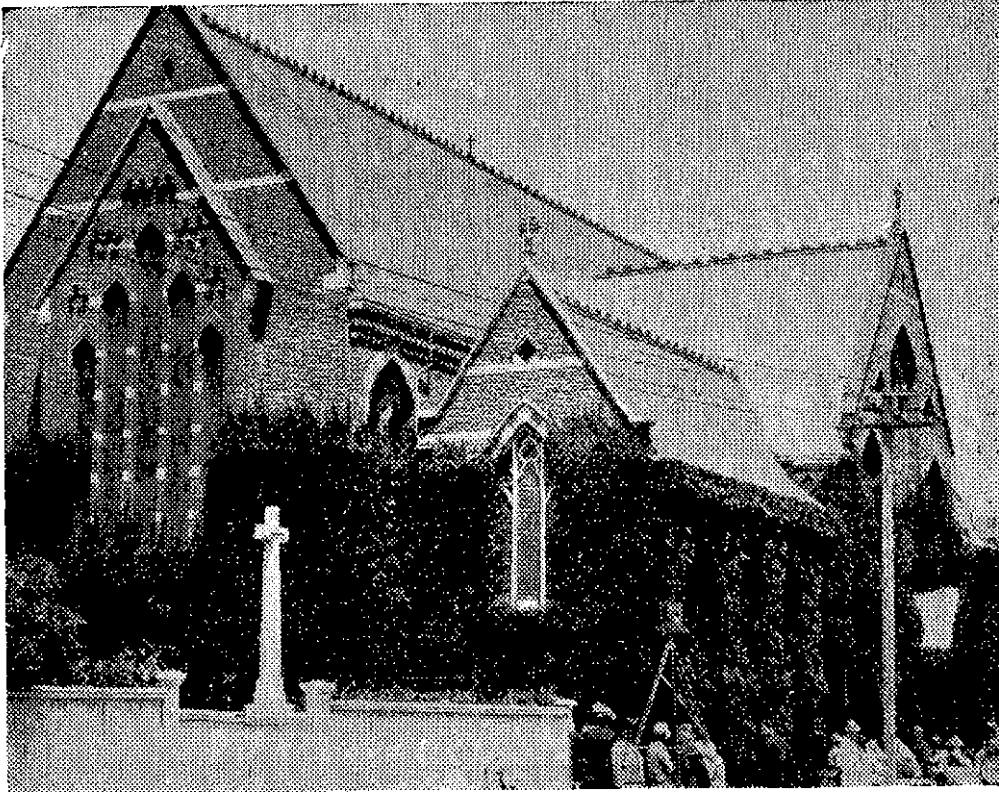


# The Waiapu Church Gazette.

Vol. 25, No. 11.

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SEE ARTICLE WITHIN

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**Suffragan Bishop:** The Right Rev. Frederick Augustus Bennett, L.Th., 1928.

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the Empowering Act in 1928 with great diffidence. How many people knew what was in the new book? Mr. Holderness quoted at length the law regarding revision of the formularies of the church. If this book was introduced it would be against the ardent desire of a great number of laymen throughout New Zealand. If revision was necessary, let it be done according to the laws set down by General Synod.

Mr. W. T. Gilbert opposed the motion, and said that the introduction of the book would cause a lot of trouble.

Mr. Baird said he spoke on behalf of the majority of the laymen of the diocese, and any attempt to introduce the book would cause a very great stir.

Mr. F. Williams said that the mover had at least roused the laymen to activity. He knew very little of the new book, but he liked the variation allowed by it after the third collect. There were some very fine prayers in it which met the requirements of the present day. With respect to the Communion service, he did not set great store on the form of words, but a great deal on the means of grace.

Canon E. D. Rice said it came as a surprise to hear of the awful horrors that would follow the introduction of this book in New Zealand. He reiterated that the book had the endorsement of the Convocations and General Assembly and the Archbishop of Canterbury, after 20 years' work of revision. He preferred to stand by the decision of the leaders of our Church rather than that of the mixed assembly of the House of Commons.

#### PASSIONS REVIVED.

Archdeacon Maclean said he hoped that the mover would withdraw his motion rather than divide the Synod on the question. The deliberate policy of the Church on revision was set out in the Enabling Act. He was surprised that the passions of 1928 should have been so instantly revived by the introduction of this motion.

The Rev. N. F. Benham supported the previous speaker's suggestion, and he advised that they should go back to their parishes and learn what was in the book. It had been introduced to check the irregularities in ritual in England—the High and Low Church parties. He was certain that further study should be given to the subject between now and next Synod, when it could be introduced and debated without passion or prejudice.

Mr. Andrews, in reply, said that he had brought the subject forward with a view to help the Church. He expressed his regret that so much vehemence should have entered into the debate. He was the last person to try to foist anything upon Synod, or to force this motion through without gaining unanimity.

Mr. Andrews claimed that he was quite cognizant of the contents of the book. He was sure that there would always be someone to oppose progress. He had already decided to ask leave to withdraw the motion, and was sure that Synod would come to the question next year in the proper spirit of conciliation.

The motion was accordingly withdrawn.

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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. Pilson.

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# The Waiapu Church Gazette

## BISHOP'S LETTER

My Brother of Aotearoa and Brethren of the Clergy and Laity,—

In welcoming you to the new Session of the Synod, I wish once more to express my thanks to Almighty God for the many blessings he has bestowed upon this Diocese during the year that has passed.

**In Memoriam.**—Let us remember before God, three former members of the Synod who have passed away, Horace Packe, Priest, Canon; Edgar Ward, Priest; Wiremu Arameta Te Waaka, Priest, and Mr. Wiremu Kingi, Layman, of Ohinemutu: May their souls through the mercy of God rest in peace.

**Changes.**—Archdeacon Chatterton retired from the charge of Rotorua at the end of the year, but is continuing his duties as Archdeacon of Tauranga, where he is now residing. The Rev. R. Hodgson has been appointed Vicar of Rotorua, and the Rev. W. S. C. Stephens of Fitzroy, has taken his place at Waerenga-a-hika. The Rev. A. R. H. Morris resigned the Parochial District of Te Karaka on December 31 and has been succeeded by the Rev. J. D. G. Hodgson; the Rev. F. I. Parsons following him at Tolaga Bay. The Rev. M. Holmes left Tauranga to gain experience in England, and no one has yet been found to take his place. The Rev. W. Lea has been compelled to take a year's rest and the Rev. Ll. Foulkes, of Auckland, has kindly acted for him at Te Puke. I am glad to be able to report that Mr. Lea's health is much improved. The Rev. F. L. Frost has resigned the parish of Taradale, and the Board of Nomination has appointed the Rev. Canon Hodge to take his place, and the Rev. S. R. Gardiner, of Waverley, to succeed Canon Hodge at St. Augustine's. On April 7th, at Rotorua, I ordained the Rev. F. G. W. Oulds, Priest, and Mr. J. D. Hogg, Deacon. Mr. Oulds has since been appointed Vicar of Matamata, in the Diocese of Waikato, and Mr. Hogg has been licensed as Chaplain to Te Aute College. The Rev. R. Aires has been appointed Curate at Gisborne, and on February 10th I ordained Mr. T. A. Moresby as second Curate in that Parish. The Rev. R. Rangiaho has

been moved to Ruatoki, the Rev. W. Moana to Porangahau and the Rev. W. Rangi to Tokomaru Bay.

The Rev. C. Hyde has been asked to return to his old curacy in London, and will probably be leaving for England about the end of June. The Rev. J. J. Anderson will take up the work at Puketapu, and the Rev. A. R. H. Morris will return from England to take Mr. Anderson's place at Wai-piro Bay.

Miss Newman and Nurse Bartrum are now in charge of the Mission House at Ruatoki; Miss Beswick is at Tokomaru Bay, where she has the help of Miss L. Gray; and Miss Taylor has joined Miss Price at Manutuke. Miss Biddle has arrived from England as a voluntary worker among the Maoris. She will be stationed at Te Araroa, where she hopes shortly to be joined by Miss Hopley and her sister, who have also volunteered for work, and will be arriving about the end of November.

Deaconess Esther and Deaconess Isabel have returned from their trip to England and are nominally in retirement, but actually are very busy in Hastings and Napier respectively. Deaconess Mabel Henn has been working at the Hospital and in St. Augustine's parish.

Canon Nield has had to undergo a severe operation, and is still in hospital, and making satisfactory progress. The Rev. P. Hakiwai, who is seriously ill, is lying in a critical condition. May God in his loving mercy grant them both relief.

**Church Buildings.**—On March 17th I consecrated the new chancel of the Church of St. John the Baptist at Dannevirke; and on June 30 the Bishop of Aotearoa consecrated the Church of St. Paul at Ngapuna, Rotorua.

**Church Army.**—Since the last Synod we have had the visit of the Church Army Flying Column to the Diocese. Captain Banyard arranged that practically the whole of the Diocese should be covered. Success varied widely in different parishes and districts. Where the results were disappointing I do not think the Church Army is to be blamed. The members of the Column worked hard; but I felt all the time that it was hardly fair to ask them to cover the whole of New Zealand after a prolonged campaign

in Australia. We are most grateful for what they have done. The proposal for a Provincial Centre in New Zealand was not found practicable, but a training institution is to be opened in Auckland, where we shall be able to train workers who are already familiar with New Zealand conditions. We wish the venture all success. The Standing Committee has decided to purchase a caravan, which will be operated by a Church Army Officer and should do valuable work in the outlying parts of the Diocese.

**The Cathedral.**—The question of rebuilding the Cathedral has not been lost sight of during the year, and will be brought before you by resolution during the present Session. The suggestion has been made that it might be well if the Dean could be spared to pay a visit to England during the coming year in order to arouse interest in the scheme, and to endeavour to raise the nucleus for a substantial rebuilding fund. Inquiries from friends in England have, on the whole, brought encouraging replies, and you will be asked to give your sanction to the scheme. Of course, the outbreak of war may mean postponing the venture indefinitely.

**Amendment of the Constitution.**—In my address to you last year I mentioned that the General Synod had passed a Statute the effect of which would be to make material alterations in the method of nominating the Bishop of the Diocese. My own feeling is that Synod allowed the measure to be pushed through without adequate consideration. The wording of many of the clauses is clumsy and undignified; and there was not thorough discussion of how the proposed machinery of the Statute would work in practice. There was no need for this haste, as the provisions of the Statute cannot come into operation until amendments have been effected in Clause 23 of the Constitution. A proposal to amend the constitution must be brought forward in one General Synod, made known to the several Diocesan Synods and agreed to at the following General Synod. As I have said, I mentioned the proposal to you last year; but Title C, Canon I, Clause 2, directs that the Bishop should expressly invite the attention of his Synod to the matter. I failed

to do this, and now repair the omission. And in doing so I would call your attention to Clause 3 of the same Canon, which provides that you may by resolution or otherwise, as you think fit, declare your opinion thereon and embody the same in the form of a memorial to the General Synod. As the proposed amendment to the Constitution was framed to meet the provisions of the new Statute for the nomination of a Bishop you can hardly deal adequately with the amendment without reviewing the Statute; and in doing this you will have to inquire whether by the method proposed in the new Statute any objectionable features in the present method are removed, and whether there may not be inherent in the new proposals features which are open to criticism. I trust that a Select Committee will be set up without delay to deal with the matter.

**The Aotearoa Church Board.**—Notice of a motion to deal with this subject has been given to the Synod. Under the Canon dealing with the matter which was passed by the last General Synod the Standing Committee of General Synod was empowered to take the necessary steps to bring the Board into existence if it was satisfied with the financial position, and if not less than two of the North Island Dioceses had, through their Standing Committee, agreed to the constitution of the Board. The Standing Committee of the General Synod, during which exception was taken to the Board on financial and other grounds. I cannot here deal at length with these matters, but before the question is discussed in this Synod I wish to make one or two points clear to the members. I still think, as I indicated last year, that the constitution of the Board is very cumbersome. Some of the powers conferred upon the Board in dealing with Pastors and Pastorates impinge upon the prerogatives of the Diocesan Bishop. It is true the Bishop will be a member of the Board, but he might find himself outvoted in a matter in which he was best qualified to judge. The same remark applies to the control of the Mission Houses. But the main difficulty raised by the Canon rests in the office of the Bishop of Aotearoa. Clause 17 makes the first duty of the Board "to assist

the Bishop of Aotearoa with counsel," and the first of the powers conferred upon it by Clause 18 is "to make regulations in regard to the payment of the stipend and travelling allowances of the Bishop of Aotearoa, and for the provision of a suitable residence." Both of these provisions imply the continuance of the office of the Bishop of Aotearoa. Title A, Canon IV., under which the Bishop is appointed provides that no nomination shall be made "until provision shall have been made to the satisfaction of a majority of the Bishops in the North Island for a stipend of not less than £500 per annum, a suitable residence and reasonable travelling allowances." After the Canon was passed the stipend and travelling allowance were guaranteed for five years by interests in this Diocese, and a house was promised, and money spent upon it by the trustees of the fund. It was hoped that before the expiry of the five years a permanent arrangement for stipend and travelling would have been effected covering a wider area. Little, however, has been done in this direction, and a portion only of the guarantee has been renewed for a further three years; and the house which was promised has been conveyed to the present Bishop personally. That means that if the present Bishop should have to give up work there would be no official residence, and only very inadequate financial arrangements, in which case the Bishops of the North Island would be most unlikely to sanction another appointment. It seems to me, therefore, to be necessary that steps to secure a succession to the office of Bishop of Aotearoa should be taken before we set up a board which might be left hanging in the air through failure in this respect. This will give time to simplify the composition of the Board, and to review the duties and powers assigned to it.

**Arrangements for the Session.**—I have made a slight modification in the arrangements during the Session. It has for some years been customary for the Bishop to meet the Clergy in conference on the Friday morning and the Laity on Monday morning. Now, while these conferences are often very useful, they are not part of the Session of the Synod; and it has become increasingly evident to me that they

are proving a hindrance to the proper prosecution of the work of the Synod. There are certain regular Sessional Committees, and always a number of Special Committees are asked for. Again and again it has been evident from the reports of these committees that the subjects referred to them have not received the consideration which was necessary. I have therefore decided to leave the morning of Friday free for committee work, and I will be pleased to meet the Clergy in conference on Monday, and I can further meet the Laity on Tuesday morning if there are any matters they would wish to discuss with me.

**World Affairs.**—Affairs in the world at large still give cause for grave apprehension. The financial depression has lifted but little, and very slight improvement has been achieved in the unemployment situation. And now it appears possible that the world may be plunged in war. Italy, a member of the League of Nations, has made exorbitant demands upon Ethiopia, a weaker nation, and also a member of the League; and has from the first announced her determination to achieve these demands, if not through the decision of the League, then by force of arms. On the plea of upholding civilisation, and maintaining peace she has pressed on her warlike preparations and massed her troops on the Ethiopian frontier, and has insolently defied the League to interfere. After months of patient negotiation by the members of the League she has opened hostilities in the face of the universal disapproval of the nations of the world. And who can tell where the trouble will end? In times such as this one hears harsh criticism of the Church, criticism from widely differing quarters. On the one hand, there are those—often but little interested in the Church—who ask scornfully, "What is the Church doing?" "Why does she not boldly demand the reduction of armaments?" "What has she done to relieve the trouble of unemployment?" and so on. On the other hand, when efforts are being made resentment is shown, the Clergy are told not to meddle in affairs which are not their business, and to keep their hands off politics. The critics of the Church have generally very vague ideas of what constitutes the Church. It cannot be too strongly emphasised

that the padres of this denomination or that are not the Church. Any defect which may be charged against the Church must be placed to the account of the laity as well as the Clergy. It is not the function of the Church by direct corporate action to bring about the reduction of armaments, for instance. At best this is but dealing with a symptom of a deep-seated disease—the war spirit, which may find channels of hostile activity which do not involve the use of arms.

#### Finance and Unemployment.—

Similarly, in the field of finance in which our troubles of depression and unemployment lie. We may feel deeply that drastic reforms are due in the rules under which the grim game of finance is played; but it is not the Church's function to draft these changes. A consistent Christian may be conscientiously convinced that at present the maintenance of armaments is necessary; and no one is authorised to speak in such a way as may seem to equate sound Christianity with the acceptance of some attractive theory for removing all our financial woes by a change in the source of credit. Such schemes, again touch only the externals of the disease. And yet all these things are emphatically the concern of the Church; it is her duty to probe the source of the trouble, and to seek a remedy; and we must, with shame, admit that the Church's failure is in large measure at the root of all the trouble. The first demand made by Our Lord upon a would-be disciple is that he shall deny himself. This self-denial claims no rights for the Christian, but ever recognises his responsibility to his brother man—such is the teaching of the Sermon on the Mount and of the whole New Testament. But this primary Christian virtue has long been dormant, and now largely fails to affect our national, our civic, and even our personal lives. Acquisitiveness, rather than self-denial, is obviously the motive of much of our conduct. Material wealth has become the dominant measure of value, and hence springs every form of unhealthy rivalry. Friendly emulation may be a valuable spur to industry, but under modern conditions business competition has transformed much of our industry into a soul-less and soul-destroying machine. As far

as we can judge, greed and national pride are the sole causes of the present war. The relentless pursuit of wealth—of money—is the main factor in the impasse which we have reached in the financial field the affirmation of the Christian principle of self-denial will operate in all fields—and this is the Church's paramount duty. It is an interesting reflection that no word of Our Saviour or of His Apostles is recorded in condemnation of slavery; but ultimately adherence to Christian principles made slavery repugnant to the Christian conscience, and it was abandoned. It is not too much to hope that similarly if we return to our allegiance the time may come, and may not be far distant, when the Christian conscience will refuse longer to tolerate the crime of war, and will repudiate the unequal distribution of the fruits of the earth, and of the results of labour. It is for this consummation that we must work and pray; we must practice and propagate the denial of self. I am not without hope for the future; but it is folly to shut our eyes to the fact that if these ends are not obtained by Christian means attempts will not long be delayed to achieve them apart from Christ. It is the Church's opportunity—may she not betray Her Lord.

I pray that God will direct our deliberations now and at all times to the furtherance of His work and the Glory of His Holy Name.

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On November 14th, 1875, Holy Trinity Church, Tauranga, was consecrated.

Diamond Jubilee celebrations will be held from Thursday, November 14th, to Sunday, November 24th.

On the first Thursday there will be an Opening Service with special music by the choir, and a social afterwards in the Parish Hall. On Sunday, the 17th, the special preacher will be the Rev. Canon E. D. Rice. During the week, there will be a Men's Evening on Tuesday, a Garden Party on Wednesday, and a Young People's Evening on Thursday. Sunday, the 24th, will be a Day of Thanksgiving, and special Thanks-offerings will be presented. The preacher at 11 o'clock will be the Rev. E. M. E. Te Tikao, and at Evensong the preacher will be the Rev. R. Hodgson, Vicar of Rotorua. After the Early Celebration the annual Communicants' Breakfast will be held.

A very warm invitation is extended to all ex-parishioners to be present at the celebrations.

### THE SYNOD.

Synod concluded in almost record time, when the Session ended on Monday evening, after a sitting of only three days. There were some important questions discussed, and, for the benefit of readers, we reprint the reports of some of the debate. The Synod was notable for the number of "full-dress" debates, very interesting speeches being made by clergy and laity on various subjects. The laymen were surprisingly vocal this year, and a mere spectator must have been

impressed with their contributions. Mr. Andrews, of Gisborne, made a good impression by his "maiden" speech on the use of the Revised Prayer Book. He had a difficult subject, but he dealt with it tactfully, and it was no fault of his that the motion was eventually withdrawn. The veteran Archdeacon Chatterton was more successful in having the question of the establishment of a Maori Church Board referred back to Standing Committee for further investigation. His speech in support of the proposal was admirable, and although the prospects of its being adopted by the Church of the Province seem exceedingly dim, it was nearly impossible for Synod not to accede to the Archdeacon's request.

The Diocesan Organiser, the Rev. N. F. Benham, is launching out in a new direction, and made the best speech we have heard from him in advocacy of the use of the "movies" in Christian work. It is true that the President requested him to amend his motion, causing "with the aid of cinematography"—"that dreadful word"—to read "with the aid of the cinema." No mention was made of introducing the "talkies," perhaps for the reason that they are already in the Churches.

The social side of Synod was well catered for, and the local Churches supplied bountifully for the afternoon teas. The garden party at Bishops-court was largely attended, and the guests enjoyed the hospitality of the Bishop and Mrs. Williams under Napier's best conditions—a glorious day in delightful grounds.

The Synod services were well attended, the preachers being the Rev. C. G. G. Salt, Vicar of Opotiki, and the Rev. Rupert Hall, M.A., Vicar of Otane.

### STANDING COMMITTEE.

It will be noticed that there are numerous changes in the personnel of the Standing Committee amongst the clergy. The following were elected:—Clergy: Archdeacon Butterfield, Canon A. F. Hall, Canon C. Mortimer Jones, Rev. W. T. Drake, Rev. R. Hodgson, Rev. B. R. Brierley; laity: Messrs H. R. Clark, H. Holderness, G. F. Gardiner, E. G. Loten, H. P. Wilder, H. J. Bull, P. F. Hunter.

## THE GAZETTE

The present Editor lays down his task with happy memories of his three years in the editorial chair. He is happy to know that the paper has paid its way, and has maintained a good standard of Church journalism. We give an extract from the Gazette Committee's report, in which the important suggestion is made that a layman be appointed to attend to the advertisements. Our successor, Canon A. Neild, M.A., will bring to the journal his great qualities of heart and brain, and we heartily wish him every happiness and success. Unfortunately, Canon Neild is at present laid aside by sickness, but he is very hopeful of being in harness for the production of the Christmas issue.

The sessional committee's report read: The committee views with much satisfaction the steady improvement and progress made during the past year in every direction, both journalistic and financial, and offers its congratulations and appreciation to the editor, Rev. F. L. Frost.

We feel that in every parish there should be a correspondent appointed by the Vicar who should be responsible from time to time for sending in parish notes of Diocesan interest. Owing to the impending departure of the editor, it is necessary for Synod to appoint a successor, and the committee suggests that Canon Neild be appointed. The committee also suggests that Standing Committee appoint a layman to take charge of the advertisements so as to free the editor from the literary work.

## PUBLICATIONS RECEIVED

We have received the 15th Annual Report of the New Zealand Board of Missions, which is very attractively presented to its readers. It is profusely illustrated, and contains also a detailed statement of the Board's enterprises.

We also acknowledge a special report from the Melanesian Mission Board of the Bishop of Melanesia's wanderings over his large Diocese. The report is written by the Bishop, and we have much pleasure in reproducing some extracts for our readers.

### "FRIENDS OF THE CATHEDRAL."

We reproduce on our cover the picture of the Cathedral of Napier, which was totally destroyed by the earthquake of February, 1931. A wooden Church now occupies the site of the former building, and Synod, recognising that it could not be allowed to remain in the City area indefinitely, adopted the report of a Commission on the Cathedral rebuilding, which provides for the Dean to visit England to raise funds for that purpose. It will be remembered that the Dean was conducting a service in the Cathedral when the disaster occurred, and was seriously hurt. He is therefore the proper ambassador to send on such an important mission. The Dean will be followed by the prayers and good wishes of all who loved the old Cathedral, and who now desire to see it worthily replaced.

A further decision of Synod was to approve the organisation of a

## IMPORTANT NOTICE

Owing to the present Editor's impending departure, Synod has appointed Canon A. Neild to succeed him.

Will all correspondents please address matter for the Gazette, exchanges, etc., to

THE EDITOR,  
WAIAPU CHURCH GAZETTE,  
DIOCESAN OFFICE,

P.O. BOX 227,

NAPIER.

The retiring Editor wishes to sincerely thank those who have assisted him by contributions and exchanges.



"Friends of the Cathedral" movement. The fee for qualification as a Friend is five shillings, subscribed annually, and the sponsor of the movement, the Rev. N. F. Benham, rightly contended that this would give the people here an opportunity to assist in the work. We understand that contributions will be received, and members—or "Friends"—enrolled by the Diocesan Secretary, Mr. R. E. H. Pilson. The Bishop announced in Synod that someone had started the movement with a gift of £5 5s., and the Dean had also received a promise of £2 per annum for five years. This is an excellent start, and if the possibilities of this scheme are fully exploited, there is no reason why we should not see the new and even more glorious Cathedral erected and consecrated within the next five years.

### THE CHURCH AND UNEMPLOYMENT.

The Church is rapidly departing from a neutral attitude with respect to public affairs, and recent utterances by those in authority in the Church give evidence that the Christian conscience is not to be satisfied by the mere enunciation of high principles, but demands appropriate action to have those principles made effective. The Church Gazette of Auckland has been sternly taken to task by the clergy concerned in the appeal which appeared in our last issue for its strictures upon their action. Our Bishop in his Synodal address looks forward to some kind of corporate action when he says, *inter alia*, "the time may come, and may not be far distant, when the Christian conscience will no longer tolerate the crime of war, and will repudiate the unequal distribution of the fruits of the earth, and of the results of labour."

The Bishop of Waikato is fearlessly outspoken on the grave national question, and his words to his people are worthy of the utmost consideration. He writes:—

"I write this month about a matter that seems to me of the highest importance. One had the idea that the "right of free speech" was one of the liberties of the subject provided that the ordinary rules of courtesy, reverence and respect were adhered to? Are the Clergy debarred from expressing their minds? That would

seem to be the opinion of some. No doubt when the expression of those minds disturbs an otherwise easy conscience. It was the same with the Prophets of old; it was the same with our Lord; and those who follow His example now have the courage to speak out and the KNOWLEDGE FROM FIRST HAND which enables them to do it with conviction can expect no better treatment.

I suppose that there is nobody who knows anything about it, who is satisfied with the way that our unemployed in this country have been looked after. We pay large enough taxes; and would willingly pay more if it were wanted, but the huge surplus in hand and the further lowering of this particular tax surely show that there is something wanting somewhere. People ask for something "constructive." Here are TWO which I give for what they are worth.

(1) Do away entirely with the Unemployment Board. Let the Mayor and Council of Boroughs with the Chairman and Councils of Counties be asked to be responsible for the proper looking after of men and women out of work in their own Borough or Counties. I know them in their own town and county (Waikato). They are both from the point of view of knowledge and sympathy fitted for this work and they would get plenty of volunteers to help them, free of all cost. Let the taxes collected ALL go to the people for whom they are collected: no expense for administration is necessary. There is something wrong if in these times in this country a man is expected to maintain his wife and family on 27s. 6d. a week; if a man is expected to whittle away ALL his thrifty savings before he can be counted an "unemployed"; if he has to surrender a house for which he has been paying for fourteen years and only has three to go before it is his own. We clergy know of these things, and dozens more of a like nature.

To say that the unemployed problem is dealt with as well in New Zealand as in any other country is absurd. The problem is entirely different in the United Kingdom for instance, as any one who knows the North of England (where the unemployed are) is fully aware. There should be no problem in this rich country, with a mere handful of people the unemployed among

whom can easily be looked after quite adequately and properly if the matter were tackled in the only right way: e.g., ensure the safety of the home; see that sufficient food and reasonable clothing are provided and then start to worry over relief works and kindred schemes.

(2) Forbid the law the glaring injustice of the "week's notice" supposed to be attached to the weekly wage. Is working in a shop or with one's hand any less valuable than working with one's head and using a pen? Why cannot all workers have reasonable notice, and of the same length of time? Can the mother of a family, with a tidy house and children to be cared for, know REAL comfort if there is the risk of the breadwinner being, even temporarily, out of work, in a week's time.

There are plenty of rules and restrictions in New Zealand, peculiar to this country, some of them wise, some of them foolish, but possibly designed by way of experiment: no harm would be done by making a few more, such as the one suggested.

Let us all think, and, if we get the opportunity, support those who are calling on us to think and act."

### PORANGAHAU PARISH

(Rev. W. S. G. Cameron, Vicar.)

A very wet day greatly affected the attendance at the Annual Meeting of Parishioners. We appreciated, however, the attendance of those who did brave the weather, and are also grateful to the members of the Ladies' Guild who dispensed afternoon tea.

The Vicar's report showed that the Communicant life of the Parish had been maintained, in some districts increased, and that services had been extended to Ti Tree and Wilder Settlement.

**Sunday Schools.**—The Sunday School had continued to do good work, with the exception of Porangahau, which, owing to Mrs. Cameron's accident and the departure of the remaining teachers, Mrs. Breed and Miss H. Cameron, from the district, had had to be closed down temporarily. Membership of the Mail Bag Sunday School was increasing, and grateful acknowledgement was made of the services of Mr. A. B. Harper, Hastings, and his staff of teachers. Advantage was also being taken of the Lone

Members' branch of the N.Z. Anglican Girls' Bible Class Union. Confirmation classes were being held in three centres and were later to be extended to Ti Tree and Weber districts.

**Missions.**—The Missionary Quota of £45 had been forwarded, although the full amount had not been in hand at the time, nearly £8 being advanced "in faith." (This advance has since been repaid, thanks very largely to a donation of £5 from an anonymous giver, which we hereby gratefully acknowledge.) A special vote of appreciation was extended to the Missions Secretary, Miss P. White.

**St. Michael's Ladies' Guild.**—Excellent help and support had been given by the Guild throughout the year, and they were complimented on the success of their main effort last November, which had exceeded all their previous functions. November 2nd had been fixed for their "Flower Show and Sale of Work" this year.

**State Schools.**—Appreciation was extended to Headmasters, Commissioners and School Committees for their co-operation in the matter of Religious Instruction during school hours.

**Church Army.**—Capt. V. Kernick held Missions at Weber, Wimbledon and Porangahau in February last. These had been appreciated and of much help.

**Young Communicants' Guild,** and study and discussion circle continues to meet at Wallingford Station, and the interest was maintained. The books, "How we got our Bible" and "How to Read the Bible" were studied during the year, and papers read by the members. For this year the series of Missionary studies is also being undertaken. Bandages and children's magazines are being forwarded to the Melanesian Mission.

**Social Evenings** had been continued fortnightly at Porangahau, and, though finance was not their object, they had been able to assist Parish funds and the Missionary Quota.

**Deep Sympathy** was extended to the wife and family of the late Robert James Sidwell, Porangahau, who had been so closely associated with the early life and development of the district.

**Welcome.**—New parishioners were welcomed and regret expressed at the departure of parishioners from

the Parish. (These have already been noted in the Gazette.)

**Finance.**—Fewer efforts had been made to supplement the usual channels of finance, but the overdraft had been further reduced by nearly £60. (The meeting decided upon a stock drive, early next year, for the liquidating of the balance, about £95.) Appreciative mention was made of the dances at Wallingford and Herbertville, which had assisted Church funds considerably, as already reported on.

The report concluded with grateful acknowledgement of the valued services of all Church workers, especially Wardens, Vestry, Lay Readers, S.S. teachers, Organists and Guilds, and of the monetary assistance given by all contributors to Church funds at home and abroad.

**Officers for the Ensuing Year.**—Vicar's Warden, Mr. J. D. Ormond; People's Warden and treasurer: Mr. G. M. Sargisson; Vestry: Mesdames F. Herrick, T. Hobson, T. P. Hunter, H. Pope; Messrs F. Herrick, A. W. S. Longley, A. Morgans, H. E. Wall, R. St. Hill Warren, and R. P. Wilder (secretary and Synodsmen); life-member: Mrs. Paul Hunter; Weber representatives: Miss Palmer and Mr. L. G. Grosse; Mangaorapa representative: Mr. T. Hope.

Votes of thanks were accorded to the Vicar and Mrs. Cameron, and all Church workers, and the meeting closed with the singing of the Doxology. A Vestry meeting was held afterwards.

On Sunday, August 4th, the Right Reverend the Bishop of the Diocese administered the Sacrament of Confirmation to R. J. Gamble, N. F. Beamsley, R. Brightwell, W. E. G. Morgans, K. W. F. Cameron, B. P. Fallahee, and C. D. H. D. B. Beamsley. The confirmers were much helped by the Bishop's instructions and advice, and the presence of a well attended and reverent congregation.

Another confirmation is to be held in the near future at All Saints, Weber; classes being now under way.

Mrs. Ormond again kindly organised a children's fancy dress dance in the Wallingford woolshed, on September 6th, which proved to be well up to the standard of other years, and netted about £20. Such assistance is very much appreciated.

(We regret that this report did not appear last month, owing to its lateness in arrival.—Ed.)

## HERE AND THERE IN MELANESIA.

At Sea,

1st August, 1935.

My Dear Friends of Melanesia,—

(By Bishop Baddeley.)

I returned to the Solomons on April 27th after my visit to Australia for the Annual Meeting of the A.B.M., and some weeks propaganda work in centres from Perth to Brisbane (during which I had the very great pleasure of spending a week-end with Bishop Cecil Wilson at Bunbury). "Southern Cross" was awaiting me at Tulagi, and we set off that night to San Cristoval and Pawa. Several days later (S. Philip and S. James) at Siota, I had the privilege of admitting to Holy Orders as Deacons, Leonard Wobur, Lionel Lonorata and Timothy Titiulu; and admitting Ruth, Nesta and Mary Magdalene as Ta'ina of the Community of the Cross.

We then began a general visitation of the Solomons, principally to return and collect scholars for Marovovo, Pawa and Bunana. I had intended to make this a hurried trip in order that we might get away to the South as soon after the middle of May as possible. However, so much urgent work cropped up in so many places that it soon became apparent that our provisional programme must be considerably extended.

Our first trip was to Fuaba, Riu, Marau Sound, Maru Bay, Pawa, S. Mala and Tasimboko. At Fuaba the Sisters were delighted to hear that funds were now available to make it possible to re-open Qaibaita on a small scale as a Leper Colony, and the clearing of the ground has now considerably advanced. We left the Masons (who had just returned from their furlough) at Fiu; and Mr. West at Marau to give Easter Communion in Willie Au's district. We were back at Tulagi for May 6th, and the Maravovo School Band—whose members also supplemented the choir—took part in the King's Jubilee Parade Service at Government Headquarters. Both band and choir evoked very favourable comment from the white folk who were there in great numbers.

We then visited five of the villages on the Tasimboko coast, in all of which, slowly but, I think, very surely, signs of new life are appearing. Thence to Marvovo, and on down the weather coast of Guadalcanar, where I instituted Timothy Titulu into the charge of the pastoral district of Kolina. We called at a number of places on this coast, and Mama James Toganiade was highly delighted at our unexpected visit, and at the arrival of a deacon—reinforcement.

Our third trip was via Bunana and Marovovo to Cape March, where Wilson's work is sure proof—if such be needed—of the great work our young native priests and deacons are capable of, after careful preparation, and with not too much "white" supervision. Thence to Ysabel with calls at Muana, Mara-na-tabu, Regi and Meringe to find sadness everywhere at the serious illness of Mama Fallowes and his enforced retirement. From Meringe we made for Lord Howe. Here at Luanua the Brothers work is bearing good fruit, but in spite of Miss Safstrom's urgings—for she made the trip with us, being the first time in more than 12 years' service in M.M. that she had visited any other centre than Bunana and Gela—as yet they are shy at allowing their girls to go to school. It is not the parents, I think; for there has been no objection in the case of the lads. But the girls themselves are very tattooed, and I think they are rather worried as to what other girls will think of their appearance! (Did they know what some of "the others" look like!) On the second day I made my way in the whaleboat—towed by the ship's launch—26 miles up the lagoon to the other village, Pelau, where a sub-section of the Brothers are at work. Flies! worse than France in war-time. And smells! But I was able to bring one lad away to the sweeter atmosphere of Marovovo. And it was worth 52 miles for this alone.

We called at Mara-na-tabu on the return journey to collect Mr. Fallowes' pigs. Natives pay Government tax, varying from 5/- to £1 per head; and the taxes of our increasing number of Brothers now amounts to a considerable annual charge, which must, of course, be borne by the Church. Tasiu Charles argued in his way. Natives—feats—pigs—small pigs 10/—more succulent ones £1—Tabalia—co-

conuts—one boar, two sows—annual offspring, well at least a proportion of the Brothers' taxes, unless there be some such disaster as that at Gadarā. So the ex-Mara-na-tabu pigs were hoisted on "S.X." Judging by the shrieks that rent the air they had become so attached to Isabel that they put every ounce of strength into their protests at being removed to Guadalcanar. But to Tabalia they went—more shrieks.

With a further consignment of youth we began our fourth trip—Tasimboko, Longu (a perfectly poisonous landing—but ample compensation in seeing Stephen Hagesi's work) Marau Sound (where we picked up Mr. West, who had had a most profitable three weeks' stay in that area), and thence to Heuru and Pawa. On to Ulawa, where Martin, as always, had work for me, and where, at Ahia, Miss Woods was able to do a great deal of medical work. On the following day in S. Mala, Miss Woods was kept busy at Saa, Feleile, and Nwalade, where we made landings for other work, and then after a day with the Brothers at Takataka, we made for Sikaiana. There, as usual, we had a busy day. Frank Bollen is the teacher in charge—having replaced the Brothers, now that practically all of the 300 people are baptised or schooling for baptism. Frank has obviously fitted in well, and I am sorry to say in a way to be bound by a promise that if he proved himself in this probationary period, he should return later this year to go to the Ordination Candidates' Course at Maka. It is early days yet for a teacher from among the Sikaianese themselves, although there are some very promising lads at school—John, one of the best, recently died very suddenly at Pawa—Mr. Rudgard had spoken of him as a possible ordinand later.

From Sikaiana we passed to N. Mala, visiting Uuru—where Malaci (recently on the staff at Marovovo) and a small group of Brothers have been preparing the way for Mr. Hipkin, when he takes over this "new" area in August—and thence to Fouia, where Jack was a little cheered about "teachers." He came on with us to Aama (Mallu) where George Kiriau is already making his presence felt. The latter had just returned from a three weeks' trek in the bush—we are doing our best to

explode the idea which some of our native clergy have that they are priests in charge of a number of "Church villages" rather than shepherds of all the people in their pastoral districts. From Aama via Fuaba and Fiu to Tabalia and Marovovo, and so across to Savo. Here there was the dedication of a church at Pagopago, and I have every hope that we have now discovered in the person of John Pita, a most effective inoculation to overcome Savo inertia.

Two days later (June 12th) we left Tulagi for the South. After calling at Tasimboko, we made for Ulawa, where I had promised Martin to leave two women workers for a period. Miss Piers (relieved temporarily at Bunana by Miss Piggot and Miss Woods, were therefore landed with camp-beds, frying pans, hurricane lamps (and, hope, kerosene) and food and supplies for a six or seven weeks' sojourn. There are some people, I believe, just a little dubious about the value of such short periods of work. But if you cannot have workers in the needed places all the time, then let's have some of the staff in some of the places some of the time. And I've never refused a man 6d. for a "light lunch" because I could not give him 2/6 for a good dinner. However, Miss Piers and Miss Woods were not troubled about "values"—they went ashore like the G.F.S. going to camp (does the G.F.S. "camp" or holiday home?)

We then made a call at Pamua, where our experimental farm is going to be a great asset—not merely to our schools but to the Solomon Island community in general—and then, picking up lads at Pawa, we made our way down the San Cristoval coast. At Heuru and Asimanahoa (very sad at the death of the recently ordained deacon Simon Asimanahoa) I dedicated churches and confirmed some 41 candidates—these being the first occasions in more than two years that I have had the pleasure of having Bishop Dickinson with me—and so on to Wanoni Bay. I was anxious to visit one of our somewhat isolated villages—Rumatare—where landings are usually quite out of the question. On the map, it seemed not far; a local among the ships' crew said it was "close up." It was four hours solid walking. We got back to the ship at 4 a.m. to hear the engines "warming

up"; for I had arranged with the skipper to sail at 4.15. But it was worth it—especially, I think, to the teacher (down with fever) who sat huddled in a blanket and talked from 11 p.m. to midnight of what had been, what might have been and what is.

The following day we were at Funarite, Santa Anna and Santa Catalina—a long and hard day, and I was not sorry to get back on "S.X." and see her nose turned towards the open sea for our 36 hours run to the Reefs.

At Lomlom we left Sister Madeleine and Ta'ina Marie—content to be left there, they declared (if the ship failed to call on the return journey at the end of July) until November, or even later. And certainly nothing could have been warmer than the welcome they received, together with Mr. West, returning from his furlough. Mama Wilson Doedoke had a big programme of work for me that had temporarily to be held over—until our return. Then to Santa Cruz, where we landed Mr. West, joyful in the possession of a new whaleboat with an engine; timber for a better house at his place in Graciosa Bay, and memories of England, Ireland and the Holy Land. While Mr. Tempest (who was with us, going home via the South, to re-visit once again the Banks Islands and Vureas) walked through the villages at the far end of the Bay with Lionel Lonorata (ordained deacon on May 1st), Mr. West and I crossed the "narrow" part of Santa Cruz to the Nabanlui area where are the Brothers. It rained even harder than it does in Leeds when you've hoped to have a day watching cricket. The path was bad; one stage was down a waterfall, and at the end (birds' eye view) an almost precipitous drop of some 400 feet. Some of the boys in the party suggested that the Brothers be fetched so that I might talk to them at the top! They paid for their temerity by having to take me down by the famous Isabel wrist-grip. It was one of those walks which some members of the staff in their lighter moments call "larning the Bishop." The Brothers have done well in this area in spite of difficulties—two of them had been very ill. Tasiu Stephens we brought away with us and he was attended by a doctor, travelling with us to Vanikoro, but poor lad! disappeared overboard some nights later.

At Utupua we picked up the Brothers for the journey South. As it would be hopelessly inconvenient to get them later for the Tabalia Conference, I offered to take them to the southern conference instead. They have done remarkably well, and all five villages are now re-established. At Nimba, there is a fine new church; the walls are panelled (each family providing a different patterned panel) with the plaited bamboos and leaf, painted in red, black and white (paint made from bark, burnt bark and coral) and with cross beams and supports similarly decorated. I felt justified in expending 30/- of Mission money to buy timber in Villa, from which Mr. Buffett made an altar, and a few shillings on calico, from which Mrs. Williams made a frontal, before dedicating the church on St. James' Day (on the return journey) and baptising 19 adults. Tasiu Basil tells me there is a similar newly built church at Avata, but this I could not visit; and in the other three villages school has recommenced. Yet only one of these three Brothers has been to a central school—the others are just village lads with their local schooling and a period at Tabalia as "tingoros."

We "cleared" from the Solomons at Vanikoro, and made for Tikopia. It was just a call to leave Mama Stephen Talu and a small party for a period of six weeks or so. Thence to the New Hebrides.

(To be continued.)

### NEW PRAYER BOOK.

At the Synod Session, Mr. A. Andrews moved that it be a recommendation to Synod to authorise the 1928 Prayer Book for use throughout the Church of England in New Zealand. The motion was seconded by Mr. C. Downard.

The mover argued that the Prayer Book revision was in keeping with the progress of thought in education, science, etc. He said that the new Prayer Book had the approval of the highest Church dignitaries in England, and had been passed by both Convocations of Canterbury and York, and by the House of Lords, only to be rejected by the House of Commons. After further amendments the Prayer Book was again rejected by the Commons.

The speaker had a profound respect for the Mother of Parliaments, but

considered that its conglomerate religious nature rendered it unfit to determine what our liturgy should be. The new book contained all the Book of Common Prayer, and in addition many other services of very great beauty and value. There was a growing desire for the universal use of the Revised Prayer Book, and the permissive use in this diocese was much appreciated.

Mr. Andrews hoped that Synod would find nothing repugnant to their faith in the book and would support his resolution, as he felt sure that it would be of great help to Church people.

### SORRY TO OPPOSE MOTION

Mr. A. B. Harper asked if the mover wanted the whole of the Revised Prayer Book put into use. The mover replied that his motion meant the book as it stands.

Mr. Harper said that he was sorry to have to oppose the motion, as he felt that there were in it departures from the standard doctrines of our Church. He admitted that a layman was at a disadvantage in discussing this highly controversial subject. To authorise the use of the alternative Communion service would be to override the judgment of many of those competent to decide its orthodoxy or otherwise. He appealed for a use of the prayers of the new book, but urged that the Communion service of the old book should be retained. The laity would be led, but not driven, to a use of it, therefore let the permissive use be continued. Archdeacon Butterfield denied that the Revised Book contained any change of doctrine in the Communion service. The Book of Common Prayer was really more High Church than the new. The new book followed the Eastern rather than the Roman view. He traced the distinction at some length.

Mr. W. J. Pallott opposed the resolution on the ground that the R.P.B. supported the reservation of the Sacrament.

### BITTER CONTROVERSY FORGOTTEN

Mr. H. Holderness suggested that the mover and seconder had forgotten the bitter controversy aroused in the Church and Parliament by the introduction of this book. He held that this book was repugnant to their faith and beliefs. They had only agreed to