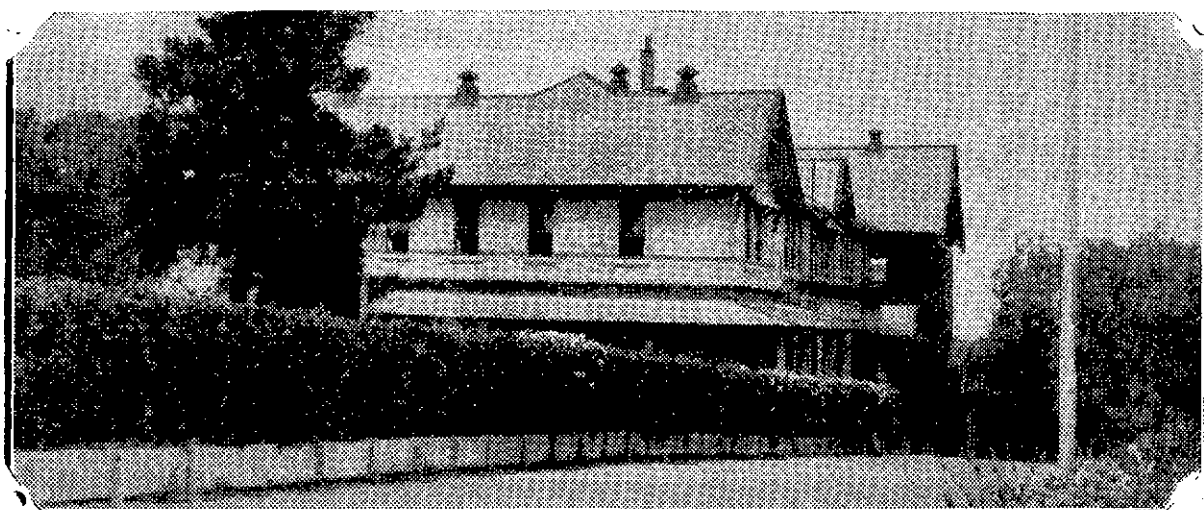


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The Waiapu Church Gazette

CALENDAR—JUNE.

- 6. Second Sunday after Trinity.
- 11. F. S. Barnabas, A.M.
- 13. Third Sunday after Trinity.
- 20. Fourth Sunday after Trinity.
- 24. Th. Nativity of S. John Baptist.
- 27. Fifth Sunday after Trinity.
- 29. T. S. Peter, A.M.

GIRLS' FRIENDLY SOCIETY.

The passing of Miss Roe, for several years matron of the Girls' Friendly Society Hostel at Wanganui, and a woman with a Great War record of over five years, will be regretted by a wide circle of friends in various parts of New Zealand. Miss Roe died on Sunday, April 18.

Born in Galway, Ireland, where her father had estates, Miss Roe was left an orphan at an early age, and took up nursing duties in Dublin. She was in San Francisco when the Great War broke out, and immediately returned to Ireland, serving as a V.A.D. in the Earl of Mayo's Military Hospital and also in the Monkstown Convalescent Hospital, where her work for some five years endeared her to those with whom she came in contact. In 1920, Miss Roe came out to New Zealand, being for some time matron at Scots' College, Wellington. Later she went to Wanganui, and was for several years matron at the Girls' Friendly Society Hostel, and afterwards was temporary matron in charge of the Technical College Hostel.

The funeral took place at Wanganui on Tuesday, April 20. A short service was held in the Church, and the cortege then proceeded to the Aramoho Cemetery.

The Church was filled with friends of the late Miss Roe. Members of the League of Nations Union, of which Miss Roe was a valued member, were the pall-bearers, while prefects from the Wanganui Technical College carried the wreaths from the Church to the hearse. Many beautiful floral tributes were placed on the grave, including a harp of flowers, on the card attached to which was "To the Memory of a Gallant Irish Lady," this embodying all which the other tributes meant.

Six months ago Miss Roe came to Napier to reorganise the Girls' Friendly Society Lodge, which she did with great success. Miss Roe had gone to Wanganui for a month's rest, intending at the end of that time to return to Napier, but she grew weaker and weaker, and passed peacefully away on Sunday evening, April 18.

Miss Roe leaves a wide circle of friends to remember her many kindnesses. Hers was a most outstanding personality, and deep sympathy is felt for her sister and brother in England.

THE BISHOP'S ENGAGEMENTS.

- July 4—Wairoa.
- August 8—Hastings.
- August 22—Opotiki.
- August 29—Whakatane.

DIOCESAN NOTES.

On May 18th the Bishop inducted the Rev. B. Prior Williams, M.A., to the Parochial District of Woodville. The former Vicar, the Rev. G. W. Davidson, was able to be present, as well as Canon Rice and the Rev. W. T. Drake.

On April 29th Archdeacon Hodgson inducted the Rev. S. G. Caulton to the charge of Whakatane in the presence of nearly all the clergy of the Archdeaconry, both Pakeha and Maori.

Canon Cullwick has accepted the cure of Ormondville, and it is hoped that he will have been inducted by the Bishop before this number is published.

REV. SNOOKS.

Is it too late to make a serious protest against the increasingly common, vulgar error of speaking about, or even to, clergy as Reverend Snooks, sometimes abbreviated to Rev.? I make no apology for calling it vulgar, for that is the very word the Oxford Dictionary applies to the practice. Of course, in conversation the word reverend is wholly unnecessary nineteen times out of twenty. Call him Mr Snooks if you wish to

be polite, Snooks or John Snooks if you wish to be familiar. But even in writing the adjective is surely unnecessary except in formal lists and the envelopes of letters. And when you do use it, it ought to be the Reverend John Snooks or the Rev. J. Snooks, or if you have unfortunately forgotten even the initial of his Christian name, the Reverend Mr Snooks. Never, never mind, please, the abomination of Reverend Snooks. You might as well call his brother, the lawyer, Snooks, Esq. I wish Mr A. P. Herbert would take the matter up. He has done such good service in purging our language. This usage was all but unknown when I was young, at any rate in England, and I do not think that it is as common there as here even to-day. It is an interesting speculation how it arose. Ignorance, no doubt, in part, a misguided desire to please, in part; but I strongly suspect our old friend the inferiority complex is lurking about in the background. However, it is dangerous to enlarge on that.

WORKMANSHIP OF THE CLERGY.

(By Bishop Walter Carey.)

I am oppressed sometimes by the vagueness of some clergy—dear people but a bit defeatist. I think defeatism comes from not knowing our job, as workmen should. Is that wrong of me to think so? I know my own lamentable deficiencies but I do see clearly what our job is.

(1) First of all a minister of the Gospel has a Gospel to preach. It has three parts:

(a) It puts God before men as our Father, our Ruler, whom we must love and obey; righteousness is His law and our first duty is obedience. But He is also so lovable. He is Personal and His Nature is Love, but He expresses Himself in goodness, beauty, truth, He is the lovely Soul of all things, transcendent and permanent.

(b) Then the Christian Gospel goes further: it faces the truth that man is fallen. He is either a sinner or weak or both and he needs a Rescuer. Christ came to save sinners and to re-establish them in

freedom, innocence, happiness, by union with Himself.

(c) Then the Gospel must be preached to all mankind. It must be told as a message of salvation for the individual, but it catches the saved individual into the Family of Christ and so into Christ Himself—to whom we now belong body and soul—and sets us off on the task of making man like God.

It means doing the work of Christ, freeing men from sin and the results of sin, i.e., selfishness, and fighting a real battle against the devil and all his works, i.e., degrading poverty, gross inequalities, fear, injustice, which include to me unfair rents, bad houses, penurious old age, insecure tenure, and all those incidents of a poor and unenlightened civilisation which are not inevitable incidents but the fruits of our apathy and selfishness, i.e., they are the works of the devil.

Such is our Gospel. A God of love and righteousness, a Saviour for sinners, a Gospel for the poor and unprivileged. Let us go ahead with it like men.

(2) So far anyone can preach this Gospel, but we priests are commissioned to act as the mouthpiece of the family, the Church.

So we have our own special jobs.

(a) To teach officially in the name of God and the family. The priest teaches with authority, though he is wise if he does it with humility and love.

(b) To feed our children at the altar with the bread of life.

The most beautiful and touching thing to anybody with love and imagination.

(c) To absolve sinners from their sins.

I am astounded at the vagueness on this subject. "He hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins." This general statement is, as we all know, particularised in the Exhortation in the Communion Service and in the Visitation of the Sick. Who denies it, who knows the Prayer Book?

Where do we look for definiteness as to "getting rid of complexes" and "confession of sin"? To the Roman Catholics, to Anglican Catholics, to

the Oxford Group and to the Salvation Army. This whole subject needs to be taken clean out of "parties." All sorts and conditions hear confessions—doctors, priests, Oxford groupers, evangelical clergy (and we could do with many more of these splendid old surgeons of the soul), Methodists, Salvationists; but priests are commissioned not only to hear the troubles and sins but to give from Christ and the Church the pronouncement of forgiveness to anybody penitent. Who on earth can deny it? Are we ashamed of our commission? I'm not. But the fault lies in the hush-hush of it all. Why should anybody be ashamed to confess his sins, or anybody ashamed of his commission to forgive? I would wish anybody whose life was clouded with sin and needed help to come to me as easily as he sends his clothes to the washer-woman. Why make all this mystery and hush-hush? My job is to do it. I am sent to preach a Gospel, to feed souls, and to pronounce forgiveness in Christ's Name.

I'm not a workman if I don't know my job. Of course I don't force anybody to go. It's as impertinent to say that a person must go as to say he mustn't go. It's free. But we must be always ready.

I have just heard of a case in a land far away, where five or six people wanted to go to confession at Easter. The only priest on the spot said, "I can't refuse, but it is painful to me to hear a confession," to which the answer was "And it's equally painful to us to have to make it." It's bad workmanship not to know one's job. So if I had to advise any young priest I would say, "Do know your job: you aren't an ornament or a moralising fuss-bag. You are commissioned to preach a gospel of salvation and rescue: to feed souls: to absolve sinners: get on with your job."

P.S.—Of late I have been much struck with the work of the evangelicals. They do preach "Decision": one thing or the other; for Christ or not for Christ. They do win souls for a definite acceptance of Christ. If they could add a greater sense of the Body the Church, and were not afraid to add the pronouncement of Christ's forgiveness to the hearing of Confessions which they do already, I

believe they could sweep England, especially if they included the Social Gospel.

Walter Carey.

PARISH NOTES.

Wairoa.

On the evening of the Feast of the Annunciation, 6th April, our Mothers' Union held a special service, at which Archdeacon Butterfield dedicated their banner. It is a very fine piece of work, and fit to adorn any sanctuary of God's House. It is a print of the Madonna and Child, with the boy John Baptist standing by. This is mounted on black velvet with a gold fringe, and under the print is written "M.U., Wairoa." The banner is mounted on a blue pole and cross-bar. Our Mother' Union is progressing, and meets regularly once a month.

We held a men's service on the fifth Sunday in January. I think everyone was surprised, including the Vicar, at the fine muster of over 100 men. After the service, the men adjourned to the hall for light refreshment and a discussion. The outcome of the service was the forming of a Men's Club, which meets once a fortnight in the parish hall. The evening takes the form of ping-pong, tenni-quoit, cards and short talks. The membership is about 48.

The young women of the parish, not to be outdone by the men, also decided to have a Club. This is running very satisfactorily, and has a membership of 47.

A band of young Church people undertook to run a Parish Ball on Coronation night, which was a tremendous success, and part of the proceeds are to go towards renovating the interior of the Church.

The Ladies' Guild, which has done great work in the past, still meets regularly, and has a full programme of activities for the Winter.

There are certainly signs of great activity from the social side of our Church life. But that is only a means to an end.

We have started Confirmation classes, and some 28 people are attending the instruction.

We are thankful to see a good congregation each Sunday at our services, and look forward to a real

spiritual revival among the Church people of Wairoa.

CLAUDE E. HYDE,

Vicar.

Tolaga Bay.

We held our official Coronation service on the morning of Sunday, May 9th, when there was nearly a full Church. On the Coronation Day itself we had a celebration of Holy Communion at 10 a.m., and afterwards planted a memorial oak tree in the grounds to the east of the Church.

We sent down quite a large supply of goods to be put on board the "Southern Cross" when she paid her recent visit to Gisborne. Unfortunately, Whit Sunday was one of the stormiest Sundays that we have had, with the result that the collection for Melanesia was not as large as we had hoped.

We shall probably make a further effort for missions before the end of the financial year.

Clive.

The visit of the "Southern Cross" stirred a great deal of interest and brought distant Melanesia close for once. Clive made a splendid effort to help with the tuck-boxes. A house-to-house canvass was made, and £4 10s was collected, which was spent on a good big order for tuck-box goods, and besides that a box of books and material for bandages was sent in. Well done, Clive! If all the places the ship visits get on to the job like that, many a lonely missionary will be blessing New Zealand in the months to come.

N.Z. ANGLICAN BOARD OF MISSIONS NOTES.

HOME BASE.

Two Resolutions from the Indian Mass Movement Council.

If the task to which the Church is now called is to be seriously undertaken, voluntary workers in large numbers must be enlisted and trained.

These tremendous obligations that God has laid upon His Church can only be fulfilled by co-operation of all sections of the Church. No part of the Church is alone sufficient for the task, nor are all the parts separately. The co-operation which is essential for this must also compel Christian people to seek more earn-

estly than ever before for the fulfilment of the prayer of our Lord that "they all may be one."

Do not these apply to the Church in New Zealand? Here follows a suggestion as to voluntary workers:—

A young engineer spoke at the London Youth meeting. "Fear, greed and pride are the cause of boom and slump," he explained. "My fear went when I let God control my life. I lost fear of my boss—a fear which I used to pass on to the people below me. I lost my pride—the pride that would rather do badly than be told how—when I was honest with my boss, and apologised to the man I work with. I lost my greed—the greed of thinking only of my wages, my job, and my department—when I began to get God's plan for my life and my firm."

Here is the beginning of real Church improvement.

PALESTINE.

The Mandate Problem.

Two New Points of View.

"Nowhere in the world are the Arab people persecuted," says Lord Melchett in a recent letter to the "Times," "and as a result of the war they enjoy national independence in several Arab states."

This is a point of view which friends of the Arab are only too prone to forget in discussing the Palestine troubles.

In the same letter Lord Melchett pointed out that relief might be given to the Palestine difficulty by opening up Transjordania "to-day destitute and bankrupt" to Jewish settlement.

It is well to remember that this area is included in the land promised to Abraham and his seed through Isaac—"From the river of Egypt to the great river, the river Euphrates."

The Palestine Government and the mandatory power have to deal not only with the actual Jews and Arabs in Palestine, but with world Jewry looking longingly at Palestine and the world Islam, less consciously yet to a definite extent concerned lest a country which contains one of the holy places of Islam should become in effect Jewish. The country, that is to say, is in a sense a cockpit in which two world forces are in conflict.

The Missionary Problem.

Of the Jews now entering Palestine many have little religious faith, some are atheists. A number are highly educated and cultured men and women. The presentation of Christianity to these newcomers needs great wisdom and the most careful preparation on the part of the missionaries. A new centre has been opened in Haifa.

While most pupils of national schools have been out in the streets stoning other children who wished to go to school, the Christian schools have mostly continued steadily at work, holding Christian, Muslim and Jewish children in fellowship with a remarkable absence of friction. There is no part of the Near East in which Christian education is so genuinely free as in Palestine, and it is good to be able to record the great value of the Christian schools in the present emergency.

IRAN.

Opportunity in Kerman.

N.Z. C.M.S. Supports the T.B. Surgical Ward in Kerman Hospital.

A recent letter runs as follows:—

"On looking back over the past year, one feels that the door of opportunity has indeed swung wide open in Iran." The abolition of the veil has already made a vast difference in the outlook of the women of Iran. Several of the younger educated men have brought their women folk to the missionaries with the request that they should be taught, and have made a beginning by borrowing Christian books. Their houses are open to missionaries, whose visits are welcomed.

"Patients in the hospital are very ready to listen to Bible teaching, and the out-patients often ask for a second reading after the regular opening prayers on dispensing days. This willingness is usual in the wards, too, where the patients and their friends are keen to learn hymns and Bible texts. There is a great demand for books by those who can read, and the illiterate also like to take a book to their village when they leave hospital."

CHINA.

Perhaps in no Eastern country has Christianity suffered such fierce opposition as it has in China, and in no country has the opposition so com-

pletely failed; and in the field of Christian experience this ancient Chinese quality of enduring fortitude has found yet fuller expression. All over the country, among the ruins of the old, altar fires are burning.

Sale of Gospels.

In two successive country tours in Kwangsi, Miss Tobin's whole stock of Gospels has been sold out, so that she has had to wire to Hankow for more.

Rural Welfare Centres.

A new centre has now been constituted at Taining, South of Tsinan in Shantung Province, to aid in building up the new State.

The training centre has been so organised as to utilise the specialty of each of the five universities. Social administration, including census and archives, is directed by Yenching. Political administration and economic studies, which will include co-operatives, local finance, and agricultural economy, have been assigned to Nankai. The School of Agriculture at Nanking is to specialise in fruits and cereals. The Taing-hua engineering college will direct water conservancy, the P.U.M.C. all public health and Yenching mass education.

During this spring the professorial staff of this Shantung Mission will busy themselves with research work on local problems, preparatory to the opening of classes next summer. Possibly 30 students will be accepted at the outset, who will attend classes at the district capital, and spend a good proportion of their time in direct research. Graduate students remaining for a year or longer will be permitted to fill positions in sub-district governments. (P.U.M.C. is the Peking Union Medical College.)

Personal.

Miss Beryl Steven is steadily recovering from an almost fatal attack of typhus.

Nurse Venie Dawes was still in hospital, ill, when the last news came.

Our Finances.

Improvement Continues.

Up to the end of April our receipts for the Budget were £8227 as against £6982 at this time last year. The improvement is £1245, again a matter for thankfulness to God. We

must not forget, however, that this sum includes the £471 mentioned in the April "Reaper" as contributed for Bishop Chamber's work in Tanganyika, and not allowed for in the year's Budget. This means that on normal working we are £774 only ahead of last year's position. Still, this is hopeful. We are now entering upon the final month for the year, June, and many will be praying most earnestly that the improvement may continue to the end; that in fact we may really give more this year than last. Such a result can only be achieved by faithful perseverance.

You and I must give more, and pray and work as fervently as before, if we would see this part of God's work share in our present prosperity.

F. C. LONG.

REVIEW.

"YOURSELF."

This is the title of a booklet written by the Rev. C. G. G. Salt, the Vicar of Opotiki, and printed by the Church Army Press in Auckland. It consists of a series of papers intended for senior Confirmation candidates, with an added paper on Holy Matrimony. The first two papers ask us to look at ourselves and our way of life. There are some useful thoughts here, but the mystical and unusual interpretation of the second and third chapters of the Book of Genesis becomes rather tedious, and the writers of these chapters cannot have written them for such an interpretation. The next four chapters are a simple exposition of the Apostles' Creed. We should have liked a clearer explanation of the Doctrine of the Holy Trinity and the Atonement; an inquiring layman would not feel satisfied with what is stated in the papers. There are some useful practical suggestions for confession and self-examination in the last of these chapters. The best part of the book is in the middle; the two chapters on Worship and the Holy Communion have some good practical suggestions for Prayer, Fasting, Almsgiving, Ceremonial Acts to aid our worship, and Preparation for Holy Communion, which should be most helpful. The chapter on Marriage is an explanation of the Introduction to

the 1662 Marriage Service, and the last chapter appeals to all men to surrender their lives to Christ and to follow His bidding.

Each chapter is fully illustrated by quotations from the Bible. The best way to use the book would be to read one section at a time, and then use the passages of Scripture as an aid to meditation. As the Bishop of Waiapu suggests in his commendation, you will find some suggestive thoughts in this book; it ought to be most helpful, not only to senior Confirmation candidates, but to others who have forgotten their early instruction and are prepared to think about themselves in relation to God and the world. The booklet is well printed, but rather cramped; no doubt this enables it to be published cheaply, so that everyone can buy it. It can be obtained either from the Church Army or from the Rev. C. G. G. Salt, and the price is one shilling and threepence.

THE SUNDAY SCHOOL CORNER.

My Dear Girls and Boys,—

We had a talk last month about Our Lord's return into the very Presence of God, His Father. Can you remember the name of the day which we keep in memory of His return?

He left His Apostles to carry on His work, but He promised them a Helper. Shall we find out exactly what Our Lord did say? Take your Bibles and turn to the New Testament, and after the Gospel of St. John you will find a book called The Acts of the Apostles. Look at the eighth verse in chapter one. Jesus is speaking, and what does He say? We know that Jesus says that to us today. He still sends His power through the Holy Spirit when we are confirmed. He still needs us to be His witnesses in the world. Whatever colour His children are, whatever country they live in, He wants them all to be His witnesses.

What is a witness?

You all belong to a family.

When you go from your home to school, or to visit your friends, you try to behave as your parents have taught you. If your manners are good, and your play is unselfish and

fair, and if you are honest and courageous at all times, you bring credit upon your family. You are a good witness to the love and care which your family has given you. But just the opposite is true. If you forget yourselves, and misbehave, you bring disgrace upon your family. You are then a bad witness.

Now all baptised people belong to God's Family. If we are true to what Our Lord taught us, we will bring credit upon His Family and upon our family in which we live.

Just think of this. People know that we say we are Christians, and they watch us to see what Christianity is. If we bring credit upon Christ we are good witnesses.

Here is a story of a good witness.

In a town a short distance from London, there lived a soldier named Alban. He was a wealthy Roman soldier, who knew nothing about God and nothing about our Lord Jesus Christ. He was, however, kind-hearted and generous, and he gave orders to his servants that poor people or travellers who came to his house were to be given food and shelter.

One night his servants came to Alban and told him that an old man was begging shelter for the night. The visitor was shown into Alban's presence, and he said: "I am a Christian and I am trying to hide from my enemies; God forgive them." Alban was astonished—this man prayed for his enemies. "Do you pray for your enemies?" he asked. "Yes," said the old Christian priest; "I follow and serve Someone who died to save the souls of His enemies." Then, unafraid of this Roman soldier, who could imprison him, he told the story of Jesus which you know so well. He spoke of his loving, healing and gracious works, of His death upon the Cross, and of His glorious Resurrection and Ascension.

As Alban listened, God touched his heart. He believed, and began to love Jesus, and he became a Christian. Next evening the Roman soldiers gathered round the door of Alban's house. They had traced the old Christian priest to this town, and they asked for news of him. The servants were frightened and ex-

cited, but the old priest was sad to think that he had brought trouble upon Alban. Suddenly his cloak was pulled off him, and he felt the rich clothes of Alban flung around him. Then Alban, wrapped up in the priest's cloak, which he pulled well over his face, went out to face the soldiers.

The soldiers, thinking that they had found the prisoner, dragged him before the Governor. When his face was uncovered they saw their friend and soldier brother, Alban. The Governor was angry with Alban, but he told him to throw some incense on to the altar of a Roman god or else he must die.

Alban, with courage and joy in his heart, said: "My Master is Lord Jesus."

He was led out into a field to have his head cut off. The executioner, looking on Alban, saw in his eyes, instead of fear, love, courage and joy, and he fell on his knees, saying: "I will not kill you. I, too, will serve the God whom you serve." He was immediately taken prisoner, and Alban, at the hands of another, witnessed to the love of Jesus and died a martyr's death.

That story is centred round one man, but there are three witnesses to the love and power of Our Lord in the hearts of men.

To-day, in this country, we are not called upon to die because we are Christians; but we are called to live every day as a true witness and Christian.

Perhaps you would take this prayer to help you in your daily lives. I suggest that you buy a penny notebook, and keep it as a book in which you write prayers you want to say, and perhaps prayers which you make up yourselves.

O Heavenly Father,—

Who by Thy Son Our Lord didst command us

To be Thy witnesses in the world.
Keep us faithful to our trust.

Help us to think right thoughts,
to speak true words, and to do good actions.

May Thy light shine in us and
through us to the world,

That all may know and love and
honour Thee.

DIOCESAN FELLOWSHIP OF PRAYER.

O, Almighty God, from Whom good prayer cometh, and Who pourest out on all who desire it the spirit of grace and supplication, deliver us, when we draw nigh to Thee, from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections we may worship Thee in spirit and in truth; through Jesus Christ our Lord. Amen.

That it may please Thee to bless and guide in all his ways thy servant Herbert, Our Bishop.

We beseech Thee to hear us good Lord.

That it may please Thee to pour the continual dew of Thy Blessing on the Clergy of this Diocese.

That it may please Thee to be with our Clergy who have retired and guide them to new ways of serving Thee.

That it may please Thee to guide and strengthen the Deaconesses in this Diocese and to grant that the Order may grow in the Diocese.

That it may please Thee to bless our lay-readers, that they may be guided by Thy Holy Spirit.

That it may please Thee to inspire our choirmasters and choirs that they may sing with the spirit and the understanding.

That it may please Thee to sustain the Maori Mission workers in the Diocese to guide them in all their work, and in their times of difficulty and loneliness comfort them with Thy Holy Spirit.

That it may please Thee to bless the Cathedral Chapter and the Standing Committee, that in all their plans they may seek and follow the guidance of Thy Holy Spirit.

That it may please Thee to be present with the members of our Parish Vestries that each member may realise more and more that he is privileged to be one of Thy stewards.

That it may please Thee to prosper the Work of the Diocesan Organiser.

That it may please Thee to bless abundantly all Social Service Work in this Diocese; and to guide and uphold the matron and staff of S. Mary's Home, S. Hilda's Home, Abbotsford Home.

For Diocesan Organisations.

That it may please Thee to guide our Mothers' Union Diocesan Executive, Diocesan Council and Branch Committees, that in all their meetings they may remember that the aim of the Mothers' Union is to make the Presence of Jesus Christ a living reality in every home.

That it may please Thee to prosper the newly-formed Branch in the Parish of Te Puke.

That it may please Thee to guide the leaders of the Fellowship of Marriage Groups in the Parish of Holy Trinity, Gisborne; and to grant that other Groups may be formed in the Diocese.

That it may please Thee to give to all members of the Mothers' Union Prayer Circle the gift of faithfulness in their work of intercession; and the comfort of Thy Holy Spirit in their times of pain and weariness.

That it may please Thee to grant Thy blessing to the Bible Class Unions (boys' and girls') that they may be the means of teaching the members and helping them to be loyal followers of Christ and active members of His Church.

That it may please Thee to give Thy special favour to our small and struggling classes that the members may be faithful and the leaders may be guided by Thy Holy Spirit.

That it may please Thee to inspire all Lone Members of the Union, that they may feel the presence of Thy Holy Spirit guiding them in their studies.

That it may please Thee to guide the Executives of the Union, that all their plans may be in accordance with Thy will.

That it may please Thee to further the work of our Sunday School Organiser with Thy Blessing.

That it may please Thee to inspire our Sunday School Teachers, that being taught by the Holy Spirit they may be apt to teach and lead Thy little ones to Thee.

That it may please Thee to bless the children of our Sunday Schools, that Thy Holy Spirit may lead them in the knowledge and obedience of Thy Holy Word.

That it may please Thee to help the organiser, teachers and scholars of the Mail-bag Sunday School.

That it may please Thee to bless the branches of the C.E.M.S. (especially the newly-formed branches in the Parishes of Holy Trinity, Gisborne, and S. Matthew's, Hastings); the branches of the G.F.S., and the matron and girls at the G.F.S. Lodge, Napier. That it may please Thee to inspire the members of British Missionary Guilds, that through their efforts a greater zeal for missionary work may grow throughout the Diocese.

That it may please Thee to strengthen the branches of the Fraternity of the Resurrection at Gisborne and Napier.

That it may please Thee to pour Thy grace upon the principal, staff and scholars of Te Aute College, Hukarere School, Waerenga-a-hika School, Hereworth School.

For Our Hospitals.

O Lord, let Thy perpetual providence guide and direct the conduct of all hospitals, that doctors and nurses together with the patients under their care, may be brought through contact with the mystery of suffering into union with Thee where alone it is solved. Amen.

For The Departed.

O Lord, by Whom all souls live; we thank Thee for those whom Thy love has called from the life of trial to the life of rest. We trust them to Thy care; we pray Thee that by Thy grace we may be brought to enjoy with them the endless life of glory; through Jesus Christ, our Lord. Amen.

For The Leaders Of The Nation.

O God, Almighty Father, King of kings and Lord of all our rulers, grant that the hearts and minds of all who go out as leaders before us, the statesmen, the judges, the men of learning, and the men of wealth, may be so filled with the love of Thy laws, and of that which is righteous and life-giving, that they may serve as a wholesome salt to the earth, and be worthy stewards of Thy good and perfect gifts; through Jesus Christ our Lord. Amen.

For Missions.

We humbly beseech Thee, O merciful God and Father, to bless abundantly those Societies which are labouring for the extension of Thy Kingdom in foreign lands. Build up the native churches, enable all

converts to walk worthy of the vocation wherewith they have been called, and give light to those now beginning to seek after Thy truth, so that they may pass out of darkness and become children of the day; through Jesus Christ our Lord. Amen.

A Thanksgiving.

Glory be to God in the highest, the Creator, and Lord of heaven and earth, the Preserver of all things, the Father of mercies, Who so loved mankind as to send His only begotten Son into the world, to redeem us from sin and misery, and to obtain for us everlasting life. Accept, O gracious God, our praises and our thanksgivings for Thine infinite mercies towards us, and teach us, O Lord, to love Thee more and serve Thee better; through Jesus Christ our Lord. Amen.

DEVOTIONAL LIFE OF THE BIBLE CLASS MEMBERS.

"Modern youth appears to be more interested in hiking than in worship. It would rather lift its head in the sunshine than bow the knee in the sanctuary. It appears to know little of awe, submission, self-abasement, and self-surrender. It comes to God, "young, strong and free," with a desire "to be the best that it can be" rather than "to bow before the Most High God." This is not due to any want of the instinct or capacity for worship. Youth is incurably religious, and to worship is but to obey a law or bent of its nature. How, then, has the present neglect of public worship come about? We have not taught youth to pray. We are anxious to disabuse youth of false notions of the Bible, but we do not teach it how to approach God. We uproot the weeds of superstition, but we do not plant flowers of devotion. Our elders were afraid of Romish practices, and they sacrificed our birthright on the altar of their fears. Need we be surprised at our own harvest? How can youth delight in worship if it does not know how to pray?"—Taylor, from "Youth and Life."

We very often hear that our Bible Class members are not enthusiastic about attending Church. Why is this? **Because they have not been trained to pray. They have had no**

devotional training. There is no more pressing need in our Bible Class work to-day than to study and nurture the devotional life of our members. When we realise that so many of our class members come from careless, even irreligious homes, that their lives are full of study, work, sport and so many other things that they live under the delusion that they have time: that they find faithfulness to spiritual rule so difficult: we should take the greatest pain to help and nurture the devotional life of our Bible Class members.

The devotional life is never strong without daily Bible reading and Meditation. The Bible Reading Fellowship notes are excellent helps in this direction. But what of those boys, young men, even fathers, who want spiritual knowledge and a system of Bible reading and who are unable to attend any Bible Class or Church to get such knowledge? Can they receive in any other way. Yes, through the Lone-member branch of the Bible Class Union. This L.M. branch is the correspondence school of the B.C. Union, and is run specially for the benefit of those unable to attend Church or Bible Class. Such study as is required to be done under this scheme is done in one's own time, and the instruction is absolutely free. Now is the time to join. Take this opportunity. For further particulars write

R. DYER,

Lone Member Secretary,
511 Wellwood St., Hastings.

CORRESPONDENCE.

(To the Editor Waiapu Church Gazette.)

NON-CONFORMITY.

Dear Sir,

I am indeed very sorry that I have hurt the feelings of your correspondent who signs himself "Layman." But has he ever really considered what an abominable thing Non-Conformity is in this world? In our Lord's most heartfelt prayer on the night of His betrayal, His great petition for His followers was "That

they also may be One in us; that the world may believe that Thou hast sent Me." Surely it is hard to imagine anything more distressing than that men should call themselves Christian, and yet deliberately break away from, and institute sects to rival, and compete with Christ's Holy Church, His Bride, and His Body—"the fulness of Him which filleth all in all." (Ephes. i, 23.) Of course, I know that the majority of non-conformists to-day are non-conformists mostly because they happened to be born that way, and have been brought up on the excuses of those who were responsible for the original schism of their own particular sect. One has a great deal of sympathy for them, and realises it must be very difficult for them to repent of the sins of their fathers. But nevertheless the fact remains that non-conformity to the Catholic Teaching of the Church must always be a terrible sin. I am only too well aware that "many Church of England adherents are married to Non-Conformists, and (in some cases) find them very much more God-fearing people than many Anglo-Catholics." This knowledge makes me very sad, but it does not make non-conformity right. May I ask "Layman" to consider that the Christian life is a "Way" (Acts ix, 2 and xxii, 4). Belief alone, in the Lord Jesus, if not accompanied by obedience to the Church which He founded and left with us here in earth for our help and guidance, can never accomplish anything for us. To me it seems a contradiction of terms, for surely belief implies obedience. Christ came to give us a "Way" which would lead to the salvation of our souls. How can "Layman" possibly sincerely imply, as his letter seems to imply, that those who will not conform to this Way are as good as those who profess to, but fail? I would far, far sooner fall in the Way than be found dead amongst those who uphold any other way of their own. However, Sir, I am afraid I intrude too much upon your space. If "Layman" cares to write to me, and enclose a postal order for 1s 3d, I will gladly send him a little book which deals far more fully with this question.—Yours faithfully,

C. G. G. SALT.

AN AID TO SELF-EXAMINATION.

"If we would judge ourselves, we should not be judged." (I Cor. xi, 31.) When you are alone in the Presence of the Eternal Father-God kneel down and pray:—

"Eternal Father, Fountain of all life, Who upholdest all creation, quicken my conscience with the Light of Thy Holy Spirit, that I may see myself as I am in Thy sight, that I may judge myself, and see what part I am taking in the building of Thy Kingdom in the world of men. Through Jesus Christ our Lord, Amen.

In the stillness of God's Presence ask yourself the following questions: Am I living the life of a Christian? I have been baptised into Christ's Body, the Church; am I striving to lift that Body up, and to draw all men into it; or am I living for myself and my own circle of friends? Am I ever ashamed of my religion? Do I support counter-attractions in this world which may draw men away from their duty to God? Have I settled in my own mind that the Christian Way is the only Way of Salvation for the whole world? Do I lead others to suppose that any laws of men can be better than the laws of God? Am I content with myself as I am; in what ways is my personality weak? Do I speak of other people contemptuously? When I see faults in others, do I talk about them, or do I help them? What do I do to help others overcome their weaknesses? Do I listen to gossip and scandal; and what do I do to suppress these things, and to sow the seed of goodwill and sympathetic understanding? What is my idea of being a "sport"? Do I think it more sporting to swear than to pray; to be seen in an hotel bar than in a church? Do I encourage gambling? Does my example lead others, especially young people, to think that the pleasures of this world are more important than the things of God? Am I afraid of being thought "goody-goody"? What is my sex life like? In what way am I trying to purify

and sublimate my natural creative energies? Am I being content to dissipate them in self-abuses and sensual pleasures? What is my mind like? Because I know others cannot read my thoughts, am I indulging in thoughts and imaginings which I would not like others to see? Do I often remind myself that God knows the secrets of my heart? Do I pray to Him to help me keep my mind pure; do I try to fill my mind with pure and beautiful thoughts? Am I honest? Do I try to pose as being better than I am? Do I ever rob God of His glory by letting others think that I can live a good life without Him? Do I give God the glory for being as good as I am; are my good deeds done for my own satisfaction, or for Christ's sake? Do I constantly remind myself that "This is the will of God, even my sanctification"? What am I doing to further the will of God, and to become more wholly holy? Do I realise that there is no hope of peace on earth until all men are seeking to do the will of God, and to sanctify themselves? What am I doing to help others to see this fact? Is my life constructive, useful; or am I one of the thoughtless, and content to leave things as they are? What really definite work am I doing for God? or in what way am I qualifying myself to do work for Him? What active part am I taking in Sunday Schools, Bible Classes, or any other Church Clubs and organisations? Do I support these things as I might? If not, why not? What am I doing instead, how am I spending my spare time? As I a worker for and with Christ, or do I shirk? Am I a dead-weight, or a living member of His Body? Will the world be better for my having passed through it? Am I sincere?

Confess all your sins to God honestly and sincerely; and pray:—O Lord Christ, Thou Perfect Man and Lover of my soul, Who never once turned aside from the will of the Father, and never flinched from the pain of the Cross; help me in my weakness. Make me more sincere,

give me more courage in serving Thee. Take my life and let it be consecrated Lord to Thee; take my moments and my days, and let them flow with ceaseless praise, to the glory of Thy Holy Name. Amen.

Make a habit of Self-examination along these lines; and remember that your vicar is licensed to "The Cure of Souls," and is always ready to help in all difficulties.

MARRIAGE PROBLEMS.

(From the Archbishop's Address.)

(Continued from May.)

Darwell Stone, in his book "Christian Dogma," says: "According to the ordinary teaching of the Christian Church, what is essential to a valid marriage is the formal consent of parties free to contract marriage with one another and this independent of any religious ceremony," and Lord Phillimore says that the declared consent of the parties to take each other there and then as husband and wife contracted, though irregularly, holy matrimony. If the consent to a marriage was obtained by deceit or wilful perversion of the truth, is not the very essence of marriage invalidated thereby?

The Royal Commission on Divorce and Matrimonial Causes appointed in 1909, reported in 1912 and suggested the extension of grounds for a declaration of nullity of marriage, especially where such grounds were "existent at the time of the celebration of marriage." The Minority Report, signed by the present Archbishop of Canterbury and two eminent jurists, Sir William Anson and Sir Lewis Dibdin, was sympathetic to some enlargement of the grounds on which a decree of nullity might be declared.

(2) In view of the fact that the sacredness of the marriage service is often to a large extent lost sight of in the maze of conventional social customs which have attached them-

selves to the marriage ceremony and in view of the fact that the sacramental nature of marriage is largely overlooked, is it not worth while for the Church to consider whether it is expedient that the Church's blessing on a marriage should continue to be allied with the civil aspect of a marriage, performed by an officiating minister recognised by the State, after receiving the State's permission so to act?

If a separate civil marriage was compulsory in every case and the Church was free to bestow the blessing of the Church upon such persons as really and earnestly desire it and had every intention of abiding by its discipline and ideals, might it not serve to emphasise the real meaning and purpose of the Church's marriage service, and help to restore and deepen a sense of the sacredness of the marriage union?

(3) In view of the fact stated in the Lambeth 1930 committee's report on marriage, viz.: "We acknowledge that though the Church has set before her members the highest ideal of marriage, she has done but little to train them for it," does it not behove the Church to consider carefully what steps can be taken by means of literature or in other ways, to impress upon those about to be married the sacred relationship into which marriage admits them and the sacred duties and responsibilities of the married state?

It would be well if the whole Province could take some concerted action in this matter and make use of the same literature.

If such committee could be set up to consider and report upon these and similar questions connected with the very basis of all true and stable family and national life, might it not present its report to the standing committee of this Synod and might not the standing committee be given power to act in such ways as it thought desirable?

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

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