



Waiapu

Church

Gazette



"Seek ye first the Kingdom of God."

Vol. 30, No. 5.

NAPIER, JULY 1, 1939.

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Waiaapu Church Gazette

JULY, 1939.

THROUGH THE UREWERA.

Warmth of Maori Hospitality

BISHOP'S LETTER

Bishops court,
1st July, 1939.

My Dear People,

As yet I have not recorded my journeys in the "Gazette," for there are many things to say each month, but those of June I think may be of special interest. For I have taken the opportunity of going to districts less easily reached from Napier.

A happy and eventful week was passed at Tauranga for the festival of the Holy Trinity. An outstanding event was the gathering of ninety men of the parish under the leadership of the Rev. O. S. O. Gibson, who is a keen C.E.M.S. enthusiast, and represented this Diocese at the New Plymouth Conference. Over a hundred mothers attended the Mothers' Union service. Church life is strong in Tauranga and the assistant clergy, the Revs. H. Irving (late of Polynesia) and J. Tamahori (Maori Mission) have ample opportunity of gaining experience. The latter has played Rugby football for the Tauranga representatives. The Diocese owes a debt of gratitude to Miss J. Birley for the establishment and maintenance of the Tauranga Maori Mission House, where Holy Communion was celebrated in the Chapel. Happily my visit coincided with that of her brother, Major Birley, from India.

AN EXTENSIVE PASTORATE

I was met by the Rev. Manihera Taumatahi. This priest administers a pastorate, which is Diocesan in extent. From his home at Mourea on Lake Rotoiti he journeys to islands in the Bay of Plenty and into the heart of the Urewera Country, where he was to act as my pilot for several days.

An early start on Friday, 9th June, enabled us to attend a meeting of the Bay of Plenty clergy at the residence of the Rev. and Mrs E. A. McCutcheon on the outskirts of Rotorua. Leaving at 2.30 p.m. we traversed the Kaiangaroa Plains and

passed through the extensive State forests.

At Murapara we picked up Captain Withers, our Church Army missionary, and after paying a visit to Mr and Mrs Cawte, where we just missed meeting members of a Women's Institute committee, we arrived for dinner at the cookhouse of a forestry camp. As it was now dark and raining hard we much appreciated rations, light and warmth. The evening was spent with several young men who are earning their keep for the winter as foresters. They were engaged in other seasonal work during the summer, were educated and seemed ambitious to acquire permanent employment in industrial or commercial occupations. They were conducting a small canteen and treated us to supper.

As it was now too late to disturb residents we all turned in to the C.A. Caravan, which proved equal to the strain, a third bed coming down from the wall and spare blankets from lockers below. After an early morning tramp, and bathe in a river, breakfast was enjoyed at Mr Bird's boarding house and the weather cleared.

RANGITAHU PA VISITED

Then followed a visit to the Rangitahi Pa for Service, lunch, and speeches of welcome, led by Mr W. Bird, jr. In addition to the more familiar chicken the repast included a special "bush fowl" sacred food of the Maoris.

A round of visits was made to the homes of Galatea settlers, with whom the Captain was in touch, including members of the Neilson, McGill, Sutherland, Payne, Jones families, Mrs Gould, and Mr Roche, the school master. The fields were recovering from a dry summer, but presented an attractive contrast with the native scrub and fern of undeveloped country nearby. Attendance at a football match between Te Whaiti and Waireke teams enabled us to meet Mr and Mrs Tom Iki, who with Mr Joe Katene invited us to hold service on the morrow at the Warinaki Pa. Acceptance of this invitation spelt disaster, as we mis-

judged the time required for attendant hospitality and on the morrow defaulted at another service to which one woman had walked with her daughter five miles and back.

On the way to Te Whaiti a call was made at Mr Tuna Te Hau's home for an adult Baptism, before the drive over a range in wet and darkness. This helped us to appreciate the hot dinner and blazing fire at the home of Mr Taylor Mason, whose house became our Urewera headquarters. This loyal Maori family has remained staunch to the Church of England from the early days despite the coming and going of various religious movements, and they are anxious to see a church erected in their district.

BAPTISMAL SERVICE

On Sunday morning, 11th June, the Holy Communion was celebrated at the Waikotikoti Pa and in the Hine-nu-ti-po Meeting House, there being a representative attendance and 14 communicants. A light lunch was served and we sped back to Murapara, enjoying the mountain scenery by daylight. After the service, Baptism, and reception we failed to reach Te Whaiti for the 3 p.m. engagement in spite of a desperate dash ahead by the Captain, who waited in vain in the wet and cold with two fretting babies and Baptismal parties. However, we seemed to be forgiven and subsequently baptised in all four European children in the homes of employees of the timber mills, and made a pilgrimage to the home of Mrs Dale, who had walked so far. The little people's names were John Mills, Marlene McCurdy, and the children of Mr and Mrs Lynch.

A lantern service by the C.A. acetylene plant was the last official Sunday fixture, but it did not terminate the day's activities. An informal conference took place by Mr Mason's fireside until nearly midnight. It was decided to proceed as early as practicable to the Tatau Hoata Pa at Ruatahuna, where a tangi was in progress and most of the people still adhered to the Ringa-tu faith. We would pay our respects to the relatives of the deceased, friends, and assembled people of the district.

Tactfully but firmly I was advised by the Maori members of the party that I would be called upon to deliver an impressive spiritual message, and that an address of the conversational Sunday school lesson type of teaching would be inadequate. This admonition was undoubtedly in keeping with the psychology of our native race, and I felt grateful for this frank expression of their feelings. The material circumstances of our European civilisation tend to dull one's perception of the Maoris' desire for direct approach to spiritual truths.

NGATI WHARI VISITED.

We received much kindness from Mr Pera, an influential chief of the Ngati Whari people, who inhabit the Urewera. As a small boy he said he had played with the missionaries' children more than 50 years ago. He conducted us over the site of the old station, now a wilderness of trees and undergrowth, where once a large house had stood in a beautifully laid out garden. He pointed out the little European burial place whose surrounding fence was almost demolished, and suggested the advisability of repairs to this monument and a recording of the early activities of our Church at Te Whaiti. Not far away were inspected two deep holes in the ground, worn, according to tradition, by the feet of a great warrior engaged in a long series of single combats. His name was Wharipakao, and from him are descended the Ngati Whari and Ngati Manoa people. Mr Pera accompanied us to Ruatahuna and introduced our party at the tangi there.

In addition to the Rev. Manihera we had with us also Mr Mate Wharehuia, of Murapara, a fluent speaker both in Maori and English. He acted as my interpreter. The weather was threatening when we arrived by 1 p.m. at Ruatahuna (altitude 1550 feet) and snow was not far away.

After crossing a deep stream with a rough ford, we drove into the marae and dismounted from our cars just after the funeral itself was over. Approaching to within thirty yards of the assembled mourners we stood for about half an hour while sympathy was expressed by wailing in the traditional manner, which was acknowledged by them. Next we sat for an hour while speeches of intro-

duction, acceptance and welcome were exchanged between the members of our party and the local chiefs. As there was a wind and the temperature was steadily falling some friends had placed coats and rugs across our shoulders meanwhile.

These preliminary challenges over, we were greeted by the Ruatahuna people with handshakes accompanied by the time-honoured ceremonial of rubbing noses, and admitted to the interior of the meeting house, where we were to make our home for the next 24 hours. We were soon made warm and comfortable with mattresses, rugs and even a hot water bottle supplied by some of the ladies. By the time that dinner was served the assembly numbered almost 50. Food was distributed by the young men, who had cooked it well in the hangi, or pit of hot stones. A dish particularly favoured in the locality was the meat of the pipiri bird preserved in fat, while haunches of pork, potatoes and home baked bread formed the basis of our repast.

RELIGION PROMINENT

Religion takes a natural prominence at important Maori gatherings and early in the evening some psalms were recited by members of the Ringa-tu faith after which Manihera and I were invited to hold a church service. He was ably supported by the rest of our party and Anglican visitors from other parts familiar with our worship. I endeavoured to explain the doctrine of the Trinity, a stumbling block to some of our hosts, while Manihera quoted Te Kooti's words to his followers bidding them join the Mother Church of England should they ever decide to become Christians again. Witty speeches of welcome and religious discussion continued far into the night. The Captain, who was no stranger to Ruatahuna, dozed off after his arduous labours, and just before 1 a.m. oblivion blotted out for me the reception of some late-comers.

Next morning we were taken down the valley to see a magnificent meeting house built by Te Kooti and recently restored. It is wonderfully carved, has hunting pictures painted on the beams of the roof, and contains fine greenstone meres. We saw also a "whare puni," where mothers and small children keep

warm in a low building and grouped round a brazier of hot coals. Outside the hills were capped with snow. A final service in the meeting house at 3 p.m. concluded our activities in Ruatahuna.

RETURN TO THE FOLD.

A happy family occasion marked our last morning at Te Whaiti. A son of our host and his bride, brought up at Nuhaka in the Mormon belief, desired to return to the Church and receive the rite of Christian marriage. Manihera was prepared for just such an emergency and had all the necessary documents. At 8 a.m. we assembled in the hall before an improvised altar complete with white cloth, cross and candles. After the office for adult baptism we proceeded to holy matrimony and then celebrated the Eucharist, at which parents and clergy received the Communion. Breakfast followed. In the back-blocks one can appreciate the value of the Book of Common Prayer and the debt we owe to those devoted missionaries who translated it into the Maori tongue.

Brief calls were paid to the Presbyterian Missioner, Mr Johnson, and the Te Whaiti Scout troop, conducted by the schoolmaster, before we parted on our various ways, Manihera and Withers to continue their sterling work in ministering to both races in many outposts, and I to come back to Hawke's Bay. Snow lay beside the road for many miles until Lake Waikaremoana had been passed and I arrived at Tuai accompanied by Mr A. Paraki, a Urewera Maori who came to introduce me at the pas.

A service was arranged for the afternoon of Sunday, 18th, necessitating a trip up again from Nuhaka and down to Wairoa between pre-arranged fixtures. This made it possible to bring up the Revs. H. Huata, W. Huata and T. Pohatu as supports.

European fixtures at Tuai arranged for me with the Vicar of Wairoa, the Rev. C. E. Hyde, included a lantern service in a camp cookhouse, Holy Communion in Mrs. Millar's drawing-room, a baptism, visiting and a tour of the construction works with Mr. Alcock, the superintending engineer. Amongst kind hostesses were Mesdames Boccock, Millar, Nicholls, Mead and others.

Yours sincerely,

G. VINCENT WAIAPU.

Bishop's Engagements.

Sunday, July 2nd.—Wallingford 8 a.m., Poranghau 11 a.m. and 7 p.m., Mangarape 2.30 p.m.

July 6th, 7th, 8th, 9th.—At Taupo.

Sunday, July 9th.—Taupo and Tokaanu.

July 10th to 28th.—Napier and Hawke's Bay.

July 5th and 19th.—Ormond Chapel, 7 a.m., fortnightly H.C. for hospital staff.

Wednesday, July 19th.—(E) Institution of Canon Stephenson; Service at St. John's.

July 20th.—Meeting of Cathedral Chapter and Standing Committee.

Sunday July 30th.—Dannevirke: Confirmation.

Calendar for July

2nd.—Fourth Sunday after Trinity.

9th.—Fifth Sunday after Trinity.

16th.—Sixth Sunday after Trinity.

22nd.—S. S. Mary Magdalene.

23rd.—Seventh Sunday after Trinity

25th.—T. S. James A.M.

30th.—Eighth Sunday after Trinity.

"IF ONLY WE WOULD LISTEN"

The Easter message of our Bishop has gone far afield. In the "West Coast Churchman," the Rev. D. D. Thorpe, vicar of All Saints, Hokitika, writes:—

The Bishop of Waiapu in his Easter message urging a re-awakening in New Zealand to develop a better humanity, is reported to have said that in N.Z. laziness, self-satisfaction, resentment of criticism by strangers and hypocrisy were glaring national faults.

Oh! If only we would listen and take notice of the truth when it is put before us. Let us in this parish recognise OUR faults and deal with them in a Christian-like manner.

Notes on the Calendar.

We are now in what may be called the non-festal half of the year. Step by step we have followed the course of the great things God has wrought for us through Jesus Christ, ending with a Sunday in remembrance not of what God has done but of what God is, Father, Son and Holy Ghost in the most Holy Trinity. It has long been the English custom to call the Sundays that follow Sunday after Trinity, and of course we in New Zealand do the same, but other European countries call them Sundays after Pentecost, that is, Whitsuntide. Thus Trinity Sunday in France or Italy is also the First Sunday after Pentecost, and what we call the Fourth Sunday

THOUGHT FOR THE MONTH

We do not learn from the Church merely that there shall be a survival of the soul, or merely that good shall not ultimately be defeated. We learn that in Christ's Resurrection all things shall come to fulfilment. We are taught, as we look upon the glorious risen humanity of our Lord Jesus Christ that His rising from the dead is a pledge of ours.

after Trinity is called the Fifth after Pentecost. Where, as is now common, various colours are used for "the ornaments of the Church and of the Minister," it is usual to use green, the colour of nature, during this season. It seems suitable and is very usual, but there is no law about it. In the old days the custom varied in different English Dioceses, but very often the colour at this time was red.

On the 22nd remembrance is made of S. Mary Magdalene. This has been in the calendar since about the eighth century, and was continued with Collect, Epistle, Gospel in the first English Prayer Book in 1549, but was dropped in 1552. It is hard to see why. The calendar did need pruning, but the general rule was to leave out Saints not mention-

ed in the Gospels, and St. Mary Magdalene certainly is. Thereafter it dropped in our Prayer Book to the class of black letter Saints, whose names are given in the calendar, but for whose commemoration no service is appointed. So far these have not been mentioned in the Gazette Calendar. The revised Prayer Book restored the services for St. Mary Magdalene but with different Collect, Epistle and Gospel from those of 1549. Why? Chiefly because in the first Prayer Book it was taken for granted that St. Mary Magdalene was identical with "the woman that was a sinner," who anointed our Lord, and part of St. Luke ch. VII was given for the Gospel. The identification is at best uncertain, and the latest revisers are on firmer ground in choosing the story of the meeting with our Lord on Easter Day for the Gospel.

It is very easy to confuse the Maries mentioned in the New Testament and so it is to confuse those of the name of James. But the St. James commemorated on July 25th is the Apostle, the son of Zebedee and brother of St. John. He was one of the first to be called by Jesus and the first Apostle to suffer death for His sake. The Spanish nation has always regarded him as their Patron Saint.

GIRLS' FRIENDLY SOCIETY.

Miss Preston's Visit Postponed.

Mrs. G. V. Gerard, president of the Girls' Friendly Society, regrets that the visit of Miss M. W. Preston, delegate from the G.F.S., England, to the Waiapu Diocese has had to be postponed for the present owing to the sudden illness of Miss Preston, who has had to enter St. George's Church Hospital, Christchurch. We wish Miss Preston a speedy recovery to good health.

THE EPITAPH

Die when I may, I want it said of me by those who know me best, that I always plucked the thistle and planted a flower where I thought a flower would grow.—Abraham Lincoln.

The Teaching Church.

EXTREMES TO AVOID

"A Living And Growing Organism"

When we try to state what is meant by "The Church" there are two extremes to be avoided. One is the rigidly narrow, the other the excessively vague. We are all more than familiar with both these errors, though the latter is the prevailing tendency of the present day. The following statement by Francis Hall supplies what we need:—"Primarily the Church is (a) The ecclesia, or assembly which God has called from the world and organised and (b) The Body of Christ mystically extended to men."

It is "an assembly," not a mass of units gathered into a crowd, but "an assembly" with a common purpose. It is "an assembly which God has called from the world" and the means of which God calls us is the beauty of His love revealed in Jesus Christ. It is "organised" because the whole method of government of the Church is that of a kingdom. It is "the Body of Christ" in the sense that it is made up of those who have become members of the Mystical Body of the Lord Jesus.

All this shows that the Church can never function in full power so long as the present state of schism lasts and so long as we have to speak of "Churches." Yet there is hope for the future in that the majority of Churches agree that Baptism is the rite of admission to the Church. In that agreement we may discern the germ of a future unity of organisation. We can all agree with the following extract from the report of the Theological Commission of the Faith and Order Movement:—"The Church is to be looked on, not as a merely conservative or static society, but as a living and growing organism and communion, the Holy Spirit guiding us into all truth."

TREASURY OF KNOWLEDGE

The practice of looking up the definitions of quite common words is a very useful one and if we look up the Oxford Dictionary we find the definition of "to teach" as follows:—"To enable or cause a person to do by instruction and training." The Church is a living and growing organism and communion of fellowship. The Church has lived for 19 centuries and has gathered experience of the work of God upon the souls of men. There have been periods of indifference, periods of fervour and the Church has continued to gather experience. The experience of the Church is the growth and development of human nature which results from faithful obedience to and communion with Our Lord. There is then, a real treasury of knowledge gained through the ages upon which each generation may draw. It is a drawing upon the memory which we call history, to help to form resolutions with regard to present problems. The members of the church in each age have the treasure of the past to which they succeed. They are debtors to the past and can only pay their debt by so living and working that they build for the future. It is the business of the Church to proclaim and practice the abiding truth in Christ Jesus and it is this living truth to which expression is given in what is known as "Church Teaching." Its aim is to train and enable souls to really make the choice Our Lord wants from us:—"Seek ye first the Kingdom of God and His righteousness."—S.F.N.W.

Until to-morrow becomes yesterday, men will be blind to the good fortune of the present.—Chinese proverb.

May Virtue ever direct our actions with respect to ourselves; Justice to those with whom we deal; and with Mercy, Love and Charity to all mankind.

Remember that if the opportunities for great deeds should never come, the opportunity for good deeds is renewed day by day. The thing for us to long for is the goodness, not the glory.

The Te Deum and Nunc Dimittis.

Suggested Rendering To Impress Meaning

The Bishop of Waikato has some interesting suggestions to make in his Diocesan Magazine about these canticles. He writes:—

"Lately I have had, on two or three occasions, to be present at Church where the "Te Deum" has been "murdered" by the way in which it has been sung or by the setting to which it has been sung. It is not often that the Bishop is asked to attend Morning Prayer—frequently the Vicar is away at another service in others parts of the Parish, or there is some other Service which the Bishop is asked to conduct.

"I have written before about the "Te Deum" and described how it should be rendered: and when we are indebted to the labours of so eminent a scholar as the late Dr. Burn, Dean of Salisbury, which have resulted in showing us the real meaning of the Hymn, I think we ought to try and say or sing it so that that meaning stands out properly.

"And the 'Nunc Dimittis' at Evening Prayer. When shall we refuse to sing that choice little hymn to the "dirge-like" chants usually set for it. A dance tune to it would be much more fitting. Simeon the author had seen the Lord's Christ and, spiritually if not actually (like David before the Ark) he was just dancing with joy and delight about the Temple. We sing it just after having heard a Message of the Gospel out of the New Testament, and if we have really listened to the Message our hearts should be as full of joy as his was—and when we sing his song it should be to a really joyful tune that we do it.

Will Clergy and organists please note."

The proper form and suggestions given by the Bishop are appended. They do not quite agree with Sir Sydney Nicholson's arrangement. Will someone defend either arrangement against the others?

“TE DEUM LAUDAMUS.”

- | | | |
|--------------------------------------------------------------------------------|---|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>Double Chant Antiphonally if possible.</p> | { | <p>We praise Thee, O God : we acknowledge Thee to be the Lord.
All the Earth doth worship Thee : the Father everlasting.
To Thee all Angels cry aloud : the heavens and all the powers therein.
To Thee Cherubin and Seraphin : continually do cry.</p> |
| <p>(1) Single Chant perhaps Unison.</p> | { | <p>Holy, Holy, Holy : Lord God of Sabaoth;
Heaven and earth are full of the Majesty : of Thy glory.</p> |
| <p>Double Chant as before.</p> | { | <p>The glorious company of the Apostles : praise Thee.
The goodly fellowship of the Prophets : praise Thee.
The noble army of Martyrs : praise Thee.
The Holy Church throughout all the world : doth acknowledge Thee.</p> |
| <p>(2) Single Chant perhaps Unison.</p> | { | <p>The Father : of an infinite Majesty.
Thine Honourable, true and only Son.
Also the Holy Ghost : the Comforter.</p> |
| <p>Double Chant as before.</p> | { | <p>Thou art the King of Glory : O Christ.
Thou art the everlasting Son : of the Father.
When Thou tookest upon Thee to deliver man : Thou didst not abhor the Virgin's womb
When Thou hadst overcome the sharpness of death : Thou didst open the kingdom of heaven to all believers.
Thou sittest at the right hand of God : in the glory of the Father.
We believe that Thou shalt come : to be our Judge.</p> |
| <p>Single Chant perhaps Unison.</p> | { | <p>We therefore pray Thee help Thy servants : whom Thou hast redeemed with Thy precious Blood.
Make them to be numbered (rewarded) with Thy Saints : in glory everlasting.</p> |
| <p>(3) Solemn and Slow.
This is a prayer.</p> | { | <p>(The original Hymn ends here.)</p> |
| <p>Versicles and Responses added at various dates: should be sung as such.</p> | { | <p>V. O Lord save Thy people : and bless Thine heritage.
R. Govern them : and lift them up for ever.
V. Day by day : we magnify Thee.
R. And we worship Thy name : ever world without end.
V. Vouchsafe, Lord : to keep us this day without sin.
R. O Lord, have mercy upon us : have mercy upon us.
V. O Lord, let Thy mercy lighten upon us : as our trust is in Thee.
R. O Lord, in Thee have I trusted : let me never be confounded.</p> |

- (1) Is the song of Heaven and earth.
- (2) Is the Creed of Christendom.
- (3) Is a Prayer to "Jesus Christ" : on whose Cross and Passion for our sake we all depend.
This should be sung kneeling, or at any rate with lowliness and humility.

Excellent Response

St. Augustine's Raise Nearly £400 To Date

An appeal to the St. Augustine's Parish to put its finances in order three months ago has received an excellent response. The Vestry

asked for £500 and began by asking everyone in the parish to pray every day for the effort. A meeting of parishioners at the beginning of the three months made promises of about £100. Since then special issues of the Parish Magazine have been issued stressing the spiritual side of the Church's work. In a fortnight of special effort at the end of the appeal, special services were held and the whole parish was can-

vassed. On the Thank-offering Sunday £191 was offered in Church. The appeal has realised about £400 to date and every effort is being made to increase the regular subscriptions to the Church.

The success of the appeal seems to have come by stressing the spiritual rather than the material, and by the loyal co-operation of many in the parish who have worked hard to make the appeal a success.

C.E.M.S. CONFERENCE.

Inspiring Assembly at New Plymouth.

Exhortation To Deepen Religious Experiences

The 26th annual Dominion Conference of the C.E.M.S. was held this year on the 17th, 18th and 19th of May in the Parish Hall of St. Mary's Church, New Plymouth. There was a splendid attendance, some 55 delegates attending from all parts of the Dominion, and the entire proceedings were characterised by a spirit of brotherhood and enthusiasm.

The Mayor, Mr. E. R. Gilmour, in an address of welcome to New Plymouth, expressed his appreciation of the work and ideals of the C.E.M.S., stating that it was a pity that the world to-day was given over to the worship of the material instead of finding satisfaction in extending goodwill and friendship to their fellowmen.

The Right Rev. C. A. Cherrington, Bishop of Waikato, presided and in his opening address infused the proceedings with the true C.E.M.S. spirit of fellowship and brotherliness.

An encouraging increase in numbers was recorded, the present figures being: branches 35, individual membership 681. The chairman set the conference a goal to be reached by the Society before the next conference, a membership of 1000. A very definite note of urge pervaded the report and a seasonable exhortation to members personally to deepen their religious experience in view of the great sacrifices that present world conditions demand.

The Corporate Communion service very appropriately was held on Ascension Day and St. Mary's Church, beautiful in itself, provided a fitting setting and the necessary atmosphere for an occasion when a body of men were seeking strength and inspiration to fit them to deal with the Church's business.

THE CHURCH ADVANCES

The general subject for the conference was entitled "The Church Advances." The subject was divided into the three addresses and valuable group discussions followed each address. The great gain of these gatherings is that the delegates returning to their respective parishes take back, not only something of what was actually said, which is interesting and valuable, but something of the spirit in which the things were said—something of the inspiration that is found in a true "fellowship gathering" dealing with vital issues and problems of Christian and Church life.

The first address was entitled "The Will to Victory" and the speaker Mr F. W. Gilligan, headmaster of Wanganui Collegiate School. The speaker dealt with the changing attitudes in religion, the relationship between personal salvation and personal service, and ways and means of carrying the Church's message to the youth of the country.

CONDITIONS OF VICTORY

The second division of the subject was entitled "The Conditions of Victory," which was dealt with by the Rev. E. J. Rich, Vicar of Masterton. Mr Rich stressed the fact that the Church was a necessity to Christianity to enable the greatest heights to be reached. It was God's instrument for the creation of a better world. When the Church degenerated it was because the people degenerated.

For the final section "The Consolidation of Victory," the speaker was the Rev. I. L. Richards of Christchurch. Mr Richards stressed the need for greater co-operation on the part of the laity who were inclined to leave everything to the Clergy. The key to consolidation of Victory seemed to be preparedness to go on from one Victory to another. The world also needs to learn that God is a friend—not an enemy. There is no need to reconcile God to the World but it is necessary to reconcile the world to God.

A procession of Witness in the final evening attended by 25 Clergy and 50 Laity preceded evensong and Capt. Pearce of Church Army gave a short address en route.

The Preacher at the closing service of evensong was the Right Rev. G. V. Gerard, Bishop of Waiapu, who issued the challenge that "no man can serve two masters." "To work for the Kingdom of Christ in Earth must be your master sentiment," said the Bishop. A social in the Parish Hall terminated the proceedings.

Church Literature

Helpful Instruction On The Scriptures

The Church Book Store has sent to the editor another set of S.P.C.K. publications for review. They are all obtainable at the Church Book Store, Wellington, at the prices mentioned.

One of the duties of the clergy is to read the Scriptures in public and to read them intelligently and most of us must admit that we do not take enough trouble to read really well. For that reason it would be good for us all to read: "How to Read the Bible Aloud," by R. S. T. Haslehurst (6/6). This excellent work, as he says, is written primarily for laymen and ordinands, but it should also be valued by the clergy who desire to make their ministrations acceptable and helpful. The good reader needs three gifts, a good voice well used, mental sympathy and spiritual sympathy. After discussing these qualities in detail the writer has three chapters on emphasis good and bad with illustrations from the Gospels and Epistles, a chapter on announcing the Lessons, reading public prayers and a list of proper names with their pronunciation. I have thoroughly enjoyed reading this little book which should help us all in our reading.

The clergy and parents are often seeking fresh illustrations for presenting the gospel truths to children. "After Trinity," by F. Barrie Flint (5/6) contains twenty-four talks to children on the Sunday Gospels.

They can be used either in Church or by the fireside. They are quite definite in their teaching and will contain in them new and fresh illustrations of the Gospels which should prove of value to those who are constantly having to prepare talks for children. "Modern Illustrations of the Gospels," by P. C. Sands (4/-) is intended for Bible Classes. The introductory lessons show how wrong ideas of God cause people to suffer, hate and fear death. The next two sections are biographical sketches of Christian men of different races and colour, and there are two long sections with modern illustrations of the Doings and Sayings of Our Lord in the synoptic Gospels.

THE CHRISTIAN FAITH

There are three smaller books for confirmation candidates. "The Christian Life" by D. G. W. Harrison and S. F. Allison (2/6) is a Communicants' Manual a little out of the ordinary. It is in three parts, the first sets out the meaning of the Christian Faith and its implications for life; the second is concerned with the way in which that Christian life can be lived and the third is the service of Holy Communion with suggestions for the communicants' use. "Life, What Must I Think About It?" by Norman Hook (1/9) consists of a number of short letters to John, who is any boy of fifteen or sixteen, to help him find his feet in regard to religion and to life generally. The letters are simply written in an easy style which should appeal to boys who are wanting to know where God and religion come into the scheme of things. Another little book for the same boys is "Follow My Leader," by D. Osborn Hann (1/9) which gives to them thoughts about their life from the time of confirmation. There are chapters on My Rule of Life, Bible Reading, Prayers, Communion and others, and an appendix of Morning and Evening Prayers and a Preparation for Holy Communion. In the "Youth Ask Questions" series mentioned last month there is a specially good pamphlet, "Can We Now Believe," by J. R. Lamb (5d) which should help not only youth but adults to find God through the Church of Christ.—S.R.G.

MAORI CHURCH NOTES

Inspiring Mission At Wairoa

The Bishop of Aotearoa and Canon W. G. Williams conducted a mission at Wairoa from Tuesday, May 23rd, till Sunday, 29th. The services were held afternoon and evening in the new Takitimu carved Meeting House. The deacons had arranged an altar and curtains on the platform, a fitting symbol of the way in which ancient Maori religious concepts, as represented in the carvings and wall panels around the building, had found their fulfilment in the Christian Gospel.

On the Thursday evening His Lordship gave a most interesting lantern talk on the Tambaram Conference, and its testimony to the power of the Gospel to unite peoples of every creed and race even in these days of international unrest and discord.

On the Friday evening the Bishop of Waiapu came from Napier to deliver a message to the people. Those who were present will not soon forget the Bishop's impressive address on the great heritage which we possess in the Christian Church, with its divinely given doctrines and sacraments, and the seriousness of forsaking these for something else which is less than the whole truth of God.

At the closing service of the mission on Sunday evening, which lasted for two and a half hours, and a short service held by special request at a private home the following morning, 53 people stood to dedicate or rededicate themselves to the service of the Lord Jesus Christ.

At the conclusion of the service many of those present stood up to express their gratitude for the fresh inspiration which the mission had brought to them. The Rev. H. Huata, Vicar of the Pastorate, said that in the whole 40 years of his ministry this had been his first experience of a parochial mission, and he wished that he could have had the experience years before.

W. G. WILLIAMS,
Superintendent.

MELANESIAN MISSION.

A Valued Priest In The Native Ministry.

The illustration below shows the wonderful improvement of the natives in recent years.

The Rev. Judah Butu! One of the best priests in the native ministry . . . a fine character and much trusted. Judah's life has not been without sadness. Towards the end of 1926 Judah was raised to the priesthood, and married Mabel Malbo, one of the finest women on the island of Raga, New Hebrides Islands. After the service they went off some miles down the coast to Central Raga for the wedding feast, among Mabel's relations. They found everyone ill with influenza.

They set out a few days later for Maewo, where Judah was to carry on his work, although they were both suffering from the epidemic. They reached Lamalana, on Raga, both exhausted, Mabel being very ill, and a day or two later she passed away.

Some years later Judah married again.



The Rev. Judah Butu and family.

A TRAINING WEEK.

Sunday School Teachers In Camp

Rotorua proved an ideal centre for the Sunday School teachers' training week, which was held during the May holiday, under the capable management of Miss Beattie, our Diocesan Sunday School organiser. The need for such a training week was shown by the number of teachers present, who came from all parts of the diocese. Miss Baker, organiser for the Auckland Diocese, was also present.

Many teachers from Rotorua and surrounding districts came for the evening sessions, while sixteen were camped in St. Luke's Schoolroom in charge of Miss Beattie, who combined the duties of organiser, lecturer and camp mother in a wonderful way.

The devotional training was in the hands of Archdeacon Hodgson, who acted as chaplain, and was assisted by Rev. S. G. Caulton, Vicar of Whakatane. A daily celebration was held in St. Luke's Church, also Matins and Evensong, and the devotional addresses given morning and evening were a help and inspiration to all. A lecture each day on "The Creed" by Archdeacon Hodgson gave us a better knowledge of our wonderful faith. The series of lectures given by Miss Beattie were a revelation to many of what it means to be a teacher, and we realised the necessity of keeping a high standard in methods of teaching. She dealt with a wide range of subjects, including the kindergarten, junior and senior schools; class management, training of teachers, modern methods of teaching and necessary equipment, programme and syllabus, child psychology, the problem of the town and country schools and many other subjects.

Practical instruction was given in blackboard drawing, printing, making of posters and sand-tray work, which should prove invaluable to the teacher.

Archdeacon and Mrs Hodgson were unsparing in their efforts to make the camp a happy one. The free afternoons were spent in excursions to places of interest, golf, picnics, visits to the baths and a most enjoyable garden party at the home of the Rev. E. A. and Mrs. McCutcheon.

At the close of the camp the members expressed their gratitude to Miss Beattie for arranging the training week, and all who helped to make it a success.

We felt that we were given a new vision of the greatness of our vocation, and we came away refreshed spiritually, mentally and physically to carry on our work.

ONE OF THE TEACHERS.

A SIMPLE PRAYER

Lord make me an instrument of your peace.

Where there is hatred—let me sow love.

Where there is injury—pardon.

Where there is doubt—faith.

Where there is despair—hope.

Where there is darkness—light.

Where there is sadness—joy.

O Divine Master, grant that I may not so much seek

To be consoled—as to console.

To be understood—as to understand.

To be loved—as to love, for

It is in giving that we receive;

It is in pardoning that we are pardoned.

It is in dying that we are born to eternal life.

—Francis of Assisi.

If we are to improve, we must discipline ourselves.—J. C. Penny.

Don't expect to enjoy the cream of life if you keep the milk of human kindness all bottled up.

The greatest pleasure in the world is to do good by stealth, and have it discovered by accident.

There is nothing so strong or safe, in any emergency of life, as simple truth.

Worry is the thin stream of fear trickling through the mind. If encouraged, it cuts a channel into which all other thoughts are drained.

The Real Aim

NOT MERELY CHURCH ATTENDANCE

"The real aim of our religious observance is not mere Church attendance, but the building up of a Christian character and giving to God the worship and praise which is due to Him. But attendance at services together with regular private prayer and the reading of Holy Scripture are the means by which we build up our characters and the means of increasing our love and devotion to God. Regularity is therefore essential. Again let us look at it from the point of the honour due to God. We say we worship the Creator of the Universe—the beneficent God who so bountifully gives us the natural gifts of the earth. Then we think of the love of God as revealed in Jesus—Jesus who lived such a perfect life of humility and service—Jesus Who suffered so much for love of us. Is it not rather an insult to the majesty of God?—Is it not an insult to that wondrous love to attend Church "just when you feel like it." How often do we say "we are too tired" to go to Church. We call ourselves Christians yet we are "too tired" to worship God! As your parish priest I call on you to make a fresh "Forward Movement" in your spiritual lives—a fresh surrender to "Him who loved us and gave Himself for us."—Rev. J. M. Fisher, vicar, Kumara, "West Coast Churchman."

When by habit a man cometh to have a bargaining soul, its wings are cut, so that it can never soar.

If you wish to succeed you must pull yourself up over the rough places in life and not simply expect to coast down-hill all the time.

If the minds of the children of men were as much fixed on the Giver of subsistence as they are on the subsistence itself, they would rise above the angels.—Saadi.

PARISH NOTES.

St. Andrew's, Port Ahuriri.

Confirmation: On Whitsunday evening the Bishop administered the sacrament of confirmation to John Hubert Low, Hilary Arthur Martin, Eric Phillip Prebble, Terence William Hague, Robert Petrus Percival Ericksen, Lawrence Edward McCarthy and Jessie Frances Stokes.

Members of the Girls' Club spent an evening recently entertaining the boys of France House. It was a thoroughly enjoyable and successful evening.

A team from St. Andrew's Sunday School also journeyed to France House for soccer, France House winning with seven goals to nil. A return match is being planned to take place when St. Andrew's hope to turn the tables.

A probationary branch of the C.E.M.S. was formed on June 14. This was the outcome of a meeting held at Eskdale three weeks previously and addressed by the Bishop and the Vicar. The Bishop gave a report on the C.E.M.S. conference which was held recently at New Plymouth.

Mr Marcus Smith was appointed secretary and treasurer to the branch.

An interesting lecture was given by the Bishop of Aotearoa on his visit to India for the Madras Conference. The talk was accompanied by lantern slides. A collection was taken during the evening.

THE CHURCH ARMY.

Trainees For The Field.

On May 27th four trainees, after passing all necessary tests and theological examinations, were commissioned as officers, and sent to new work. They were:—Captain V. Bunce, to Temuka Parish, Christchurch Diocese; Captain C. Wright, to Plimmerton Parish, Wellington Diocese; Sister E. Brady, social work amongst Maori girls, Auckland Diocese; Sister M. Kenmare, Greymouth Parish, Nelson Diocese.

On June 1st, Sister M. E. Press, a trained social worker from England, took up her duties as Matron and Superintendent of the St. Mary's Homes, Wellington.

Miss J. Cummings, New Lynn, Auckland, and Miss R. Austin, of Woolston, Christchurch, have been accepted as candidates, and will commence their training at the Auckland headquarters on June 22.

The total strength of the Church Army in New Zealand, including the two new candidates is now 17 officers, five trainees, and three other staff.

The recently concluded college term, and the cost of sending out the new officers, has proved a severe strain on the Church Army funds (training is free) and it is hoped that Church people will do their utmost to send some special financial help to Captain Banyard, 90 Richmond Road, Auckland, W.I.

Girls' Life Brigade.

Dedication Service By Bishop Of Aotearoa.

The spread of the Brigade Movement amongst the Maori young people should be of special value in raising the standard of their Church and community life. An interesting service was held recently in the Manutuke Maori Church, when the Bishop of Aotearoa, Dominion Chaplain to the Girls' Life Brigade, dedicated the flag of the 1st Turanga Company of Maori girls. Several companies of the Boys' Brigade were present, also the local Guides and Brownies. The flag, bearing the words: "1st Turanga Company," was carried by a colour party of Maori girls, and was escorted to the altar by colour bearers from the Boys' Brigade.

After the flag was laid on the altar, and prayers of dedication were said, the Bishop preached a forceful sermon on the Brigade aims and ideals, referring to the rule of loyalty to our Church, and service to others, and made special reference to the missionary aspect of the G.L.B. movement. His Lordship

stated that he had requests from Bishops in Melanesia and India for a Maori missionary to be sent. He hoped that through the Brigade Movement the needs would be supplied.

ACKNOWLEDGMENTS.

The Matron of Abbotsford Home wishes to acknowledge with grateful thanks the following gifts:—

Cakes and sandwiches, Young Farmers' Club, Onga Onga, Mr A. Allhusen, Argyll, Mothers' Union, Waipawa Bowling Club, Plunket Ball Committee.

Apples and Pears.—Mr G. Rochfort, Hastings; Mr X. Waipawa.

Cocoa and sweets.—A Friend, Waipukurau.

Firewood.—Mr F. McHardy.

Sheep.—Mr F. McHardy.

Bag of onions.—Mrs Menzies.

Fresh fish.—Mr Glennly, Onga Onga.

Cooked meal.—Central H.B. Electric Power Board.

Parcel tripe.—Mrs Meredith.

Parcel of clothes.—Anonymous, Waipukurau.

DIOCESAN FELLOWSHIP OF PRAYER.

Subjects for intercession may be sent to Deaconess Mabel Henn, 31 Napier Terrace, Napier, not later than 15th of each month.

Most gracious God, to know and love Whose Will is righteousness, enlighten our souls with the brightness of Thy presence, that we may both know Thy will and be enabled to perform it; through Jesus Christ our Lord.—Amen.

Let us pray:

For **our Bishop**, that God will bless, guide and protect him in all his ways.

For **our Clergy** (both Maori and pakeha) that God will pour upon them the continual dew of His blessing.

For **several young men** who are seeking a vocation in Holy Orders, that they may truly know God's will and be strengthened by the Holy Spirit to respond to it.

For **our choirs**, that they may sing with the spirit and the understanding.

For the **Cathedral Chapter** and for **Standing Committee**, that in all their plans they may seek and follow the guidance of the Holy Spirit.

For **members of our Parish Vestries**, that each may realise more and more that he is privileged to be one of God's stewards.

For the **Organiser of the General Diocesan Fund**, that God will bless and prosper his work.

For the **Social Service work in the Diocese**, that God will guide and uphold the matrons and staffs of St. Mary's Home, St. Hilda's Home and Abbotsford Home.

For our **Diocesan Schools**, that God will pour out His grace upon the principal, staff and scholars of Te Aute College, Hukarere School and Hereworth School.

For the **Bible Class Unions**, that they may be the means of guiding and teaching the members, helping them to be loyal followers of Christ and active members of His Church.

For our **Sunday School Organiser**, that God will further her work with His blessing.

For our **Sunday-School teachers**, that, being taught by the Holy Spirit, they may be apt to teach and lead His little ones to their Heavenly Father.

For the **children of our Sunday-schools**, that the Holy Spirit may lead them in knowledge and obedience of God's Holy Word.

For the **organiser, teachers and scholars of our Mail-bag Sunday-school**, that God may help and bless them according to their several needs.

For the **Mothers' Union: for members of the Diocesan Executive and of the Diocesan Council and of 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.

For our **Maori Mission Workers**, that they may be strengthened and guided in all their work, and that in all their times of difficulty and loneliness they may be comforted by the Holy Spirit.

For the **spiritual needs of the women and children** (both Maori and Pakeha) in this Diocese, and that God will raise up women to consecrate their gifts and their lives to the service of their fellow-women.

For all **Parish Missionary Guilds**, that through their efforts a greater zeal for missionary work may grow throughout the Diocese.

For the **Branches of the C.E.M.S.** in the Diocese and that God will further with His blessing the efforts being made to increase and strengthen the membership of this Society throughout the Diocese.

For the **Branches of the G.F.S.** in the Diocese, and that God will guide and help the delegate from London (Miss M. W. Preston) in her organising work throughout the Diocese.

For the **Centenary Rally for Church People** in this Diocese, that God will guide and direct all those who are making plans for this Rally to be held next year.

For the **doctors, matrons and nurses of our hospitals**, that they may do all their work in fellowship with Jesus the Great Physician.

For the **patients in our Hospitals** and for our Clergy who minister to them, that they may ever feel God's Presence with them.

For peace: O God, Who dost command all hearts, and dost teach the joys of obedience and of self-denial for others' sake, deliver us in our realm and our brethren in other realms, from the dangers, or the presence of anarchy and social upheaval. Guide the minds of all classes to a fuller realisation of interdependence and brotherhood, and give victory to Thy law of love and consideration between man and man; through Him Who sacrificed Himself for us, even Jesus Christ our Lord.—Amen.

An act of Praise: Great art Thou, O Lord, and greatly to be praised; great is Thy power, and Thy wisdom is infinite. Thee would we praise without ceasing. Thou callest us to delight in Thy praise, for Thou hast made us for Thyself, and our hearts find no rest until we rest in Thee; to Whom with the Father and the Holy Ghost all glory, praise and honour be ascribed, both now and for evermore.—Amen.

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Cheques should be crossed, marked "Not Negotiable," and made payable to the order of "The Diocese of Waiapu," and not to anyone by name.

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

All correspondence and literary matter is to be sent to The Editor, Waiapu Church Gazette, 16 May Avenue, Napier, and should reach him not later than the 18th of the month.

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