

The

# Waiapu Church Gazette.

VOL. XX.—No. 1.

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The Editor makes an earnest appeal that you will **READ** this month's Gazette, and so learn something of the philanthropic work that is being done in your own diocese. Our Social Service workers, who toil cheerfully early and late at minimum salaries, gladly bear the heavy end of the stick. We appeal to you to be sufficiently interested in their work, to read what this Special Social Service number of the Church Gazette tells you of it.

## SOCIAL WORK IN OUR OWN DIOCESE

(Contributed.)

How many of our readers ever take the trouble to peruse the page which at times appears in this Gazette under the heading of "GENERAL DIOCESAN FUND." WHAT DOES IT DO?" and how many of us ever think seriously of the ramifications of the G.D.F., and more particularly of the Social Work which it fosters? So many of us, I fear, at the sight of the words "General Diocesan Fund," rapidly pass on to the next page of the Gazette and fail to notice the urgency of the appeal—WANTED: ...4600 this year, for current requirements and the debt of £4105 which still remains on the Building Fund of St. Mary's Home. We hope that this article may be the means of calling the attention of the reader to the needs of the G.D.F. and of the Social Work of our Diocese, and also to the page which sets forth that work and shows those needs. Some months ago a letter appeared in our pages under the heading of "Missions," signed W.H.S., which letter apparently "bore fruit," and we feel confident that those who, quite rightly, have the cause of Missions so much at heart, will not forget the home side of the work. It is undoubtedly a good cause and there are still many of our own people, even in this glorious Dominion, outside organised religion, and in many cases, though by no means all, that means that the great truths of our faith, with its wonderful consolations, have suffered eclipse amongst these people, and Christ is to so many, even here, unknown and unloved. If we have hearts to feel for and love those who are bound to us by the closest links

of common race, blood and language, and know that our Lord died for them as well as for us, shall we hesitate to give and give again for their uplifting? We serve the Lord Christ, our great Commander and Leader in uttermost self-sacrifice. We read in the Gospel record of His great unselfish, generous, sacrificial and untinted service to others. "He was rich, yet for our sakes became poor, that we through His poverty might be made rich." He is, so often, hungry and athirst and naked and sick in the persons of others, and to minister to them is counted as ministry to Himself. Let us all remember this and take it to heart when the claims of the Social Work of our Diocese are brought to our notice and when our help is called for. The judgment scene (St. Matthew, chap. XXV.) turns on this ministry: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Do let us then pray and serve and give of our substance, wherewith God has blessed us, that when He comes again we may not be ashamed. Let us give at least an equal amount to this great cause as we spend on our own pleasure and recreation, we cannot or should not give less, and even then this is nothing worthy, for we cannot be said to live nobly until we give to Christ much more than this. We shall be judged at the last by what we have done to help Jesus through all these crying claims. If, therefore, we can do anything more than we are doing, by self-denial, anything really substantial, let us not neglect to do it now, while opportunity offers, ever remembering that we shall never pass this way again.

## IT ISN'T THE CHURCH, IT'S YOU!

(By R. R. Newberry.)

It isn't the preacher's flowery prayer  
Or the way the choir sings,  
Or the size of the coin your neighbour gives,  
Or the help your brother brings.  
It isn't the size of your favourite Church,  
Or the cost of your favourite pew,  
Or the style of the clothes the members wear;  
For it isn't the Church, it's you.



It isn't the way the work is done,  
Or the way the money's spent,  
Or whether the Gospel's all brought in,  
Or whether there's some that's sent.  
It isn't the kind of creed they love,  
Or peculiar things they do,  
Or whether the doctrine suits your taste;  
For it isn't the Church, it's you.



For a chain's as strong as the weakest link,  
And it breaks with a heavy load,  
But a Church that's full of the links that pull  
Can level the roughest road.  
If you get in tune with the Master's will,  
With your heart and your labours, too,  
You will love your Church, though it has its faults,  
For it isn't the Church, it's you.

—"The Christian Herald."

## DIOCESE OF WAIAPU

Letters for the Bishop. Private letters should be directed Napier Terrace, Napier; official letters, care of Diocesan Secretary, P.O. Box 227, Napier. All parochial or business communications should be sent to the Diocesan Secretary, P.O. Box 227, Napier.

Cheques should be crossed, marked "not negotiable" and made payable to the order of "The Diocese of Waiapu", and not to anyone by name.

Diocesan Secretary and Treasurer, Mr. R. E. H. Pilsen.

Organising Secretary, General Diocesan Fund, The Ven. Archdeacon Brooklehurst.

Literary matter for the Gazette should be addressed to the Rev. R. F. Geddes, Editor Waiapu Church Gazette, Puketapu, Hawke's Bay, and should reach him by the 18th of the month.

## LETTER FROM THE BISHOP

Napier, June 20th, 1929.

My dear People.

It must be known to most of you, through the medium of the daily press, that I have placed my resignation in the hands of the Archbishop, to take effect at the end of the year.

I am sure you will understand that I have only taken this step after much thought and prayer, because I think that the Diocese of Waiapu needs a younger man to do the work of a Bishop.

I have still some powers of work, which I hope to use in the service of the Church, but I have reached that age (I am seventy-one this year) when, as each year passes, one loses that freedom and force so necessary in leadership, without which the work of the Diocese must suffer. I do not want my Diocese so to suffer.

As regards my own feelings in taking this step I feel I dare not speak.

I do thank God from the depths of my heart for the loyalty and affection of my clergy; for the support and help of my faithful laity; for the innumerable kindnesses shown to me by many in so many ways and on so many occasions.

I pray that the spirit of unity so manifest in the Diocese will grow and deepen as time goes on.

I am quite unable to answer the many kind letters that have come to me since my resignation became known, which I value more than I can say. They come as tokens of regard and affection for me personally, in spite of my failures and shortcomings, and they have cheered me much at this trying time. I do thank the writers most sincerely.

Yours faithfully and affectionately,

Wm. Walmsley Waiapu.

## OUR BISHOP

Few, perhaps, are surprised, but all will feel genuine regret to learn that our Bishop has concluded that he ought to retire from his position at the end of this year, when he will have presided over the diocese for nearly sixteen years.

Ordained deacon in 1882 and priest in 1883, he had had experience in England and South Africa, as well as in a naval chaplaincy, when he came to New Zealand in 1901. After short terms of service at Waikari and Akaroa, he was appointed Vicar of St. Luke's, Christchurch, in 1904, where he did much in extending church life and was largely instrumental in getting the present handsome church built. While Vicar of St. Luke's, he represented the Diocese of Christchurch in three General Synods, and was one of the New Zealand priests chosen to assist the visiting clergy in the General Mission of 1910.

He was elected Bishop of Waiapu at a special session of the Synod held in Napier on January 22nd, 1914, and was consecrated in St. John's Cathedral on Sunday, February 22nd, by the Primate (Dr Nevill), assisted by all the Diocesan Bishops of the Province, and the Rt. Rev. W. L. Williams, formerly bishop of this diocese.

It was unfortunate that the early years of his episcopate were clouded by the catastrophe of the Great War, which complicated the problems of life for all of us, and particularly for those who had to guide the activities of the Church. This in itself, would have prevented any spectacular development of the diocese during that period.

But we cannot imagine that the Bishop ever gave a thought to the spectacular, and, while there may be little which would attract the attention of the man in the street, the diocese has reaped real gain from the high spiritual ideals and self-sacrificing devotion of our Bishop. By example and precept he has done much to deepen the spiritual life of the Church, and one effect of this has been the spirit of brotherly unity which marks the clergy of this diocese.

Before looking at diocesan matters, we may mention that Dr Sedgwick attended the Lambeth Conference in 1920, and was one of the committee set up by that conference to deal with the question of the Reunion of Christendom.

The proportion of Maoris to Europeans in the Church population is higher here than in any other diocese in New Zealand; and the Bishop, from the first, responded to the responsi-

bility which this fact laid upon him. In addition to the close relationship which he has always maintained with the Maori schools at Te Aute, Hukarere and Wearenga-a-Hika, he has been assiduous in visiting the Maoris in their own homes, and he has also established a number of Mission Houses in various parts of the diocese. This untiring interest and the desire to promote their spiritual welfare have won him the respect and affection of the Maori race, while they feel that it is largely the outcome of his efforts that they have attained the object on which their hearts were set—a Bishop of their own race.

Another peculiarity of this diocese is that it contains vast areas in which pastoral development is going on, and this means the settlement of pioneers in comparative isolation in the back-blocks. The Bishop's sympathetic visits to these settlers have made a heavy demand upon his time and strength, but have shown that isolation does not cut off a churchman from the care of the Church.

A further problem has been created by the activities under the Public Works Department at the Waikaremoana Electric Works, and the East Coast Railway. In order to meet this the Bishop got into touch with the Church Army, and was fortunate in securing the services of Captain Ball, who is working at Waikaremoana.

One department of Church work dear to the Bishop's heart is the education of the young, and while St. Winifred's School, which he established at Gisborne, has had to pass out of direct diocesan control, he has the satisfaction of seeing Hereworth flourishing as a Church School. It has fallen to his lot to be responsible for shaping the constitution of Abbotsford Home at Wai-pawa, built for the Church by the Rathbone Trust, and he has guided the development and expansion of St. Hilda's Home at Otane and St. Mary's Home in Burlington Road, Napier.

These are some of the more important points which signalise a strenuous term of office; but they are, so to speak, of the outside. It is in the hearts of his people—particularly of the clergy—that he has made his mark; and it is characteristic of his affectionate consideration that he personally informed each one of the latter of the step he was contemplating before it was made public. Though called to be a father in God, he succeeded in cultivating as a brother a spirit of friendship which will not be forgotten.

Clergy and laity alike throughout the diocese will join in praying that he may have God's blessing in his retirement.

**BOARD OF MISSIONS**

**A Big Handicap.**—Up to the end of May more than £6000 was required to be sent in to the Board's Office during the month of June, if the various co-ordinated Missions were not to go short of their requirements for the year ending June 30. This is a large amount, but as the Board of Missions has never failed to meet its obligations in full since it was formed nine years ago, we believe that the full sum will be forthcoming. As has been frequently pointed out, the receiving of so large a part of its income during the last month of the financial year is not good business, and the various missions are greatly handicapped in their operations by the irregular way in which they receive their income. To take one instance only—that of Melanesia—a large annual sum is lost through the inability of the Finance Board to pay cash for the ship's coal and stores each voyage. The Board's books are being kept open until July 6 for late contributions.

**Accident to "Southern Cross."**—The repairs to the ship's bow and rudder, sustained in a storm off Norfolk Island, necessitated a longer stay in Auckland for repairs than was at first anticipated. The Bishop estimates the financial loss to the Mission as £700 above the insurance. But even greater than the financial loss is the great inconvenience caused in so many ways to the work of the mission.

**Hangchow Hospital Case.**—After an interval of two years, owing to the Nationalist troops having ejected the mission workers and occupying for themselves the various hospital buildings, the N.Z.C.M.S. has decided this year to renew its former custom of sending a large case of comforts to the N.Z. workers on the staff, to reach them in time for Christmas. Miss H. E. Taine, of Wellington, has kindly promised to take charge of the packing of the case. Parcels, or donations in cash, should be sent to her at 49, Ballance St., Wellington, before the end of August. All bandages and sheeting should be made of new material.



**THE "REAPER"**

Owing to sickness, the editor has not been able to publish the "Reaper" this month. This bright little paper has won its way to many hearts, and all will wish the Editor a speedy recovery.

**THE STORY OF THE MAORI MISSION**

This little booklet of eight lessons for Sunday School use deserves to be read by everybody. It is a short summary of the history and contains exactly those facts which are most worth remembering. If our Sunday School children could have this in their memories it would be a great benefit. It is well done by expert men who know the subject as no one else does. It is cleverly condensed, interestingly written. On page 15 Aotearoa is given as a Maori name for the North Island, a good many authorities have quoted it as the name for the South Island, which is right? Both have other Maori names; it seems to fit the Southern Alps best.

But a question arises: good as it is to teach the children all this, especially those over eleven years old, is there room for this and much else we would so much like to teach? Are we not cramming too much into the children? Are we not over diffuse? Have we achieved the feat of making them to know Faith, Prayer and Duty, the Creed, the Lord's Prayer and the ten Commandments as the Prayer Book puts it? If we could get that much securely in, then these books would be most useful, but what help are they till we have laid the one foundation of all true religious knowledge?

The book is obtainable from the Diocesan Book Store, Mulgrave St., Wellington, for a shilling. And we commend it for wide circulation. It is not at all beneath the dignity of any adult to buy, read, or lend, and buy a second copy for keeping. We congratulate the Wellington Diocesan Sunday School Association.

W.E.L.

**N.Z. CHURCH MISSIONARY SOCIETY**

**NEWS HAS COME FROM KARACHI, India,** that the Rev. F. Breed, who was lately appointed to fill Mr Long's place in this city, has been obliged to leave for England owing to the illness of Mrs Breed. This is a great blow to the Sindh Mission, as there is some doubt as to when, or even whether, Mr Breed will be able to return.

**AN URGENT APPEAL** is therefore made for an offer of a man in Priest's Orders to help in this Mission. Applicants should be preferably unmarried, or without children, and not more than 35 years of age.

Applications should be addressed to the Lay Secretary, C.M.S., Box 123, Nelson.

New Members are wanted for the Society. Anyone subscribing 5s a year becomes such a member. Will all present members rise to this occasion. Surely it is a call from God. We cannot allow our present missionary post to be depleted of workers in this way. The sending of this man is absolutely dependent upon new money being obtained.

An early response by offerings sent direct to the Society is the earnest prayer and wish of

**WILLIAM C. NELSON,**  
President,

**J. R. DART,**  
Clerical Secretary.

All Communications to—  
The Lay Secretary,  
C.M.S. Office,  
Box 123,  
**NELSON.**

India has no need of Missionaries to teach a Christ who is merely a great moral teacher and not also the Lord of life

Christ is not only an historical figure but one who lives and works to-day. He lives not merely in the Bible but in our hearts

(The Sadhu).

**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.
July 1928	225	0	71	7 7	153	12 5
Aug. 1928	450	0	112	0 3	337	19 9
Sep. 1928	675	0	148	3 5	526	16 7
Oct. 1928	900	0	326	1 11	573	18 1
Nov. 1928	1125	0 0	413	17 0	711	3 0
Dec. 1928	1350	0 0	713	6 2	636	13 10
Jan. 1929	1575	0 0	791	14 8	783	5 4
Feb. 1929	1800	0 0	875	19 0	924	1 0
March 1929	2025	0 0	1413	5 8	611	14 4
April 1929	2250	0 0	1611	15 3	638	4 9
May 1929	2475	0 0	2043	10 2	431	9 10
June 1929	2700	0 0				

**NOTE.—Deficit at end of May, £431 9s. 10d.**

# Mainly for Women.

By Women.

## UT SERVIANT.

As one of the great poets has aptly said: "The child is father of the man," and even the dullest brain cannot fail to grasp the fact that the future of all the philanthropic work of this generation lies in the hands of our children. The opinions of the older generation are very diverse on the subject of the present day child. One man looks forward with great foreboding to the time when the affairs of Church and State shall be in the hands of the youth of to-day; while another feels that the near future holds tremendous possibilities, unknown in any previous age. Certain it is that never before has youth lifted its voice so early, been so definite in its point of view and so impatient of the matured opinions of middle age. It is ever hard for the person who has borne the heat and burden of the work of many years to have disregarded, ideas that have been built up on those years of experience; but there is no doubt that we must allow on the side of youthful inexperience, an enthusiasm which vaults over difficulties and cuts Gordian knots in a way that leaves the old soldier aghast. This enthusiasm is very much to the good if it can be directed in the right channels, and it behoves wise parenthood to undertake that direction, gently and unobtrusively, in the very early days of development.

Modern youth is very impatient of open restraint and any hint of "Preaching" is fatal. How then shall we carry out our duty to our children, that they may be fitted for the vast responsibilities that await them in the coming age? Only by trying here and now to direct their interests happily along the paths where their responsibilities will lie. It is out of the question to expect a person who has never in childhood learned the meaning of simple service for others, to be a useful and enthusiastic member of the various boards which govern the humane work of our country. The child who has a collecting box for the Waifs and Strays or Dr Barnardo's Homes, grows up with a feeling of personal responsibility to his less fortunate brethren, that the most powerful appeals to his adult mind would find hard to arouse.

If then, we would see the good works of our own generation carried on and developed as we hope them to be—we must not be content with our own personal service of the present time, but we must leave as an heritage, the enthusiastic hands and brains of youth. We must see to it that our children undertake small services and responsibilities whenever we can arrange it. That is when your child will become interested—when he has done something, or given up something for a cause. Never be selfish enough to rob your child of the joy of self-sacrifice, because **you** cannot bear to feel the pang of his renunciation. Encourage him at times to give of his best, rather than always his discarded or broken toys to the poor and the orphan.

I remember so well during the days of the Great War a tremendous appeal for Red Cross funds being made throughout a city. Two small children, greatly impressed by the appeal which came through their school, went to their father to ask for money to give. "Oh, no!" he said. "I am sending all the money I can spare to the Mayor. You must find something of your own to give, otherwise it is my giving—not yours." Two very thoughtful wee mites went off hand in hand to talk it over—and some time later a very subdued pair again approached the father. "Daddy," in trembling tones, "There's only Tomtit. Will he do?" Tomtit was their adored pony. "Think well," said the man of wisdom. "Daddy can't buy you another Tomtit. Are you sure you can bear to give him. There will be no getting him back once you have decided." The tears came, but the decision was made and Tomtit, their inseparable playmate went to the big sale in the Town Hall. He followed his wee owners right up the stairs and was sold before they had reached the top of the hall. "But," I can hear indignant motherhood saying, "surely the father bought him in again and gave him back to the children!" He didn't. That was not his way. He adored his wee girlies, and his voice broke when he told me the story of the tragic parting. Every pang that the wee ones suffered he felt a hundredfold in his own heart. But—he has his reward. The wee tots are grown-up daughters now, and instead of being

faced with the parental problem, that are occupying so many mothers and fathers to-day, his middle age is made happy by two sweet unselfish chums, beloved of everybody and of whom he is inordinately proud

The Great War mercifully has ended. But into every child-life there still comes the opportunity of service; and the sacrifice encouraged by you in the early years of your sons and daughters will be for you in their later years. Cultivate in the young minds now an interest in the welfare of other less fortunate children. Try to establish personal links between your children and the children in our Church homes and orphanages. If you do not know how to set about it, write to the matrons and ask what service there is that little ones in other districts can do for the homes. It will mean a little extra responsibility in your probably already overcrowded life, but it is out of the sowing of such seeds of love in youthful hearts that our Lord reaps His most abundant harvest.



## FOR THE CHILDREN.

Dear Children of the Diocese of Waipapu,

I have been asked to tell you a little about St. Hilda's Home for children, so that you may know what it is like, why we have such a home, and what we should like you, church-children, to do for it. St. Hilda's Home was first in a little house of eight rooms, situated at Waipawa. It was opened on December 7th, 1918, by Deaconess Esther Brand, who came from Napier with her assistant and two little children. The Deaconess stayed for two or three weeks, then Miss Lee was in charge for about six months, and I came to begin my work here as matron on June 1st. When I arrived there were seven children in our home, but before long we had seventeen, so many that two of them were kindly given a bedroom at St Peter's Vicarage. They went there every evening, but came back to us in time for breakfast. Of course we knew we were to be in our very happy Waipawa home for only a short time, and that a house in Otane was being enlarged and made ready for us. We knew, too, that in this new St. Hilda's Home there were

to be many things, in which we, and you, too, would delight, and which I hope many of you will come to see some day—a large outside playroom, and a sleeping verandah. So we left Waipawa, where we had all spent such a jolly time, on November 21st, and even the tiny ones had to be very busy bees, so as to have our new Otane home ready for the dedication on December 11th. "To dedicate a house" means "to set it apart for God, to be used in some special way," and I must tell you later in what special way St. Hilda's Home is to be used. So on December 11th, we had our dedication service, and the Bishop went into each room of our home and blessed it, and prayed for those who were to use it. Our life at St. Hilda's Home is very like that you live in your own homes. The children get up in the morning when the bell rings and they have their different duties to perform before breakfast. We have our hymn and prayers—each child chooses the morning and evening hymn in turn—then breakfast, and after that there is the housework to do before school. All the children except three wee ones go to a school, which is near by, so they are able to come home for lunch. After school we either go for a walk, or the children play in our grounds; sometimes I read to them, sometimes they have their mending to do. Then we have our evening hymn and prayers, tea and baths and—bed-time has come round once more. So, as I said, our life here in Otane is a very happy one, and very like your life at home—that is why we call our house St. Hilda's "Home."

I think I must now try and tell you why your Bishop, and his clergy, and so many, many other people felt that there should be such a home for children. It was dedicated, or set apart, that children who have no parents to look after them, or perhaps one parent, who must go out to work for a living, might be cared for and loved, and taught to live a happy child life. It is not right to let little children do as they like all day long. How glad we should be that we can all help to look after them at St. Hilda's Home, that we can teach them about God, and try to make them love our church, and all the beautiful things of the world in which we live. Of course we teach them housework and sewing, too, and they do their work very brightly and willingly as a rule, for even the tiny ones can help.

Now you understand why we must have a home like St. Hilda's, we must have it so that children who are in great need of a home may be cared for



Our Three St. Hilda's Babes.

as you are—that they may not be left to look after themselves, but may be taught, loved and helped.

I have been asked, too, to tell you, children, what you can do for our home and the first thing is, "Will you remember St. Hilda's Home in your prayers?" You see these children should be as much your friends as if you saw them every day, or lived next door to them, because they are in the care of the church, to which you all belong, and so should be your care. People from round about Waipawa and Otane have been very, very good to the children, and have sent them just the things which you like—eggs, honey, cakes, jams, nuts, oranges and sweets. They have sent them medicine, too; would you like that?

Of course we must all help to provide what is necessary, and shoes and socks wear out very quickly when they are not new to begin with, so perhaps you could put away pennies towards supplying new shoes and socks and clothes. There is no need to tell you of the many other ways in which you can help our little St. Hilda's Home, because I know you will think of them for yourselves. Our children, too, hope to be able to help you some day. We do very much want to grow flowers, paint blotters, make dolls' clothes, and do many other little things, so that we may be able to give as well as receive.

Now, before I say good bye, I want to say how pleased we should be if some of you who read my letter could visit us, then you could see what a happy home we try to make St. Hilda's

In nearly every room of our house there is a little calendar, with this verse of Henry van Dyke's printed on it:—

"May every morning seem to say,  
There's something happy on the way,  
And God sends love to you."

This then is my parting wish for you, children and

Edith H. Waller,

## DIVORCE

Sir.—Divorce is so much in evidence that it would be well for women to weigh the matter out carefully and consider all sides of it. Do we realise that women of the western world are in a better position generally than our own less fortunate sisters in other parts, in fact, more or less on a pedestal which we don't always deserve, and that it is Christianity alone that has placed us where we are? The higher feelings of chivalry and respect for the rights of others are Christ's teaching, and it may be that the strength and security of the marriage bond are to protect us more than anything, and to give to the married woman a status and influence which she would not have otherwise. What woman is there in the humblest sphere of life who is not mistress and queen in her own home, able to make or mar it according to the good or evil that is in her? I have read that a Mahammedan can divorce his wife on a slight pretext. She has to go, leaving her children even, if he so order it. In countenancing the easy divorce we may be pulling the house down on our heads, so to speak. It is one thing for us to divorce our husbands, but it is quite different if men take advantage of an easy law and divorce us for the sake of a passing fancy. Christ knew the frailty of human nature, and perhaps nothing but the hard and fast rules of the marriage service, as in the New Testament, would do for us in our present state.

Then what endless complications divorce brings. What of the children of these marriages? The complexities are so obvious we need not go into them. Divorce may in some cases be a dim groping for the ideal love where two people are absolute affinities, but are we capable of such true love? Human nature may be too elemental as yet to love in the highest way. There may be many aching hearts now feeling the pangs of regret and remorse at the thought of the broken up home. Let us be extremely careful before we encourage divorce, asking guidance of our Master in this matter, as in all others.

ANON.

## ST. MARY'S HOME

The annual meeting of St. Mary's Home will be held on Thursday, July 11th, 1929, at 2.45 p.m. at 5, Burlington Road, Napier.

The Bishop will preside. All interested in this work are cordially invited to be present.

## ST. HILDA'S HOME.

Contributed.

St. Hilda's was started in a hurry because just when preparations were being made the influenza epidemic struck New Zealand, parents died and children left orphans needed a home. To meet this urgent need a house was taken in Waipawa, across the road from St. Peter's Church and Miss Lee took charge of it as the first matron.

The house was not convenient for an orphanage and the big family of children that was soon gathered there had a very crowded life and the matron a very uncomfortable one; still it was a home, if only an emergency one and the children were given every care.

This practical effort of Christian charity appealed strongly to the warm-hearted people of Waipawa and the surrounding district and presents of meat and potatoes and clothes and other useful things poured in, till one felt that Waipawa as a whole regarded themselves as the foster parents of these children who had had such a tragic beginning of their lives. This willing help was very cheering to those who had started the home in faith without the money in hand to pay the expenses of running it. A good response was made to an appeal for funds and before many months had passed the purchase of a more adequate house became possible.

While the children were still in the Waipawa house Miss Waller succeeded Miss Lee as matron and began that great work which for ten years she has carried on with such devotion and success.

Six months after the beginning the house at Otane was bought which has been St. Hilda's ever since, and after some necessary alterations the children were moved to their new home.



Children of St. Hilda's Home, Otane.

The numbers grew till they reached the maximum that could be brought up as one family but to accommodate them properly some fairly extensive, and expensive, alterations and additions had to be made. When they were completed the house was really suited to its purpose and the real settled life of the Home began.

It was the deliberate policy of the Chapter from the beginning that St. Hilda's should be a Cottage Home and should never grow into a big institution. The natural life for children is family life in a home and this is easier to provide if the numbers are kept small. It is natural also that boys and girls should be together, and though this is regarded by many social workers as an ideal too difficult to put into practice, it has been the rule of St. Hilda's for the ten years of its life, and with triumphant success. Miss Waller has shown that it can be done, and she has been able to do it because she is a firm believer in its value. Large as a family of 25-30 children may seem, those who know St. Hilda's know that it is a family, in the real meaning of the word, and as most of the children stay till they are old enough to leave, the Home really forms a spirit and atmosphere of its own. The average length of a child's stay has so far been seven years and there are still six children in the Home who came to it very young when it was still situated in Waipawa.

Needless to say St. Hilda's has made a warm place for itself in the kind hearts of Otane people. Four strong garden seats bearing the inscription "A gift from Mrs. Porter" perpetuate a kind gift of £20 sent from Featherston by an old resident of Otane, and many

gifts and acts of kindness show how ready people are to help.

In 1925 a legacy of £250 permitted the addition of a most useful hospital bay, for which Miss Daisy Watts will always be gratefully remembered. It is a bright room from which an invalid can watch the trains and the brisk life of the outdoor world.

To know St. Hilda's is to love it, to feel its atmosphere and to meet the children is to be convinced that here indeed is a Home, a Home in which the joyous Spirit of Christ has sweetened life and made it beautiful. It makes one think of this child and that and wish that they could come and live here and share this life and learn what these children have so obviously learned. To know St. Hilda's is to feel that here is work that Christ would love and to long to have some share in it.

?

We shall do much in the years to come,  
**But what have we done to-day?**

We shall give our gold in a princely sum;

**But what did we give to-day?**

We shall lift the heart and dry the tear,  
We shall plant a hope in the place of fear,

We shall speak the words of love and cheer.

**But what did we speak to-day?**

Nixon Waterman.

## WANTED

CURATE, for the Parish of Ashburton. Full particulars on application to the Rev. A. J. Petrie, The Vicarage, Ashburton.



St. Hilda's off to the Beach.

## ST. MARY'S HOME

I wonder how many people know where St. Mary's Home is, and know what it stands for! It is in Burlington Road, in Napier, high up on a hill in a large sunny garden. St. Mary's Home was opened nearly 15 years ago as a Rescue Home, and there, any girl, irrespective of her faith, who had a first fall, was taken in, cared for till her baby was born and then was taught and helped to regain her self-respect. The only two rules of admission are (1) That it must be the girl's first fall into sin; (2) The girl must promise to stay until her baby is six months old.

The second rule was made in order that the mother should feed and care for her little one and do all she could to make amends for the stain on its birth. Also, during that time she was taught what the sin she had committed meant; what forgiveness was, and how she could make a fresh start again in the world, fortified by the Sacraments of the Church. Though the Home is Church of England, no one in trouble is ever refused on account of her difference in faith; the Home is to help every girl and to do all it can to win her for Christ. The centre of St. Mary's Home has always been the chapel; here before breakfast every morning services are held for a few minutes to which every inmate comes, the children who are able to walk attending too. Evensong is held here every evening when all the work is done, and once a week there is a service of Holy Communion at 7.30 a.m.

Very soon after the opening of the Home, it was found necessary to add nurseries in order to keep the children after their mothers' stay of six months was over. Two were built and a verandah and bathroom.

Still the work grew. St. Mary's was constantly being asked to take in a baby whose mother was ill or who for some reason had to earn her living and could not keep her baby with her. In several cases the mother had left, leaving helpless new born babies. Time went on and the old buildings began to leak badly and each winter found it worse, till at last mildew began to form on the walls of some of the bedrooms. Then advice was sought and the verdict was that nothing more could be done. A new building was absolutely necessary.

Everyone moved to a temporary house for a year, whilst a beautiful new ferro concrete Home was being built.

There was nothing elaborate in the building. No luxuries, just necessities, but it was built with every convenience



Staff and Babies, St. Mary's Home, Napier.

to meet the need of a growing work and a small staff. Although it was costly to build on the same site as that of the old building, because of the small space of level ground, and excavating and building up the foundations was extensive, yet all agreed it was the wisest thing to do, as here, the sun, so necessary for babies, was not shut out by any obstruction, but poured all day long on the nurseries. This cost has been fully justified; the babies are never ill, and for two consecutive years the doctor has not been called in to see even one sick baby.

The nurseries and large verandah are ideal for children; at night six or seven little ones are able to sleep outside in the open air. The bathroom is very large, with raised bath, and on the shady wall, a milk cupboard has been built outside, but opened from within, and here is kept cool the humanised milk for all the babies.

There are windows for the sun everywhere, and all the woodwork of the Home is light and beautifully marked and has been much admired. The rest of the Home consists of dormitories, kitchen, sitting rooms, labour ward and bathrooms. The chapel is very beautiful and furnished with gifts from friends; nothing is lacking, even a sanctuary lamp burns all night long, just to show any poor soul-weary inmate of St. Mary's that in God's House is Light and Peace. The chapel is never in darkness.

The nurse in charge has been there since the work first began, and is now a Plunket Nurse, and this again calls for more work as often there are delicate or premature babies needing special care and St. Mary's Home is always asked to take them in.

The work has grown and grown, the

needs are still the same, and the staff just three, with the help of the inmates

Twenty-five babies are here, cared for and kept until they are three years old, very few of the parents being able to help towards the expense of their keep. The mothers, now eight in number, learn all they most need; how to cook, sew, wash and care for babies, etc., and are taught the meaning of Baptism and Confirmation, and often some are confirmed in the chapel. The Home has still a large debt on it, in spite of plain living and trying to keep down expenses; even the garden has never been set in order after the excavations, as there was no money.

Will any of our readers come to see this Home. Visitors are always welcome till 4 p.m.; will they come to see these little babies growing up, with plenty of love and care—yes, but with no home of their own; no parents' love so necessary to little ones? Will they help clothe and feed these little ones? Will they sometimes think of the staff, of their long hours on duty, rising winter and summer always at 5.30 a.m., or earlier; of their many disappointments and yet quite happy in their work of trying to do something for God's little ones and erring ones. Will they sometimes pray, too, for the babies and staff and for means to pay off the debt which is ever present with all in the Home and which is a burden that could be lifted from the shoulders of those working there by a little self-denial from everyone? Will they come and see St. Mary's and what it does for these helpless little babies and their mothers, and then we have no fear but that the debt will all be paid off. We only ask them to be interested, the rest will follow naturally.—E. Annie Carter.

## ABBOTSFORD HOME

Abbotsford Home was founded by the Lissie Rathbone Trustees and given to the Church of England. The land on which it is built is part of "Abbotsford" the Rathbone Estate in Waipawa—hence its name. It has no endowments, which means that Church people throughout the district over which the Bishop of Waiapu presides are responsible for its upkeep. The Church of England did business in another house in Waipawa before Abbotsford Home was built, but this article is concerned only with Abbotsford Home—not an Orphanage but a Children's Home.

1. Most Church people, especially those in its immediate vicinity, seem to have a very hazy idea as to how this Home is governed. Quite simply it is managed by the Bishop and all the clergymen in the Diocese with additional prefixes to their names. Thus the Rev: Canons, Ven. Archdeacons, and the Very Rev. Dean are all Governors of the Home. These have also a few gentlemen acting with them who are not clergymen, but who assist voluntarily in the work of the Church. These acting together are called the Cathedral Chapter. Plain "Reverends" are not directly responsible for the government of Abbotsford. The Bishop wished for some more local touch than the Chapter could supply and a House Committee was tried. But the House Committee appeared to be "not wanted" by the Chapter, by the Matron and by the House Committee themselves, so they went where "not wanted" luggage goes out of the way. Who knows? They may be wanted before the ship gets to port. Their place has been taken by a "Visitor" in the person of Mr Wilder of Wallingford, a place about forty miles from the Home. Mr Wilder's keen interest and thorough practical knowledge of the running of a farm is proving of the utmost value to Abbotsford.

2. For the first few years the position of Matron was filled by Sister Elsie Smith who came out from England for the purpose. Feeling the strain of the large family and the general worry connected with running the establishment too great she resigned in 1928 to take up parish work in Marton. But the piety of her character and the love she bore the children under her control has made a lasting impress on them. Sister Elsie Smith's place was taken by Miss Alice Jones who had been working on the Maori Mission at the Ruatoki Mission House. Although she has only been a little over a year in her post there are many noticeable im-



provements chiefly perhaps in the discipline of the children; manners have improved and boys and girls now possess neat school uniforms.

Miss Thomas has held the position of Chief Officer during the terms of two Matrons; coming from Hukarere she has served the Church with conspicuous loyalty and is always able and willing to take charge of the whole concern when either sickness or holidays necessitate the absence of the Matron.

The other assistants in the Home are Miss Anderson and Nellie Williams one of the senior girls who has left school and has now started to earn her living.

3. People sometimes enquire—what is the work of the staff? It is just the same as in any other large family. If any father or mother can picture a family of thirty they have a fair conception of the worry on the staff.

It is largely a question of discipline, supervising other children's work, and the hundred and one worries of a large home.

Twenty-five children to get ready for school every morning, hair brushed, nails cleaned, school bags ready, twenty-five hats to find, twenty-five children to get back from school without loitering, boots to dry, sox to dry, and twenty-five coats to dry in the wet weather. As the Home is a quarter of an hour's walk from the school naturally the work is very much increased in the winter time. There is no freedom from worry for the staff except actually on their day or half day off a week.

At every meal there are manners to watch, each child's job done properly, knives not put in mouths, Bob must pass the bread to Mary and Mary must spread the dripping for Jean, Ian is eating too much, Beryl is not eating enough, is she sickening for something?

After meals they must clear the tables, sweep up the crumbs, wash the dishes, go to prayers, get back to school, get the home work out as the case may be.

Then their teeth have to be watched—one is starting a cold, another has swollen glands—is she getting mumps?—a boy has fallen and sprained his ankle—half of them have chilblains, one has burst this morning and needs dressing.

4. The advent of the new matron synchronised with the end of a slump and better times throughout New Zealand. Lots of things were wanted and the Church had more money to spend on the Home. More drying racks for the twenty-five wet coats, boots, sox and other things. More wardrobes were built, cork linoleum was laid in the passages, an extra out-house was built for storing fruit and vegetables, and many other things were done and gifts received from sympathetic friends and parishes.

The Church means to make Abbotsford Home go!

5. Then there is the garden. There are about five acres of land attached to the Home and it needs putting in order, but the Church is getting a move on here at last.

This part of the work has been attended to by Mr Mitchell. He has done useful jobs as a carpenter in and around the Home, but the grounds need planting and the garden continual working. An extra man Mr Prattley, has been put on to this work and a hedge is to be planted right round; plane trees planted for shade, a shrubbery at the bottom of the drive and a row of walnut trees from the road to the Home will not only improve the look of the place but will also be of market value later on.



All this Mr Wilder, "the Visitor", has well in hand.

6. No account of Abotsford would be complete without mention of the spiritual side of matters; the children under our care are brought up in a religious atmosphere.

The Vicar of Waipawa is Chaplain, and as the Matron takes the place of mother to the motherless, so he tries to take the place of father to the fatherless.

The children are taught to go to the parish Church and Sunday School, to say their prayers and attend family prayers. Besides this the Chaplain goes up once a week, takes prayers and senior instruction class and has tea with the children.

Saints' Days are observed by Holy Communion at 7 a.m. in the little Chapel after which the Chaplain is entertained at breakfast by the Matron and family.

The happy co-operation of staff children, chaplain and all concerned with the running of the Home is beautiful and already we see signs of fruit in God's vineyard, one young boy, aged twelve, manifesting a desire for the mission field.

Nothing can free us from our responsibility of caring ourselves for Christ's little ones.

"Suffer the little children to come unto Me and forbid them not for of such is the Kingdom of Heaven." This we are humbly trying to do. "Inasmuch as ye have done it unto the least of these My little ones ye have done it unto Me."

And we, like the owner of the Inn at Bethlehem, have to cry—no room, no room. Abbotsford is full up.

J.P.



We Love our Chaplain.

### THE RISK OF SENTIMENTALISM

There is a grave risk in every life of religion being arrested by a barren sentimentalism. This was a peril to which Christ was keenly sensitive. In His judgment no amount of service could make up for the lack of the serviceable life. A multitude of devotions could not condone the failure to devote to God the everyday activities. His piercing words, "Not every one that saith 'Lord! Lord!' shall enter into the Kingdom of God," show how His spirit revolted against the type of person who could revel sentimentally in His Leadership, whilst not troubling to consecrate the energy of life to the tasks of His Will. Obviously if our Lord had to choose between the practical worker who fails somewhat in sentiment, and the man of many prayers who is lacking in endeavour, His choice would fall upon the former. His pungent little parable of the two sons, one of whom said "I go," and went not, whilst the other said "I will not go," but repented and went, shows where His sympathies lie, though undoubtedly the ideal that He would prefer is the life that is perfected in devotions and devotion, that yields to Him both sentiment and service. Do we not strike a distinction here that is of great moment for our Church? It is so fatally easy to drift into the habit of offering God the easy sentiment of worship whilst diligently prosecuting the service of our own selfish interests in all our practical life. This offering to God of a weak emotionalism, whilst withholding from Him our everyday energies, is a policy of such deep irreverence that it greatly corrupts the soul. It is from such a policy that there springs the temper which can stone the prophet who dares to call sternly for appropriate action. Beneath that weak emotionalism the heart can harden desperately in disobedience, a disobedience that has become so strong a habit as to bind the soul in an all but unbreakable bondage. It was the people of whom it could be said: "This people honoureth Me with their lips, but their heart is far from Me" who crucified our Lord—men of regular worship, religious leaders who resolutely refused to permit the character of God to affect their everyday conduct.—(Church of Ireland Diocesan Magazine.)



"Look up, not down;  
Look forward and not back;  
Look out, not in,  
And lend a hand."



Happy Convalescents at Abbotsford.



### BEQUESTS.

In the past the Church has been able to do much valuable work through the bequests that have been left by faithful members who wished to share in the extension of the beneficent influences of the Church after their earthly activities had ceased and they had entered upon the new life beyond the veil. But for such forethought many of our most valuable Church institutions would never have come into existence. The beautiful cathedral, which is in process of construction in Nelson, and which, when completed, will be one of the finest ecclesiastical buildings in the Southern Hemisphere, would not have been possible but for the thoughtfulness of the late Miss Marsden and Mr James Marsden, who both left large sums for this purpose. Our children's homes in this diocese would have had to wait for many years before being started had it not been for the valuable bequests left by the Rathbone family in Hawke's Bay—and we all know how much the Church in this diocese owes to the Williams family for similar bequests. But it is not only these large legacies which have been of such value to the Church. How many small bequests from less wealthy members have enabled many good works to be accomplished for the spread of Christ's Kingdom, which would otherwise have been left undone. There are numbers who could easily do this, consistently with other claims on their estates, who never think of it. In some cases they would no doubt gladly do so, if it occurred to them, and even if the sum could only be a small one, there would be the satisfaction of doing something to enable the Church they loved to continue its work for the benefit of future generations.—(Rotorua Parish Magazine.)

# THE CHURCH ARMY IN NEW ZEALAND.

To anyone who follows up the details relating to New Zealand Church organisation and development, it is evident that the Waiapu Diocese in particular is not minus the spirit of adventure—sure evidence of faith. I wish to particularise in one respect as to a new departure of the Diocese.

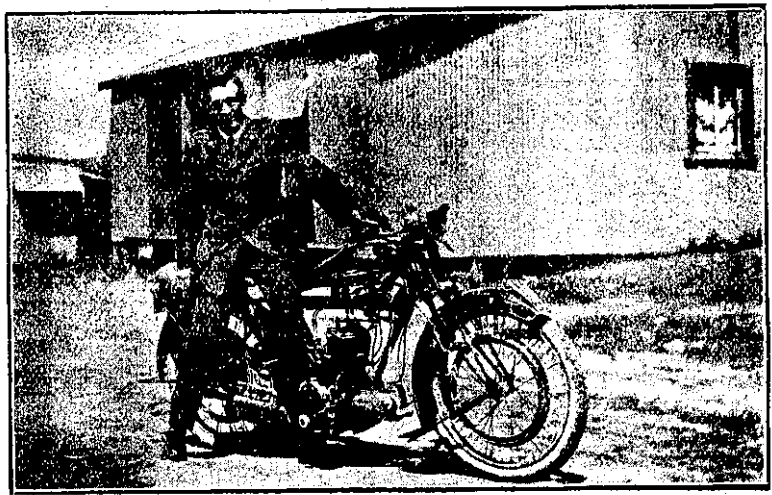
In England for practically half a century our Church has fully utilised a trained army of lay-Evangelists, under the leadership of a wonderful man of God—the Rev. Wilson Carlile, D.D.C.H., Prebendary of St. Paul's. One of our most prominent Bishop's summarises the Church Army briefly as the "Spearhead of the Church of England" and its bold leader as "The Archbishop of the Gutter", for in all the practical developments of our Church's Ministry to the lowest and most important classes of humanity this department of our Church leads the way.

In the year 1926 the first Church Army officer was secured for work in the Diocese of Waiapu, N.Z. Landing here in September of that year, he was soon appointed to the sphere of work which wise leaders assigned him—field untilled, of great promise, and scope.

Our Bishops and Clergy had long felt that a specially trained type of Evangelist was needed to work among and prove the "True Comrade" to our brother-man engaged on construction work in camps throughout our country. In war and peace time the Church Army Officer seemed to be of the right type to get the backing of those most excellent men who through unfortunate circumstance and misunderstanding have lost touch with Divine realities. Often the Church ministrations have seemed to cloud the vision to those who would perceive.

With sincere earnestness, humility, and brotherly love, the C.A. representative commenced work at the large P.W.D. hydro Electric Extension scheme camp at Tuai, Waikaremoana. His field of service also included the Railway Construction Camps between Wairoa and Napier, and several smaller road construction camps and groups of Transmission line workers over beyond Lake Waikaremoana. His chief point of concentration has been Tuai.

The P.W.D. Officials gave this enterprise their support by supplying personal accommodation of a temporary type, and also in building a hall (now



known as the C.A. Social Centre) to be used as our officer considers best for the community.

One is naturally diffident in speaking of ones own work, though we ought to each consider our own job as one of the most important in the world. Constantly in life's journeyings we put emphasis on the wrong things. Like the farmer who warned the druggist: "Now be sure and write plain on them bottles which is for the Jersey cow and which is for the wife, I wouldn't like anything to 'appen to that Jersey cow",—I hope my emphasis on the development of C.A. work here will not be wrongly placed.

During two and a half years of work in camp communities I have fallen in love with the objective of the "Great Lover of Souls", these people are so splendid in so many respects and townmen, etc., should be slow to judge many signs of weakness they have seen, "we must look for the best to ever find it." Often within these restricted limits of contacts with other things and peoples, and unideal environment, we are naturally confronted with certain narrowness of vision and moderate principal. Yet other facts are fully compensative, for there is remarkable evidence of abounding generosity, sympathy and brotherly love, one towards another among these friends. God grants one the privilege of fanning smouldering fires of goodness frequently, and the way such effort is finally appreciated and scope for greater service provided, the more convinced one becomes of reflex blessings attending all deeds of service. Letters come to me quite often from those whom it has

been my privilege to assist in their "wrestle not against flesh and blood, but against principalities and powers—against spiritual wickedness in high places," etc. Help both spiritually and physically is often needed, and our Church has been pleased to fulfil such service.

In the time of accident, sickness, and sorrow, I am sought and it is hoped that through my humble efforts souls and bodies receive comfort from Him whose "touch has still its ancient power". I think of my wrestles with the works of the great adversary, when endeavouring to defend the weak or raise the fallen.

Previously I have made some mention of the two free libraries here, one for the children and the other for the men and women, also reference has been made to the contacts possible through our united interests at the "Social Centre" at nights generally. Sunday School and Church Services are held regularly here, and as often as possible at some of the other camps. Opportunities abound all-around me for the advancement of my endeavours, the men welcome me in real fellowship to their huts individually, and my little home is the place of many confidential talks. Personally I have gained many lessons from men within the walls of the letter building and have grown to understand many men much better.

There is one regret attached to all this, owing to the demand over balancing the supply, one Evangelist alone cannot do anything like the amount of possible work there is to do. We love to hear of the openings for the ministrations of the Gospel of service but it is disappointing not to be able to



With Some of the Best of Fellows. Saw Mill Camp.  
(Captain Ball third from left.)

cope with same. Men are splendid in the welcome they give me, but on many occasions I am not able to give the time necessary to individual work as is really needed. The hunger in the human heart becomes more and more evident to me; without God we feel the effect of a hopeless vacuum, and this is the reason why we seen such wanton immorality from time to time, "the hunger in man's heart is infinite."

Our witness must ever be to the fulness of life which we receive from our Lord Jesus Christ. St. Peter's cry was typical of humanity throughout all ages. "Lord to whom shall we go?" through our pointing may others learn to realise the rest of his confession. "Thou hast the words of Eternal life."

"Lord to whom shall we go",  
For in weal or in woe,  
There's a yearning so deep in our heart  
That the life we'd enjoy  
Seems to be but alloy  
Without any trace of the gold.

■ ■ ■

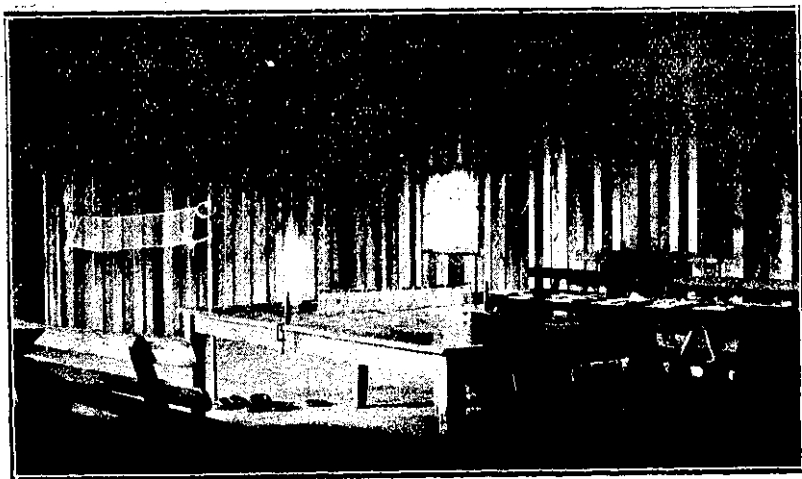
With Thee we are told  
In messages bold,  
Of Fellowship, Freedom, and Food.  
We would taste of that love  
Not in Heaven above,  
But in Brotherhood here upon earth.

Captain B. P. H. Ball.

I am sure that every Christian worker for "God and Humanity" must have been grieved to read the announcement of the death of General Bramwell Booth, who has led the Salvation Army, in its great social and religious work, so ably for many years, following in the footsteps of the great General William Booth. The comment of the writer of the article, after the obituary notice, is, I think, rather unfortunate. This is what he says: "Prebendary Carlile is the head of the Church Army which began in an attempt to rival the Salvation Army, whose success was alarming the heads of the established Church." God had evidently put into the hearts of several men, at that time, to carry the Gospel of Salvation to those who did not attend any services of the Church; two among them were prominent William Booth and Wilson Carlile. They both separately saw that the way to reach those they desired to help was to go out to them, and their open air preaching and singing attracted many, some of whom came to make and "see the fun," who afterwards remained to pray. The earnestness of the speakers convincing their hearers that they desired nothing but their good.

The Rev. W. Booth commenced his evangelistic meetings in 1865 which, in 1878 developed into the "Salvation Army." Mr Wilson Carlile (afterwards ordained) commenced his work in the same way in 1878 and in 1882 the society which he founded became known as "The Church Army." Both leaders had the same objective, "War against Sin," and to tell of the love of God to the sinner, and "those that went out of the way," and to make of them fellow workers in the cause of righteousness. It was therefore unfortunate that any suggestion of rivalry should be made between those who were working in the same way for the benefit of humanity. Not till 1885 was the Church Army mentioned in convocation, when Bishop MacKarness spoke of the value of the work, and in his diocese particularly, of the training home for evangelists, and urged that the movement was the means of retaining in the Church many earnest men who might otherwise find work elsewhere. He moved this HISTORIC RESOLUTION "heartily welcoming the workingmen who have expressed a desire to serve Christ in His Church, and to convert their fellows who had hitherto lived without God in the world."

This will show that the Bishops recognised the value of Church Army work and therefore co-operated with it, and it is now spreading to other posts of the Empire, New Zealand having Captain Ball. F. W. Whibley,



Interior of Church Army Social Centre, Tuai.

### CONFERENCE OF TEACHERS' ASSOCIATION

#### WAIAPU BRANCH.

(Contributed.)

The first conference of the year was held at Te Karaka on Monday, June 3rd. Seventeen members from Holy Trinity parish went out by bus, arriving at Te Karaka at noon. An impressive service, with the Teachers' Litany, was conducted by the Rev. W. G. Cameron, the Rev. R. Hodgson giving a devotional address from the text, "Learn of Me." The church was well filled with clergy and teachers.

Next came lunch in the new Parish Hall, followed by a meeting of the Committee at 2 p.m., with Mr Cameron in the chair. The following resolutions were passed:—

1. That a sub-committee be set up to draw up programmes for conferences and meetings. The following sub-committee was appointed: Canon Packe, Rev. A. Barham, Deaconess Brand, Miss Maud Price, Mrs. Townsend.
2. That a Corporate Communion of S.S. Teachers be held in connection with these meetings whenever possible.
3. That the date and programme of the next meeting, to be held in Holy Trinity Parish, be left to the sub-committee to arrange.

The following was carried as a recommendation to the annual meeting:—

That the vice-president be made chairman of all committees.

Then followed a demonstration lesson with sandtray expression work, given to older kindergarten children by Miss Maud Price. The subject was "The Good Shepherd," and was illustrated by pictures and sand-tray. The children's keen interest was shown by the expression work carried out in their own sand-trays. Then followed the application of the lesson to baptism, where each child is received as Christ's lamb into His fold. This was illustrated by a small model of a font. Several parents also attended the lesson.

An interesting little ritual was demonstrated by Mrs Faulkner, as being useful for small Sunday Schools. This was the lighting of a candle in a specially-designed candlestick, on which was printed suitable texts. The candle is solemnly lighted by a child at the beginning of Sunday School, while the others stand round and recite the "Light" texts. At the end of Sunday School the candle is reverently extinguished.

A lesson to Bible Class-girls was then given by Deaconess Esther Brand, who chose for her subject "Holy Communion," illustrated by Bishop's Wal-

pole's diagram, "The Mount of the Lord."

In the discussion that followed, several questions were asked and points made clear.

Afternoon tea was provided by the Te Karaka teachers, and the singing of the Doxology brought the conference to a close. This was the best conference we have had so far, forty-five members attending, besides some who were not members. The hope was expressed that another meeting might be held at one of the country parishes at a future date.

### MOTHERS' UNION

It will be remembered that at the March meeting of the Diocesan Council of the Mothers' Union, the account of which appeared in the May Gazette, the Chairman was asked to write to Her Excellency Lady Alice Fergusson, Dominion President, asking if she would be so kind as to address a gathering of women when she should visit Napier. Lady Alice most kindly replied that she would be "delighted" to do so when she and the Governor-General should visit Hawke's Bay.

The date has now been fixed for Wednesday, July, the third, when a reception for Her Excellency, organised by the M.U. will be held in the Municipal Theatre, Napier, at 2.45 p.m. Since coming to N.Z. Lady Alice has taken a tremendous interest in all matters affecting the welfare of women, and has proved herself as in every way worthy of the high position she fills. She has been fully alive to the possibilities of the M.U. and as Dominion President her interest in women and sympathetic understanding of the problems confronting mothers in these difficult days have been invaluable. To all those who are seriously confronting the loose tendencies of the day, her many spoken and written words, and the good example of her own life have been the greatest help and encouragement.

It is sincerely hoped that many women will avail themselves of the opportunity arranged for July 3rd., for listening to her on what may be her last visit to Napier. The meeting will be open to all women, and all will be welcomed.

The Rev. H. R. L. Sheppard, who was for 13 years in charge of the parish of St. Martin-in-the-Fields, has been appointed Dean of Canterbury in succession to Dr Bell, who succeeds the late Bishop Burrows as Bishop of Chichester.

### OTHER DIOCESES

#### Auckland.

The death of Mr J. H. P. Kissling, at the age of 60, must have come as a shock to many throughout N.Z. A grandson of Archdeacon Kissling, the first vicar of St. Mary's, Parnell, he was intimately connected with church affairs in Auckland, and his life was one of quiet and unostentatious service. He was a member of the Boards of St. Stephen's School for Maori Boys, of the Queen Victoria School for Maori Girls, of the Diocesan High School, of King's College, besides being for many years a vestryman and churchwarden of St. Mary's.

The Rev. H. L. R. Isherwood has been appointed Vicar of the Bay of Islands.

Canon Fancourt, Vicar of All Saints' Palmerston North, has been appointed Vicar of St. Mary's Pro-Cathedral.

A resident tutor is required for St. John's College, at a salary of £300 per annum, with board and residence. The appointment to commence from March 1st, 1930. Applicants must be unmarried, and may be either in Holy Orders or laymen. Full particulars may be obtained from the Diocesan Secretary, G.P.O. Box 652, Auckland.

#### Christchurch.

The death of the Rev. John Perkins at the age of 55 came as a release from a long and painful illness, borne with Christian patience. He leaves a memory of dauntless devotion and courage, and a high ideal to his brethren in the Ministry. During the war he worked for six months in a coal mine, conducting his services as usual on Sundays, in order to release an unmarried man for service at the front.

The Rev. F. H. Thorpe has resigned the cure of Okain's Bay, owing to his wife's breakdown in health.

The Rev. J. A. Wilson has been appointed Vicar of Waihao Downs.

### EVOLUTION.

#### IS IT SCIENTIFIC?

#### SHALL WE TEACH IT IN OUR SCHOOLS?

An appeal to Reason and Common Sense, by

W. H. PETTIT, M.B.CH.B.

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## PAROCHIAL NOTES

### Clive

Vicar.—The Rev. E. A. McCutcheon.

The Rev. E. A. McCutcheon was instituted Vicar of St. Mark's on the 23rd of May. It was a well attended, beautiful and inspiring service. After the institution, the newly appointed Vicar took Evensong, the Rev. W. T. Drake and Bishop Bennett reading the lessons.

In the absence of His Lordship the Bishop, the institution was conducted by the Ven. Archdeacon Brocklehurst. There were present also the Bishop of Aotearoa and the Revs. Frost, Drake, and Hodge.

The churchwardens, Messrs T. Cushing (People's) and C. J. Baker (Vicar's) and Messrs T. L. Gordon, C. Hellyer, J. Hellyer, and T. Lawson, members of the Vestry, met the officiating Archdeacon at the entrance of the Church and led the way down the aisle as the processional hymn was sung.

Archdeacon Brocklehurst delivered a powerful address marked by a many straightforward earnest appeal to all present to live up to the Christian ideal, carrying its principles into action in everyday life. He showed that what really counted was the motive behind our living. If that were wrong then failure was sure to follow. Very often the clergy were blamed as failures, but were congregations free from fault? Criticism there may be, and proper criticism the clergy would welcome, but what is to be deplored as contemptible is that "small talk" which goes on behind one's back. "Should you have any grievance," said the preacher, "then go to your Vicar, meet him as man to man, face to face. Be loyal and co-operate with him in all his efforts for the cause of the Kingdom of God." He pointed out how intensely Christ loved the SOULS of men and urged the Vicar to make this the keynote of his work, love for the souls of those to whom, called of God, he was to minister.

The Right Rev. Bishop Bennett also delivered a splendid address very aptly illustrating, from the old-time Maori canoe, the relationship between Vicar and people. One man, the leader, stood up in the canoe, and by reciting or singing some incantation, set the time for those using the paddles, and, as the paddles worked in harmony with the rhythm of the incantation, the progress was assured. The leader's voice may be ever so beautiful, his time ever so perfect, but without the response of the paddles there could be no headway made.

Your Vicar gives you a lead, but you have your part as well, and no

matter how well he may do his part, if you lack in yours the work is retarded. All were to be co-workers for God. He made an eloquent appeal for a strong corporate worship and for increased prayer and service.

Hymn 211, A and M, and the Benediction pronounced by Bishop Bennett concluded a service that will not be easily forgotten by any who were present. Our earnest prayers and hopes are that it is but the prelude to a fruitful and happy ministry.

### Annual Meeting of Parishioners.

This was held on the evening following the institution. The attendance was fairly good, and a splendid tone pervaded the meeting. Reviewing the past the Vicar expressed his gratitude for the kinw hospitality that had always been extended to him. His stay in Clive had revealed to him the fact that there were several faithful workers who, week after week, quietly carried on, cleaning the church, attending to the altar flowers, getting the Communion vessels ready, teaching in the Sunday school, presiding at the organ, and attending to the Duplex envelopes. It evinced that beautiful spirit of working, unfortunately so rare. Personally he wished to thank all the workers for this devoted Christian service. He himself would ever endeavour to give his best service and hoped that happy co-operation would characterise their work.

Proceeding to business, he said that it gave him great pleasure to nominate Mr C. G. Baker as his warden for the current year. Mr Baker accepted and suitably replied.

Mr T. Cushing, amidst great applause, was elected people's warden for the 17th year. It was decided that he be given secretarial assistance. His record is a splendid one.

The following were elected vestrymen:— Messrs C. Hellyer, J. Hellyer, C. Cushing, T. L. Gordon, W. Stewart and T. Lawton.

A vote of thanks was passed to the retiring vestry for past services.

The ladies prepared a very dainty supper and this provided opportunity for a happy social half-hour.

### Waipapu Gazette.

New subscribers are invited, and present ones are asked to pay any subscriptions that are due from them. The Vicar will gladly receive and forward them.

### Holy Trinity Church, Gisborne.

Vicar.—The Rev. Canon H. Packe, M.A.  
Assistant Priest.—Rev A. A. Barham.

We were very unfortunate this year in having wet weather for both Whit

Sunday and Trinity Sunday; and, consequently, the offerings suffered. The special offertories on Trinity Sunday went towards the Building Fund debt extinction.

Our annual church meeting was held on the Monday following Trinity Sunday. Despite an exceptionally cold night, a good number of parishioners attended the meeting and a strong vestry was appointed. After the business of the meeting was finished, a few musical items were given by some of Gisborne's well-known performers, and supper was provided by the ladies present.

We have good reports from our suburban churches. At St. John's, Mangapapa, the Ladies' Guild are working hard with "Bring and Buy" afternoons, which are held regularly during the winter session, and which helps the Sale of Work that is to be held about September. At the last meeting of the Mothers' Union the members brought 36 little garments and donations in money for St. Mary's Home, Napier. An address on the work of this Home was given by Deaconess Esther Brand at the meeting. We have had the pleasure of a visit from Rev. F. Long. He preached in the parish church on the Sunday morning to a large congregation, and at the Church of the Resurrection, Te Hapara, in the evening. There was also a lantern lecture on India, on the Monday night, and the parish hall was well filled, so much so that extra chairs had to be brought in from the church. Everyone enjoyed the interesting lecture, and a collection was taken up, which realised £5 17s 6d.

The work of the Healing Prayer Circles is going on steadily, and members in several groups are meeting regularly, and are very keen about their work, besides meeting at the usual service for the sick each Wednesday. The members find this a happy piece of work, and the more they get into it the more they love it. We cannot mention much in this letter about the Conference for Sunday School Teachers which was held at Te Karaka on June 3rd., but seventeen of the teachers of this parish journeyed out to it by bus, and had the joys of the open road.

We all had a most inspiring time at the conference and learnt much from the two demonstrators, Miss Price and Deaconess Esther Brand. We are grateful to the kind ladies of the Te Karaka parish for supplying the wants of the inner man.

### Porangahan.

Vicar.—The Rev. B. R. Brierley.

It is with pleasure and no little pride that we are able to record having reached our missionary quota for this

year; in fact, we have sent in more than that amount. We are more proud, because it is the first time the parish has ever met its quota. May we never be lax in future, but strive to forge ahead in this, the most important work of the Church. The Vicar is very grateful indeed to those who kindly sent donations to the Melanesian appeal for Whitsunday. The amount sent in for that day was £34, a record for the parish.

We are able to record a credit balance again this year. On the whole, the services have been well maintained, though one would like to see a good increase in the Parangahau congregations; people leave and never seem to be replaced, and in a small community this sadly affects the congregations. One would like to see Church attendance become more regular and less spasmodical.

John Norval Speedy passed to his rest on May 18th, after a very long and trying illness, which he bore with remarkable fortitude and patience. The end was no doubt a happy release from suffering. It was a pleasure to have known him; always cheerful; always ready and pleased to welcome one to his home and hospitality, in spite of the fact that he was always a sick man, though he would never admit it. May he rest in Paradise in peace. To his wife and little daughter we offer our sincerest sympathy.

All our friends seem to be leaving us one way or another. The last one to decamp is Canon Cullwick. What a loss he will be, both as a help and as a personal friend to the Vicar. Even his merry laugh he takes with him. Te Rehunga have gained where we have lost. It is wonderful to see a veteran like T. O. C. going into harness again, and rejoicing in the fact, too. May his new parish deal gently with him; he has a large frame, but a still larger heart. We part from him grudgingly, but he takes with him our prayers and good wishes for his work and his health.

### Te Karaka

Vicar.—The Rev. W. S. G. Cameron.

The annual general meeting of parishioners was held in the Parish Hall at Te Karaka on May 31st, when, despite a very cold night, there was a very good attendance. The report showed that there was much cause for thankfulness to Almighty God. The number of Communion made once more exceeded all previous years, as also the offertories, both general and special, and the contributions to the Stipend Fund, and the amount raised for Missions, which "Duplex" largely assisted. Further, the Sunday Schools had maintained their good work and in-

creased in number to six. There was also an increase in the number of teachers. The building of the Parish Hall and the excellent assistance rendered to the Church "At Home" and "Abroad," by the St. John's and Waipua Ladies' Guilds provided added cause for thankfulness.

Wardens and Vestry for the ensuing year are:—Bishop's Warden, Mr J. G. Appleton (re-appointed); People's Warden, Mr L. H. Maclean (re-elected); Vestry (Elected by ballot):—Messrs R. D. Dymock (secretary), C. W. Bousfield, A. Buckingham, H. Dobson (re-elected), A. C. Lucas, R. Newman, and F. A. Ball.

Interest in the cause of Missions has been stimulated by the recent visit of the Rev. F. C. Long, Organising Secretary, N.Z. Anglican Board of Missions. Addresses were given to the Ladies' Guilds at Te Karaka and Waipua and to the school children at Puha. Public lantern lectures were given at Te Karaka and Whatahiki. At each the attendance was good and an excellent impression made. The general consensus of opinion is that his two days' visit was too short.

Repeating their successful venture of last year a small committee of ladies under the efficient leadership of Mrs L. H. Maclean, held a successful and most enjoyable ball at Puha on May 24th.

On May 30th a concert, organised by Mesdames R. H. Shanks, F. Jones, and Miss E. Arnott, under the auspices of the Ladies' Guild, Waipua, was given in aid of the Sunday School in the Kaitaratahi Hall, the nett proceeds exceeding £8. The programme, which consisted of items given by the local children and Miss N. Whitbread, Gisborne, and a gramophone recital by Mr J. Chrisp, Gisborne, was thoroughly enjoyed, each item being accorded a good reception.

We appreciate very much the help which the above functions have given.

### Waipawa.

Vicar.—The Rev. J. Pigott.

A meeting of the Vestry was held at the Vicarage on Wednesday, June 12th. There was a full attendance of members. It was decided to divide the parish into twenty-two wards, each ward to be in charge of a "Visitor." The duty of "Visitors" is to keep in touch with the people in their ward and report removals, new-comers, cases of serious sickness, people for confirmation or baptism, children for Sunday School, any desiring a visit from the Vicar, and also seeing that every member of the Church is enrolled as a subscriber either "Duplex" or otherwise. We trust

that "Visitors" will render this bit of service in the Kingdom and do their visiting regularly and systematically.

The question of providing for the regular maintenance of Church property was also discussed. The contributions now are just about equal to the regular calls upon them; but they are not enough for painting and repairing. There is a church at Waipawa, Onga Onga and Tamumu and there are two houses and a Sunday School at Waipawa all to be kept painted and in proper repair, also fencing and road maintenance. For one house we borrowed fifty pounds last year and it is now properly painted and in repair, but we have to pay back interest and principal on the loan. The Vicarage is depreciating and deteriorating for lack of paint and the Vestry feel it a heavy responsibility on their shoulders. Mr Riddles is making an estimate of how much it will cost to put it in proper order. In the meantime they are placing additional boxes in the Church porches, and every member of the congregation is asked to make a contribution of one penny towards property maintenance on leaving the Church.

Mrs Pigott is conducting a senior girls' and young women's Bible Class on Sunday afternoon at 2.30 p.m. in the Kindergarten room.

### Waipukurau

Vicar.—The Rev. Canon Rice, M.A.

The annual meeting elected the following officers:—Churchwardens, Messrs J. H. Kibblewhite and W. G. Bryce; Vestrymen, Messrs C. Graney, H. Duckworth, G. A. Ellison, H. P. Hole, E. H. Leigh, D. R. Mills, A. W. Kibblewhite, J. Wharmby, B. White and W. H. L. Williams; Auditor, Mr E. Broad. The balance sheet showed a very healthy state of affairs financially. The New Church Fund stands at £2755 in cash and promises, and an effort is being made to bring this up to £3000, when a start will be made with the building. The number of communions made during the year was 2748, an advance of 150 on any previous year. Congregations increased during the year, and the various organisations were doing excellent work.

The Women's Guild is meeting fortnightly to sew for the Flower Show and Sale on September 10th for the New Church Fund. They held a very successful children's dance last month in aid of Guild funds.

A Healing Service was held on St. Barnabas Day in the Church, and the prayer circles are carrying on their good work.

Confirmation classes are in full swing, in preparation for our Bishop's

visit to the parish on July 21st. We are sad to think that it will probably be his last visit here; we hope to have him for a social evening on July 22nd.

The offerings on Whitsunday for Melanesia amounted to £17 17s 10d.

### Waipiro Bay

Vicar.—The Rev. J. J. Anderson.

At the annual meeting of the Missionary Association, Miss Davis was elected President and Miss Cusworth was re-elected Secretary.

We are looking forward to the visit of Mr Long, and, weather permitting, he will visit as many points as possible. Being an old Vicar of the district, he will receive a warm welcome.

We are happy to report that Scripture lessons are now being given in Tokomaru School. Waipiro Bay has for some years had a weekly class.

We have had a good response to the appeal for the balance of the Missionary quota. Next month we feel confident that we will be able to record that the amount was paid in full.

Mr Walter Fissier, who has been teaching in the Te Ariuru Sunday School, has left for Auckland. We regret his departure and wish him every success in the future.

### Waipiro Bay, Northern End.

The Rev. S. B. R. Corbin.

During the short periods of fine weather the opportunity has been taken of visiting some of the outlying districts—Cape Runaway is to have its turn later.

The grant of 20 acres of land in the Waipiro Valley, for a Native High School will be a great boon for the district, and will supply a long felt need. Nevertheless, this will not take the place of the many advantages and breadth of outlook which are to be obtained by having two or more years education at either Te Aute College or Hukahere School, where one is able to meet students from all parts of the country.

A suitable means of heating the church at Te Araroa has been devised—we hope this will meet with approval and response. Some repairs need doing immediately, and it would be a great relief to us if many promised subscriptions (long overdue) would be forthcoming at an early date. We trust those concerned, and all interested in the work of Christ in this parish, will do their utmost by prayer and labour to help us meet our financial obligations.

Baptisms: Gable Isabel Wilcox Ford, Keith Richard Humphries.

### Wairoa

Vicar.—The Rev. Canon Butterfield, B.D.

There was a good attendance at our annual meeting. The following were elected church officers. Mr Reginald Hill, Vicar's Churchwarden, Mr J. G. Rice, Parishioners' Warden; Vestry, Messrs A. H. Deighton, H. Prebble, W. Taylor, C. Le Grys, Sid Ashburn, Fred Hill, J. C. Hall, Mr Drew, of the Bank

of Australasia, has been appointed assistant secretary and treasurer.

The Vestry have bought an Austin Twelve as the new parish car, and it is giving splendid satisfaction.

Fortnightly socials are being held; the weather has been against us so far, but we hope for better times. A big social is to be held in Osler's Hall on July 1st.

With a view to raising funds to pay off the debt on the parish car, a Paddy's Market is to be held in Johansen's Sample room on July 25th.

We are pleased to welcome as new parishioners Sergeant Quayle and his family. We are sorry to report that Miss Maire Groves, who has been a most faithful member of the choir for several years, and is at present superintendent of the Kindergarten Sunday School, is leaving us on July 3rd for Napier. Miss Groves has been a splendid worker, not only in choir and Sunday School, but in all other Church activities. She will be greatly missed.

Mr Perry has taken charge of the North Clyde Sunday School, which continues to grow. We are sorry to say that Mrs S. G. Stacey, who has been organist and Sunday School superintendent at Frasertown for over thirty years—we don't know how much longer—has been seriously ill, but rejoice to know that she is improving. The Rev. Wi Pere Mataira is now conducting a pakeha service on the first Sunday of each month at Nuhaka.

## 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 Bishop of Aotearoa.  
The Dean and Chapter.  
The Deaconesses.  
The Lay Readers in the Diocese.  
The Synod of the Diocese.  
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 College.  
Hereworth School.

### The Mission Houses.

Ruatoki (Miss Bartram).  
Whakarewarewa (Misses Bulstrode and E. Bulstrode).  
Tokomaru (Miss Davis).  
Manutuke (Miss Price and helpers).  
Te Hauke (Miss Aplin).

### The Diocesan Institutions.

St. Mary's Home, Napier (Nurse Carter and helpers).  
St. Hilda's Home, Otane (Miss Waller and helpers).  
G.F.S. Lodge, Napier.  
Abbotsford Children's Home (Miss Jones and helpers).  
Deaconess House, Gisborne ((Deaconess Esther Brand).

### Organisations Established in the Diocese.

The Church of England Men's Society.  
The Girls' Friendly Society.  
The Mothers' Union.  
The N.Z. Anglican Bible Class Union.  
The Sunday School Teachers' Association.

### The Officials of the Diocese.

The Archdeacons.  
The Diocesan Secretary & Treasurer.  
The Rev. Canon Arthur F. Williams, Missioner to the Maoris in this Diocese.  
The Editor of the Gazette.

### The Dean,

That he may be restored to health.

### FOR FELLOWSHIP

O God our heavenly Father, Who dost bless the meek with a rich inheritance, make us less ready to speak ill of our neighbours and to find fault with one another, and less anxious to win the good opinion of men. Keep us, we pray Thee, from bitterness and envy, and teach us to care only to do the thing that pleaseth Thee, so may Thy loving Spirit lead us into the land of righteousness and peace, through Jesus Christ our Lord. Amen.

### A PRAYER.

To be used during the vacancy of the See, or when the Bishop has resigned, authorised on a former occasion.

O Lord Who hast promised to be with Thy people always even to the end of the world; look with favour, we pray Thee upon this Diocese, and guide the Synod of our clergy and people in the choice of a chief Pastor for this portion of Thy flock; that one may be chosen who will be a true Shepherd, ever ready to spread abroad Thy Gospel, to hold up the weak, to bind up the broken, to seek the lost; and who will give to Thy family of both races their portion in due season. Hear us, O Lord Jesus, who livest and reignest with the Father and the Holy Ghost, now and for ever. Amen.

## MODERNISM

The visit of Dr. Major, Principal of Ripon Hall Theological College, Oxford, has been of considerable interest, as he is the editor of "The Modern Churchman", and the generally accepted leader of the Modernists. Thirty years ago he was Vicar of Waitotara. Addressing the Wellington clergy on "The Faith of a Modernist" Dr. Major said that during the last 70 years a great increase of knowledge had taken place for which the Modernists were in no way responsible. This increased knowledge had made it difficult for many to accept the traditional presentation of the faith; and the task of the Modernist was to preserve the essentials of the Christian faith by presenting it in a way acceptable to the minds of present day people.

Dr. Major's is a sincere attempt to meet the difficulties of young men facing ordination, difficulties which are by no means new, and which every Vicar finds in his own parish. To us these difficulties have become more apparent than real, believing as we do that until we see truth as a whole we can not see perfectly the parts in relation to that whole. We are content to abide by the historic faith, trusting in the Holy Spirit, Who shall lead us into all the truth. While sympathising with those who are making a genuine attempt to meet modern difficulties, we are yet of the opinion that too much importance

may be attached to modern speculation, and that in the field of practical Christianity it will be found that these difficulties have lost their force. Not to know about God, but to know God is eternal life; and the way to know God now as it has ever been is to do His will.

## C.E.M.S. CONFERENCE

My visit to Oamaru for the C.E.M.S. Conference was a very happy one. Archdeacon Russell had made every possible arrangement for the comfort of the delegates, and, though our numbers were not large, and the total paying membership had fallen to about 275, there was no word of giving in. We determined to reduce central expenses, and decided that, with the Vicar's consent, a layman might be chairman of a branch. I think myself that the hope of C.E.M.S. lies in the layman making it their own Society for conference and work. The Mother's Union initiates its own plans and policy, subject to the approval of Church authority; why should not C.E.M.S. members do the same? After hearing Brother Nash at Oamaru, most delegates must have realised that there was a great field open for Churchmen in striving to face up to our social and economic problems in the light of Our Lord's teaching.

(Bishop of Christchurch).

## KALENDAR FOR JULY

### July 7. Sixth Sunday after Trinity.

Matins: Ps. 31, 32.  
Les.: 2 Sam. 1;  
or Wisd. 3, 1 to 9.  
S. Mark 7, 24 to 8, 10;  
or Rom. 14, 1 to 15, 7.  
Evensong: Ps. 33, 36.  
Les.: 2 Sam. 7; or 12, 1 to 23;  
Wisd. 4, 7 to 14.  
St. Matt. 7;  
or Acts 15, 1 to 31.

### July 14. Seventh Sunday after Trinity.

Matins: Ps. 34  
Les.: 2 Sam. 18;  
or Wisd. 5, 1 to 16.  
S. Mark 9, 2 to 32;  
or Phil. 1.  
Evensong: Ps. 37.  
Les.: 1 Kings 3; or 38, 22 to 61;  
or Wisd. 6, 1 to 11.  
S. Matt. 9, 35 to 10, 23;  
or Acts 16, 6 to end.

### July 21. Eighth Sunday after Trinity.

Matins: Ps. 39, 40.  
Les.: 1 Kings 10, 1 to 13;  
or Wisd. 6, 12 to end.  
S. Mark 10, 1 to 31;  
or Phil. 2.  
Evensong: Ps. 41, 42, 43.  
Les.: 1 Kings 12; or 13, 1 to 32;  
or Wisdom 7, 15 to 8, 1.  
S. Matt. 10, 24 to end;  
or Acts 17, 16 to end.

### July 28. Ninth Sunday after Trinity.

Matins: Ps. 46, 47, 48.  
Les.: 1 Kings 17;  
or Wisd. 11, 21 to 12, 2.  
S. Luke 1, 1 to 25;  
or Phil. 3.  
Evensong: Ps. 44, 45.  
Les.: 1 Kings 18; or 19;  
or Wisdom 12, 12 to 21.  
S. Matt. 11;  
or Acts 20, 17 to end.

## FOR THE SANCTITY OF MARRIAGE

Authorised by the Bishop to be Used in Churches.

O Father of all, Who in the sacrament of marriage dost make man and wife to be not twain but one flesh, do Thou of Thy almighty power forward all our efforts for the defence of the marriage bond and the sanctity of family life, and may no evil influences succeed in lowering, for our beloved nation, the ideals of purity and faithfulness which have been taught to us by Thy Son, Jesus Christ our Lord. Amen.

## FOR CHRISTIAN MISSIONS.

O Merciful Jesus, who wast lifted up upon the cross that Thou mightest draw all men unto Thee, look upon all those who have not heard of Thy love, and embrace them with the outstretched arms of Thy compassion. Grant that those who labour on their behalf in distant lands may, through the power

of Thy blessed cross, be drawn nearer to Thee in faith, in love, and in likeness to Thy divine pattern. Draw them, O Holy Saviour, with the strong cords of Thy love, and through all trials and temptations, in all times of weakness and danger, keep them close to Thee, and suffer them not to go from Thee, O Lord, their strength and their redeemer. Amen.

## AN ACT OF PRAISE.

O God, we want to praise Thee;

We want to be joyful when we think of Thee.

Because Thou art so mighty and so good;

We cannot understand what Thou art like.

But we know all our joys please Thee,

And that Thou art with us in our pleasures.

Blessed be Thou.

## "FOR THE CHILDREN"

Almighty God our Heavenly Father, bless, we beseech Thee, the children in the schools of our land, and grant that none of them may be suffered, through our neglect, to grow up without the knowledge of Thee. Accept and bless our efforts for the spread of this knowledge; enlighten and instruct the minds of Thy people; guide the counsels of our rulers; and grant that seeking Thy will above all things, we may be enriched with the knowledge of Thee and grow into an holy people acceptable in Thy sight. Through Jesus Christ our Lord. Amen.

## FOR THE REVIVAL OF SPIRITUAL HEALING.

O God, the Lord of all life, and Author of mankind, Who didst send Thy Son into the world that He might bring us more abundant life, revive, we beseech Thee, amongst us the Ministry of Spiritual Healing, and grant that those who minister to men's bodies in the Name of Jesus may be endued with the power of The Great Physician; Through the same Thy Son, Jesus Christ our Lord. Amen.