will be particularly difficult during the coming year, when a greater effort will be needed. We earnestly hope that he will soon be restored in health and vigor.

WEDDING

We wish Canon Maclean every happiness in the future.

SUNDAY SCHOOL TEACHERS' ASSOCIATION

A meeting of clergy and teachers was held in Holy Trinity Parish Hall, Gisborne, on Easter Tuesday when Archdeacon Williams was elected President of the Branch in the Waiapu Archdeaconry, Canon

Paake, vice president, Deaconess Esther Brand secretary. Every vicar (except one) was present at the meeting, and promised that his school should be affiliated. It was agreed to hold a meeting of the committee and a conference of teachers in September, the date to be fixed later.

Two papers were read, subjects "The Practical Aim of the Sunday School Teacher," and "Programme for a Middle Grade Sunday School"; discussions and questions followed. Those present showed that they mean the Association to be a Mutual Help Society. Every one who knows or possesses anything useful is to bring it out for the common good.

THE LESSON OF THE CROSS

We have been sent a letter from one who lives in the backblocks, from which we quote the following: "I never knew what Good Friday was till yesterday. I had, before, only seen Christ hanging in agony on the Cross; yesterday I saw Him Reigning in Triumph over all."

This touches the very heart of the Good Friday mystery.

EASTER OFFERINGS

We are grateful to those vicars who have sent us copies of their parish magazine. One vicar, we notice, is handing over his Easter offerings to the parish fund, which is in arrears. We wholly admire the spirit which prompts this generous action, yet we feel that it is mistaken. There is a principle involved. While a vicar may give otherwise as he chooses of his private purse, he should not hand over to the parish what has been consecrated as an individual and anonymous gift to himself. We know of many a person who would be deeply hurt if a personal gift which had cost a good deal of self-denial, were appropriated to parish funds, in supporting which, others were not doing their proper share. We know of cases outside the Diocese where this has been done, but we hope that this will not form a precedent in the Diocese of Waiapu. Sensitive priests in poor parishes may be moved to similar sacrifices which they can ill afford.

In England wealthy vicars have been known to ask for a special effort on Easter Day, it being well known that such offerings were handed over to some charitable in-

stitution quite unconnected with the financial responsibilities of the parish. We call to mind the story of a vicar who on the Sunday before Easter announced from the pulpit that, according to ancient custom, the offerings on Easter Day would be the gift of the parishioners to the vicar. "Now," he exhorted, "I have served you faithfully during the past year, and I have a right to expect that your offerings will be liberal." As it was well known that the offerings received by him on Easter Day were distributed amongst the inmates of the local almshouses, no offence could be taken from this, his yearly homily.

On the Sunday after Easter, following his usual custom, he announced from the pulpit the amount of the Easter offerings thus: Cheques, so much; notes, so much; gold, so much; silver, so much; copper, so much. On this particular occasion the preponderance of copper was unusually large. Knowing his eccentricities, the congregation waited breathlessly for his withering comment. It came—though hardly in the manner expected. "My text is taken from 2 Tim. 4.14—'Alexander the coppersmith, did me much evil' "

C.E.M.S. DOMINION CONFERENCE

This annual conference is to be held at Wanganui in May. The Bishop of Wellington will preside, and it is hoped that the Bishops of Christchurch and Waikato will be present. The conference is to last three days. It starts on May 10th with a celebration of the Holy Communion at 10 a.m., followed by three Devotional addresses at 11 a.m., 2.30, and 4 p.m. given by the Rev. R. H. Hobday, B.D., chairman of the Auckland Council. The evening arrangements are particularly fine. On May 10th, at Christ Church, the Bishop of Wellington will preach the Conference Sermon. For the 11th, the Opera House has been booked, when it is hoped that Archbishop Julius will be the chief speaker. The subject will be "The World Call to the Church." On the closing night a Procession of Witness will proceed through the city, when selected speakers will give short addresses at three stations. Returning to Christ Church, the final address will be given by the Bishop of Waikato.

The annual gatherings of the Church of England Men's Society

are coming to be regarded by many of the clergy and laity as unique opportunities for the discussion of the problems which confront the Church, especially with regard to men's work; in fact, these meetings are developing into a minor type of Church Congress. The devotional services, the addresses and discussions reach beyond the immediate circle of C.E.M.S. members, and have a definite value and interest for all churchmen. For this reason, we hope that many men who are as yet outside the ranks of the society, will find it possible to attend the conference and share in the inspiration and instruction which is always brought away by those who attend.

Any of the clergy or laity (whether members of the society or not) who would like to attend the conference, should forward their names to Dominion Headquarters of the Society, P.O. Box 1237, when a copy of the conference programme will be sent to them, and hospitality arranged if necessary.

The services and devotional meetings will be held in Christ Church, Wanganui, while the regular meetings of the conference will take place in the Assembly Hall of the Wanganui Collegiate School.

THE ALMONER

We have just received a copy of the second issue of *The Almoner*, an occasional paper on Church finance. This issue appears most opportunely, as just now the question of Church finance is in so many parishes receiving the most serious consideration. *The Almoner* is excellently written and one feels that parishes which are tackling the problems of the introduction of the Duplex Envelope System, might considerably further their cause by a widespread distribution of this paper. We quote the following passages from the leading article:—

CHRIST—THE POOR RELATION OF HIS CHURCH?

A wide gulf extends between the acknowledged standards of the Church on the one hand and much of its finance on the other. No one who repeats the Creed with a grateful heart and an understanding mind, can deem that these methods of Church Finance are consonant with its assertions. No one who in reverence worships with the Church can find in these methods of Church Finance the sacrific-

ial principle which worship postulates. No one who seeks to follow the ethical teaching of the Church can convince himself that the outward duties of our religion in respect of Finance are performed in a spirit agreeable to what Hooker calls "that affection which is unseen," and which "bearing the greatest sway in our hearts" is the foundation of the Christian character. There is a great gulf, moral and spiritual, fixed between the Creed, the Worship and the Character on the one part and the Finance on the other—a contrast, a discrepancy, a discord, where each should easily, naturally, and of course, bear witness to the other. No one, we believe, seriously denies this.

It is worth our while, then, to find some formula which, with sufficient nearness, represents the situation, for until it is boldly and sincerely faced, no remedy will be discovered or sought. What does it mean that while the standards expressing the Creed, the Worship and the Character have been in form maintained, the Finance has become entangled in the world and has lost its distinctive Christian savour. At this point, too, as one has well said: "The lump absorbs and overweighs the leaven. The salt has lost its sting. The other world is lost in this world." The watchfulness and discipline which should have repudiated this identification and preserved the reality of detachment have failed, and things have slid and slipped until reverence itself seems to be an incongruous supererogation, and we are shocked to find that much of the Finance of the Christian Church has become, in effect, the Finance of the Poor Relation. For while we keep our best for those whom we delight to honour, Christ is the recipient of a second best, or a twentieth best, which has no affinity with Him. Those multitudinous presentations and testimonials, which embody the applauses we render so freely, and perhaps too often to-day—whoever heard of these being organised except by direct giving? Or our memorials of the departed—whoever thinks of "raising money" for these by indirect means, the bazaar, the dance, the jumble sale. Above all, the unnumbered and costly memorials to the honour of our dead soldiers—into how many of these was that taint of cheapness and grudging allowed to enter which so deeply poisons church finance?

Oh! yes, we still know how to give good gifts to one another; how to honour one another, how to receive honour one of another. We keep the blemished offering for the poor relation. For what is the crux of the poor relation? The matter, as it struck Charles Lamb, is described in his own words printed below, which, of course, constitute a scathing satire on the mentality of the rich relation. That's the trouble! There is seen and felt to be a gross discrepancy where there ought to be a natural concord and equation. And the discrepancy is resented by the rich relation! The poor relation, in our XXth Century parlance, is "unwanted;" yet can't be got rid of. In the very nature of the case, and without malevolence or even choice on his part, he sticks as closely as a brother. He is an intruder; yet no outsider. Not really one of us; yet nothing else more. He is always in need—aggressively; he is ever a silent rebuke to wealth, but a very penetrating and intimate one. His needs are manifest without even a gesture of appeal on his side; yet they announce themselves as a very drastic demand. He is necessary, but is suffered very sadly. Anything is good enough for such a person thus envisaged, so it is naturally judged. For him there is no need to find the best. For him, the cheap, the cast-offs, the broken meats, the leavings, the dregs. The best for the best! Riches to the rich! Honour to the honourable!

True, no one save the most modern and the most advanced of His critics, speaks thus of Christ in word. But a large proportion of the finance of the Church is of such a character as would be addressed to such a person so envisaged. It bears all over it the marks of its adaption to the claims of the poor relation. The witness of this finance is to a person cheapened and depraved, not only below the acknowledged standards of the Church (with which it has no spiritual affinity whatever), but far below also the commonly accepted decencies of social life. This finance answers to, is in moral and spiritual equation with, the poor relation. It is an affront both to the Diety and the Humanity of Christ.

In some such terms, perhaps, people may be led to see and feel the heinousness of the lapse which has been suffered in Church finance. And it is no idle task, no empty taunt, to show them this, for in the

showing of it is suggested the remedy and a way of return. Christ must be no more exhibited as the poor relation. Those who have so learnt Him by past default must be carefully considered. We can claim for Him, at once and at least, the treatment of the Most Favoured Person. The spirit of the war memorial affords a providential opportunity for reform. People have not forgotten how to be reverent where reverence is known to be due. The leaders of the Church can confidently appeal to this and claim it for our Head. And in doing so they must be loyally supported. No method of Church finance must be proposed which will not pass the Most Favoured Person test; and if proposed must not be supported. Public opinion must be directed to this. Those to whom these methods are a scandal must make their principles known and felt. So, we deem, a first firm step may be made towards a finance more worthy, or less unworthy, of our Faith, our Worship, and our Ethics, and of Him in Whom finance and these things alike consist and have their one true measure.

A single copy of "The Almoner" will be sent, post free, to any address, on application to Otupua Vicarage, N.Z., or Geraldine Vicarage, N.Z.

For circulation, 17s 6d. per hundred copies, post free.

ECCLESIASTICAL HUMOUR

It is not only in our Diocesan paper that humour appears. The following appeared in the last issue of the Nelson Diocesan Gazette:—
"The widows are square, but broken by masonry into two well-proportioned panels."

We understand that there is a strong Irish leaven in the Nelson Diocese.

N.Z. NUMBER OF THE "TIMES"

We are indebted to the Bishop for a copy of this special number, which was issued in London on Feb. 22nd., in honour of the Royal visit to the Dominion. It consists of 32 pages, beautifully illustrated all through, descriptive of N.Z. life and scenery. Many articles, written specially for the number, describe our social, commercial and industrial conditions; our finances and Government, our politics and

sports. Several maps are given, including one of New Zealand with its dependencies. Auckland is called "The Supreme Harbourage of the South." Kipling's lines are quoted: "Last, loneliest, loveliest, exquisite, apart,

On us, on us, the unswerving season smiles.

Who wonder 'mid our fern why men depart

To seek the Happy Isles."

Also Lord Northcliffe's words: "So far as I know, Auckland is the most beautifully situated city in the world." The list of contributors is most imposing. Mr Coates writes on "New Zealand within the Empire," wherein he says that N.Z. is "British to the core." The Minister of Immigration describes the types of British settler that are wanted. The Public School Boy Settler's scheme has an article to itself. Important articles follow on the Dominion policy of trade within the Empire. Sir George Richardson describes the Mandate Rule in Samoa. Lord Jellicoe writes on New Zealand's share in Imperial Naval Defence. General Godley gives an appreciation of the N.Z. soldier and the part he played in the Great War. Sir Andrew Russell describes the Soldier Settlement Scheme. Four articles are devoted to the Maori people, telling of their steady progress, their courage and good humour, their arts and crafts, and to their music.

Tours everywhere through N.Z. are described. There are articles on racing, hunting, sea fishing, angling, mountaineering, deer stalking, motoring, football, cricket, tennis, and even on stamp collecting. N.Z. railways, harbours, mines, hydro-electric works, primary industries, postal service, education, literature, music, drama, painting, fauna and flora, are discussed.

We publish a letter from the Bishop of St. Alban's, pointing out the one thing lacking in this truly remarkable production.

PAWA COLLEGE

Mr Hodgson left at the end of 1924. It was not then very large in numbers, but was remarkable for the splendid spirit that existed among the boys, a spirit of cheerfulness, energy and goodwill, and a real and deep love for spiritual things. Mr Hodgson left a very deep mark on the School, and his boys will never forget him ("Southern Cross Log").

GENERAL DIOCESAN FUND.

The accompanying table shows the number of subscribers and the amounts received for the year ending 31st March, 1927.

The total amount received was £300 more than the total for the previous year.

It is satisfactory to note that the debt on St. Mary's Home Rebuilding was reduced during the year by £1082 12s. This amount includes a legacy of £500 from the late Mr. James Bell.

Owing to unavoidably increased expenditure the Debit Balance increased from £776 to £1138. It will therefore be seen that the Diocese is in urgent need of increased support for its work.

The number of Subscribers increased from 201 to 374, there being 62 new Subscribers and 144 old Subscribers who renewed their subscriptions.

Considering the financial stringency which is general throughout the country the results of the year's working may be taken as fairly satisfactory.

Subscriptions and Offertories, etc., for the Year ended 31st March, 1927.

	No. of Subscribers	Subscriptions			Offertories			Miscellaneous Receipts			Total		
		£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Clive	2	10	0	0	3	3	6	—	—	—	13	3	6
Dannevirke	12	26	13	0	28	0	9	—	—	—	54	13	9
Gisborne	15	80	15	0	46	7	4	—	8	10	127	11	2
Hastings	21	173	10	0	29	5	6	104	1	8	306	17	2
Havelock	28	364	3	0	35	19	5	4	10	0	404	12	5
Matawai	—	—	—	—	6	10	0	—	—	—	6	10	0
Napier—													
St. Johns	40	635	6	0	46	17	9	10	8	6	692	12	3
St. Andrew's	1	1	1	0	17	7	3	—	—	—	18	8	3
St. Augustine's	3	15	5	0	32	15	5	16	17	4	64	17	9
Opotiki	12	17	4	0	20	17	4	—	—	—	38	1	4
Ormondville	11	50	15	0	13	8	2	10	13	6	74	16	8
Otane	21	554	11	0	11	4	7	5	0	0	570	15	7
Patutahi	10	39	0	0	9	0	5	—	—	—	48	0	5
Porangahau	5	17	11	0	4	5	9	5	13	0	27	9	9
Puketapu	6	44	7	0	3	9	1	—	—	—	47	16	1
Rotorua	15	36	13	6	43	0	6	9	6	—	80	3	6
Takapau	8	53	13	0	11	2	10	—	—	—	64	15	10
Taradale	3	10	6	0	11	2	4	7	3	—	21	15	7
Tauranga	19	55	12	0	33	16	5	19	12	5	109	0	10
Te Araroa	9	144	19	0	33	15	8	—	—	—	178	14	8
Te Karaka	12	37	6	0	2	6	7	—	—	—	39	12	7
Te Puke	6	6	10	0	11	3	1	—	—	—	17	13	1
Te Rehunga	3	58	0	0	11	2	8	—	—	—	69	2	8
Tolaga Bay	10	39	14	6	8	2	3	2	3	0	49	19	9
Waerenga-a-hika	6	11	10	0	11	8	8	—	—	—	22	18	8
Waipawa	11	27	13	0	15	10	11	4	15	9	47	19	8
Waipiro Bay	19	316	15	0	6	7	2	—	—	—	323	2	2
Waipukurau	12	39	2	0	29	1	5	—	—	—	68	3	5
Wairoa	7	13	4	0	17	2	1	—	—	—	30	6	1
Whakatane	9	14	1	0	14	7	2	18	0	—	29	6	2
Woodville	8	22	16	0	13	6	6	3	0	0	39	2	6
Sundry Sources	4	262	1	0	—	—	—	185	3	0	447	4	0
	348	£3179	17	0	£581	8	6	£374	1	9	£4135	7	3

Maori Offertories, etc. 78 18 4
 Legacy, Estate late James Bell 500 0 0

£4714 5 7

The above amount is made up as follows:—

	£	s.	d.
General Diocesan Fund	2167	13	0
General Diocesan Fund, Capital Account.....	25	0	0
Waiapu Maori Mission.....	391	11	9
St. Mary's Home	463	19	0
St. Hilda's Home	315	7	2
Abbotsford Home	288	3	8
Sundries	29	19	0
Rebuilding St. Mary's Home.....	1082	12	0

A. E. TURNER WILLIAMS,

Organising Secretary.

£4714 5 7

THE CHURCH IN NEW ZEALAND

The following article from the Bishop of St. Alban's appeared in the "Times" the day after the issue of the special New Zealand supplement:

TO THE EDITOR OF THE
"TIMES."

Sir.—I have just been reading with immense interest the New Zealand "Supplement to the Times" to-day. It is, if I may say so, a wonderful production, and extraordinarily good reading. It ought to make anyone who studies it want to go (or go again) to that wonderful country.

In your leading article you say, "It is the purpose of this number to present a picture of the Dominion to-day." This does not, however, fortunately, prevent you from giving us some interesting accounts of its growth. In the same article you say:—

The Englishman who comes to New Zealand is impressed everywhere with the quiet and instinctive persistence with which the best traditions of the Old Country are maintained in these distant islands of the Pacific.

But in the 32 pages of letter-press and advertisements (14, as far as I can see, of the former) I have only been able to discover one reference (and that a passing one) to one factor at least, and not, I submit, by any means the least, which has contributed to this result. I refer to the part which the Church has played in the making of that country. It is true that among the many beautiful photographs which you reproduce, there is one obscure picture of one place of worship, and that in an advertisement page devoted to the New Zealand Associated Press! This omission, I venture to think, is all the more surprising seeing what a great part both the Church of England and the Scottish Church played in the early settlement of this great Dominion, more so certainly than was the case, unfortunately, in the early settlement of any of the other Dominions. It is over 30 years ago that I was in New Zealand, but it was not difficult then even for a passing visitor to realise the debt that country owed to the fact that the first settlers were not left without benefit of clergy—that, too, of the finest type; they took with them anyway the best traditions of the Old Country. Surely, Sir, the names of such

pioneers as Bishop George Augustus Selwyn and his able lieutenant, Bishop Charles Abraham—both, as you, Sir, must know, Old Etonians, first-class scholars, fine athletes, and the best type of English gentlemen—are worthy of at least a mention in any account of the making of New Zealand?—Yours etc.,

MICHAEL ST. ALBANS
Abhey Gate House, St Albans,
February 23.

THE MOTHERS' UNION

The banner given by Archbishop Julius was dedicated at the Festival in Christchurch Cathedral. The "Church News" describes it as "an oil painting on a large canvas, hung to a brass frame by black and gold cords. The prevailing colour is blue, always associated with the mantle of the Virgin, the mother's robes are blue, the background is blue sky, and the border is patterned in blue." It depicts "the Virgin Mother, enthroned in modest dignity, holding the Holy Child, from whose face she withdraws a white veil. The note of the whole beautiful design is simplicity, and its appeal is irresistible."

Dean Carrington delivered a profoundly moving address, his theme being "The Mother and the Child, towards Whom all Eyes Were turned." The "Church News" reports him as saying that the influence of women in the Christian world, the chief factor in raising and dignifying the standard of humanity, must be attributed to the Mother of the Gospel story, whose representation shines from the canvases of the great artist, traced with all the ardour and devotion of which they were capable. But it was reflected in the life-history of all mothers; not only the great and powerful, but also the humble and obscure, all must share the hardship and the peril, the transcendent joys of motherhood, the cares and anxiety of bringing up a child, the grief of disappointed hopes, the rapture of restored confidence and love. All must look with unflinching trust to the guiding Hand, that will always be ready with support. Nor must a mother shrink from toil or privation, inevitably to be faced, self-denial that she must exercise, all parts of the wise plan for disciplining and bringing to fullest perfection the strength necessary to a mother's character, if she would faithfully perform all her duties.

She must untiringly and consistently put the best before her children, give them high aims and teach them where to look for help and strength, sure in the certain hope, that if she has from the very earliest days of childhood, impressed the best and purest teaching on the impressionable mind of the child, the indelible impression will remain, its strongest spring of action, to the end of its adult life. The Father promises the help that perfects weak human endeavour, and consummates the mother's work of love.

Annual Report and Finance.

At the last annual meeting of the Dominion Council of the M.U. it was decided that each Diocese would end its financial year uniformly in July. The branch secretaries will send their annual reports to the Diocesan Secretary by June 30, thus enabling the Diocesan Secretary's report to be in the hands of the Dominion President by July 31.

On Lady Day the great annual festival was held at St. Paul's Cathedral, Melbourne. The Bishop of London was the preacher at a wonderful service.

In Sydney (says the "Church Standard") there are about 800 children under the care of the M.U. Two skilled workers are employed, but more help is needed. Since the age limit was raised by the court to 18, the number of children and girls has increased, and greater care is needed in dealing wisely with them, therefore the work is more exacting.

PAROCHIAL NOTES

WAIPIRO BAY.

A complete system of "Duplex" finance was started in this parochial district on Sunday, April 3rd, and notices appeared on all Church doors reading, "There are no collections in this Church. Kindly place envelopes and loose coins in the box in the porch."

The treasurer, Mr. D. B. Day, who has undertaken the whole of the extra accountancy, expresses himself as highly gratified with the results so far achieved. The budget states requirements at £1359 9s 6d. The latest progress report on promises reads—April 9th, 75 members; home £660 16s 8d; abroad £95 5s 4d. The most gratifying part of this report is the amount promised

for the work abroad as our missionary contribution for the fifteen months ending June 30th, 1926; was only £69 17s 10d. For this we are deeply grateful. The amount budgeted includes a deficit of approximately £300 on the Tokomaru Church building fund. There are still a large number of "Duplex" membership forms not returned. We hope to give a further report next month.

TOLAGA BAY.

Harvest Thanksgiving.

We have gratefully to acknowledge with thanks all gifts of flowers and produce, a plentiful supply of which came from all parts of the district. We would wish also to thank those ladies who assisted in decorating the Church for this festival. The Church was beautifully decorated with flowers, evergreens, vegetables and other produce. All the services were well attended. The produce was subsequently sold and the proceeds forwarded to the Diocesan Office for social work.

Duplex Envelope System.

We are not progressing as rapidly with this as we might wish, and there are still more returns to come from the country. Your Vestry has, however, decided that this system shall be commenced on Sunday, May 1st. Replies at present received do not so far warrant the abolition of collections in the Church, but it is hoped that as the use of the envelope is observed by others, it will in time become universal and collections in the Church will then cease. Our membership form states that as soon as your promises justify it all other methods of raising money in the parish will cease, but until such time collections will continue.

Ladies' Guild.

The second meeting of the Guild was held in the Parish Hall on Friday, 8th April and was well attended. In the absence of the president it was decided to elect a vice president to take the chair on such occasions (when the president could not attend). Mrs. W. H. Smith was elected and the business of the afternoon proceeded. It is pleasing to notice that our energetic secretary has been busy with the result that many new members have joined the guild, and there should be a very happy and prosperous year's work in front of us.

WAIAPAWA.

We are looking forward to the celebration of the 50th anniversary of the consecration of St. Peter's Church. The Church was consecrated by Bishop Cowie on Whitmonday, May 21, 1877. St. Mary's, Waipukurau, was consecrated on the following day. We intend to keep our jubilee during the week following May 21st. We have not yet decided upon the details, but the full programme will be published shortly and all former parishioners are invited to join us in our thanksgiving for fifty years of progress. We are specially anxious for a full gathering of all friends who were connected with the parish in its early days and who are still living within reach. We shall be grateful for the loan of photographs either of the Church or of early Church workers, and of the clergy who have been vicars or assistant curates in the parish, and particularly of churchwardens and vestrymen who have held office in the parish. We should also value any short notices and records connected with the early days. We guarantee the return of all loans if the senders will kindly attach their names and addresses.

Has anyone a photograph or sketch of the old church that was used for Divine Service before the present Church was built?

Our annual meeting of parishioners is to be held on April 20th. The balance sheet has been drawn up and audited in record time. Although it shows an improvement in our financial position we have still a good deal to make up before our finances can be said to be entirely satisfactory. Our income is derived directly and indirectly almost entirely from the offerings of farmers, and everyone knows that the farmer's lot has been by no means prosperous during recent years and shows no sign of immediate improvement.

We have to thank Mr. Cecil Watson for two dozen sand trays for the use of the kindergarten and for a tray in which to keep the hymn number cards, also Mr. Riddles for various repairs in the Sunday School.

Good Friday and Easter Day Services were fairly well attended, but a good many of our regular communicants were away at Easter time. St. Peter's Church was beautifully decorated for Easter Day. We have to thank especially Mrs. Anderson, Mrs. D. Kittow and Master K. Macgregor for valuable help.

The girls of the Girl's Club are planning a thorough cleansing of the Church. In this connection we would like to give a hint "to all whom it may concern"—namely, that confetti is an ABOMINATION whether they are scattered in the porch or on the Church path. The beastly things stick on the soles of the boots of all who enter the Church and are deposited here, there and everywhere. They stick on the floor and on the linoleum, and have practically to be nicked up one by one as they refuse to be shifted by the brooms.

N.B.—The same objection does not apply to Mr. Whibley's rose petals.

The vicar thanks his parishioners for gifts and generous offerings at Easter.

HOLY TRINITY CHURCH GISBORNE.

The canvassing for the Duplex system is going on quietly in the parish. We feel it will be some time yet before the system can be launched in the parish. We need more canvassers in the work, for not all the 87 blocks are taken up yet. The Vicar and Vestry will be glad to hear of people who will volunteer to do this work. The associate members of the Fraternity of the Resurrection held their quarterly corporate Communion on one of the Ember days lately.

Special services have been held in the parish throughout the season of Lent. Celebrations of Holy Communion have been held every Wednesday and Friday mornings. The Wednesday evening Intercession Service at the parish church was for parish needs, the sick, and also for missions. Weekly evening services were held, too, at the Hapara the Mangapapa. On Palm Sunday, after shortened evensong, the choir rendered the Meditation "The Crucifixion," by Dr Stainer, in a devotional manner. During Holy Week a celebration of H.C. was held each morning. On Holy Wednesday a Service of Preparation for Easter Communion was held, a very helpful address on The Blessed Sacrament being given by the Vicar.

On Good Friday there was Ante Communion service at 8 a.m., at the parish church. The Vicar conducted a children's service at 9.30 a.m., at the parish church. Children's services were also held at Te Hapara and Mangapapa. Matins was said at 10.30 a.m. at the parish church. Our assistant priest, the

Rev. D. T. Davies, B.Sc., conducted the Three Hours Meditations, and his inspiring addresses were listened to by a good congregation. Evensong was held at the parish church and Mangapapa. The churches were decorated for the Easter Festival. There were large attendances of communicants at God's Altar on Easter Day. At the parish church, the celebrations were at 7 a.m., 8 a.m., and 12 noon. Te Hapara at 8 a.m., Mangapapa at 7 a.m., Kaiti 8.30 a.m. A service was held at the hospital at 11 a.m. The clergy had the assistance of the Rev. L. H. Fenn during the day. In a large parish, such as this is, Easter Day is a heavy day for the clergy. A large choir at the parish church rendered the bright Easter music.

Our notes have to go into print before the conference of clergy and Sunday school teachers is held, to form a branch of the Waiapu Sunday School Teachers' Association, for Poverty Bay and East Coast Districts.

Further mention will be made of it in our next letter.

ORMONDVILLE.

The Vicar returned from Rotorua on March 9th, having benefitted by the bath treatment prescribed by Dr Bertram of Rotorua. He stayed a week longer than intended to see the Bishop of London, who said that he had travelled 4000 miles in America in the President's car. Throughout his journeys in Canada he was allowed the use of the Royal car on the railways. Having been 7 months journeying and addressing meetings in and out of church. He craved the indulgence of his Rotorua friends and was allowed three days rest when I was at Taupo. He met the clergy, who were visiting Rotorua, and the resident clergy at his hotel and we all had a nice quiet chat. Before the others arrived he asked your vicar several questions and said he would tell the Chief of the Church Army, on his return, that he had met his New Zealand Secretary. "Good old Church Army," he said. He had seen its work in the trenches, and had marched under its flag in the streets of London.

Our Harvest Thanksgiving services were held on Sunday, March 17th, at Ormondville, Norsewood, and Makotuku; and on the following day at St. John's, Whitukura. Our gifts (all sorts of good and useful things) were sent as usual

to St. Mary's Homes, Napier, and were acknowledged by the superintendent, who made special reference to the quality and quantity of the onions (she may have a special weakness for that odoriferous vegetable, which the others shared). —?! The weakness of the vegetable. Ed.

The Easter Sunday services were exceptionally well attended, particularly at the parish church, the tendency being for more to come to the parish church for this great festival. The "goodly boughs," "palm branches," and greenery, which God told them to use in a like festival in the old days, "to rejoice before the Lord," was represented in our district by the flowers growing in our country, which were very tastefully arranged by those engaged in this labour of love.

The Good Friday services at Ormondville, Norsewood and Matutuku were attended by reverent congregations, who appeared to realise the solemnity of the day, and a greater number came than in 1926.

MATAWAI.

The Motu ladies held a shop-day on March 26th, and handed in £36 11s 9d. They are to be heartily congratulated on their efforts. Everybody turned to with a will and a most enjoyable time was spent. This is to be our last commercial enterprise, we hope, and if we all use our envelopes conscientiously, we ought to be in a thriving financial position by the end of the year. But everyone must do his bit generously and wholeheartedly. We are sure of God's help and prosperity when we all do our best for Him.

The Matawai Church has received its first coat of paint, which already improves its appearance a little. We hope to have it finished soon, but as a one-man-job, it is rather slow work.

The annual general meeting of parishioners will be held in the Vicarage at 8 p.m., Thursday, May 26th. It is hoped that everybody who possibly can will come. Last year only five turned up; there ought to be fifty.

There certainly is room for improvement and this meeting provides an excellent opportunity for all to put forward suggestions, air grievances, meet fellow Christians from distant parts, and generally increase and solidify our unity. Supper will be provided. Let us all

try to make it a really successful meeting.

WAIPIKURAU.

So far 80 parishioners have joined the Duplex Envelope System of almsgiving, which was established last month, and the numbers are increasing weekly; already a great improvement in the Sunday collection. All offerings are put in a box at the Church door and offered at the altar during the service.

The financial year ended with a credit balance large enough to pay for the painting of the vicarage and renew the spouting (of the vicarage, not the vicar); the work is now being done.

The Good Friday services were all well attended. There was a record attendance of patients and staff at the Sanatorium at 9 a.m. At 10 a.m. the children's service was larger than the last two years; the scholars offered their Lenten self-denial money in procession at the altar rails, and the splendid sum of £5 12s was given. It is to put up a swing or other outdoor attraction at the Abbotsford Home. The Three Hours Service was splendidly attended, and the Church was full some of the time, many remaining right through. The offerings for the Jerusalem and the East Mission amounted to £6 11s 11d.

The corporate communion of the Mothers' Union on Lady Day was attended by 20 members. The annual meeting was a large one. The vicar addressed the members at the service in Church. Mrs. J. Hobson was elected presiding member, and Mrs. J. E. Reid, secretary.

The attendance at the Easter Day services were splendid. The communicants numbered 190, which is easily a record, in spite of many regular communicants being away on holiday.

PUKETAPU.

After nearly a year of waiting, we have at last been fortunate in procuring a very beautiful fadeless violet tapestry for our Lenten hangings in the parish Church.

On Good Friday, evensong was taken by Rev. Canon Maclean. It was a very impressive service and one was glad that so many of our fairly distant parishioners had managed to come.

On Easter Day we had record services in all the Churches of the parish. All three Churches were beautifully decorated.

During the coming month we shall greatly miss Mrs. T. H. Lowry, who, with members of her family, has left for England. Just before she left, she organised a most successful concert and social in aid of the Maori Church at Omaha. Our best wishes follow her.

CORRESPONDENCE

QUEEN VICTORIA COLLEGE.
Diocesan Office,
Shortland Street,
Auckland.

Sir,

The governing body of the above school requires the services of a teacher for the school. The work has many attractive features, not the least being the response and affection given by the Maori girls to those willing to devote their gifts and energy to this work. The work is definitely missionary and its effect far reaching, because every child who has passed through the school has learnt not merely school subjects, but has benefitted by living in the atmosphere of a Christian home, and will carry away with it an influence which it is hoped will have its effect on the lives of other people. The board desires to obtain the services of a lady teacher sufficiently young to take an interest in and share with the girls their games and sports, and to enter as fully as possible into their lives. Full information with regard to duties, salary etc., will be supplied to anyone making application to me at the above address.

Yours faithfully,
W. J. SIMKIN,
Secretary,

ORGAN WANTED.
Omaio,
OPOTIKI.

Sir,

"St. Patrick's Memorial Church Omaio," is in need for an organ. Canon Pahewa, our vicar, says that if we make our want known, some Church or person may have one they have no further use for, and would let us have it. If that is so we would be very pleased to hear from them. A shipping company has promised to carry it freight free for us. Communications can be sent to Canon Pahewa Te Kaha, the Diocesan Secretary, Napier, or to myself.

W. N. COUGHLAN,

Hon Secretary,
Church Committee, Omaio.

PRAYER BOOK REVISION.

Sir,

Mr. F. R. Tucker's letter on Prayer Book revision is a long drawn out attack on those he terms "So-called Anglo-Catholics." Anglo-Catholics are not particularly enamoured with that name; however, it is a useful and necessary term to distinguish us from other Catholics. The Church of England, 400 years ago, adapted the Latin prayer books and missals that had been used in mediaeval times, translated them into English, and gave us our first English Prayer Book.

Surely what the Church did then, she can do again, and give us a new prayer book more suitable for modern conditions.

Why are we to be bound by the dead hand of the 16th century?

What does your correspondent mean by "the Communion Service has been thrown to the so-called Anglo-Catholics"?

The chief alteration in the Communion Office has been the restoration of the Prayer of Consecration to its ancient and primitive form, the same as used in the American and Scottish prayer books for over 100 years.

Even so, any alteration in the new Prayer Book does not add to the age-long teaching of our Church regarding Holy Communion.

The Sacrifice of the Mass, or Eucharistic Sacrifice, "the continual remembrance of the sacrifice of the death of Christ" (Church Catechism), the English Church has ever taught. In fact, she could not do otherwise, without forfeiting her claim to be a portion of the Holy Catholic Church of Christ. Does Mr. Tucker really believe that Anglo-Catholics have little or no respect for the Bible? Surely he is better informed than that.

I trust he will be disappointed in his desire that it will be some years before it is adopted in New Zealand. It is to be hoped that the new Prayer Book will be in use in this country as soon as possible.

Layman.

OTHER DIOCESES

WELLINGTON.

(From the "Church Chronicle.")

Clerical Retreat.

There will be a Retreat for Clergy at Huntly School, Marton,

from Tuesday, May 17th, to Saturday, May 21st.

Conductor: Rev. G. H. Gavin, Vicar of Waitara.

Clergy are requested to advise the Rev. J. B. Reed, The Vicarage, Marton, of their intention of being present.

Nga Tawa, Marton.

During his tour in New Zealand, Mr W. Backhaus gave a private recital at the school, and he and Mrs Backhaus spent most of the day with us.

Miss Necker, late Vice-Principal, Auckland Diocesan School, will act as Headmistress during Miss McCall's absence in England. Miss McCall will return to New Zealand at the end of November.

Canon Fieldon Taylor reports: In spite of many difficulties, we have had a successful year; our great need is to increase our Building Fund, that we may be able to begin building this year. Meanwhile we carry on; the Night School is overcrowded, Boys and Girls Clubs are flourishing, Cadets and Crusaders are busy working up entertainments to further their respective causes, the Sea Scouts are busy training, and Bible Classes and Services are doing well. Judging by the number now out of work, I am afraid we shall have a hard winter; we do all we can to relieve deserving cases, and already have more calls upon us than we can well meet; contributions to our Down and Out Fund will be very welcome. We had our Annual Confirmation on February 27th, when ten females and twenty males were confirmed.

Wellington Diocesan Boys' School.

At a meeting of the School Trustees held last month, the Headmaster, Mr. C. H. Skelly, presented his report. After the report was received, a motion was carried congratulating the Headmaster on the success of the School both from the scholastic and business points of view.

Anglican Bible Class Union.

At the Sixth Annual General Meeting of the Wellington Diocesan Committee the following motion was passed: "That the C.E.M.S. be written to, asking whether they would co-operate with the Anglican Bible Class Union in the holding of a Procession of Witness in the City one Friday evening."

Opunake Parochial District.

Mr. Solomon has been Vicar of the Parish for over five years, and therefore has ministered in the Parish longer than any of his predecessors, with the exception of the Reverend H. W. Klingender, who was Vicar of the Waimate Plains for two years, and of Opunake, when it was separated from it, for five.

Institution to the Cure of Souls.

The Reverend Courtney Walter Solomon, L.Th., in the Parochial District of Manaia, 11th March.

Licenses to Assistant Curacies.

The Reverend Charles Norman Ross Mackenzie, in the Parish of St. Marks, Wellington, 3rd March.

The Reverend Percy Wiltshire, in the Parochial District of All Saints, Palmerston North, 25th

CHRISTCHURCH.

From "The Church News.")

The Bishop's Letter.

In his monthly letter the Bishop says that in his visit to the Chatham Islands, he found himself following in the footsteps of Bishop Selwyn and Archbishop Julius, whose visits, are treasured memories. The Bishop's year in New Zealand has helped him to realise what a great work Archbishop Julius has accomplished. "He has laboured," he writes, "and I have entered into his labours." Writing of the appreciation with which his lectures on the Bible have been received, he adds: "Every Christian man must be deeply concerned at the neglect and distrust and ignorance of the Bible in our day; and I believe that this is in part due to the mistaken ideas of the meaning of revelation and inspiration which have been handed down to us."

Bishop's Court is nearing completion. It is hoped that the new house will be ready for occupation in June.

The Rev. E. E. Malden, at the invitation of the Bishop of Polynesia, is to visit Samoa for two months, with a view to organising Church work there. Mr. Malden was Chaplain to the Expeditionary Force which occupied the Island early in the War.

The Rev. D. Rankin has been appointed Vicar of Halswell-Spreydon.

The Bishop presided over a conference of Clergy, organists, choir-masters and choristers of the Diocese, on the question of improving

Church music. By way of illustration, several hymns were sung by a specially trained choir.

The conference is to meet again to consider the singing of the Psalms and Responses.

Marchland Church.

A new note in Diocesan architecture is struck by the little Marchland Church of St. Mark, which replaces that burnt down some months ago. It is built of concrete, and seats about 75 people comfortably. Attached to the building is a small tower out of which rises a tiny spire. It is like a model of a big church, and it is impressively successful. The building is so designed that at a future date, by knocking out the end wall, it can be easily added to. The parishioners have spent much care in making the interior of the church beautiful, with a charming carpet in the Sanctuary, reproductions of Hole's pictures of our Lord around the walls, and a fine original by Mrs Holland in the tower room, the whole suggesting an atmosphere of reverence and devotion. Cost of building and furnishings is about £1200.

NELSON.

(From the "Nelson Diocesan Gazette.")

Appointment.

Saunders, Rev. Charles Francis: to be Vicar of the Parochial District of Spring Creek.

Memorial Church, Wharanui.

The material is stone, is rough hewn and is tinged with a pink shade, which gives the building a bright appearance. The design is unique. The body of the church has high walls, which are gabled, and there is a square tower which is artistically finished in bisected gables at the top. A large gold cross is erected on the tower. The inside walls are tinted and the heavy beams which support the leaded roof are stained a dark colour, which affords a striking contrast in the interior. Within the tower there is a gallery large enough for an organ and choir.

The windows are square, but broken by masonry into two well proportioned panels. The Church will seat 70 to 80 people.

After the dedication a bronze memorial tablet was unveiled by Mr. R. G. Murray, which bears the following inscription:—

"To the Glory of God
This Church was erected by his parents
In memory of
Charles Hector Heaton Murray
Who died in Geneva

June 28th, 1924, in his 20th year.
Behind the dim unknown standeth God
within the shadow, keeping watch
above His own."

A new Church has been dedicated at Mokihinui under the name of St. Helen.

The Rev. W. Bell has been inducted as Vicar of Cobden and Runanga.

DUNEDIN.

(From the "Church Envoy.")

St. Mary's, Mornington.

The Young Women's Bible Class have purchased and forwarded by the "Southern Cross" a beautiful beaten pewter alms dish for the Rev. J. Mason, Melanesia.

St. John's, Invercargill.

The vestry is out for something great and revolutionary—400 members to recognise a debt of 1s. a week, on an average, to the Church—no passing round the plate; no asking for subscriptions. Up to date, March 20, 200 have promised on an average 1s. each a week. It's a funny thing, but some people still think in quite small sums in connection with the Church. Young people can afford 1s. a week and more for a dance, and not half of it for the Church.

The Vicar was very glad to get a question to answer on a Sunday evening: "What is the meaning of Vestments?" He is also glad to know that the answer satisfied the enquirers. Most probably vestments for the Holy Communion will be used by nearly all clergy soon. They are used in many cathedrals in the Old Country—and cathedrals are considered very safe! Have you noticed in pictures the vestments worn at the burying of the Unknown Soldier in Westminster Abbey?

AUCKLAND.

We have received no news from the Auckland Diocese this month.

MELANESIA.

(From the "Southern Cross Log.")

News has been received of the death of the Rev. Paul Marita, on the small island of Santa Anna. This means the loss of one of the best of our Native Clergy. Paul was an expert in the art of Inlaid Pearl Shell.

Island Secretary.—Mr S. G. Watkins has been appointed to fill the vacancy caused by the resignation of Mr W. W. Engall as Island Secretary, with headquarters at Siota.

Stamps.—Readers are asked to help the Mission by collecting used postage stamps, particularly those of the higher denominations. Parcels should be sent to the Auckland Office.

The Rev. A. Mason, of North Mala, would much like to have a small typewriter, which would prove of considerable assistance in his work.

Volunteers for Melanesia.

D. Humphrey Cumming, Dorchester Missionary College, England.

Miss Lucy Tyas, S. Deny's College, Warminster, England.

L. Montague Maybury, M.A., M.B., B.Chir. (Cantab), M.R.C.S., L.R.C.P., England.

Mr Maybury is engaged to be married to Miss Johnson-Kaines, who will finish her training as a nurse next February. They intend to be married in the course of the year, and leave England for Melanesia at the end of the year. This delay is necessary to enable Mr Maybury to complete his studies at the School of Tropical Medicine, which are most important in view of his future work.

MAORI MISSION NOTES

(By F. A. Bennett.)

AOTEAROA.

There appears to be considerable doubt in the minds of some of our Church authorities as to whether it will be possible for General Synod to grant the request of the Maori people for a Bishop of their own Nationality. If this natural request is refused, what is the Church going to offer the Maori people in lieu of what they themselves have asked for? The Maori's are asking for bread, and may the Church be preserved from committing the error of offering them a stone!

Our spiritual leaders will need a great deal of prayer that they may deal wisely, sympathetically and in the best interests of the Church, in trying to solve this problem.

WAIPAWA PASTORATE.

The Rev. Wharetini Rangī who was trained at St. John's has now

taken charge of the work in the Waipawa Pastorate. The Native people have given him a very hearty and warm welcome, not only for his own sake, but also on account of his wife who is by her descent, the chieftainness of the Tuhoe people. She was a pupil of Hukarere School some 20 years ago, and it was there mainly that her own spiritual life was so wonderfully awakened. While still a pupil of Hukarere School she wrote a letter to the late Bishop Williams appealing for help for her own benighted people living in the Urewera country. The appeal was not in vain for immediately the Bishop initiated the Ruatoki Mission work, and the work has progressed and developed ever since.

The Rev. Rangī and his family are living at Porangahau. There is no Vicarage in this Pastorate, but £300 has already been raised by the Maoris and their pakeha friends towards a Vicarage fund. A suitable site for the Vicarage has been donated by one of the Maori members of the congregation, Mrs. Hutana.

At the welcome meetings held at Waipawa and Pukehou in honour of Mr. Rangī and his wife Rotu, Mr. W. T. Williams, on behalf of the "Te Wiremu" family, gave much pleasure to the visitors and the local Maori people by the splendid addresses he delivered on those occasions. He gave a lot of very interesting information about the early history of the Mission in Hawke's Bay, and especially the beginning of his father's work at Te Aute when he had to live for quite a long time in a little "wharepuni." He detailed the various steps which had to be taken by the late Archd. S. Williams to develop Te Aute, and now the fruits of his labours are still further developed by those who have followed on, in the remarkably fine buildings now completed, and in the splendid scholastic results of the past few years. As Rev. Rangī was an old Te Aute boy and his wife a Hukarere girl, it gave him very special pleasure in welcoming them both to their old haunts, not as pupils, but as teachers. He hoped that much spiritual blessing would result from the work that they had been called to undertake in this Pastorate. He had the best interests of the Maori people very much at heart, and as far as he could, he would act towards them very much as his father would have acted had he been spared to be with

them. He wished them God's blessing and every success and encouragement in their work.

RUATOKI.

Nurse Jones who has been in charge of the Ruatoki Mission since the death of Miss Hare, has found it necessary to send in her resignation by order of her medical adviser. The climate of Ruatoki has been too damp for her and she has been ordered to a drier climate. We very much regret the necessity for Miss Jones' resignation, as she has been able to win her way into the hearts of the Tuhoe people, adults and children, by her skill as a nurse, her influence as a mission worker, and her splendid tact in all her dealings with the Maori people in and around Ruatoki. We in Hawke's Bay are hoping very much that Nurse Jones will be able to help us in connection with our Maori work in this district. Unfortunately the Maori Mission in Hawke's Bay has no further funds to open up new work, but we are hoping that other avenues of work may be opened up. More anon!

WAIPAWA MAORI VICARAGE FUND.

The Native congregation of Porangahau desire to thank Lady Hunter for the sympathy she has shown them in all their work, in her kindly and sympathetic treatment of them, and in her practical co-operation in schemes for raising the Vicarage Fund. The following donations have been received for the Vicarage Fund:—

	£	s.	d.
Sir George Hunter, Porangahau	20	0	0
Merehira Scott, Porangahau	10	0	0
Miss Bulstrode, Mission House, Porangahau	10	0	0
Ihaia Hutana, Waipawa	7	7	7
James Scia Scia Porangahau	5	0	0
Pura Logan, Porangahau	5	0	0
H. S. Hutana, Porangahau	4	0	0
New Year's Eve party, per R. Ropihia	2	0	0
Powhiri Warutu, Waipawa	1	10	0
Paranihia Waaka, Waipawa	2	0	0
Rau Hutana, Porangahau	1	0	0
Bert Thompson, Porangahau	1	0	0
E. Mc Lellan, Porangahau	1	0	0
E. McLeod Wilder Sett., Porangahau	1	0	0
F. J. C. Healey, Porangahau	1	1	0
Porangahau Trading Co.	1	1	0
B. R. Brierley, Porangahau	1	1	0
Wiremu Waaka, Waipawa	1	0	0
Rikirangi Matene, Waipawa	1	0	0
Te Atua Ropihia, Waipawa	1	0	0
Reiu Parata, Porangahau	10	0	0

Piki Reuben, Porangahau5 0	Anonymous (Kaore he ingoa)	100 0 0
W. Burge, c/o Hunter's, Porangahau ...	5 0	Total	£261 6 7
Alex. McLean, Porangahau	3 0	DONATIONS PROMISED.	
Jack McGreevy, Porangahau ...	10 0	Mr. Allan Williams, Pukehou ...	10 0 0
Constable Moss, Porangahau	5 0	Mr. Kennedy McAulay, Porangahau ...	1 1 0
Phil Barney, Porangahau ...	5 0	Mr. L. G. Harker, Waipukurau ...	1 1 0
Bowen Grosvenor, Porangahau ...	5 0	Mr. E. J. Collins, Te Uri ...	1 1 0
L. Bradburn, c/o Hunter's, Porangahau ...	5 0	Mr. M. McLeod, Porangahau ...	1 0 0
B. Bentine, c/o Hunter's, Porangahau ...	5 0	Mr. G. A. Herbert, Wimbledon ...	1 0 0
A. Morgan, Wimbledon, Porangahau ...	2 0	Mr. E. H. Morgan, Wimbledon ...	1 0 0
Pongi Tutaki, Porangahau	5 0	Mr. E. J. White, Porangahau ...	10 0 0
F. A. Jackson, Porangahau	10 0	Total	£26 3 0
T. Siteman, Porangahau ...	3 0	DEATH OF TE KIWI AMOHAU	
Beach Picnic, per Lady Hunter ...	10 0 0	NOTED ARAWA CHIEF.	
Mrs. Paul Hunter, Porangahau ...	20 0 0	FAREWELL TO HIS PEOPLE.	
Mrs. Knight, Dannevirke ...	3 3 0	A noted chief of the Arawa people passed away on the 24th March, at Ohinemutu, Rotorua. He was a man of high rank, one of the most influential of the Arawas. He was in receipt of a special pension from the Government. He was an active licensed lay-reader of the Church of England. He was quite an authority on Maori myths, trad-	
Archdeacon Williams, of Gisborne, for Booth Fund ...	1 0 0	itions and genealogy. In January he handed to a relative of his the following farewell message to his people, with the proviso that it should not be published until he had passed away. In the early days it was much more common for the old chiefs to make farewell orations than it is now, consequently the following parting message is all the more interesting as lifting the veil from a scene which is now quite unusual:—	
H. K. Rapana, Porangahau ...	3 0 0	"Salutations to the tribe. Salutations to our sacred Marae Te Papa-i-Ouru. The time is now drawing nigh when it is well for me to bid all farewell. Night is drawing nearer. Mist envelops the soul. Farewell, O my people, farewell my canoe. I am on the track that heads to the home of our ancestors. After I am gone, be strong, be firm. See that the feather which ornaments your head is firmly fastened; beware of the temptations of Tumatuenga (the God of battles).	
C. H. St. Hill	5 0 0	"Stand upright, facing the rising of the sun. Arise, follow in the footsteps of our Lord. Follow not the ways of the foolish, where stones may be thrown at you. Let the torch of Faith, Hope and Love to God burn brightly. If the Arawa tribe should be divided, unite them again as your ancestor, Temuera, united them. Remember your illustrious ancestor Rangitihi, whose head, though split, was closed again	
Ngarongo Kahina Mrs. Scia Scia, Porangahau ...	10 0 0		
S. L. Morgan, Wimbledon	5 0		
Alf. Parsons, The Beach, Porangahau ...	5 0 0		
Returns Booth, Porangahau Sports ...	20 0 0		
Mrs. Rangī Ropiha, Porangahau ...	1 0 0		
Heta Kani, Porangahau ...	1 0 0		
Canon Rice, Waipukurau ...	1 0 0		

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.
- Hukarewa School.
- Waerenga-a-hika College.
- St. Winifred's School.
- Hereworth School

The Mission Houses.

- Ruatoki (Miss Bartram).
- Whakarewarewa (Miss M. Summerley)
- Tokomaru.
- Manutuke (Miss Newman).
- Te Hauke (Miss Aplin).
- Porangahau (Miss Bulstrode).
- Whakatane

Nuhaka (Mrs Anderson).
Whangara (Deaconess M Carter).

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 (Sister Elsie Smith and helpers).
- 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 Sunday School Teachers' Association.

The Officials of the Diocese.

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

FOR UNITY

O Lord Jesus Christ, Who didst say to Thine Apostles, Peace I leave with you, My peace I give unto you; regard not our sins, but the faith of Thy

Church, and grant it that peace and unity which is agreeable to Thy will: Who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.

FOR INDUSTRIAL PEACE.

O God, the Father of all mankind, we beseech Thee to inspire us with such love, truth, and equity, that in all our dealings one with another we may show forth our brotherhood in Thee; for the sake of Jesus Christ our Lord.

FOR ASCENSIONTIDE.

O Holy and most blessed Lord Jesus Christ, Who hast gloriously ascended up far above all heavens that Thou mayest fill all things; grant, we beseech Thee, that we, while yet journeying on our pilgrimage in this world, may touch Thee with the hand of faith and through Thy Holy Sacrament may be partakers of Thy glorified and most precious Body and Blood; and in the power of our mystical union with Thee, grant us to rise above the things of earth, and in heart and spirit sit with Thee in the heavenly places; Who livest and reignest in the Unity of the Father and the Holy Spirit. God for ever and ever. Amen.

by the use of the supple-jack vine. The law to-day takes the place of the akatea (supple-jack vine).

"Help the Government by being law abiding. Support the schemes initiated by the younger generation for the welfare of the tribe. Be loyal to your leaders. God bless my tribe, and my children."

THE CATHOLIC CHURCH

The "Church News" draws attention to the following leaflet drawn up by the Irish Bishops for circulation in Ireland, with the comment that it is just as appropriate in New Zealand. We would like to point out that this is not the first leaflet of the kind issued by the authority of the Irish Bishops:—

"The Archbishop and the Bishops call the attention of members of the Church to the increasing misuse of the term 'Catholic,' to describe without any qualifying designation, that body of Christians only who acknowledge the supremacy of the Bishop of Rome. Members of the Roman Catholic Church are now commonly designated as 'Catholics,' while members of our own Church, and others, who hold all the doctrines of the Holy Catholic Church as defined in the ancient creeds, are frequently described as 'non-Catholics.'

"This is not a mere question of 'names and words.' The Catholic character of the Gospel of Jesus Christ and of the Society which He founded is one great feature which distinguishes Christianity from all other religious systems. Christ's Church is universal, or catholic, in its fullest sense of the term; its mission is to all; its membership includes persons of 'all nations, and kindreds, and peoples, and tongues.'

"If we now surrender our title of membership in the Catholic Church and concede it to those only who accept the authority of a particular bishop, we give up an important point in that faith which was once for all delivered to the saints. So important was this point held to be in the early Christian times that belief in 'the Holy Catholic Church' was made an article of faith by those who compiled our creeds. To be a 'non-Catholic' is to be outside the Body of Christ; and to be described as 'not a Catholic' is equivalent to being described as 'not a Christian.'

"It is probable that in many cases these terms are used thoughtlessly, without considering their significance and importance, but we cannot consent thus to narrow the Church of Christ, or to accept the position of aliens from the commonwealth of the Israel of God."

THE IRISH PRAYER BOOK

We take this opportunity for quoting the wise words of Dr. Salmon, then Provost of Trinity College, Dublin, at the conclusion of the Preface to the revised Prayer Book. They are singularly applicable to the present time. "And now, if some shall complain that these changes are not enough, and that we should have taken this opportunity of making this Book as perfect in all respects as they think it might be made; or if others shall say that these changes have been unnecessary or excessive, and that what was already excellent has been impaired by doing that which in their opinion, might well have been left undone; let them, on the one side and the other, consider that men's judgments of perfection are very various, and that what is imperfect with peace, is often better than what is otherwise more excellent without it."

IN CHURCH ARMY WORKSHOPS.

BADLY Disabled Soldiers Make Wreaths in artificial flowers from 10s to 20s each.

The C.A. place them on soldiers' graves in France without extra charge (on birthday if required).

Also Rose Leaf Confetti for weddings, in boxes containing 1000 petals for 1s 6d.

And Copper or Brass Tea or other Trays, Fruit Dishes, Table Mats, etc., from 4s to 25s. Apply to—

SECRETARY,

A PRAYER FOR PEACE.

Father of all men and God of peace grant us and to every nation, we pray Thee, the Spirit of truth and justice, of peace and godly love. Turn the hearts of all men unto Thee, and so hasten the time when the Kingdoms of the world shall become the Kingdom of Jesus Christ our Lord in whose name we make our petition. Amen.

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 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 OUR HOMES.

O God, Whose Son Jesus Christ came down from Heaven, and lived in a humble home at Nazareth; visit our homes to make them holy; teach us to be helpful and obedient. Make Thy true religion to increase amongst us, so that we may never forget, nor be ashamed to pray to Thee, to read of Thee, and to trust in Thee, and at last bring us to Thy Home in Heaven, which Thou hast prepared for those that love Thee—through Jesus Christ our Lord. Amen.

A PRAYER FOR CHINA.

Almighty God, King of Kings and Lord of Nations, look down, we beseech Thee, in mercy upon the people of China, now torn and distracted by civil strife. Pour out upon them the Spirit of Righteousness and Peace. Preserve the Native Church and all its members in the way of truth and love; and vouchsafe to all Missionaries the assurance of Thy Presence and a ready desire to do Thy will. Defend them in this day of trouble, and protect them

in body and soul, and hasten the time when the Chinese nation shall be brought to a knowledge of Thee through Jesus Christ our Lord.

Amen

SPECIAL PRAYER

BIBLE IN STATE SCHOOLS LEAGUE OF NEW ZEALAND.

Almighty God, heavenly Father, we beseech Thee to bless the children in this land; inspire and bless all efforts, and enlighten the minds and move the hearts of Thy people, to aid in the spread of Thy Word amongst little children, that none may grow up without knowledge of Thee.

We humbly ask Thee so to guide and overrule the counsels of those placed by Thy mighty power in authority over us, that they may seek above all things Thy honour and glory that we as a Nation may be enriched with fuller knowledge of Thee and become a holy people acceptable in Thy sight, through Jesus Christ our Lord.

Amen.