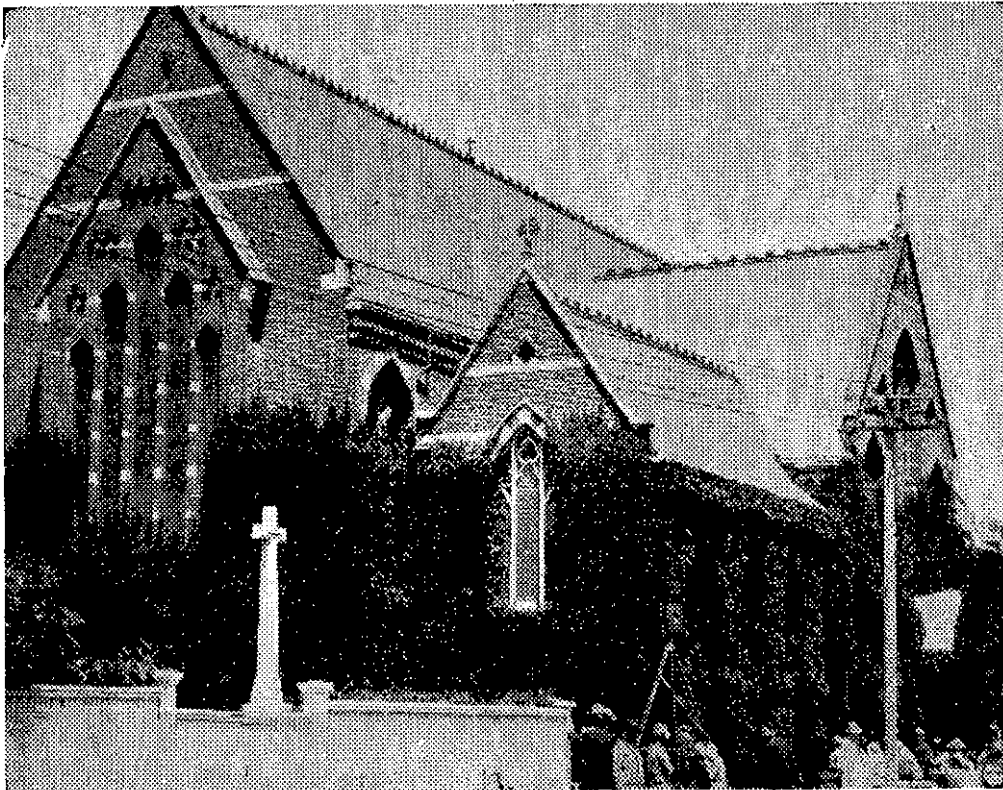


The Waiapu Church Gazette.

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

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The Waipapu Church Gazette

CALENDAR FOR NOVEMBER.

- 1—All Saints' Day, Twenty-first Sunday after Trinity.
2—All Souls Day.
8—Twenty-second Sunday after Trinity.
15—Twenty-third Sunday after Trinity.
22—Sunday next before Advent.
29—First Sunday in Advent.
30—S. Andrew A.M.

THE BISHOP'S ENGAGEMENTS

- Nov. 1—Havelock.
15—S. Augustine's, Napier.
22—Patutahi and Gisborne.
29—Tolaga.
Dec. 6—Waerenga-a-hika and Te Karaka.
13—Te Puke.
20—Hastings and Waipawa.

DIOCESAN AND GENERAL.

The Rev. B. R. Brierley has accepted the Parish of Holy Trinity, Devonport, and will leave this Diocese about March. He will be very much missed here, and will leave behind him a record of good work, both in the district of S. Andrew's and in the Hospital. Devonport is a large and important parish and will give plenty of scope for his energy. He is to be succeeded by the Rev. W. S. G. Cameron, Vicar of Porangahau.

There will be no Retreat for Women this summer in Napier, but early in Lent a Retreat for Women will be held in Marton, in the Wellington Diocese. Particulars will be published later.

The usual Retreat for Clergy will be at Te Aute College, the first week in February.

The Bishop has instructed the Clergy to discourage decorations in Church for weddings. As a rule these decorations are not for the glory of God, but of someone else. In particular he forbids that vulgar abomination, the floral bell.

A slipshod custom has grown up of giving out notices of all kinds in Church which have nothing on earth to do with the services of the Church. After all, most Churches have, and all should have, notice boards which

can be used for these outside things. This also is the Bishop's wish.

SPLENDID MISSIONARY GESTURE.

When Synod last month was fixing the missionary quotas for the current year the officials representing the parish of Otane reported that the parishioners at the annual meeting had passed a motion asking Synod to increase their quota from £260 to £350. They argued that they managed to reach their quota of £260 last year, but it did not mean a great deal of self-denial. It would not take much sacrifice of picture shows, ice creams or other luxuries by parishioners to provide the extra amount required. With such a small population Otane is to be heartily congratulated for its splendid spirit.

BOARD OF MISSIONS NOTES.

A TORGHUT LAMA'S WITNESS.

Mr. Halsund-Christiansen has recently written "Gods and Men in Mongolia" (an account of his part in the Sven-Hedin Expedition). He is by no means an advocate of Christian Missions, so the following incident is the more impressive.

The ruling Lama-Chief of the last independent Torgkut tribe, during Mr. Halsund's long stay with him, told him of a criminal who had fled from the tribe to Urumchi. There he came in contact with a medical missionary, who, after a time during which the criminal became a Christian, engaged him as a general factotum. Learning his whereabouts, the Lama sent for him to be delivered to tribal justice; but on the doctor's promise that he would be surrendered if he again did evil the Lama agreed to leave him. This had happened years before, and the criminal had steadily developed into a thoroughly fine character. "This is what I cannot understand," said the Lama. "With so evil a man, hundreds of rebirths are needed before he can rise to a higher plane. How could it happen so quickly, in one earthly lifetime?"

HIGHLIGHTS FROM C.M.S.

MEDICAL MISSIONS.

Border Tribes of India.—During the autumn I made a tour through Waziristan in company with the Assistant-Director of Intelligence. It was extremely interesting to explore the lands behind the administration border of India, whence so many of the wild tribesmen come down to our hospital for treatment. These districts, however, are not yet open to mission evangelism. **Returning patients from the hospital at Peshawar are the only possible missionaries to their own tribesmen.**

Kigema.—One man, about forty-five years old, had been for eighteen years crippled by yaws and rheumatism, and had never for all those years stood upright. A series of tenotomies straightened his legs, and he stood erect. He said he felt quite giddy at the height when he stood up! The other day he walked here from his home, six hours' march away over a big range of hills. At first he was a case-hardened heathen, but the love of Christ shown forth in our hospital staff, as well as his remarkable recovery, made him turn to God. After some hesitation he asked for an evangelist; and so he opened a new province to the Gospel. This required no little courage, for there was hardly anyone who would stand by him in his first confession of faith. But a new church is now established there with about fifty adherents.

East Africa.—Tuberculosis is found here in bones, joints, glands and lungs. Very few of the lung cases do well.

Sarro was for years a dresser here. He learned to recognise pulmonary tuberculosis when severe. He often saw the germs under the microscope, and once saw the post mortem findings on a fatal case. One day his good friend John came to me in concern. John was the microscope boy, and on his own he had examined Sarro's sputum and found he had T.B. I had been trying to keep it from everyone but the boy's father; but you cannot keep secrets in Africa. John told Sarro, showing him the slide. His decline was quite rapid

when he was told. After it was evident to the family that Sarro was ill, a diviner was consulted, who convinced them that Dora, an aunt of Sarro's, had bewitched him, and that he was dying because of the spell she had cast upon him. He died a few weeks later, firmly convinced that he had died of witchcraft.

Gaza (Palestine): Medical and Surgical Work.—The hospital stands high in the estimation and affection of the people of the neighbourhood. The direct vision laryngoscope has been found most valuable.

A two-mil piece, a coin the size of a penny, firmly gripped by a muscle behind the larynx, was successfully removed from a small boy, after its position was verified by radiology. The doctor's fee was two mils (one halfpenny), not from the parent's pocket, but from the patient's throat! Several leeches have also been removed through the same treatment. One memorable case had his leech popping its tail up and down between the vocal cords. The suction pad was firmly fixed lower down the trachea. When the patient learned the knack of prolonging his expiration, that elusive tail was soon in the grip of the forceps, which made the leech loosen its suction hold at the other end, and it was soon extracted.

THE KING'S GIFT TO A CHINA UNIVERSITY.

The North China Herald publishes the following from a private letter:—

Prof. Frank Dickinson, of the West China Union University, at present in England, has been given an audience by King Edward VIII. It is further said that H.M. the King was gracious enough to present Mr. Dickinson and the university he represented with a thoroughbred bull and two cows from his ranch in Western Canada.

MODERN TREATMENT FOR OPIUM ADDICTS IN HANGCHOW.

Two methods of cure are being used constantly in the hospital. One is the blister method, developed abroad and now a favourite in Chinese anti-opium institutions. A large gauze pad smeared with a drawing substance is placed on the patient's chest, and in a few hours a large blister forms on the spot. The liquid is tapped from the blister and injected intramuscularly into the

patient without delay. Usually one such injection is sufficient—some 15 ccm. The other method involves the use of the patient's own blood-serum. Enough blood is taken from the arm to provide sufficient serum for an injection. The serum is given intramuscularly to the patient.

"SERVANT OF THE SERVANTS OF GOD."

Bible Society's Work for Anglican Missions.—The Anglican Communion throughout the world is teaching today in about 200 separate languages and dialects. Out of these versions at least 192 are obtained by Church of England Missions from the Bible Society. Thus the S.P.G. has procured 86 versions and the C.M.S. 144 versions. In proportion, equally important help is rendered to the U.M.-C.A., the Melanesian Mission, the S.A.M.S., the B.C.M.S. and the Anglican Mission in New Guinea.

A NEW INDIA FILM.

A new departure in missionary films is marked by the production of a story film of India, "Kamalam," which will start its first run at the Polytechnic Theatre on October 12th, after which the film is to be extensively shown throughout the United Kingdom. The pictures have been taken by the Rev. W. Le Cato Edwards, a missionary in Hyderabad, and there is some excellent photography. The film opens with a prologue giving a glimpse into the life of William Carey, the great pioneer of Indian missions. The commentary will be given by Mr. Shoran S. Singha, and the filming of the prologue scenes, and the recording will be carried through by G.B. Instructional Films at their studio at Cleveland Hall.

OUR FINANCES.

Not a Good Start.—At the close of the first quarter this year we have received £689 of budget money, as against £912 at the same time last year. It only means, of course, that secretaries and treasurers, with some very notable exceptions, have not been quite so diligent in sending in funds this year as last. The board would ask all who can do so to send in every available penny before Christmas, as this is a very lean time for us.

NOTABLE VISITORS.

Next year we are to have visits from three Bishops, viz., those of Central Tanganyika, Melanesia and Polynesia. The last two will be attending the General Synod, which is to be held in Hamilton in April, and they will probably do some deputation work before or after Synod. The "Southern Cross" is bringing a party of Melanesians on that occasion, and will visit a number of ports.

Bishop G. A. Chambers, of Central Tanganyika, and Mrs. Chambers will arrive about the 4th March, and will spend approximately a month here. They will both do deputation work. The Bishop's subject will be "Pioneering in the Heart of Africa," and Mrs. Chambers' will be "Mothers and Babies of Tanganyika." Mrs. Chambers has done a good deal of speaking for the Mothers' Union in England.

F. C. LONG,
General Secretary.

SYNOD ON THE PRAYER-BOOK.

A very interesting debate took place on the motion of Mr. G. C. Williams that it be a recommendation to next General Synod to authorise the 1928 Prayer-Book for use throughout the Church of England in New Zealand. The mover said:

"The variety and enrichment of the daily services and the use of the occasional prayers designed to meet modern needs," he said in support of his motion, "will add both interest and reality to the services."

Mr. Williams referred to the great improvement that had been made in the occasional services, particularly in the baptism and marriage services. The unreality of the latter, he said, was done away with by the alteration of the wording of the vows. Which of us to-day, he asked, wanted a submissive and obedient wife? Men looked for a help-mate, not a slave. And what man to-day endowed his wife with all his worldly goods?

Everyone felt, however, that the real difficulty of the matter lay in the Holy Communion service. He himself had been brought up in loyalty to the old school, but he recognised that the suspicion of any-

thing in the way of alteration and the intolerance of the past were changing into a broader and more tolerant spirit.

The question of the reservation of the sacrament, he added, was a difficult and debatable point. Sick people were often not strong enough to listen to the whole service of consecration, and he thought that the new book offered opportunity for improvement in this respect. Adoration of the sacrament was expressly forbidden in the new book, and rubrics gave precise direction as to how the sacred emblems were to be kept for sick communions.

He thought that the adoption of the book would lead to order and discipline in the Church and prevent the disorders and want of discipline which were creeping into the Church at Home.

After a lively debate, the Bishop summed up by saying he realised that the question was one in which a great responsibility rested upon him. As the father in God of clergy and laity alike he felt to them as a father to his own family in the flesh. He himself, like Mr. Williams, was brought up in the old school. He did not like party names, but they were a large family and they had different notions, and likes and dislikes.

He felt that there was some misunderstanding on the part of those who opposed the motion. The circumstances as laid down in the constitution were not definitely stated. This had been brought before Synod at various times. He himself had always opposed alterations because he felt that General Synod was not the authority to decide the question. In 1913 General Synod appealed to Parliament, and it decided that General Synod could alter the fundamental clauses, but it introduced a special tribunal to safeguard the minority.

With regard to the Holy Communion service, he said he saw in the new book great improvements. There were details in which some of the prayers might be improved. He would rather see the bishops draw up a new service adopting improvements which had been incorporated in other new services.

He whole-heartedly supported the motion because he felt the difficulty of the bishops in enforcing discipline under the 1662 book. That was the reason for the drawing-up of the 1928 book.

Dealing with reservation, he pointed out that it was not part of the service of Holy Communion. It was provided for in the rubric. He had always felt that the Church was under a mistake that reservation was forbidden under the old book. The apparent forbiddance was contained in the rubric regarding the remaining bread and wine. The intentions of the rubric was not to deprive the sick from receiving sustenance but was intended to prevent desecration of the sacred elements.

If they did agree to the motion and asked General Synod to agree to the authorisation, then those who disagreed would have the opportunity to appeal the tribunal provided. He hoped that those who objected would in true Christian spirit not prevent those who felt that they would get great benefit from its use in so doing.

The motion was carried on a division.

Clergy: Ayes, 29; Noes, 10.

Laity: Ayes, 18; Noes, 11.

It may be explained that supposing General Synod agrees to the idea, which is doubtful, the procedure, is this: Any proposals carried by the General Synod of 1937 will be sent to the seven Diocesan Synods. If a majority of them approve, the General Synod of 1940 will be required to pass the proposals by a two-thirds majority of each order before they become law. In the meanwhile, anyone feeling a grievance can appeal to a tribunal set up for the purpose.

MAORI PROBLEMS.

It seems likely that the present Synod of the Diocese of Waipu will go down in history for the way it is facing the problems of the Maori side of the Church.

In the report of the committee on home-mission work considerable attention was paid to the Maori side, and a large number of motions were tabled with regard to other aspects of the work. It was felt that the

Church was at a critical stage. There was a desire on the part of some of the Maoris for a larger share in the control. The report already referred to urged better co-operation between Maori and pakeha clergy and congregations, and suggestions to this end were made.

The report also suggested the need of a pakeha superintendent for all the Maori work in the diocese. There was need, it said, of more definite training of Maoris for pastoral work and the training of women for work in the mission houses. It was also suggested that recommendations should be made to Church Army headquarters that suitable Maoris should be trained to work among their people on the caravans travelling throughout New Zealand.

Another matter brought forward the state of the Maori vicarages and churches, which, it was felt, should be brought up to a standard worthy of the dignity of the Church. It was recognised that the standard in many matters which obtained, say, at the beginning of the century, was no longer satisfactory. The Maori, it was stated, was changing with the times. New methods of thought, of co-operation, and of social life were demanded by the Maori as well as by the pakeha.

Our English civilisation, it was pointed out, was a complex of such things as science, education, art, religion, and social relations which were, or ought to be, the expression of one Holy Spirit. In this Dominion the Maori had his share in contributing to its civilisation, and pakeha must learn from Maori as well as Maori from pakeha. And the ultimate end to which most people looked was the blending of the two civilisations until they were one. In that work the Maori minister would have an outstanding part.

There were, speakers said, many signs of changes among the Maoris; there was a growing refinement, a feeling after the social amenities, a desire for better things. That might be seen in the number of Maori children now attending high schools and in the care many Maoris were now taking in the education of their children.

This was reacting and was bound to react more upon the life of the

people, and it was bringing altered problems to the Maori minister. They were reading books and newspapers; they attended the pictures; and the work of the parish priest had added difficulties and responsibilities because of these changes. He had to be chairman of every committee in his community; he had to have a social standing to enable him to give this leadership, and he had to have organising ability. His ideals should be above the level of his people; he was set down among them to lift them to higher levels.

Unfortunately the stipends upon which he had to live did not enable him to do what he ought to do in this way. His parish work was a drain upon his salary; he had to keep a car and to have a telephone. Sometimes, if not often, he got into debt, with the result that confidence and the power of initiative was sapped; he felt that he was slipping back. There was an absence of congenial society and encouragement. The wonder was that so many of them did as well as they did.

It was felt that the pakeha side of the Church must recognise the altered conditions and help the Maori to help himself. The facts of the position must be known and faced by the whole Church. On the stipends paid at present he had no means to buy modern books, the study of which would fit him to minister to his people under the altering conditions. That a higher standard must be reached was recognised by both Maori and pakehas. The clergyman must be given the means to fit him for his work.

The work of the ladies in the mission houses, speakers said, called for the highest praise, and Synod passed a motion expressing its thanks to them for their fine work on behalf of the Maori people.

It was decided that it was desirable that a priest should be appointed to assist the Bishop of Aotearoa. It was thought desirable that there should be a Maori church paper for circulation among the people informing them and securing unity of outlook.

The co-operation of the Maori and pakeha members of Synod on the matters affecting the Maori part of the Church was very pleasing, and

appreciation of the goodwill shown by their pakeha brothers was expressed by the Maoris. They also showed their appreciation of the sympathy and tact shown towards them by Mr. R. E. H. Pilson, diocesan secretary.

It is to be a recommendation from the Synod that the Waiapu representatives should be instructed to bring the question of the stipend of the Bishop of Aotearoa before General Synod with the object of having it established upon a more satisfactory basis compatible with the dignity of the office. It was also desired that General Synod should be asked to provide some simpler form of control of Maori work throughout the provinces than that suggested at the Aotearoa Church Board.

ELECTIONS.

STANDING COMMITTEE.

Clergy:

Archdeacon Hodgson
Canon A. F. Hall
Canon C. Mortimer-Jones
Rev. J. T. Anderson.
Rev. W. F. Drake
Rev. O. S. O. Gibson

Laity:

Mr. H. J. Bull
Mr. H. R. Clark
Mr. G. F. Gardiner
Mr. E. G. Loten
Mr. P. F. Hunter
Mr. R. E. H. Pilson
Mr. R. P. Wilder

GENERAL SYNOD.

Clergy:

Archdeacon Hodgson
Canon Hall
Canon Neild

Laity:

Mr. J. G. Appleton
Mr. P. F. Hunter
Mr. E. G. Loten
Mr. R. E. H. Pilson

MAORI CHURCH MUSIC.

Stressing the desirability of taking action to preserve the beauty and picturesque nature of Maori church music, members of the Waiapu Diocesan Synod, sitting in Napier, have adopted a resolution, "that a commission should be set up to consider the development of the musical side of the Maori church ser-

vices, and that an endeavour should be made to capture the idioms of Maori songs and to incorporate them into the Maori church music."

The commission is to consist of the Bishop of Aotearoa, the Rt. Rev. F. A. Bennett, the Rev. T. A. Moresby, Mus., Bas., and the Rev. K. Harawira.

During a discussion on the question, Mr Harawira outlined what was being done through the Maori Choir contests to improve their musical standard. All the pieces rendered at these musical festivals was church music and Maori sacred songs. Nothing of a trashy nature was allowed. But he wanted the movement to go further. Though the Maoris were outstandingly a music-loving people, their church services were on the musical side limited to hymns.

An effort was now being made in Poverty Bay to put portions of the communion service to music, and he hoped that it would soon be possible to have a eucharist service as fully choral as was possible in England.

SUBJECTS FOR INTER-SESSION.

That the Church may fulfil her mission to proclaim the sovereignty of Christ by pressing forward her world wide witness in every land.

That the power of God may uphold those who have to face the clash of loyalties between Nationalism and Christ in Germany, Japan and other countries, and that the patriotism of the nations may include a desire for world comradeship.

That the Church may rise to her opportunity of showing forth Christ to the Jewish people at this time by fellowship and sympathy.

That the sustaining power of Christ may ease the grievous burden which rests on the Church in Tropical Africa through shortage of workers, climate and privations.

That God will prosper the work of Christian education in South Africa for the development of the native peoples both in mind and soul.

That the new relations between ourselves and the peoples of India may be guided aright, and that the Church of England and the Church

of India may work together in close communion and fellowship to win that Empire for Christ.

That support in men and money may be forthcoming for the strengthening of the Church in China and Japan so that the constructive power of Christ may be available for the building anew of the nations of the East.

That the Church may grapple boldly with the adventure of taking Christ to the British settlers in Western Australia and to the people in the gold-mining areas.

That the vision and power of Christ may sustain those who witness to Him in New Guinea, especially in the regions hitherto unknown.

That there may be an outpouring of temporal and spiritual mercies on the settlers in Western Canada in their poverty and hardships.

That inspired by examples from the Church overseas we may regain a sense of commission to witness for Christ, and by personal consecration of ourselves to Him may promote the work of evangelism in ourselves and in others.

Specially suitable for the Day of Intercession for Missions, November 30th.

CURIOSITIES IN OLD ACCOUNTS.

In the good old days in England, church collections (which some people will call offertories) were very rare. The stipends were paid by tithe, and other expenses and repairs were provided for by a church rate, which was only abolished after a bitter struggle in Queen Victoria's time. One cannot wonder that the dissenters disliked it. In one parish in the seventeenth century, these collections averaged about five a year, and were always on a "brief" or official letter from a bishop. (See rubrics.) They are usually for towns or persons suffering from fire, insurance was known, but rare, and these briefs must have been a great help to those who were fortunate enough to get them. It paid to stand well with your bishop in those days. One example is that of a man who got eight-and-sixpence in 1691 from the parish from whose records these notes are taken, because the French

had landed, burnt his house and shop and killed his father-in-law. Several times money was given in this way for the redemption of His Majesty's subjects in Turkish slavery. Charles II.'s navy was not strong enough to protect the seas. The amounts given ranged between 12/- and £1 7/-. A larger sum was given in 1686 for the relief of distressed French Protestants. Whether this generosity was inspired by love of the Protestants or hatred of Louis XIV. we can leave open. In the eighteenth century churchwardens got into the habit of paying a few shillings out of the rate in place of collecting the Brief. It saved them trouble. Gradually the use of Briefs died out and few church people to-day know what they were.

SCIENCE AND RELIGION.

(By Cecil Gilbertson.)

(Contributed.)

I have just been reading a book called "Man The Unknown," by Dr. Alexis Carrel (Angus and Robertson, 1936), in which the author points out how little we really know about Man. He points out how we have blinded ourselves to a really useful and comprehensive knowledge of Man by dividing him up into many different sections. The action of stooping down and picking up a threepenny bit, is a simple one, but science has made it inconceivably complex by studying it from so many different points of view, and failing to synthetise them. We have experts in biology, physics, physiology and religion, and all these sciences have something to tell us about Man's most simple actions; but each does so from its own point of view, and none tells us much about the whole Man. The chaotic state of the world to-day may be largely attributed to the fact that although economics, and politics, are of the most vital importance to Man, our economists and politicians know practically nothing about the nature of the Man they are trying to cater for.

Dr. Carrell points out that we need a sort of super science, a college of men specially gifted in synthetising the findings of all the different branches of science, whose work will

be to put Humpty Dumpty together again, so that we see Man as a unit. But, he points out, we cannot look for any immediate results. This school of synthetists will have to be so organised that it can carry on its work without interruption for even centuries of time. It must study, not merely individuals, but generations of individuals. This sounds rather disheartening to a world which seems to be tottering on the edge of disaster, and is crying aloud for help to-day. To us Christians it seems almost to imply that the life of our Blessed Lord was all in vain. Is there no other, no quicker way to an understanding of our own nature?

"There is nothing new under the sun," and I believe that what Dr. Carrel suggests has already been done to a very large extent. We know that our modern astronomers have found out very little which the ancient people of Babylon, and more particularly the Chaldeans, did not know. The Great Pyramid of Egypt proves to us that the Egyptians had a knowledge of the movements of the stars which it must have taken centuries of accurate observation to compile. The first books of our Old Testament are undoubtedly of Babylonian and Egyptian origin. Abraham came from Ur of the Chaldees. In the course of his wanderings he met with Melchizedek, "a priest of the Most High God," who "brought forth bread and wine." Moses was educated in the palace of Pharaoh, and later spent forty years with the priest of On. This must have given Moses a wonderful opportunity of coming into possession of all the occult knowledge of the time.

The Old Testament is a collection of books written over a period of some fifteen hundred years. And we know that during that time there were "schools of the prophets," and it was most probably these schools which compiled and wrote those books. This is all fairly evident; but, we may ask, if these schools were engaged upon the class of work which Dr. Carrell advocates, then where is the evidence of their work?

Now one of the first things which such a school as Dr. Carrell advocates, would need to have, would be a code of symbols whereby it would be possible to correlate the findings

of each branch of science. We find that the Hebrew alphabet provides just such a code. Each letter of the Hebrew alphabet was not only a symbol, but it also had its numerical value, and a name which stood for some definite object. For instance, if we take the fifth letter, "H," its numerical value was 5, and its name was, in English, "Window." A window is that which gives us air and light, and the letter "H" stood for a symbol of life. It is significant that we find Abram is told to insert this letter into his name, thereby making it Abraham, after he had been called by God. It also stood for the principle of Sight, and was related to the constellation Aries, the Ram, and the tribe of Gad.

That the Hebrews regarded their alphabet as something sacred, may be gathered from the following taken from the Sepher Yetzirah:

"These are the twenty-two letters by means of which the Holy One, blessed be He the Lord of Hosts, the God of Israel, hath founded everything"; and

"Twenty-two basal letters, He (God) designed them, He formed them, He purified them, He weighed them; and He exchanged them each for each, one for all; He formed by means of them the whole creation, and everything which should be created.

Moreover, we find that by studying the symbolism of the letters forming any name, we may arrive at the meaning of that name. For instance, the name Elohim, given to God in the first chapter of Genesis, is a collective noun, whose symbols imply that it stands for "All the living Powers Extending in Life."

In my article in the August issue of the "Gazette," I pointed out how the fourth chapter of Zechariah may easily be interpreted as a vision of the cerebral and nervous system of man. Of course, this method of interpretation of Scripture is practically lost to-day, and it would need very profound research to recover it. But when we consider these things, a new force is added to the question of the Jews—"How knoweth this Man letters, having never learned?" (St. John VII., 15). And is it not true that to-day we have blinded ourselves to the extreme simplicity of

our Lord's action in putting forth His hand to heal the leper by being too conscious of its complexity.

Space is too limited to do more than suggest these things. But I cannot help thinking that Dr. Carrel's College of Synthetic Super-scientists, should be sought for in the Church.

WORLD CONFERENCE NEW ZEALAND INVITED TO SEND DELEGATES.

At the Swanick Conference this year, Dr. Mott was present, and spoke with all his old vigour and power on the missionary situation to-day. His address carried us to the far horizons in our world task. He spoke of "open doors," and in an impassioned appeal he summoned the missionary societies to advance.

The Rev. William Paton, who has recently returned from a world tour, spoke on the proposals of the International Missionary Council, that a full meeting of the Council should be held in China in 1938. It will then be exactly ten years since the Jerusalem gathering, which proved so fruitful in its results to the whole missionary cause. Hangchow has been selected as the place of meeting in 1938, and the arrangements for delegates are so planned as to give the nationals of Eastern and African lands a clear majority over all others. It is expected that about 400 people will attend the meetings from over 50 different countries. An indication of the committee's desire to give the young churches of the mission fields a predominant place in the 1938 gathering is the fact that while only 15 places have been given to British delegates of all churches, 60 places have been kept for China, 50 places for India and 40 places for Japan.

The proposals to hold this gathering and the subjects for discussion at it, formed the main topic in the Swanick programme this year. The Bishops of Hong Kong and Tinnevely were among the speakers and they warmly advocated the holding of the meetings. The programme for 1938 swings round five main subjects: 1. The Faith by which the churches live; 2. The witness of the Church to its faith; 3. The inner life and strength

of the Church; 4. The relation of the Church to its environment, and 5. Co-operation and unity.

New Zealand has been invited to send two delegates to this Conference, and of these the Anglican Church is requested to nominate one. The matter has been referred by the Board of Missions to the General Synod.

The Better Way.—For several years at Knowles, Birmingham, there has been held a fete and sale in aid of the C.M.S. This year Mr. and Mrs. F. H. Viney invited about 300 friends to a garden party, and the guests were asked to give a freewill offering on their arrival. By this simple means £145 was raised—£50 more than the average of the previous sales. Unfortunately, Saturday was very wet, and the gathering had to be held in Mr. and Mrs. Viney's charming house, where 149 people were packed in! The Bishop of Worcester and Mrs. Perowne gave short addresses, and a delightful afternoon was spent.

I commend this scheme to the notice of those who are still thinking in terms of fetes and sales as a means of raising funds.

For Evangelising At Home—"News Teams."—I would like to take advantage of this occasion to mention the new scheme inaugurated by Prebendary Carlile in regard to what are called "News Teams." This is a special effort of evangelism which has already proved its usefulness in many parts of England. The idea is that a small number of men and women, approximately six to ten, should go from one parish to another when invited by the Vicar, and should give simple testimony as to what their religion means to them.

The Bishop of Manchester recently stated that there were many ways of bringing men to Christ, but of all methods none seemed more hopeful than that of News Team work.

A Week In Warsaw: Work Of Missions To Jews.—The secretaries of Church Missions to Jews have recently received the following from the Rev. E. L. Langston, Rector of Sevenoaks:

It has been my privilege recently to pay a visit to Warsaw, and see at first hand something of the magnificent work that the Rev. Martin Par-

sons and his staff are carrying on amongst the Jews in Warsaw and Poland.

Having visited Warsaw, and seen something of the work of the C.M.J. in Poland since 1914, it was all the more interesting to compare the past with the present.

Undoubtedly since 1914 there has come a great change over Jewry: I saw nothing like the number of Jews wearing their "peyoth" and long gaberdine coats and small black caps, as in the old days. They are much more get-at-able from the point of view of the Gospel now.

In these days when a forward movement is being urged for Missions to Jews in Palestine, I would like to remind all keen workers and prayer-partners for Missions to Jews that they should realise that the largest number of Jews in the world is still to be found in Poland, and that it is still in large measures the fountain-head from which world Jewry is supplied.

The new Polish State is realising that one of its greatest problems is the Jewish; numerically they number one-seventh of the population; in Warsaw one-third of the population are Jews, and in many of the provincial towns four out of every five inhabitants are Jews. There is a strange mixture of Eastern and Western Jews amongst them.

Hatred Of Jews.—Unfortunately, Jew-hate is beginning to develop again; and I saw put up in different parts of Warsaw anti-Jewish sentences such as "Beat the Jews!" and "Down with the Jews!" In spite of this sentiment that is developing everywhere, certainly the Jews are far better off under the new regime than they were in 1914.

The C.M.J. has a magnificent opportunity of witnessing to these Jews, and I was deeply impressed by the sane methods used by our missionaries. I had the joy of speaking to some fifty Jews one evening at their English class. This class, which is ostensibly for teaching English, is also used as a means of preaching the Gospel. The Jews who come are all told very plainly that the missionaries are not taking this class only to teach English, but to introduce to them the claims of Christ and Christianity; and it is

amazing to see the response of these people.

In personal talks with one and another afterwards I could see how the Spirit of God was working and breaking down prejudice, and awakening a soul desire for the Lord Jesus Christ as their Saviour as well as their Messiah. There is no doubt that amongst their number there are some who are secret believers, and who are weighing up the consequences of baptism.

F. C. LONG,
General Secretary.

ARCHDEACON CHATTERTON.

Synod resolved to create a memorial to the late Archdeacon, to take the form of a Chatterton Scholarship for a Maori candidate for Holy Orders.

GIRLS' FRIENDLY SOCIETY

The Annual Festival and Meeting for this Diocese will be held at St. Augustine's on Saturday afternoon, November 14th.

PRAYERS AND INTER-SESSIONS.

A Prayer For All Nations.—Everlasting Father, radiance of faithful souls, Who dost bring the nations to Thy light and kings to the brightness of Thy rising; fill, we beseech Thee, the world with Thy glory, and show Thyself unto all the nations; through Him Who is the true light and the bright and morning star, Jesus Christ, Thy son, our Lord. Amen.

A Prayer For Missionaries.—O Blessed Lord, Who hast never left Thyself without witness of Thy goodness and power, we beseech Thee to give the assurance of Thy Presence to those who are gone forth as Thine ambassadors in distant lands; sanctify them, we pray Thee, with the Holy Ghost; teach them to endure hardship; give them perfect mastery over the flesh, and a ready desire to do Thy Will; gird them with Thy Truth; make their hearts burn with Thy Word; that they may win many souls to Thy honour and glory. Amen.

For More Workers.—O Lord of the harvest, we pray Thee send forth

more labourers into Thy harvest—both men and women; and by Thy Holy Spirit stir the hearts of many that they may be ready to spend and be spent in Thy services; and if it please Thee, so to lose their lives in this world, that they may gather fruit unto life eternal. O Lord, Thou Lover of souls, hear us we humbly beseech Thee. Amen.

LITURGICAL PRAYER.

Bishop Knox, in a letter to the Record, has been advocating a more frequent use of the Litany; he is supported by Mr Albert Mitchell, who writes as one of "those who still retain a liturgical sense," but are, he fears, "looked upon as back numbers." We heartily concur with this appeal for Prayer Book standards of public prayer; it is becoming obvious that the ordered worship of the Church is suffering from the cult of the easy, the popular, and the emotional. Less and less demands are made upon the mind of the worshipper, and too much reliance is placed upon the attempt to stimulate vague feelings of emotion ("Bring me my bow of burning gold; bring me my arrows of desire"); in nine churches out of ten an attenuated Evensong is drenched with hymns, and the liturgical traditions of the Church are weakened by aiming at an ideal more appropriate to popular devotions.

The Litany is unpopular, partly because of bad methods of its use, but also because people are no longer taught to make any serious effort to use their minds in church. The Litany requires a good deal of concentrated attention. Nevertheless, those who follow it carefully can hardly fail to be edified, strengthened, and braced in their whole attitude towards God. Its final object, like that of all great liturgical prayers, is an act of worship made to God's glory; its emotional appeal is none the less profound because it is severely restrained, and it is built upon the great dogmatic truths of the Catholic Faith. In it we approach One God in Trinity, and the Trinity in Unity; but it is remarkable as a great prayer directed, for the larger part of its extent, to Jesus Christ in His adorable, Incarnate

Godhead. Thus thousands who would find it impossible to follow an abstract theological argument come naturally "to think rightly of the Incarnation of our Lord Jesus Christ" by the mere fact that they learn to pray: "By Thine Agony and bloody sweat; by Thy Cross and Passion; by Thy precious Death and Burial; by Thy glorious Resurrection and Ascension, Good Lord deliver us."—
(From the Church Times.)

HYMNS.

A PLEA FOR A WISER SELECTION.

(By the Bishop of Chelmsford.)
(Reprinted from the "Chelmsford Diocesan Chronicle.")

I have had in mind for a long time to say something on the subject of our hymns, and the holiday month, when our minds turn to some lighter subjects, may not be an inappropriate occasion for expressing myself on this matter.

In the first place, I am astonished at the very narrow choice of hymns to which we now seem to have restricted ourselves. I recognise that in my own case this choice seems a good deal narrower than it probably is, for when I visit churches it is generally a special occasion of some sort or other.

However that may be, I find that the number of hymns that are sung on occasions when I visit churches is limited to about a dozen, and to this may be added half a dozen others at Confirmation services.

I do not think we pay nearly enough attention to the whole question of the selection of our hymns. I am not speaking of the musical side of the matter. That is a subject to which our Musical Director is no doubt turning his attention. The hymns are an invaluable adjunct to our worship, and I am confident that a little more time and care given in their selection, and the increasing of the number with which our people are familiarised, are matters which would well repay the most careful attention.

Why, for instance, should such a hymn as "O God, our help in ages past" be worked to death as is the case to-day? Whenever there is a service of national or civic import-

ance, when the Mayor comes to church and we want to be a little religious but not too much so, this hymn seems to be regarded as quite essential. Or again, if we are expressing our thanksgiving for anything, it seems that the choice is restricted to "Praise, my soul" and "Now thank we all our God." The former of these hymns I frequently sing twice a Sunday, and I have even once sung it three times on the same day. Of course, it is an excellent hymn, probably indispensable; and that is true of the other dozen or so hymns which I am continually singing. Bread and butter is an essential article of food, but we do not want always to be eating bread and butter!

It might be a very good thing to make a rule that for the next twelve months we shall eliminate from our repertoire the following hymns:—

"All people that on earth do dwell."

"We love the place, O God."

"City of God."

"Ye watchers and ye holy ones."

"Now thank we all our God."

"Praise, my soul, the King of Heaven."

"O God, our help in ages past."

"The Church's one foundation."

"Lead us, Heavenly Father."

I am not going so far as to make positive suggestions. In this, as in all matters, it is much safer to adopt the attitude of the purely negative critic. I would only say that there is an abundance of first-class hymns with which our people should be familiarised.

The second point that I want to make in this connection is that great caution should be displayed in the choice of our hymns, for it must be remembered that popular religion is very largely derived from the hymns which we sing. A great many of our hymns may be over-sentimental. This is a comparatively small matter. But some of our hymns are deplorable in their teaching. One of the most distressing illustrations is the view which certain of our most popular hymns give regarding death. One of these hymns tells us that after death we shall be "lying each within our narrow bed," and another tells us that we shall be "asleep within the tomb."

This conception of churchyards and cemeteries as places where dead people are sleeping may be widely held by ignorant people, but it is not the teaching of the Christian religion, and it is a lamentable thing that we should be making this prevailing ignorance darker still by singing hymns which teach false views. Here is another illustration:—

On that happy Eastern morning,
All the graves their dead restore;
Father, sister, child and mother,
Meet once more.

And perhaps worst of all is the children's hymn, which instructs children as follows:—

But we believe a day shall come
When all the dead will rise,
When they who sleep down in the
grave
Will ope again their eyes.
So when the friends we love the
best

Lie in their churchyard bed,
We must not cry too bitterly
Over the happy dead.

It is to me an extraordinary thing that the talented lady who wrote: "Once in Royal David's city" and "There is a green hill far away" should have perpetrated such an atrocity as this.

Hymns of this description have given the greatest possible assistance to Spiritualism, as it is called. Opponents of the Christian religion lay hold of these crude and ignorant expressions and charge the Church with appalling doctrines of the kind taught in these verses, and then come forward with their own point of view as something better than what they maintain the Christian faith teaches. It is of the greatest importance that we should not only rigorously exclude hymns of this description from our worship, but we should make it our business systematically to show what the Christian faith has to tell us regarding the state of the departed. It is true, of course, that it has not pleased God to tell us all that we would perhaps like to know, but it is perfectly certain that God has revealed to us that our departed are not buried in churchyards and cemeteries, but that they "with Christ, which is far better," or "with Him in Paradise," but dead and buried they certainly are not.

(To be Continued.)

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