



The Waiapu Church Gazette.

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THE BISHOP'S CHARGE.

[We regret that, owing to the necessity for keeping down printing expenses, we cannot give in full the Bishop's Charge to Synod.—Ed.]

The Present Position of the Diocese.

This is not the place to give a detailed list of the damage suffered through the earthquake—it is enough to say that the loss of Church property amounted to approximately £100,000; to this must be added a heavy fall in revenue due to the private losses of Church people. There is no suggestion of attempting to raise money to meet this loss in full; but Standing Committee has collected information from the Parishes affected, and finds that about £18,000 will be necessary to enable the Diocese and the Parishes to function adequately.

The sum named is to cover necessary work, comprised in a schedule which was carefully scrutinised by Standing Committee.

We have received much sympathy and practical help from the other Dioceses in New Zealand, from the Diocese of Sydney, from America, and elsewhere, and subscriptions are still coming from England, where the Archbishop of Canterbury has recently issued an appeal on our behalf. A full statement of the Earthquake Funds will be put before Synod. We are most grateful to all our benefactors, but I would like particularly to mention the prompt help given by the Diocese of Nelson, which had recently itself suffered from earthquake, and subscriptions received from the Missionaries in North China, from the Native Scholars of All Hallows' School at Pawa, in the Solomon Islands, also from Sunday School children at Tauranga and at Tararua, Thames.

The thanks of the Diocese are due also to Bishop Sedgwick for his

thoughtful kindness in remitting the amount due to him as pension from the Diocese.

In the meantime advances by way of loan are being made for what may be needed by any Parish for work included in the schedule; but I hope that Synod—having the full representation—will decide that the Diocese should undertake the repayment of the loan and that no Parish will be expected to be solely responsible for the repair of the damage it has suffered. In a time of stress such as this special efforts must be made, and in those efforts the Diocese should stand together. The idea of equality of sacrifice is being much stressed at present in regard to national finance; but what is usually in the minds of the users of the term is adjustment of burden. Sacrifice strictly means the voluntary surrender of some valued right or possession, and cannot properly be applied to the assessment of taxes. Equality of sacrifice is, however, a high ideal to set before ourselves in the matter of Church finance.

Voluntary donations are of the essence of our finance, and it will only be by the voluntary surrender of some of our legitimate pleasures and conveniences, that we shall be able to maintain the support of our Churches throughout the Diocese, and to assist in the repair of damage done in the earthquake area.

The Cathedral.—With regard to reconstruction of buildings, it will, I suppose, be clear to every one that this building in which we are met is not intended to replace the Cathedral. It is definitely considered to be a temporary structure to serve as a Church until we are in a position to rebuild the Cathedral. It has been suggested that, when the time comes to do this, the work should be undertaken by the whole Diocese, and not by the Parish. The suggestion has much to commend

it; and if it should be adopted it would seem to be right that the maintenance of the fabric should also be the duty of the Diocese leaving to the Parish the care of the building exclusive of structural repairs and alterations. These is, unfortunately, no pressing need for a decision on this point in the immediate future; but I mention it now in order that it may be carefully thought over before we take action.

Church Army.—In the period after the earthquake, when a large portion of the population of Napier was concentrated in camps, various organisations were active in endeavouring to make the position as comfortable as possible. Captain Squires was working in conjunction with the Y.M.C.A., and rendered very good service. It was not long before the camp beyond Wairoa where he had been working was officially closed, and I decided in the meantime to retain him in Napier. He presently, in response to many applications, secured a Home where he has been providing meals and beds for those really in need. He has in this work received valuable support from members of Toc H. and others. Though the railway camps have been closed, there is still much P.W.D. work going on in various parts of the Diocese, and in order to cope with this I authorised Captain Squires to go Home and place the position before Headquarters of the Church Army. He has now returned with another officer, Captain Wright, whose salary is being paid for one year by the Army.

The work of the Army Captains at the Home, in connection with Police Court work and elsewhere, has, I am glad to say, established them in the confidence of the community.

Conclusion.—There is, unfortunately, no denying the fact that we are brought face to face with a very grave state of affairs. It is always a thank-

less task to have to effect drastic economies—but the task may be lightened if undertaken in the right spirit. The cheerful and ready adoption of the principle of equality of sacrifice is the only alternative to the acceptance of burdens imposed upon us by an inexorable necessity. But I am full of hope—and trust that our very misfortunes and difficulties will result in a full development of the sense of the corporate unity of the Church; that in looking to the needs of others, each Parish and District may find its own troubles solved, and that the Diocese may find itself able to develop the work of the Church—not forgetting her support of foreign Missions. Appeals for the undertaking of new work are still coming in. But, like everyone else, we have a shrinking income. Rents and interest on investments are much in arrears, so that our endowments are not earning their full income; subscriptions are falling away sadly. We cannot impose taxes to meet our needs; Synod will therefore have to decide what is to be done. It is cheering to be able to report in closing that one Parochial District finds its financial position better than last year, and that in the accounts of the year there is included a sum of £500 handed to me by an anonymous donor for the benefit of the Waiapu Women Workers' Pension Fund.

SYNOD.

It is, perhaps, not without significance that Synod closed its first session after the earthquake with the singing of the Te Deum, an unusual ending to its proceedings.

There was indeed much for which to be thankful. The new church had just been consecrated, standing within the foundations of the beautiful old Cathedral. The session had been held in the restored Synod Hall, a possibility which a few months before had not even been contemplated. The harmony and fellowship which had always characterised its members seemed to have been deepened by common adversity. A hopeful outlook on the future was illustrated by the fact that the quotas for missions, increased by £366 to meet necessary expansion in the Mission Field, had been accepted by the parishes without a single protest. A sincere and deter-

mined effort had been made to extend the spiritual activities of the Diocese on the one hand to meet the need for religious education among children in the country districts, and on the other to develop the social work of the Church Army among those hitherto out of touch with the life of the Church.

This note of thankfulness and courage was struck at the opening of Synod in St. John's Church on October 15th, when the Bishop delivered his charge. It was a wonderful service, and the rolling out of the men's voices in Merbecke's beautiful setting had been an inspiration. As one entered the Church one was amazed at the beauty of it, all the interior work having been carried out with the utmost taste, and, above all, by the homeliness of it. One marvelled at the atmosphere until recollection came of the love and sacrifice that had built up and beautified the old Cathedral, and, above all, of the courage and faith that at the time of the earthquake had triumphed so signally over the fear of death. The building itself was new; only in imagination could one find again the Cathedral's stately pillars and splendid arches, the long mysterious windows filling the building with red and purple tones, and the soft note of green where the climbing virginia creeper pressed its exquisite face against the windows, representing the same gentle approach of Nature to her Maker as when the patient animals stood wondering about the Infant Saviour of the world. But the spirit behind the old Cathedral, enshrined in a building not made with hands, could now be felt in the Church of St. John. One felt at last that the pall of misery which had hung so heavily over everything had been lifted, and that the benediction of God had fallen upon Napier. The brass lectern, many of the old mural tablets, the East window, reaching almost to the roof, which was to have been erected in memory of Mr. and Mrs. J. H. Coleman, and which so fortunately escaped the earthquake, and, above all, the familiar figure of the Dean, preserved the memory of the older building.

THE CONSECRATION SERVICE.

On Synod Sunday the consecration of the new Church took place. The Bishop, attended by his Chaplain, Archdeacon Maclean, was received at

the west door by the Clergy, Churchwardens and some of the principal members of the congregation, where a petition was presented to him asking that the Church should be consecrated. On the petition being read aloud the Bishop consented, and after a few words of prayer, entered the Church, the procession following him. Here the key of the Church was handed to him, and the Bishop prayed for peace "to this House" from the three Persons of the Holy Trinity. He then proceeded to the altar, upon which he laid the key, Psalm 24 being sung as the procession advanced. After a space for silent prayer the Veni Creator (Hymn 157) was sung, all the congregation kneeling, after which the Bishop prayed that God would fill "this House . . . with everlasting light, adorn it with heavenly gifts, make it a haven for the tempest-tossed, a place of healing for those that suffer, a refuge for the sick, and a house of defence against all our enemies." Then the Bishop, with the Vicar and Churchwardens, proceeded round the Church. At the Chancel steps he asked for God's blessing upon those who should there be confirmed or joined together in Holy Marriage. At the Lectern he prayed that the reading of the Holy Scriptures might be heard with meekness; and at the Pulpit that the true Word of God might be loved by the Church, and both preached and believed. At the Choir Stalls he prayed that God would uplift the hearts of those who led the praises of His people; and at the Sanctuary steps for those who should there receive "the Body and Blood of our Saviour Christ." After consecrating the Altar for "the celebration of the Holy Mysteries, wherein we show forth the perpetual memorial of the most blessed Sacrifice of our Lord Jesus Christ," he dedicated a beautiful East window, a representation of the Nativity, in memory of James Henry and Hanna Coleman, which had been designed for the old Cathedral, and had not arrived in Napier until after the earthquake. After asking that God would hallow all those things used in the service of the altar, the Bishop prayed for the divine blessing upon priests and people; and then, seating himself in his chair before the altar, ordered the Sentence of Consecration to be read. After this had been done he signed it, and ordered it to be

preserved among the muniments of the Diocese. He then, by virtue of his sacred office in the Church of God, declared the Church to be consecrated under the name of St. John the Evangelist, to the glory of the ever-blessed Trinity.

The Celebration was taken by the Rev. R. T. Hall, Vicar of Otane, and the sermon preached by the Venerable Archdeacon Maclean.

THE SERMON.

The Church of St. John, he said, standing new and fresh among the ruins of Napier, preached its own sermon. It was a city hard hit in hard times. It had been overwhelmed with sorrow and suffering, and had seen ruin staring it in the face. What was its great need? A big grant from the Government? A rise in the price of wool and butter? Those things would bring help where help was needed, but they did not, and could not, supply the first need.

"The first need actually, really practical," he said, "is expressed in this new little church and the new Presbyterian Church a few yards away, standing indomitably under the shadow of the ruins of their new big ruined church. These new churches stand together for the great fact that what we need first of all, if Napier is to live again, is God; they stand for the undefeated witness to the ever-living faith, in the strength of which men can rebuild the essentials of a good life."

A great deal, he continued, rested on those who served and those who used that church, for it lay with them to give it the meaning and the value of the truth behind its building. In it must centre that effort which was most of all needed in the land to-day—the effort to put the worship of God back in its true and essential place.

"We live in a time when many, even among professed Christians, look upon worship in church as an optional thing, to be indulged in if you feel like it, but not at all necessary. That is, I am sure, only a surface opinion built on personal slackness and on an experience of services that have not seemed to them real acts of worship. You can test the real mind of the church easily. In a growing country district directly sufficient Christians have moved in to be conscious that there is the beginning of a Christian community, what is the first thing

they say to express their religion? The first thing is: 'We must have a service,' or 'We must build a church.'

"Here in this shattered parish, what by common consent was the first essential to rebuild its effective Christian life? It was to rebuild the church. And these things are so because at bottom we are conscious that the natural expression of the reality of our religion is that we should worship God together. The Lord Jesus did not train His disciples separately. He called them out, away from their work and their homes, that they might learn and experience Him together; not learning only from Him indirectly, but learning directly from Him and also learning of Him indirectly through each other."

Christ, he went on, did not leave His adherents to practise His teaching in isolation. He gathered them into a brotherhood, gave them one supreme service of worship which was in its essence a service of fellowship, and made the great gift of the one Spirit to the one brotherhood gathered together.

"This modern heresy, that worship in church is an unimportant, optional thing, is in flat contradiction to the teaching of the New Testament. It lies with us who hold that clearly to express it clearly and to rest our conviction on the deepest, truest ground, namely, that our first duty and our first need before any works of charity or social service even, our first duty and our first need is the worship of God.

"But if we are to restore worship to its true place in our common life there is a clear and definite responsibility laid on us clergy and on laity who take an active part and an active interest in our church services. We must make our own services real acts of living worship. Our services must not be the faithful performance of a familiar routine; they must be living worship, and a living thing is full of change. We should be prepared to welcome that natural change and development which is the normal expression of life that is really alive.

"We must concentrate on making our services real acts of worship; that those who share in them may go away feeling above all else that they have had an experience of God, and that to achieve this everything else must take second place.

"If we are to make a real effort

to supply what our church life and our national life need, I am convinced, more than anything else it will ask of us and specially of you and me, my fellow-priests, a strenuous endeavour so to live in God's presence that we may be open to His guidance. We who are priests have this terrible responsibility: that by our slackness or ignorance or indifference, or timidity in the face of ignorance we can virtually kill every act of worship in our parishes. We must seek God with our whole heart, desiring only His glory and asking for His wisdom and guidance. If we will do this with all our hearts we need not fear the result.

"Here in this church on the day of its consecration I would ask your prayers for those who will minister here, for the clergy first, our brethren on whom rests the heaviest responsibility, for the vestry, the choir and all who work and worship here, that they may so wholeheartedly seek God that He may be able through them to make this house truly a house of His presence and that so God's children may be able to find here the blessing He desires to give.

"Thus may this humble church find its glory, and if we will have it so, we can echo the words of Haggai about the new little humble temple among the ruins of Jerusalem: 'The glory of this latter house shall be greater than of the former, saith the Lord of Hosts, and in this place will I give peace, saith the Lord of Hosts.'"

THE EVENING SERVICE.

The dominant note at the evening service, when the Church was once more filled to overflowing, was one of thanksgiving and hopefulness for the future. The preacher was the Venerable Archdeacon Chatterton, whose sermon we hope to publish in our next issue.

RECONSTRUCTION.

Speaking to a motion of thanks to the other Dioceses which had come to their help after the earthquake, Dean Brocklehurst said that their wonderful response to Archbishop Averill's Appeal had made it possible for the work of reconstruction to begin so soon after the disaster. The Archbishop had been able to make that Appeal because he had visited Napier soon after the earthquake, and had

seen for himself how terribly the Diocese had suffered. No one who had not seen the city in ruins could imagine how terrible the results of the earthquake had been. He could not find words to express the obligation under which the Diocese of Waiapu lay to Church people all over New Zealand and in many other parts of the world, even as remote as North China and the Solomon Islands, for the help which they had so ungrudgingly given. Most of those who had contributed so generously to the Archbishop's Appeal had given to the General Fund before the special appeal on behalf of the Diocese had been issued. The earthquake had come at a time of serious financial depression, and he knew well that the great majority of those who thus had given twice over were people who had had to deny themselves of many a simple pleasure and even of what might well be called necessities that they might have had something to give. A great wave of sympathy and help had come to the Diocese from all over the world, through which they had found the strength to begin, as it were, all over again. Like their own Bishop, the Dean was exercising his faith in God that all the money needed for reconstruction would be found. He rejoiced to know that the Archbishop of Canterbury had made an appeal to Church people in England and that they had Bishop Sedgwick over there to back up the appeal. "This portion of the Diocese," he went on, "is like the wounded man who was left half dead between Jerusalem and Jericho. The parishes which have stood by the Diocese in days gone by are those weakest to-day. But they are not looking to the rest of the Diocese so much for money as for their sympathy and prayers, for these at times count for more than money. We must carry on and believe that all will be well. It would be impossible for the parishes in distress to repay the monies advanced; so it seems the fairest thing for the Diocese to take over the whole responsibility of payment, proving that in this, as in so much else, we are one family."

CHURCH MAIL BAG SCHOOL.

A resolution, moved by Canon Mortimer Jones, appreciating the valuable work of Mr. A. B. Harper as honorary

Diocesan Sunday School Organiser, was enthusiastically carried. Later on Mr. Harper brought before Synod an interesting and instructive scheme for the teaching of young people in outlying districts who are out of reach of Church of England Sunday Schools. The scheme received the hearty approval of Synod. The lessons are to be supplied weekly by printed and often illustrated papers, and there are also supplied outline pictures for colouring by the little ones. "No one," said Mr. Harper, "is too young or too old! This is a new venture, and it is hoped that the parents of all children living in the outlying parts of the Diocese will make full use of this System. It provides for three grades of instruction, and also a preliminary course for Baptism and Confirmation. Those children in this Diocese who are already receiving lesson papers from Auckland will be transferred to our own organisation later on. We are very grateful to Miss Baker (Sunday School Organiser for the Diocese of Auckland) for her kind help during the past few months."

Mr. Harper was appointed organising secretary for the scheme, and any further information and forms of enrolment will be gladly supplied by him. His address is 607 Nelson Street N., Hastings.

CHRISTIAN UNITY.

In bringing forward a motion, "That this Synod is strongly of opinion that the forces of materialism and secularism in the world to-day are such that they constitute a very clear call for unity in the Church. . . ." Archdeacon Chatterton said that there could be no two opinions as to the importance of union. On the mission field Christian disunity was one of the greatest hindrances, and it was clear that something must soon be done. There were only two constructive schemes before the Church to-day—absorption, as laid down by the Roman Catholic Church, and the Lambeth scheme, for which the speaker claimed historical priority.

The Lambeth reports should be more closely studied as a whole. On the subject of union it had particular interest. Conferences were at present being held between the Orthodox and Anglican Churches, from which much was expected. Negotiations had been

re-opened between the Federal Council of the Free Churches and ourselves in England. Reference was made to the movement in Germany directed amongst the youth by Karl Barth, a representative of the Lutheran Church, which were powerful incentives towards a wider unity.

These facts called them to consider their own relation towards union. What could they do to help forward this vital question? They wanted their own members to understand the question, and wanted the rest of the Christian Churches to consider the full import of the Lambeth resolutions.

Sir Robert Parks stated recently that the Methodists could not consider union with a State Church. But this overlooked the fact that the Church of England was only a State Church in England. Lack of comprehension of the true position of the Anglican Church was therefore not unknown even amongst the leaders of other churches. The spirit of Lambeth was decidedly against absorption, which seemed to be the greatest fear of others when the subject of union was mentioned.

The twentieth century had witnessed the development of all kinds of co-operative effort, and the Church must not lag behind.

The Bishop agreed that they were all desirous of seeing a wider union. He urged support for the resolution, which called for a study of the Lambeth conference report. But something further was needed to bring about closer co-operation and fellowship. Past experience showed that fellowship with others meant enlightenment and understanding and sympathy in the various points of view. He urged the clergy to make use of every opportunity for entering into discussion and fellowship with members of other churches, so that erroneous ideas might be combated, and steps taken to achieve the union of the Christian Church, for which they hoped and longed.

THE NEW QUOTAS.

ADDRESS TO SYNOD BY THE SECRETARY OF THE BOARD OF MISSIONS.

It is with mixed feelings that I take advantage of the kind permission given me to address you. As an out-

sider, I have watched the progress of the diocese since the earthquake with mingled distress and hope, and lately, as one has heard of the splendid efforts made by one and all to rehabilitate ruined homes and businesses, hope has predominated. But on coming here, and seeing so many ruined buildings still lying about, and hearing afresh of ruined fortunes, one feels like a thief or a robber in daring to plead for an outside cause, and one is thrown back on what has been mentioned in this Synod already, from the president's chair, faith in God. As I came along here in the train and saw the lambs skipping about in the green fields under bright sunshine I felt that God Himself was quickly healing the wounds He had allowed nature to inflict on His children, and though the healing takes time, it will some day be complete.

Now, I am here not to give an address, but rather to explain a position and to convey the thanks of the Board of Missions for the splendid help this Diocese gave us last year. We had expected a shortage of £1500 on the quota set for Waiapu, and the deficiency was only £799. This was a glad surprise, and one which in all your sad circumstances fills us with gratitude and appreciation.

It is an astonishing thing really to find that some parishes in this stricken diocese, were able to give us considerably more than the quota asked. Thus Waipiro Bay gave £150 on a quota of £110; Puketapu gave £115 on a quota of £75; similarly Rotorua (£91), Waerenga-a-hika (£63), Patutahi (£37) and Woodville (£27) gave amounts in excess of their quotas. Then there were parishes that were but a few pounds short of their quotas. For instance, Havelock North gave the very substantial sum of £296, which was the third largest amount from any parish in the whole province; Dannevirke contributed £100 on a quota of £120; and Waipawa £71 out of £80. Other large contributions were—and it is to be noted that some came from heavily stricken parishes—£185 from the Cathedral, £177 from Hastings, £144 from Gisborne, £169 from Otane, £67 from Waipukurau and £61 from Tauranga. There were lesser amounts from other parishes, but they all showed the same heroic effort to do all that was possible for this outside cause, in spite of the inner distress and burden of the earthquake.

You can understand how genuine is the appreciation of the Board and of the rest of the province for such unselfish steadiness. A word of thanks is also due to the eight Maori centres that continued their welcome support to us last year.

I expect you all know that though the shortage was less than was expected, it was not entirely counter-balanced by the efforts of other dioceses. Great efforts were made, and many parishes succeeded in getting not only their quotas, but also an additional 10 per cent. towards the expected shortage. But the general depression militated against that being done in all parishes, and the net result was a provincial shortage of £1870. This was spread—in the way of short payments—over the co-ordinated missions. The two chiefly affected were Melanesia and the N.Z. Church Missionary Society. Melanesia was paid £1055 short and the C.M.S. £676.

These shortages are having crippling effects. In Melanesia the pay of the missionaries has been reduced 10 per cent., and so has the pay of the native clergy and teachers. Certain readers and helpers who used to get a small sum for their work are now made "honorary," and the schools and colleges have been cut down in numbers to reduce the cost 33.3 per cent. Bishop Steward, who lately retired from the charge of the Mission, calls such "cuts" a "crime" and "a sin," as they will lessen the supply of Evangelists and clergy in the near future.

In the C.M.S. the effect has been to hinder the local Society from giving urgently needed help to the Society in England. All the world over the C.M.S. is working with reduced staffs, and having to give up this and that area. Sindh, of which Karachi is the capital, is one such area, and efforts to save it have been drawn out for the last seven or eight years. The last was the visit of the Rev. W. W. Cash, of London, to us here, and the request that New Zealand should take over Sindh. Alas! that our reply has been a non-possumus. We are not able. The very question must be postponed for a year.

When the Board of Missions met in August all these things were on the minds of members. Yet it was apparent that all thought no advance could be made, if, indeed, a reduction could be avoided. Yet, wonderful to

relate, speeches were made calling for an advance. One quoted General Foch's dictum: "When my right is shattered, my left falling in and my centre wavering I give the order to advance." Another said there was money in the Dominion if we only went about rightly to get it. Eventually it was agreed that we should try; we should at least endeavour to get £1000 more for Melanesia and some £900 more for the N.Z.C.M.S., and smaller amounts for others to compensate for last year's shortage. The resulting budget is £20,360, as against £18000 for last year. It is perhaps well that we should endeavour thus to advance, for we have had the budget at or near £18,000 for the last five years, and we were tending to stagnate. But that the advance should begin in such a year as this can only be attributed to the influence of the Holy Spirit. He wills us to go ahead. Shall we not obey? The increase represents an advance of 12½ per cent. on the present quotas.

What is to be done? Some parishes are still very badly circumstanced. May I suggest that the stronger ones help the afflicted by taking part of their burden? And shall we not all just continue in the well-worn tracks? We have duplex in some parishes, mission boxes in others, with private subscriptions and special collections. Is it not a case of "Be not weary in well-doing"? Let us just continue, doing what we can and putting our faith in God.

Our work is entirely a God-given task, and we undertake it for the love of God. When Sadhu Sundar Singh was a Hindu boy of 15 he had a vision of Jesus Christ. The vision saved him from contemplated suicide. He had been distressed because he could find no peace for his heart in any religion. Christianity he hated as false, because it pretended that a dead man was alive. Then, lo! before him stood One with wounded hands Who said, "I died for you; I am the Saviour of the World." The vision disappeared, but the boy was changed. He became, as all the world knows, an ardent Christian. His family were horrified. They were wealthy. His father and his uncle offered him jewels and rupees, land and honourable position if he would remain one of them. But he thought of that figure, looking at him, loving him, rescuing him, calling him, and he turned from the

powerful temptation and became a wanderer for Christ. The last we have heard of him is that he is lost on the Himalaya Mountains. It was his custom to walk across them to carry the news of Christ into Tibet. He may be gone. But he has left a lesson behind him. For the love of a living Christ he abandoned all. Does it not strengthen us to do what we can for the same cause? I have confidence that Waiapu Diocese will try, and by God's grace will succeed in reaching its full quota this year.

DISARMAMENT.

The subject of World Peace was brought forward by Archdeacon MacLean in so thoughtful and eloquent a speech that one felt a little sorry for Dean Brocklehurst when he rose to second the motion in what must have been largely an impromptu effort. But never have we heard the Dean speak more fluently or more brilliantly; and so stirred was Synod by the two speakers that after prolonged applause it accorded the speakers the compliment of its complete silence. As one Vicar wittily put it, the speakers did not practice what they preached, for they had advocated peace by bringing all their big guns into action.

We give the gist of Archdeacon Maclean's speech as nearly as possible in his own words.

Last July there was a wonderful meeting at the Albert Hall in London in support of world disarmament. We had fairly full and impressive accounts of it at the time, but it is difficult at this distance to appreciate the full force and significance of it.

The meeting was organised to strengthen the hands of those who should go as Great Britain's representatives to the long-prepared-for world Disarmament Conference which is to meet at Geneva on February 2nd next year. It was a wonderful meeting in the united front it presented. The chairman was Field-Marshal Sir William Robertson; the speakers, the Prime Minister, Mr. Baldwin and Mr. Lloyd George. Dr. Maude Royden proposed the vote of thanks to the speakers and the motion was seconded by Lord Cecil, who has done more for the League of Nations and for world peace than any living man.

The huge hall was packed with

10,000 people; many thousands more in two huge open air meetings listened to the speeches relayed by loud speakers, and all over the country and in Europe and America other meetings and private people listened in.

I believe it has been said with truth that no one in the world's history has ever addressed such an audience as that which listened to the speakers on that Saturday afternoon.

The purpose of the meeting was to stir up Public Opinion in support of World Disarmament. The whole subject of Disarmament and all that is involved is so great that one cannot attempt to deal with the subject as a whole, neither is this the time or place to attempt it, so I will not try to do more than direct your attention to three points.

1. The speakers were unanimous and had no difficulty in proving their case, that Disarmament is our only hope for the future. They do not suggest the immediate abolition of all armies and navies, for the practical difficulties and dangers in the way are so great that no government in any country would dare to do it, but they plead that the Disarmament Conference next February, should result in some quite definite move such as the immediate reduction of all armies and navies by one quarter. All kinds of Covenants and Pacts renouncing war as an instrument of policy have been adopted by the nations, but no nations have reduced their armaments except Great Britain, which has made great reductions, and Germany who has been forced to disarm by the Treaty of Versailles.

All other great nations have increased their armed forces since the War, so it comes to this: "Unless the Conference results in something definite being done and not only promised towards Disarmament, we can have no real hope of Peace for the future."

Peace is not just an absence of war; it is a definite thing, a change of mind and heart and outlook which has to be made, and unless we can make it, civilisation is doomed. So far as our responsible chosen leaders can see, the future of civilisation depends on the coming Conference accomplishing something real in action.

2. The next point is this. The only power in international politics which can accomplish this is public opinion. The political leaders cannot travel far ahead of the public

opinion which they represent, they can only carry out the definite action that their people demand.

Nothing but the conviction and determination of millions of ordinary people like ourselves can achieve any real measure of disarmament through our representatives at the Conference. We need not regret that. No army is as strong as an ideal. If the ideal of world peace is held clearly enough and passionately enough by people enough then Disarmament will become an accomplished fact. Just as a future war will involve not only the uniformed fighting forces, but non-combatants, women and children anywhere in the countries at war, so the business of making peace is not a matter we can leave to politicians. They cannot do it without us, it rests with us, not with them. It cannot be accomplished through any official machinery of Government, it can be done only by Public Opinion acting through Government.

3. The third point brings us to the heart of it. Public Opinion has to be made by something or it will not exist. The hardest thing to make it with is fear, to cry "Nothing but Disarmament can save us." Fear is a very powerful maker of Public Opinion, and a sensible fear based on a real reason is not disgraceful; on the contrary it is right and wise as far as it goes. All the same by itself it is not enough. The greatest human achievements are not built on fear; they are built on courage used to carry through a high ideal.

The truest ideal men can hold in their hearts in the crusade to make Disarmament real is the ideal of the Kingdom of God. To be a peacemaker is to be worthy of one's destiny as a child of God. To make world peace, with all that it implies of mutual trust and understanding, and forbearance, all that it involves of a spirit of neighbourliness among nations, that is to help forward materially the cause of the Kingdom of God. It is, in the truest aspect of it, an effort to do God's will on earth.

The consciousness of this was behind every speech made at the Albert Hall meeting. Every speaker at that meeting is a convinced and declared Christian; not with that very private religion which says "My religion is my own business," but with that open unashamed religion which declares itself publicly in no uncertain terms.

We are fortunate in having such people as our leaders.

The greatest reason for making peace is that it is God's will for men. Naturally it means human happiness and well being, for God's will always does. Let us seek it and follow it that we may help God's will to its accomplishment. There will be peace on earth to men of good will, if we back good will with courage, determination and patience.

Dean Brocklehurst said that we might be termed idealists. We should be thankful for the name. The average man to-day was seeking peace, and to abolish for ever, not by force of arms but by spiritual powers, the fear and the horrors of war. General Smuts recently described the next war, and no one could dare to let such a terror descend again upon mankind.

It was usual to say that war could not be abolished because of human nature. The fighting instinct was born in men, but we believed that Jesus Christ came to transform human nature and to change all evil instincts. Faith in the power of God to change men, to transmute the primitive barbaric instincts into Christlike ideals must be exercised and cultivated. War was not an inevitability, but could and would be outlawed by the power of God in the souls of men.

The President, Archdeacon Chatterton, expressing his sympathy with the motion, said that it was a pity that members of the Synod had not more notice of the coming up of a subject of such importance that they might contribute something to the debate. He instanced the need of the formation of right public opinion in our schools, especially in our high schools. No other work of propaganda was more important than this.

If the Disarmament Conference failed it would be one of the most disastrous things that could happen. He believed it was not going to fail. As a contribution to that great end the influence of the members of the Synod was but a part of the work everyone should be doing to bring about the Kingdom of God.

THE GAZETTE.

For the first time for some years Synod had to face an estimated loss on the Gazette by the end of the year. This will amount to nearly £50, and is due to the circulation having drop-

ped to 1330 copies a month from 2000 before the earthquake. The Committee set up to report to Synod, fearing that this would be an annual loss which it was felt should not be borne by the General Diocesan Fund, considered that it could only be met either by a big increase in circulation, or by another source of revenue such as would come in from advertisements. On the latter, however, it had no recommendation to offer.

The report led to valuable discussion, and finally the matter was deferred to Standing Committee.

It should be remembered that the Gazette is not a private venture of the Editor, but an important activity of the Diocese exercising that influence of the printed word the value of which it is impossible to estimate. It is just because it is so hard to estimate its influence that it is liable to be undervalued, as undoubtedly it is, as a means of religious, social and missionary propaganda. It is at any rate worthy of note that at the time its circulation was highest there was the most generous response in every parish to the needs of the Church beyond its own parochial boundaries. The Gazette is above all else the Bishop's means of keeping in touch with every part of his diocese, and it should be read in every church home were it only for the Bishop's monthly letter to his people. In these days of wide-spread literature, when, no matter how hard the times may be, few go without their daily papers, that the Gazette has fallen so considerably in circulation is a serious matter for the Diocese. Public opinion is at the same time so delicate and so powerful that it weaves itself into the subconscious tissue of our minds, and exercises a preponderating influence in even the most important matters which engage the attention of the world. If it is thought that the general community is not interested in Church matters this is not borne out by reading the parochial notes in any issue of the Gazette. Almost invariably they chronicle growing activities of the Church. Nor is it borne out by the prominence (for example) just given to our Synod proceedings in the Daily Press. We believe that an ever-increasing interest is being taken in the work which the Church is doing, and that what lies at the root of our difficulty about the Gazette is, not that people will not read it, but that it is nobody's business to push

it, and that it is seldom brought prominently before their notice—from the pulpit, for example. Experience teaches us that people invariably read the notes from their own local contributors, and if notes were regularly supplied by every parish, and if the vicars told their people that this was so, and asked them personally to read what their own parish was doing, we have no doubt whatever that our former circulation would be more than reached. Doubtless in many parishes the vicar publishes his own magazine, which he naturally desires to push, and the financial burden of which he mostly bears himself. He does not consider his monthly letter more helpful than a monthly letter from the Bishop, nor is his parochial news usually too lengthy to find space in the Gazette, but he can manage a far greater circulation of his parish magazine than he can of the Diocesan one for he has a source of revenue for his own paper in local advertisements. To substitute the Gazette for the parish magazine would be a costly proceeding. It may be suggested that he should bind up his own monthly paper with the Gazette as is done in Rotorua. But this would not solve his difficulty unless his Vestry undertook the extra responsibility, as we believe is the case at Rotorua under the Duplex System, for then he would have the added financial burden of many Gazettes which local advertisements would be unable to bear. For the most part Vestries are unable or unwilling to incur this extra responsibility, though there can be little doubt that the general adoption of the Duplex System some years ago accounted for a greatly increased circulation of the Gazette, and that the increased circulation reacted on the life of the parish. That the Vicar should be expected to push the Gazette in his parish, and to collect the subscriptions annually himself, is exceedingly unfair. That Vestries on the whole are a body of reasonable men, intensely alive to the importance of the work of the Church, is beyond question. Perhaps the Vicars do not take their Vestries sufficiently into their confidence in this matter, and do not emphasise the aspect of loyalty to the Diocese. However, much might be done through impressing on various agents in a parish the importance of circulating the Gazette, and getting them to undertake the full responsibility of a certain number of

subscriptions. If at the same time the Vicar would realise his own responsibility in supplying regular parish notes, subscribers in his parish would look for their own local news and would at any rate glance through the rest of the issue. The Gazette thus containing regular news from every parish, and largely read, would be an invaluable asset to the Diocese.

CHURCH ARMY.

The report on the work of the Church Army presented to Synod by Dean Brocklehurst was enthusiastically received.

The report pointed out that owing to the closing down of the East Coast Railway, and the earthquake in Hawke's Bay, the Bishop had recalled Capt. Squires to Napier. Here he had done excellent work in conjunction with the Y.M.C.A., amongst those camped in Nelson Park. After the camps had broken up he had started a Mission House in Shakespeare Road. This had been taken over by Capt. Kirby when it had been deemed advisable to send Capt. Squires to England in order to interview the C.A. authorities with regard to the future development of the work. The expenses of the trip had been arranged by Mrs. H. R. Clark, to whom the Diocese owed a debt of gratitude. Through Lady Marjorie Dalrymple, Mrs. Clark had also paved the way for Captain Squires in England. As a result of this visit C.A. Headquarters had sent out Captain Wright for a year; and the sum of £600 had also been provided for the purpose of starting a Social Centre in Napier.

The Report suggested the development of the work of the Church Army under three different departments.

1. A Social Centre furnished with a billiard table and other games, a reading room and a canteen, where men and women could enjoy a social evening, free from the temptations which follow those who have nowhere to go. Since the closing down of the Y.M.C.A. an opportunity presented itself in Napier for the Church to take this work in hand.

2. A Mission House for the accommodation of the many homeless and workless. During the past five months the approximate number of beds supplied had been 3500, and of meals

served 7000. The C.A. officer in charge of the Home was also working in co-operation with the Police, Labour Department, Probation Officer, Hospital Board, War Relief and other Public Bodies. The Home had more than justified its existence, and should be continued until such time when the unemployed were less numerous than to-day.

3. There was a distinct need for Missions to be conducted in scattered country parishes. One such had already been held in the Patutahi Parish. In connection with this department would be the responsibility for visiting and conducting services in P.W.D. camps.

On the suggestion of the Bishop, Synod was addressed on these various aspects of the work by the three C.A. officers.

The Rev. C. G. G. Salt, Vicar of Patutahi, spoke at some length on the Mission held in his parish. Before long the Church had been found too small to hold all those who had attended. The Mission had been singularly successful among the children; and he felt that the whole parish had benefitted by the visit of Capt. Squires.

THE GARDEN PARTY.

During Synod an altogether delightful garden party was given by the Bishop and Mrs. Williams to their many friends. The weather was as perfect as anyone could desire, and the beautiful grounds must have been a joy to all lovers of nature. One looked in vain for any traces of the earthquake. Nothing but the most delightful of sea breezes came from the lovely Inner Harbour. The lawn showed no sign of where forty people had been accommodated in tents. In the vegetable garden nothing remained of the open fireplace where for months had rested a hospitable kettle, ready for business at any hour of the day or night; bricks and bits of broken mortar had disappeared as if by magic; the wide open doors and windows of Bishopscourt showed glimpses of a beautiful and inviting interior; while the air of desolation that had for so long hung over the place seemed to have been but the creation of a disordered brain. And the happiness of Nature was reflected in the people's

faces. Everyone looked younger and fresher and happier than ever, and somehow one felt that the ties of affection and friendship had been deepened by adversity. Everything was so beautiful and everyone so pleasant that when one thought of those who might have been there but for the changes and chances of life one felt that with them too all was well.

MISS KATE WILLIAMS' MAGAZINES.

Will those who received their C.M.S. Magazines and who sent their C.M.S. subscriptions through Miss Kate Williams please communicate with Miss C. Grant, 3 Breakwater Road, Napier, as the lists have been lost through the earthquake.

MAORI CONFERENCE.

Among other resolutions, the following was passed:—

Miss Kate Williams.—This conference desires to express its thankfulness to Almighty God for the life and labours of the late Miss Kate Williams, and especially for a whole life devoted to the Christian education of our Maori womenfolk, and her constant labours for the highest welfare of the Maori People generally.

The Conference sent congratulations to Hirone Wikiriwhi on his name being amongst those nominated for a Rhodes Scholarship.

Wikiriwhi was born at Whakarewarewa, where he received his primary education. Eventually he won a Makarini Scholarship, which carried him up to Te Aute College, from which he was recommended as suitable to be sent on to the University. At Canterbury University he has proved himself a fine student and a good all-round sportsman.

Speaking about him in Synod, the Bishop of Aotearoa said he had been very much impressed by Wikiriwhi's general development, and especially by his interest in spiritual matters, and his humility. It had been a wonderful indication of the fine feeling displayed by the Pakeha students of Canterbury University that they had nominated a Maori for the 'Rhodes Scholarship.