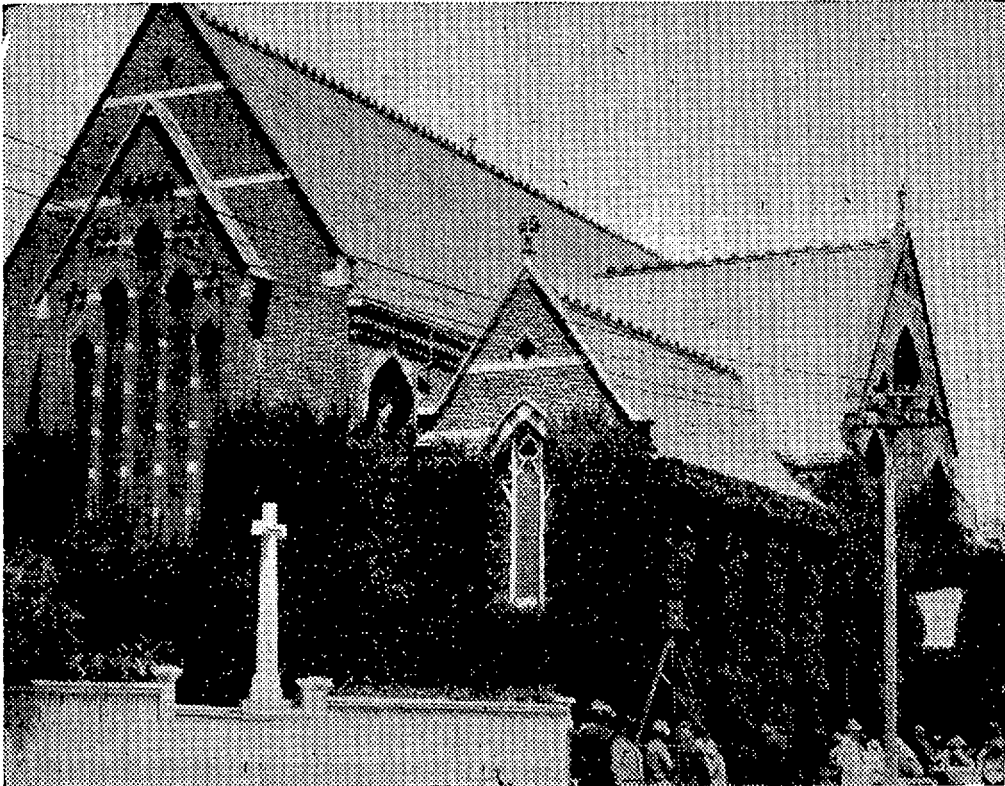


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The Waiapu Church Gazette

There is no time or space here to speak fully of the loss that has fallen on all of us. A good man, a good Christian, a good King has been called to his rest after a reign of very sore trials, but not till he had learned the trust and affection his people felt for him. So we pray, God save King George in the realms of the dead, God save King Edward in his new duties and responsibilities.

CALENDAR.

February	2. Purification B.V.M. and Fourth Sunday after Epiphany.
„	9. Septuagesima.
„	16. Sexagesima.
„	23. Quinquagesima.
„	24. S. Matthias.
„	26. Ash Wednesday.

MUSSOLINI v. MUSSOLINI

Some enterprising person has unearthed an article written by Il Duce in 1913. Though it has been reprinted more than once in England and in New Zealand it is worth reproducing here.

“We are in the presence of a nationalist, conservative, clerical Italy which proposes to make of the sword its law, of the army the nation's school. We foresaw this moral perversion and it does not surprise us. But those who think this preponderance of militarism a sign of strength are wrong. Strong nations do not have to descend to the sort of inane carnival in which the Italians are indulging to-day; strong nations have a sense of proportion. Nationalist, militarist Italy shows that it lacks this sense. So it happens that a miserable war of conquest is celebrated as a Roman triumph.”

THE NEW BISHOP OF WELLINGTON.

ARCHDEACON HOLLAND.

The Ven. Herbert St. Barbe Holland, M.A., at present Archdeacon of Warwick, England, has accepted appointment as Bishop of Wellington in succession to the Rt. Rev. Dr. T. H. Sprott, who has recently resigned from that position. Archdeacon Holland is not expected to arrive in Wellington before May or June, and, as is customary, his consecration as Bishop will take place after his arrival.

Archdeacon Holland, who comes of a family which has been prominent in the Anglican Church for generations, has had a distinguished career. He is the youngest of three sons of the late Canon William Lyall Holland, of Cornhill-on-Tweed, and a grandson of the late Canon Henry Baker Tristram, of Durham, who was the eldest son of Rev. H. B. Tristram, vicar of Eglington, and a grandson of Viscount Barrington. Archdeacon Holland's eldest brother, Canon William Edward Sladen Holland, is now rector of St. Mary Woolnoth, and his other brother is Dr. Henry Tristram Holland, who has had a distinguished record as a surgeon.

Archdeacon Holland is at present rector of Hampton-Lucy, Warwick, and has been Archdeacon of Warwick since 1929. He was born on October 15,

1882, and is married, having two sons and one daughter. He was educated at Durham School and at University College, Oxford, where he was an exhibitor. In 1903 he gained a second-class in Classical Moderations, and in 1905 a first-class in Modern History. He graduated B.A. in 1906, and M.A. in 1909. In 1905-06 he was in India, and in 1907 attended Bishop's Hostel, Farnham, Surrey, becoming a deacon in 1908 and a priest in 1909.

From 1908 to 1912 he was curate of Jesmond Parish Church, Newcastle-on-Tyne, and from 1912 to 1917 he was vicar of St. Luke's, also in Newcastle-on-Tyne. He served as a Temporary Chaplain to the Forces from 1918 to 1920. In 1917 he was appointed Metropolitan Secretary of the Church Missionary Society, a post which he held until 1920, when he became Home Secretary of the same society. In the same year he was appointed Commissary to the Bishop of Victoria, Hong Kong.

In 1923 Archdeacon Holland was appointed Sub-Deacon and Vicar of St. Michael's Cathedral, Coventry; in the following year he became Rural Dean of Coventry; and in 1925 he was appointed Proctor Convocation. He relinquished these posts in 1929. From 1923 until 1929 he was Canon of Coventry, and from 1924 until 1929 he was Examining Chaplain to the Bishop of Coventry. In 1929 he was appoint-

BOARD OF MISSIONS NOTES.

December 6th, 1935.

Japan and Abyssinia.—The Board, through the C.M.S., aids Archdeacon Batchelor in his work among the Ainu of N. Japan, by supporting one Japanese preacher and one teacher; but for many years we have ceased to send missionaries to Japan, though the seed sown by Miss Pasley and Miss Hunter-Brown (Mrs. Rowlands) must be, we trust, growing and bearing fruit. The following extract from the well-known Tientsin newspaper, Da Gung Bao, shows how East and West are meeting—and what opportunities we have missed:

"It is quite new that Japan has spread her economic power to Abyssinia. The Year Book for 1931 says that India took about 57 per cent. of Abyssinian imports, and Japan had only 12 per cent., but to-day 80 per cent. of the cotton imported comes from Japan. We can see what a heavy blow to British trade this is. In the Autumn of 1933, the Minister of Diplomatic Affairs of Abyssinia declared that 400 hectaeres of ground would be leased to the Japanese free of rent for cotton growing. In the treaty between Japan and Abyssinia, Japan obtained the right to rent ground for growing cotton and coffee trees. Four years ago, the Japanese-Abyssinian Company gained the privilege of renting 650,000 hectaeres of ground in Abyssinia, paying only 10 per cent. of the price of the crops grown on this land. In March, 1934, these two countries concluded an emigration treaty and both Governments encouraged mixed marriages between their people. Furthermore, Abyssinia gave the highest favour to Japanese commerce by decreasing the duty on Japanese goods. All these things have greatly distressed Italy and Great Britain. Besides her economic policy, Japan has been aiding Abyssinia a great deal politically in such ways as helping her to organise and train new troops, selling to her recently constructed tanks and aeroplanes, sending their military and engineering experts, and supplying her with ammunitions.

"The Abyssinians have made overtures to the European nations but they were not cordially received because of

race prejudice. Now both the Japanese and the Abyssinians belong to the coloured races, between them friendships rises quickly and intimately.

"For our part, we do not agree with any imperialism, white or yellow. We are certain that the result of competition and force will only be destruction. We feel that to make the whole world one family with the real spirit of peace and altruism ought to be the ideal and purpose of all people. But the tragedy is that this is not in the minds of those who are obsessed with the thought of material advantage and prosperity."

China and England.—"Thirteen hundred years ago Bamburgh was the capital of England, as the seat of Oswald, who was overlord of the Pentarchy. To Bamburgh thirteen hundred years ago came Aidan from Iona with the Gospel of the Lord Jesus Christ.

"Thirteen hundred years ago Sian was the capital of China, as the seat of the reigning Tang monarch, Tai Tsun. To Sian thirteen hundred years ago came Alopen from Asia Minor with the Gospel of the Lord Jesus Christ.

"To this day in Sian stands the old tablet describing in Chinese and in Syriac the coming and the work of the Nestorians: and engraved above it is a beautiful cross, typical of its Syrian origin."

International Missionary Council, 1935 (By Prebendary Wilson Cash).—It is now seven years since the gatherings at Jerusalem and the Committee of the Council is in session once more, and this time on the famous Massachusetts land, the home of D. L. Moody. These past seven years have been a period of unparalleled changes, and the world situation is like some great kaleidoscope altering from day to day. It is fitting, therefore, that missionary leaders from many lands should meet again to take stock of the situation. Here are Chinese delegates with the story of a land invaded by Japan, by Communists, and crippled by banditry, famine and flood, yet with a vision of China for Christ. After "Jerusalem 1928" these delegates started what is known as "The Five Years' Movement." It was a co-operative evangelistic effort. The report of those five years is before us, and it is an incredible tale of suffering, hardship, and pain, yet one of triumph

and faith—for, in spite of everything, the churches in China have made substantial advances, and have increased in membership as a result of this evangelistic enterprise.

Dr. Carmargo is with us from Mexico, with his story of an all-powerful secularism, which aims at the overthrow of Roman Catholic influence in South America. A few years ago this movement was described as anti-Church. Now it has gone further, and is anti-religious, and seeks to secure the complete secularisation of Mexico.

All-Powerful Militarism.—Japanese delegates have a different tale to tell. It is the story of an all-powerful militarism that seeks to solve Japan's problem of a growing population by territorial expansion in China. Our minds have travelled round the world as we have sought to understand the background of the missionary problems of to-day. If our task were only problems we would be plunged into despair, but through all, there runs a very different story. It is the account of the triumphs of the Gospel in many lands, and here the accumulating evidence of a world revival is startling. In the most impossible situations, in the face of persecution and martyrdom, in China, in the assaults of a neo-paganism in Germany, among the outcaste millions of India, and secular propaganda in Latin America, the Gospel is winning its way, and the young Churches are growing in strength, spiritual power, and witness.

Looking to the future, we had to face the question as to whether we should plan for another full meeting of the Council, corresponding to Jerusalem in 1928. There was nothing that bound us to any particular year and the Council was free to arrange, or not, for such a gathering as it felt best.

After two days of full debate and investigation, it was agreed practically unanimously (one member only abstained from voting) to hold a full meeting of the International Missionary Council in Kowloon, China, in 1938. I shall try and explain the significance of this decision in a further article. A momentous step has been taken, which ought to carry co-operation among missionaries much further than in the past.

The Drug Peril.—"The strict watch kept upon the traffic by the Narcotics Bureau of the League of Nations convinced the drug 'barons' of the advisability of moving their workshops to the poppy plantations of China and Japan, thus assuring a constant supply of raw material and a cheaper output by reducing overhead costs. An increased yield was also secured in China by strengthening Chinese strains with more vigorous Persian stocks. The Japanese occupation of Jehol, by giving tranquility to poppy growers and by cheapening transport, has kept local factories busy, as well as those in Shanghai, Tientsin and Osaka.

"The economic importance of the traffic is suggested by the magnificent poppy which has been struck upon the new Manchukuo coinage. Vigilance in the European concession of Shanghai has made 'dope' manufacture difficult, rather is it now a centre of exchange, and a port of shipment of consignments into the interior of China."

PERSONAL

Rev. P. C. Williams arrived from Melanesia last month, on short furlough, which he will spend with his father, Canon H. Williams, in Christchurch. He returns about the end of February to the Boys' School in Vueras, Banks Islands.

Other "Melanesians" expected in New Zealand about Christmas time are the Rev. J. G. Heath, Mr. H. W. Bullen (Bishop Baddeley's secretary), the Rev. Dr. C. E. Fox, and Miss Amy Thompson.

Miss M. A. Jennings of the N.Z.C.M.S., who has just completed a strenuous and greatly appreciated tour of parts of the South Island, will have a rest during the Christmas season, and leave for Kowloon, Hong Kong, about the 20th January.

Finance.—We are thankful to be able to report that "Budget" receipts to the end of November were £130 in excess of the amount received at the same time last year. We hope this is an indication of the trend of events for this year, and we very earnestly pray it may be so. The Board of Missions wishes all church people a happy Christmas and New Year, and trusts that in all the pleasures of the festive season a thought may now and then be given to the millions who,

as yet, know not Christ nor His love, nor His Salvation, and that the Mission box, or the Mission subscription will be well attended to on return from the holidays.

F. C. LONG,
General Secretary.

Nurse Lindsay wrote the following on 10th September from Mpwapwa:

"This month everybody has been preparing for a special mission which is to be held throughout the whole Diocese. Last week we began here at Mpwapwa with special prayer meetings held in the Church at 6 a.m. each morning; they are usually taken by our African clergyman, Rev. Jonathan Songolo, and are well attended. Sometimes there are between 40 and 50 adults present. Yesterday (Sunday) we had a wonderful service, the church being crowded, and our Pastor preached on Luke 4:33-34. He gave his congregation a very vivid description of the devil-possessed man, and spoke of the evil done in Africa by men and women who are devil-possessed and who pose as native medicine men. After the service was over an appeal was made to all Christians who would be prepared to go out in little bands every day this week to preach the Gospel of Jesus Christ in the outlying villages.

"There was a wonderful response, and this morning, after the 6 a.m. prayer meeting, these bands of faithful African Christians set out; some going a three hours' journey on foot to reach the heathen villages on the other side of the mountains. Next Sunday there is to be a combined service in the church, when those who wish to be enrolled as enquirers are to make a public confession. It will be very hard work for some of them, but we know that 'He is able,' and are praying for and expecting great things.

"We had a wonderful time here at Easter for truly God was with us. On Easter Sunday morning, 79 African Christians partook of Holy Communion. To me it was an inspiration to see those dear dark people coming out in the early morning, some women with little babes on their backs, some old people, all with keen, earnest faces, remembering our Lord's command: 'This do ye in remembrance of Me.'

"Please continue to remember the work out here. It is a tremendous help to know that we are being remembered every week, and we do thank you for your prayers."

A Karachi Convert (News from the Rev. C. W. Haskell).—"It is not often that men interrupt our preaching or lantern lectures, but this year we did have one or two such occasions. This was because we had made a point this year of going into quarters of the city where we had never been previously, knowing well that there might often be a warm reception. However, in spite of the opposition, we sold a large number of Gospels and other books, in fact, during the week we must have sold about five or six hundred. I am sure your prayers will follow these books, as they are read by very many people, that the Holy Spirit may bring conviction of sin to large numbers.

"Recently we baptised another Sindhi, this time a Hindu. He had had quite an eventful life, but he regards his baptism as the greatest event up to the present. During the Civil Disobedience Movement he had thrown all his energies on the side of Gandhi, and, on a charge of picketing shops, he had been put in prison for six months. On his release, he at once repeated his previous performances and was again imprisoned. He said that he had determined to stay in prison as long as Gandhi continued to be detained there. So when again released he once more courted imprisonment and went for his third sentence. When he was again set free, after he had spent about three years in prison, the Civil Disobedience Movement had died down, so our friend turned his attention to some useful occupation, and began work as a cloth-broker.

"One day he was passing along one of the main roads of Karachi when some of our people were preaching, and listened intently to the wonderful story of Jesus Christ, and was especially interested in his self-sacrificing service of others. He purchased a book in Sindhi which tells the story of the Lord Jesus in a very attractive and rather thorough manner. His heart was being drawn more and more to the Saviour, and when he saw the great work of Doctor Holland at Shi-

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sioner, visited the camp, being the guest of Archdeacon Young, and, in addition to some talks at evening prayer, he gave an address on the second Sunday morning at Christchurch, on the consecrated life, which was a valuable contribution to the spiritual life of the camp.

Ample provision was made for amusement, indoor and out—a fancy dress party on New Year's Eve, a concert in each camp; swimming sports, when the inter-camp cup was won by the juniors; tennis matches and races; a whole-day picnic up the Wanganui River; visits to the Castlecliff Beach, the Sergeant Art Gallery, the Virginia Lake Reserve, and everywhere, at work and play, the spirit of fellowship and service; serious study, frank discussion of difficulties, friendly talks after class, and plenty of wholesome fun and frolic.

The Bible Class Camp is something of which New Zealand may be proud, and everyone tempted to despair of the girls of to-day would do well to visit the one to be held next year in the South Island.

Please note that Miss W. Player, Napier Terrace, Napier, is now Secretary for B.R.F. Notes, for members of the Girls Bible Class Union.

BRITISH-ISRAELISM

Pastoral to the Faithful by the Bishops of the Church of the Province of New Zealand.

We, the Archbishop and Bishops of the Anglican Church in New Zealand, desire to warn our people against the views which are being widely propagated under the name of British-Israelism. Without reflecting on the sincerity of those who are pressing these views with such earnestness, we must nevertheless record our conviction that the views in question are founded on grave misinterpretations of Scripture, of history, of ethnology, and of language. While the holding of them as a speculation may not be incompatible with loyal Churchmanship, yet the adoption of them as a cult or as a master-key to the understanding of the Bible and of God's plan for the world does in our opinion seriously upset the proportion of the Christian Faith.

A question of this kind is a question of fact, not of assumption. The British-Israel theory appears to us to be-

gin with the assumption that the British are Israel, and then to go on to interpret Scripture and to seek for or assert facts to support the assumption. When brought to the "acid test" of facts the theory fails.

Our reasons for this statement are briefly as follows:—

(1) We believe that historically the theory rests on a misconception. There was no deportation of the ten tribes en masse. There was a captivity of many of the inhabitants of Galilee and Gilead in 734 B.C. (2 Kings XV., 29, 1 Chron. V., 6 and 26). There was also a captivity of certain Israelites after the capture of Samaria in 721. (2 Kings XVII., 5-23.) This captivity seems to have been limited to Samaria and the surrounding towns (2 Kings XVII., 24), and Sargon, the Assyrian King, records the number of captives as 27,280. He probably removed the leading personages. There is good reason to believe that the majority of the Israelites remained in the land, and this explains the efforts of Hezekiah and Josiah in later years to gather them into fellowship with Judah. (2 Chron. XXX., 2 XXXIV., 21, 33 and XXXV., 18. 2 Kings XXIII, 19-20). Some of the northern exiles returned later from their captivity along with the men of Judah; the rest formed part of the "Dispersion" along with the great numbers of exiled Judahites who preferred not to return to Jerusalem.

(2) We freely acknowledge that Jewish exiles and Jewish merchants wandered far and wide. The second Chapter of Acts is evidence of this. They seem to have penetrated as far as China in the East, and over the Mediterranean world to the West. There is nothing, except lack of evidence, to prevent our believing that Jews had travelled as far as the British Isles, though, as a race, Jews had no love for the sea. But we believe it to be historically impossible to accept the British-Israel belief that in less than a hundred years the comparatively small band of disillusioned and scattered Israelite exiles should have changed their religious, racial and cultural, and even facial character-

istics and have then appeared as the vast nomad horde of expert horsemen and bowmen known as Scythians, who terrorised Eastern Europe and Media in turn and were idolatrous, murderers of strangers, and who offered human sacrifices. It is only because ordinary readers have no means of consulting authorities or even ancient atlases that they could for a moment accept such an astounding proposition. St. Paul, at any rate, knew nothing of it, for he classes the Scythians along with barbarians and distinguishes them from Jews. (Col. III, 11.) And yet this is the key-stone of the British-Israelite theory.

(3) If this key position of the theory falls, as it must fall on an impartial investigation, it is not worth while to dispute about very dubious interpretations of Scripture passages, sometimes wrongly translated in our authorised version, or the alleged similarities between Israelite and British language, laws of symbols. These are often accidental or imaginary. It need only be remarked that so far from Hebrew having greatly influenced the English language, etymologists give only a few more than 100 English words out of some 90,000 as directly or indirectly derived from Hebrew or Semitic Languages. When we compare the number of Latin words in common use among us we can draw our own conclusions.

We believe that, subconsciously, the passionate desire to prove the British race part of the so-called "Lost Ten Tribes" is largely inspired by a sense of racial destiny, and a desire to claim permanence for the prominent position in the world now held by the British people. While earnestly believing that that position is a God-given opportunity, we deprecate the mistaken attempt to present the British as a chosen race in comparison with other races. Such an attempt is both a hindrance to brotherly concord between races and also a stimulus to that exclusive nationalism which is threatening the whole future of civilisation.

We believe firmly that in Christ, "there is neither Greek nor Jew, Barbarian, Scythian, bond nor free".

and that on the ruin of the old Israel has risen the glory of the new Israel, the Israel of God, the one Holy Catholic Church. The British-Israel belief is, in our opinion, a "throw-back" to the ideas and aspirations of the old Covenant and a failure to realise that in Christ all things have become new. It does not explain, but rather confounds the Bible message of salvation.

In such a brief pastoral letter it is impossible to go into details, but what we have said should be sufficient to show that we are not lightly condemning a theory without examining it and weighing it up.

We issue this solemn warning because we are convinced that many of our people, and notably some of those most devoted to the Scriptures, are being induced to accept an interpretation of those Scriptures which is quite at variance with the "good news" proclaimed by Our Lord and His Apostles.

A. W. AUCKLAND (Archbishop)
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 CECIL ARTHUR WAIKATO
 HERBERT WAIAPU
 WILLIAM DUNEDIN
 WILLIAM, Bishop of Nelson.
 December 16, 1935.

THANKSGIVINGS AND INTER-SESSIONS

For the moving of Thy Spirit in the social life of our day.
 Through discontent with all preventable disease, disaster and distress.
 Through a sense of unrest in all unbrotherly relations.
 Through indignation with all wrongdoing and oppression.
 Through a sense of our sinfulness made known in its social consequences.

We thank Thee, O Lord.

For our calling to be ever with the Lord in His Kingdom, and for the foretaste of His joy in the service of the Kingdom in this world.

We thank Thee, O Lord.

For all who have been faithful disciples in the daily walk of life and have entered into Thy rest.

We thank Thee, O Lord.

From all deafness to Thy call and preoccupation with self-chosen ends.

From self-seeking and indifference to others in the work of earning a living.

From neglect to hallow the common life of business.

From conformity to the world and complacency with less than the best.

From pride of class or race, from proud carelessness of speech and action, and from all contempt of others.

Deliver us, good Lord.

For all Christian students in schools and colleges in every land that they may bear faithful witness to their Master.

For all returning to their work after furlough or sickness, that they may be granted renewed health and vigour, especially the Rev. W. Lea, at Te Puke.

That it may please Thee to protect from all accident and danger to life those who travel by air, land or sea, remembering especially Dean Brocklehurst and Archdeacon Maclean.

That it may please Thee to bless the Bishop-elect of the Diocese of Wellington.

That it may please Thee to increase in our land a greater reverence for Thy Holy Day, that laying aside worldly cares and pleasures, we may rejoice in the worship of Thy Holy Church.

We beseech Thee to hear us, good Lord.

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

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