

Waiapu Church Times

Joint Editors

REV. CANON MAYNE, M.A.

REV. C. L. TUKE.

Committee :

REVS. CANON MAYNE, C. L. TUKE, MESSRS. F. W. WILLIAMS, C. H. EDWARDS, J. B. FIELDER.

VOL. I.—No. 1.

NAPIER, JULY 1, 1907.

ONE PENNY.

Post Free, 1/3 per Annum.

EDITORIAL NOTICE.

Communications concerning Editorial matter should be addressed to the Editors "Waiapu Church Times," Cathedral Vicarage, Napier.

Communications concerning Advertisements, Subscriptions, and other business matters should be addressed to Mr. Don: Tuck, Box 101, Napier, to whom all advertising accounts are payable.

Parochial Notes must reach the Editors by the 20th of each month.

The Clergy kindly act as agents for this paper, and are responsible for payment.

Calendar.

Mon.	July	1—
Tues.	"	2—Visitation of the Blessed Virgin Mary
Wed.	"	3—
Thurs.	"	4—Trans. of St Martin, Bishop and Confessor
Fri.	"	5—
Sat.	"	6—Birth of Princess Victoria, 1863
Sun.	"	7—8th Sunday after Trinity— M, 1 Sam. 1, Acts, 13-26; E, 2 Sam. 12, 1-24, Matt. 2
Mon.	"	8—Royal Flagstaff at Kororareka cut down by Heke, 1844
Tues.	"	9—
Wed.	"	10—
Thurs.	"	11—
Fri.	"	12—
Sat.	"	13—
Sun.	"	14—7th Sunday after Trinity— M, 1 Chron. 21, Acts 18, 1-24; E, 1 Chron. 22, Matt. 6, 19, 7, 7
Mon.	"	15—Switburn, Bp. of Winchester Translated
Tues.	"	16—
Wed.	"	17—Commencement of Waikato War, 1863
Thurs.	"	18—
Fri.	"	19—
Sat.	"	20—Margaret, Virgin & Martyr at Antioch
Sun.	"	21—8th Sunday after Trinity— M, 1 Chron. 29, 9, 29, Acts 21, 37, 22, 23; E, 2 Chron. 1, Matt. 10, 24
Mon.	"	22—St Mary Magdalene
Tues.	"	23—Capture of Te Rauparaha at Porirua, 1846
Wed.	"	24—
Thurs.	"	25—St James, Apostle & Martyr Ath. Creed
Fri.	"	26—St Anne, Mother to the Blessed Virgin Mary
Sat.	"	27—
Sun.	"	28—9th Sunday after Trinity— M, Kings 10 (1-25), Acts 27; E, 1 Kings 11, 1-15, Matt. xiv, 13
Mon.	"	29—Old Age Pension Act 1905 passed
Tues.	"	30—
Wed.	"	31—

TO THE CLERGY and LAITY OF THE DIOCESE.

In issuing this first number of our Diocesan Paper, we confidently look for the hearty co-operation of our fellow Clergy in sending their Parish News regularly each month, and of all Church people throughout the Diocese in becoming subscribers.

For a long time we have been talking about having a Diocesan Paper, and we issue it now at the express wish of the Synod, who asked us to act as joint editors for a year.

We bespeak our readers' indulgence for any omissions on our part, and assure them that it has been at no little expense of time and thought that we have launched this paper, which we hope will be found full of information about our Beloved Church, not only in this Diocese, but in all parts of the world.

With the hearty support of our fellow-Churchmen throughout the Diocese, we shall be able to issue a Church paper with items of interest for all our members, young and old, equal in merit to any of the other Diocesan Papers of New Zealand.

CREED AND CHARACTER.

One of the most oft-repeated fallacies amongst unthinking people is that it does not matter what a man believes. On some points of a purely academic nature this may be true. It may not matter much whether we believe that Napoleon was a greater general than the Duke of Wellington. But on other points our belief affects our conduct considerably. Queer views concerning honesty cause some people much trouble. An incorrect opinion concerning the nature of what we suppose to be medicine may rob us of life. Our opinion of a man may be unjust, and may do him much harm, especially if we repeat it to

others, as we are too apt to do. And we must argue on the same plane when we enter the sphere of religion. What we believe has a potent effect on our character and on our welfare.

Varying views are being taken just now as to the Person of Christ. And we are told that the precise view which we take of our Lord's Person and of the mode of His Being does not matter much. But we form a different impression when we read the story of our Lord's life in the four Gospels. Our Lord put a searching question to the Pharisees who had been plying him with awkward questions, propounded with the obvious purpose of placing Him in a difficulty. He asked them, "What think ye of Christ?" The question would of course convey to their minds a different meaning from that which it would convey to our own. To us it would bear the same meaning as the question, "What thing ye of Jesus?" The latter question would suggest to them thoughts of deception and imposture. But the former would carry their minds from the Person of our Lord to that of the Messiah whom they expected. But for us the one question would mean much the same as the other. And it may be seen from the Gospels how the answer which was given to the question affected the lives of those who formed their own opinion. Some said of our Lord, "He deceiveth the people." Such persons we may readily imagine would join in the demand for His crucifixion without concern. Happily this notion is not entertained by any thinkers now. Our Lord had no motive to lead Him to deceive the people. Moreover, no promise or prediction of His has ever been proved untrue. There were others who said of our Lord: "He is a good man." We hear the same view expressed to-day, often in patronising terms. But we do not find in the Gospels that such a view as this produced any marked improvement in the lives of the persons who expressed it. It may not have drawn them out in open hostility to our Lord,