



# Waiapu Church



# Gazette



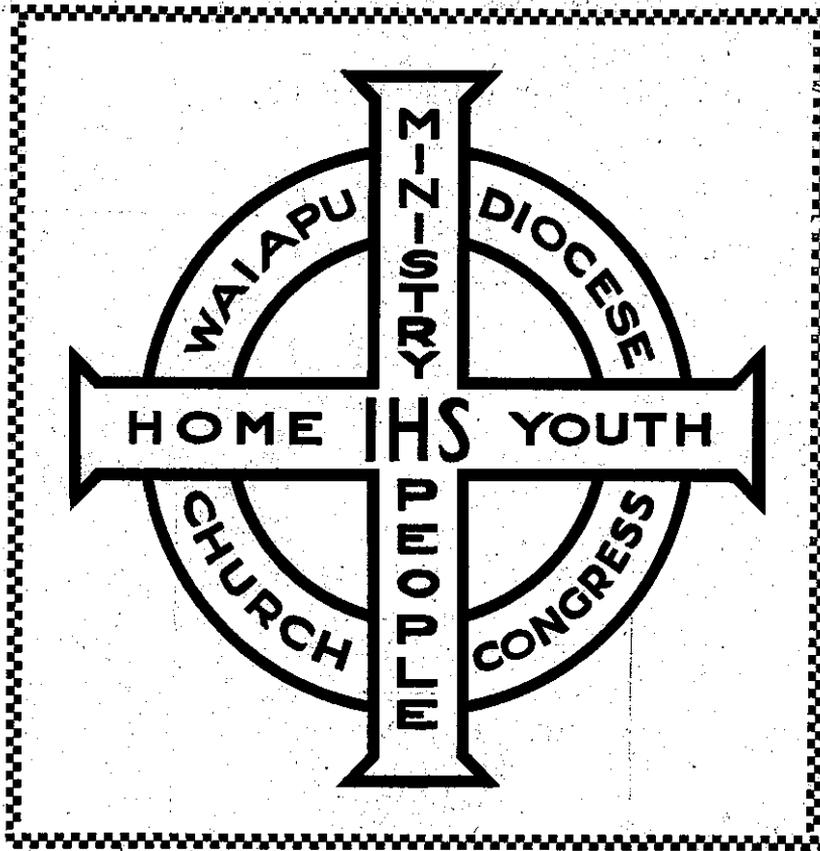
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Vol. 31, No. 2.

NAPIER, APRIL 1st, 1940.

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# Waiapu Church Gazette

APRIL, 1940.

## CONGRESS AT HASTINGS

### GOD'S WORK TO ADVANCE

### Witness to Ever-Living Christ

Opportunity will be afforded members of the Church of giving witness to the ever-living Christ at the Congress to be held at Hastings from Friday, April 5th, to Monday, April 8th. Arrangements have been completed, and with God's blessing upon it the success for which those sponsoring it have so earnestly prayed for is assured. The four days of the Congress have been arranged to provide an unbounded spiritual enrichment to all coming humbly to God and trusting in His strength. A procession of witness on the Sunday afternoon has been added to the original programme. Owing to his departure with the Second Echelon as senior chaplain, His Lordship the Bishop of the Diocese, who has laboured untiringly in the cause of the Congress, will not be present, and Archdeacon Rich, of Masterton, who is well known in Hawke's Bay, will preside. The spiritual life of the Church will be discussed. The prayers of all are asked for the Congress, as a result of which it is felt there will be a desire to obey more perfectly our Lord's words, "Seek ye first the Kingdom of God . . ."

#### Procession of Witness.

This is not on the programme, but there has been a spontaneous demand for it, so we will have it. It will lead up to the open-air service. Congress members, all Church people who can come, clergy and choirs robed are asked to assemble at St. Matthew's Church by 2.15 p.m. so that they may go in procession to the racecourse and be in their places in the stand ready to start the service at 3 p.m.

#### The Open-Air Service.

The Hawke's Bay Jockey Club has very kindly not only given us the use of the grandstand, which will make a splendid place for the service, but also the use of their loud-speaker equipment and of a dais to erect in front of the stand. Everyone concerned is giving us all possible help in the kindest way. We hope that the Church's schools and

many people from surrounding parishes who are not able to attend the Congress will be able to come and make this service a great public demonstration of our faith in God.

#### The Chairman.

It was with great regret that we learned that our Bishop would be unable to preside at the Congress, as he has found it necessary to leave with the Second Echelon. We shall miss him very much, but our effort must go on.

Archdeacon Rich, of Masterton, has kindly consented to the Bishop's request and will be chairman of the Congress, as well as doing the work he had already undertaken.

Canon Neild will give the lecture on the Reformation period and Archdeacon Maclean will give the address on "Religion in the Home." These were both to be given by the Bishop.

#### The Garden Picnic.

This is for Congress members and is part of the fellowship of the Congress. Miss Williams, of Frimley, has kindly invited us to have it in her garden, and a more beautiful place for it could not be found anywhere. If the weather is kind we shall have a delightful afternoon. Will members please bring them badges?

#### Rest Rooms.

Members who are sleeping at home and coming from some miles away each day to the Congress meetings will find comfortable sitting and rest rooms arranged for them at St. Matthew's Hall to use between the meetings.

#### Invitation.

Church people from other dioceses are cordially invited to enrol as members of the Congress, and it is hoped that they also may be given hospitality. Enrolment cards for this purpose have been sent to all the Bishops.

#### Personal Consecration.

O God, the God of all goodness and of all grace, Who art worthy of a greater love than we can either give or understand, fill our hearts, we beseech Thee, with such love to Thee that nothing may seem too hard for us to do or to suffer in obedience to Thy will; and grant that, thus loving Thee, we may be found acceptable unto Thee for Thy service and bear faithful witness to Thy love and power. This we ask in the name and for the sake of Thy Son, Jesus Christ our Lord. Amen.

#### Programme.

Friday, April 5th.

7 a.m.—Holy Communion.  
10 to 10.40 a.m.—Devotional study  
(in St. Matthew's Church): Canon  
Watson.  
Morning Tea.

- 11 a.m.—Lecture, "Church History—The Saxon Period": Rev. B. P. Williams.  
 3.30 p.m.—Afternoon tea and welcome to members by Archdeacon Rich and the Vicar of Hastings.  
 7.30 p.m.—Address and group discussions—No. 1, "What Youth Can Do": Archdeacon Rich.

**Saturday, April 6th.**

- 7 a.m.—Holy Communion.  
 10 to 10.40 a.m.—Devotional study: Canon Watson.  
 11 a.m.—Lecture, "Church History—The Reformation Period": Canon Neild.  
 2.30 p.m.—Garden picnic.  
 7.30 p.m.—Address and group discussions—No. 2, "The Relationship of Priest and People": The Bishop of Waikato.

Preparation for Holy Communion: Rev. S. F. N. Waymouth.

**Sunday, April 7th.**

- 7 and 8 a.m.—Holy Communion.  
 11 a.m.—Sung Eucharist. Preacher, Canon Watson.  
 2.15 p.m.—Procession of witness.  
 3 p.m.—Open-air service at race-course grandstand. Service conducted by the Bishop of Aotearoa. Preacher, Archdeacon Rich.  
 7 p.m.—Evensong. Preacher, the Bishop of Waikato.

**Monday, April 8th.**

- 7 a.m.—Holy Communion.  
 10 to 10.40 a.m.—Devotional study: Canon Watson.  
 11 a.m. Lectures. "Church History—The Evangelical Revival": Archdeacon Rich. "The Oxford Movement": Canon A. F. Hall.  
 3.30 p.m.—Address and group discussions—No. 3, "Religion in the Home": Archdeacon Maclean.  
 8 p.m.—Public meeting, Assembly Hall. Chairman, Archdeacon Rich. Speakers, the Bishops of Waikato and Aotearoa. The Maori Choir will sing.

## Calendar for April

- 2nd, Tuesday.—Annunciation of our Lady.  
 7th.—Second Sunday after Easter.  
 14th.—Third Sunday after Easter.  
 21st.—Fourth Sunday after Easter.  
 25th, Thursday.—St. Mark E.M.  
 28th.—Fifth Sunday after Easter. (Rogation Sunday).  
 29th, Monday.—Rogation Day.  
 30th, Tuesday.—Rogation Day.

# HISTORY OF THE CHURCH TOLD IN PAGEANTRY

## Picturesque Centennial Celebrations

### CRADLE OF CHRISTIANITY

The Bay of Islands, that beautiful inlet from the open sea on the East Coast of the far north, with its hundred islands, and numerous Pohutukawa-fringed water-ways intersecting the land in all directions, was the scene of two picturesque and interesting centennial pageants in the months of January and February. Though little visited by the travelling public, until modern roading improvements made the district more accessible, the Bay of Islands has often been spoken of as the cradle of Christianity and civilisation in New Zealand, and the celebrations which took place there this summer must have made the thousands of Maori and Pakeha visitors who witnessed them feel that the expression is a very fitting one.

The first ceremony took place at Waimate on January 2nd, and took the form of an historical pageant. Waimate was the first inland mission station, the work being begun there in the year 1831. The farm which supported the workers was the first farm to be established in New Zealand. The first flour mill was built there. The present vicarage was the residence of the first Bishop of New Zealand, and had been the home of missionaries for many years before the arrival of Bishop Selwyn in 1842.

The first theological college was founded at Waimate by the Bishop, and was later moved to Tamaki, near Auckland, to form the beginning of the present St. John's College. It was therefore fitting that one of the special celebrations to mark the centenary of the signing of the Treaty of Waitangi should take the form of an historical pageant on the showground at Waimate.

The whole enactment was organised and carried through by the settlers of the district, and afforded a most picturesque and instructive sur-

vey of the history of New Zealand, from the first arrival of the Maoris in their ocean-going canoes to the present day, which was represented by a striking display of modern machinery, including one which dug a six-foot posthole and placed an electric power pole in position in a period of six minutes.

One by one, in quick succession, the various sections of the pageant entered by a fern-shaded gateway at the back of the showground, and paraded round the enclosure. A large Maori canoe on a timber truck, manned by forty paddlers and drawn by a camouflaged lorry, came first. This was followed by Captain Cook in a pinnace rowed by sailors in the costume of the period. Again the gate opened and Samuel Marsden, most wonderfully true to life, walked into the arena with his fellow pioneer missionaries.

They were followed by Henry Williams, Richard Taylor and other missionaries on horse-back. Close behind them came Bishop Selwyn in a bullock waggon, while the Archbishop, with the Pakeha and Maori vicars of the district, brought up the rear in a modern motor car. The whole group assembled in front of a Maori whare, specially erected for the occasion, and a short service was conducted.

The next event was the signing of the Treaty of Waitangi, and Captain Hobson rode into the arena, accompanied by Henry Williams, Captain Nias and other naval officers. This was followed by a truly spectacular scene, in which Hone Heke, in full war paint, cut down a real flag staff, and a taua of Maori warriors faced a company of red-coated soldiers. The battle was brought to an end by the firing of a muzzle-loading cannon of a hundred years ago.

A very picturesque scene was the arrival of the early settlers and their parading round the ground in the best Sunday costumes of a hundred years ago. The Great War was represented by a company of soldiers in khaki, and the parade of modern farming and road-making machinery completed a very striking display.

# Waiapu Church Gazette

APRIL, 1940.

## THE CHURCH CONGRESS

All preparations for the Congress are well under way and it is already clear that we are going to have good representation from distant parts of the Diocese, as well as good numbers from nearer parishes. Wartime means that Church work is more difficult, just as business is more difficult and sport more difficult, and it needs real sacrifice and special effort to overcome the difficulties. It is cheering that there is such evidence that the Church is ready to make the special effort which the times require.

**What are we to bring to the Congress?**—If it is to serve God's Purpose we must bring with us the spirit which God can use.

**1. A great expectation.** If we expect nothing we have room to receive nothing; if we expect much because we believe in God and if we trust Him to give us the strength to do what He wants done, then the fulfilment of God's will is possible. If we expect much God can do much.

**2. A devotion to God** which makes Him the centre of our Congress. It is only too easy for us to bring things down to the human level, the level of criticism and doubt and waiting to see if it is any good. Such an attitude betrays our belief in God. We are gathering to seek God together and to learn His Will. It is God that matters. God will be there. That is the amazing fact which we dare to assert; it overshadows all else; it is the one thing we must never forget. We come to meet God. In our thoughts about the Congress, in our

conversation about it, that is the Fact we must never forget.

**3. Our own prayerful and consecrated thought** about the things we are to learn about and discuss. We cannot look on our minds and their working as one thing and God showing us His Will as another thing. God gave us our minds and they are His instrument. They are made to work in union with Him, enlightened by His Spirit; only then do they become what God created them to be; only then do our minds work at their full power. We cannot begin too soon to think out in our own minds, with God's help, the subjects we are to consider at the Congress. The work of the Congress and God's opportunity begins directly we begin.

**4. A real friendliness towards each other.** We shall not need introducing for we all belong to one family, and this is an opportunity to get to know each other better; to learn from each other and to be strengthened by our fellowship. God's purpose seems to be always worked out in fellowship, and none of us would claim that it is a shining quality of our Church's life as we know it. Here is a chance to learn something of the beauty and power of Christian fellowship and why God has chosen it, as the human quality through which He works. We are realising that fellowship is the world's greatest need, and surely we, of all people, must show that real fellowship is possible and how God can use it.

**If we come prepared, if we come to meet God, then we give God His opportunity.**

The use of self-control is like the use of brakes on a train. It is useful when you find yourself going in the wrong direction, but merely harmful when the direction is right.

Experience is the child of thought, and thought is the child of action. We cannot learn men from books.—Disraeli.

## THOUGHT FOR MONTH.

"This, surely, is the Church's message; repent, forgive, pray; repent of your self-complacency and covetousness; forgive those who injure or threaten you, so that you wish them well even while, if need be, you resist their violence; pray for the guidance of the Holy Spirit, not only for yourself and your own nation, but for all peoples and all Governments.

"Above all, let the Church be indeed the Church, the household of the Lord, super-national and one despite all the divisions and enmities of men. To this end let us by all means in our power promote our fellowship with Christians in other lands, and pray, not against each other as citizens of rival nations, but with each other as members of the one Body of Christ."

## Notes on The Calendar

### April 25—St. Mark's Day— Anzac Day

The Annunciation of the Blessed Virgin Mary, commonly called Lady Day, comes properly on March 25th, but when it falls in Easter Week, as it does this year, it is the old and obviously convenient custom to transfer to the first free day. The day when the Angel Gabriel brought God's message to the Virgin Mary, might be better observed with advantage.

For one person in this country who knows that April 25th is St. Mark's Day a thousand know it as Anzac Day. It is curious to think that this year our new Anzacs will spend the day in or near Alexandria, of which St. Mark was the first bishop.

## A CONGRESS THOUGHT

At Thy Holy Nativity, Eternal Lord Jesus, as we kneel before Thy Humility, grant us to:

Look back in Gratitude,

Look up in Trust,

Look forward in Hope,

Rise up and go forward in Faith.

Amen.

## 1538—1940

402 Years of the Bible in the English Language.

"It is impossible mentally or socially to enslave a Bible-reading people.

"The principles of the Bible are the groundwork of human freedom."  
—(Horace Greely).

# A CLARION CALL

## Appeal to Support Vitally Necessary Work.

### THE CHURCH ARMY

Now that we are at war a clarion call goes out to all Anglicans throughout New Zealand to respond to the appeal of the Military Affairs Committee for funds to provide the spiritual support to our lads and men while absent from their homes. During the last war the Church of England in New Zealand responded nobly to enable the various spiritual duties to be discharged faithfully. A similar response is again required to enable our chaplains and the Church Army to do the work of the Church military. The Church Army—the faithful handmaiden of the Church of England—is well and affectionately known to returned soldiers, who valued its services beyond measure. Along with the rest of the Province of New Zealand, the Diocese of Waiapu has a plain and simple duty to do its full part to enable Anglican chaplains to discharge fully their spiritual ministrations and the Church Army to provide the comfort and cheer for which C.A. huts are noted.

Thousands, representing the finest manhood in New Zealand, have responded to the call for men who will risk everything, even life itself, in the cause of Freedom, Truth and Justice. Many of them have left our shores already to join their brothers at the front, with no prospect of seeing their loved ones or their homes again until the war is over. We who stay in the safety of these sheltered islands owe them a huge debt. How can we discharge it?

Half the men in the New Zealand forces belong to our own Church. Is it not our plain and simple duty to see that the Church does all it can to help and cheer them?

#### What is the Church Doing Now?

Here are some facts! At the outbreak of war the Church of England Military Affairs Committee had the sum of £1865 at its disposal. This sum was the balance of money, with interest to date, not expended after the Great War. With this money in hand, and to meet urgent demands, the Military Affairs Committee acted at once, and provided Church Army workers with marquees and furniture, books, games, notepaper and light refreshments, in the various camps. When the transports left

with the First Echelon two Church of England Chaplains and one Church Army worker went with them, and the Church through its Committee had to see that they had all they wanted.

#### To Carry on This Work.

The Church of England, under the exemptions allowed by the Patriotic Purposes Emergency Regulations, has undertaken to raise the money for its own work from its own members without any help from National Patriotic Funds, though, of course, any man in camp may use its huts and take advantage of its services. It should be plainly understood, for this necessary piece of work, we cannot draw upon any of the funds raised by joint appeal of the Salvation Army and the Y.M.C.A. **This means funds must be raised by the Church and spent by the Church.**

Diocesan committees were set up to co-operate with the central executive and to be responsible for all work within its diocese, with the suggestion that parish collecting committees be formed and so help raise the necessary finance.

At the moment the position is that Papakura hut is erected and the hut at Trentham will soon be completed.

At other bases a small tent is used as a chapel for private devotions and Holy Communion and a marquee as a recreation and reading room. It is agreed by all that the tents can only be regarded as makeshift and that something more stable and worthy should be provided.

#### What We Have to Do.

The aim of Military Affairs Committee is to build a permanent hut at each of the training centres. These huts will be under the management of the Church Army, as it is the intention of the Church of England Military Affairs Committee to take advantage of the wide experience of the Church Army gained during the last war for its present work. These huts will form a splendid base of operations for the spiritual ministrations of the Anglican Chaplain, and will provide a dignified and worthy setting for the celebration of the Holy Communion and for other services. They will give the men a place where they can read and write in that atmosphere of quiet which so many of them want and cannot find elsewhere in camp, and at the same time will provide them with facilities for recreation and with simple refreshments. The expense of building to-day is such that, with all possible economy, a hut and its furnishings will cost more than £2000.

### BOARD OF THEOLOGICAL STUDIES

Following are the results of the February examination held by the Board.

#### Preliminary Examination

First Class.—Miss H. J. Sewell, Christchurch; J. H. Waldron, Dunedin.

Second Class.—W. D. Harding, Christchurch; O. M. Thomson, Christchurch.

Third Class.—J. B. Arlidge, Wellington; Miss N. N. Robins, Auckland; K. O. Bathurst, Christchurch; F. A. Saunders, Nelson; H. Arnold, Wellington.

The pleasures of the senses pass quickly; those of the heart become sorrows; but those of the mind are with us ever to the end of our journey.



## Pastoral Letter.

Bishops court, Napier.  
1st March, 1940.

My Dear People,

I hope that you will read carefully the reprint of General Synod's deliberations upon the Report of the Military Affairs Committee: for it has not received the Dominion-wide publicity that it deserves.

In this country we are only beginning to realise that the War will demand substantial sacrifices of one kind or another from us all. Indeed we can be thankful for being defended from the fate meted out to such peoples as the Czechs, Poles, and Finns, by their more powerful neighbours: for there is no evidence that we are more deserving than they, or our threatened countrymen in Britain.

Victory will be achieved by nothing less than the maximum of effort on the part of all, and in itself will be worth while only if it leads on to lasting peace, and a world reconstructed more directly in accordance with the laws of God.

At no time then has the spiritual leadership of the Church been of greater importance, and in no place more necessary than amongst the men of our fighting forces. For some of them may be called upon to render the supreme sacrifice, others perhaps to bear wounds and disablement, and as we hope, the majority may return to give a lead in the vital task of establishing a better order. It is therefore impossible to calculate the potential value of religious help and inspiration offered to these young men. The Army provides for the appointment of Chaplains but, as in our parishes other things are also needed, in addition to the priest. Churches, chapels, halls, furnishings, organs, books, and various social amenities all constitute the setting for the family life of a congregation. And it is the task of the "Church Army" to provide corresponding facilities with their huts and tents, wherever our troops are stationed. These premises cost money for erection and maintenance. They are open to all irrespective of denomination, and no charges are made for anything. There are books and magazines, writing materials, comfortable chairs, table games, and light refreshments, controlled by a qualified officer and presenting a haven of quiet and rest difficult to procure in a busy camp.

For use at Church Services and also privately, we have already ordered twenty thousand Prayer Books which will scarcely meet the needs of Army and Air Force Chaplains. A Maori edition is also in preparation. Copies of the Scriptures are also in demand.

Premises and furnishings for Chapel use, at celebrations of the Holy Communion, and other purposes at the big aerodromes have yet to be considered, and we are engaging a clergyman to organise this branch of our work immediately.

One Church Army Officer is now in Egypt, another will accompany the Second Echelon, and funds will be sent to the Senior Chaplain to meet necessities as they arise. Our Chaplains do not participate in grants made by Patriotic Committees and other bodies in New Zealand who are organising valuable social work.

Church of England people are solely responsible for the raising and spending of their own funds. In the last war, under similar conditions, our work was very successfully accomplished and I have every confidence that our people will stand loyally behind their Church's determination to minister effectively to their relatives and friends who are serving their country to-day.

Our Waiapu Diocese has already contributed £565 for which we are deeply grateful. In Wellington magnificent efforts have resulted in a total of £1900 of which £1200 came from collections on one day. Last year that Diocese raised £40,000 for their new Cathedral, paid all stipends in full, and an increased contribution to Missions. Their people have certainly learned how to give. In proportion to quota the boys of our Waiapu Districts are leading the recruiting of the Dominion. About half of the troops belong to the Anglican Communion, and as Senior Chaplain for our Church as well as Bishop of the Diocese, I appeal most earnestly to you all to play your part in the meeting of our obligations.

Please treat this cause as a part of the sacrifices, which in these days of momentous happenings, will inevitably be required in one form or another from us all.

Your Sincere Friend,  
G. VINCENT WAIAPU.

### CHURCH OF ENGLAND MILITARY AFFAIRS COMMITTEE

Donations received to 20th March, 1940.

	£	s.	d.
Clive .. .. .	10	0	0
Dannevirke .. .. .	24	2	6
Gisborne .. .. .	21	11	3
Hastings .. .. .	32	1	3
Havelock .. .. .	41	14	1
St. Andrew's .. .. .	58	15	11
St. Augustine's .. .. .	20	1	1
St. John's .. .. .	107	6	0
Opotiki .. .. .	15	18	3
Ormondville .. .. .	8	18	6
Otane .. .. .	111	19	5
Patutahi .. .. .	14	11	6
Porangahau .. .. .	5	0	0
Puketapu .. .. .	38	7	6
Rotorua .. .. .	12	10	1
Takapau .. .. .	71	3	3
Taradale .. .. .	6	5	6
Tauranga .. .. .	19	17	9
Te Karaka .. .. .	9	0	0
Tolaga Bay .. .. .	3	8	0
Waerenga-a-hika .. .. .	7	15	10
Waipawa .. .. .	4	2	0
Waipiro Bay .. .. .	81	3	7
Wairoa .. .. .	5	18	6
Waipukurau .. .. .	3	19	9
Whakatane .. .. .	18	9	
Woodville .. .. .	10	1	6
Maori Sources .. .. .	11	6	6
<b>Total .. .. .</b>	<b>£757</b>	<b>18</b>	<b>3</b>

### FOUND

IN the Bishops' rooms at General Synod a Conway Stewart "International" Fountain Pen. Apply to the Diocesan Register, Nelson.

The Editor: Would you kindly assist some Bishop, Clergyman or Synodsmen, by inserting this notice in your paper?

Many thanks,  
The Diocesan Registrar,  
NELSON.

### ACKNOWLEDGMENTS

The matron of Abbotsford Home wishes to acknowledge with many thanks the following gifts: Fruit, Mr Moore, Mr. Slater, Anonymous, Napier, Onga Onga; Sandwiches, Centennial Ball Committee, per Mrs. Baker; boys' stockings, "A Friend," Waipawa; clothing and boots, "A Friend," Waipukurau; load of firewood, Mr. F. McHardy; flowers, Mr. Miller, Waipawa.

# THE TEACHING CHURCH

## Penitence—A Fine Flower of The Spirit

*Ordering life to receive the Gift of God—Repentance.*

In this column last month it was suggested that the story we have in the third chapter of Genesis owes its origin to reflection upon the fact of repentance. We all know the emotions we experience when we reflect upon some of our deeds—weariness, shame, disgust. These moments of disgust are among the most hopeful of our lives provided that we have some real knowledge of the way to deal with them. There are people who allow such an emotion to pass away unheeded, others try to repress it with a view to forgetting the shame. They sometimes succeed in that effort and bring upon themselves worse evils as a result. Unhappily we meet with people who appear to enjoy making hasty, spiteful remarks about everyone they know. Quite apart from the fact that such remarks are in themselves sinful, it is not unusual to find that one of the factors in the sin we note now is unrepented former sin of quite another kind. Shame, weariness, disgust, we all know them; penitence is a fine flower of the spirit and it is worth while to enquire what it is and how it grows.

### The Gift Of God

Repentance is acknowledged to be the gift of God as is shown in 2 Timothy 2, 24, 25. "And the Servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledgement of the truth." Repentance is the gift of God, but that must not be supposed to mean that it is a gift of the same nature as artistic gifts, of which some appear to be totally incapable, for we have 2 St. Peter 3 9. "The Lord is long suffering to us not willing that any should perish, but that all should come to repentance." These two texts show that repentance is a gift which God wills to give to all men, and that there are people upon earth who, by their own knowledge, may be expected to be able to prepare the way for the reception of the gift. The "Servants of the Lord" are the members of the Church which in one of its aspects is,

or aspires to be, an army of penitents.

Improvement in any matter can only be expected to take place by taking thought about it, and so the person who impatiently departs from the Church on the ground that it "does him no good" just cuts himself off from the hope of having his mind jogged in the right direction. Who can suppose that a person whose life is filled with work, golf, bridge, the pictures, novels and newspapers, with attendance at Church at Easter and Christmas only is preparing himself for the gift of repentance? Is it too much to suggest the probability that even private prayer has been dropped out of a life which shows these outward signs? Repentance truly is the gift of God but a man must order his life in such a way that he may receive the gift.

### The "Healthy-Minded"

Repentance or penitence is sorrow for sin, and the intensity of that sorrow is conditioned partly by natural disposition and temperament, partly by the stage of spiritual life reached by the individual. There are, however, people who regard such sorrow as evidence of weakness and suppose that an escape should be made as quickly as possible. These are the people who are supposed to forsake their sins without repenting of them. They are said to review their conduct, decide that it is unsatisfactory, and thereupon make resolutions of amendment which are forthwith carried into effect to their own satisfaction. The name usually given to this type is "healthy-minded" in contradistinction to those known by the unpleasant term "sick souls."

Now a "sick soul" is one conscious of acute mental and spiritual conflict and also conscious that there is need of external assistance if victory is to be won. "Healthy-mindedness" is splendid so long as it works and we need not hesitate to suppose that there are souls of such integrity as to make it possible. The question which arises in the minds of those who lay no claim to such "healthy-mindedness" is whether this appar-

ently desirable quality be not evidence of an inadequate apprehension of the majesty and holiness of God? What is the standard of values here? Is it really the standard set by Our Lord, and if its attainment is found to be easy without the penitence shown by the great saints, why has the secret not been disclosed to a world so sadly in need of it? The probability is that 'healthy-mindedness' produces righteousness according to some comparatively easy humanist standard.

### Penitence Habitual

If penitence is sorrow for sin and sin is opposition to the will of God, then penitence must be habitual; we can never make an end. This does not mean that we desire to find churchmen a collection of moping, morbid people. It means a clear understanding of the claim of God to possess our hearts, and a definite admission that we know we constantly try to escape this claim and need power to direct our life aright. Penitence or contrition is a particular kind of sorrow for sin. A man may be sorry for sin because he does not like the result. Quite good, but it is merely the mood of the morning after. He may be sorry because he realises that he could have done better. Excellent, but still the standard is himself. He may be sorry because he has offended the love of God and knows that God loves him in spite of that.

This is penitence or contrition and anyone who knows anything about it is aware that this is the one effective means of conquering sin and also that there is nothing harder for our selfish little souls. Penitence then is plainly needed by us all and we must both pray for this gift and so order our lives that we place no obstacles in the way of receiving it. It is one of the richest gifts of God as we may understand if we ponder the following words of Dr. Otley:

"Penitence is often the unsuspected source of joyousness, simplicity, evenness of mind, a child-like spirit, and thoughtful tenderness for others."

—S.F.N.W.

# THE MARKS OF A LIVING CHURCH

## "Little Private Groups or Cells are Forming Themselves"

By SIR WALTER MOBERLY, D.S.O., D.Litt.

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"The Christian Church was meant to be a creative, redemptive force in the life of the world."

To-day we all take it for granted that we can't leave the very poor to starve, that aged and sick people must be cared for, and that children must receive some sort of schooling. But we owe this largely to the pioneer work of groups of Christians in the remote past—particularly monks and nuns—who undertook it voluntarily when few people bothered about it. The example they set has gradually raised the whole standard of social behaviour. It is still low enough in all conscience; but at least people have recognised to this extent that they are their brothers' keepers and that they can't simply let the weak go to the wall. Why did the monks do what they did? I suppose it was because the love of Christ constrained them. They found they could not love God, and their fellow-monks as themselves, and then sit down to their dinner, while leaving the poor people outside their gates to die of hunger. Just because they were sincere in their religion their eyes were opened to a social responsibility to which other people were blind.

But though to relieve people in trouble is a Christian duty, it is not enough. The Christian must go on to ask himself why they are in trouble, whether it is through somebody's fault and so can be prevented, above all whether it is through a fault in which he himself shares; and this is likely to produce unpleasantness. In the Middle Ages, if a city merchant or a feudal baron heard that a set of monks were giving alms or shelter to the poor, I expect he mildly approved, though he had no intention of doing anything of the sort himself. But if the monks had threatened the merchant's profits or the baron's power, it would have been a very different story; and probably they would have been knocked on the head.

### THE PROPHETS OF ISRAEL

Yet the prophets of Israel because

they were the servants of God had constantly found themselves obliged to expose unjust kings and landlords, and to champion the poor and oppressed; and that is why they were stoned. So in our own country it was because of their strong Christian convictions that Wilberforce and his friends devoted their lives to the overthrow of the slave-trade and Lord Shaftesbury devoted his life to preventing the exploitation of children in factories. Any genuine Christian must have something of this flaming indignation against cruelty and injustice and readiness to go into battle against them and to take the consequences, even if it means treading on the toes of powerful persons.

But, if so, how few of us are genuine Christians! What, do you suppose, does any intelligent agnostic think of us? Does he often say, "Though I can't share their beliefs, I respect these people, for I recognise that they are a great force making for a better world?" Does he really take us seriously at all? Herod took John the Baptist seriously, and Hitler takes Pastor Niemoller seriously; and so they put them in prison. But nobody wants to put most of us in prison: we have been too content to take colour from our surroundings. So now that the world is in this ghastly mess and people desperately want a Gospel, they mostly don't expect to get it from the Christian Church, which, I fear, they regard as a back number. We have indeed left undone those things which we ought to have done; and if we are now even to get a hearing we must begin by admitting frankly our grievous fault.

### ANGRY CONTEMPT

I believe there is a further reason for the angry contempt with which so many people—and particularly the younger people—regard any claim of the Christian Church. "No doubt," they say, "it would be a nicer world if nations would behave as the Covenant of the League dictates, and if individuals would obey the Ten

Commandments—let alone the Sermon on the Mount. But the fact is that they don't and won't. To adjure Europe to-day, to try the Christian way of life, is like the bleating of sheep in the face of brutal realities."

Now there was a rosy optimism, common in Victorian times, which proclaimed that every day and in every way the world is getting better and better; that nearly everyone is a decent fellow at heart, and that with a little more scientific discovery and a little more education, we may all hope to arrive before long at the millennium and then to live happily ever after. But the Christian view is the very opposite of this. In the deep disillusion of to-day, there is nothing strange to Christians. They should not be surprised that horrible things are happening to a civilisation which has tried to organise its life in practical forgetfulness of God. They know that the evil tendencies of human nature are desperately strong; and that they are like the legendary monster which Hercules fought—it had many heads, and; as fast as he struck off one, two new ones grew forth in its place. We have constantly repeated in church that we are miserable sinners, but we have not been in bitter earnest about it. We have forgotten that this is the confession not only of special classes of people, like thieves, and prostitutes and murderers, but equally of bishops and judges, and ministers of the Crown—in fact, all of us. Perhaps we have seen ourselves as St. George slaying the dragon. And we have felt a glow when we have repeated Blake's splendid lines:

"I will not cease from mental fight  
Nor shall the sword sleep in my hand,  
Till we have built Jerusalem

In England's green and pleasant land."  
But we are not really in the least like St. George and we are utterly unfit and impotent to build Jerusalem here or anywhere else. We are unable of ourselves to do any good thing. Before we can have a better social order, we must be changed men, and we shrink from the cost. Yet to work such a change in us is precisely what Christ offers, if only we will let Him.

The reformer then who takes an unduly sanguine view of human nature and expects quick returns at a moderate outlay is no Christian. He is guilty of what is called "wishful thinking," and of an unconscious refusal to face disagreeable facts.

This is simply a sin, due to defective care for truth. To be a realist is not only practical politics, it is a Christian duty.

### A CHRISTIAN CAN'T BE A DEFEATIST

But if a Christian can't be an easy optimist, still less can he be a "defeatist." In view of sombre facts it is true he may be tempted to argue like this. "It's not my job as a Christian to worry about public affairs and work for a more Christian order. Let me stick to my proper business, which is to tend my own inner life and that of any others who will let me help them. Till all men are Christians the world must go its own hard-hearted way; and, so far as possible, I must keep myself unspotted from it."

Now this may be plausible, but it's not only unchristian, it's not even honest. It is dishonest because no one can really contract out in this way. The attempt to do so means in practice that you enjoy the advantages of the existing social order without accepting any responsibility for it. You can't just be a rather superior spectator, you are inevitably an actor as well. If you say of any transaction, "Oh, that's business, or that's politics," and imply that it is impossible to judge it by Christian standards, you are really finding an excuse for acting in these spheres in a less Christian way than you might have done. Anyone can see the incongruity in the burly farmer who, one Sunday, was singing lustily, "Were the whole realm of nature mine, that were an offering far too small," while fumbling in his pocket to make quite sure that it was a six-penny bit and not a shilling that he was going to drop into the offertory bag. But suppose he spent part of Monday in opposing violently any increase in his local rates, quite regardless of the purpose for which the increase was proposed, the contradiction would have been just as great, if not quite so obvious.

This "defeatism" is not only dishonest, but unchristian. It is true you can hardly be a Christian at all if you have never been through something like despair, but a desperate human situation is exactly what Christ came to meet. It is just the kind of men we know and are—weak and unreliable—whom He uses. His own Apostles seem to have been, at

the outset, quite commonplace people. Even Peter, on whom Christ said He built His Church, was capable of acting like "a shuffler, a snob, and a coward." So the desperate social and international situation in which we find ourselves to-day is one with which we know God can deal. It is one in which the most ordinary and ungifted people may find themselves called on to lead a forlorn hope, and if they are, they will find they can do it—not well enough perhaps to earn any sort of medal, but well enough to carry it through.

### A SPECIAL OPPORTUNITY

In one sense there is even a special opportunity to-day. At ordinary times we are so clogged by routine by the multitude of our possessions, by the hostages which we have given to fortune, that we find it hard to make any venture. Now, willy-nilly, we are likely to be freed from this particular obstacle; for we are less sure than usual that there will be any dinner for us to-morrow or that we shall even be alive. If the rich young man in the Gospel had suddenly lost all his money, perhaps he might not have made his great refusal.

### DIFFERENCE MILLIONS OF CHRISTIANS WOULD MAKE

What difference is it going to make to the action of British statesmen at the next peace congress that hundreds of thousands—perhaps millions—of Britons are convinced Christians? Again, what of the vast social changes which every thinking man knows will come out of this war? They may be for the better or for the worse. Are we, as Christians, going simply to sit back and let them happen to us? Or shall we make a sustained effort to discern something of God's plan for them and to play our part in shaping them in accordance with that?

In face of such a task we naturally feel rather helpless. But we all have a duty to try to understand the moral issues involved and to make up our minds about them. At the very least we can be on the look-out for convincing Christian leadership and can respond to it when we get it. We may find it in a book, a newspaper article, a newsletter, or a broadcast talk. If we are all thinking and praying about these issues to the best of our ability, a well-

informed Christian public opinion may emerge which can be a support to Christian statesmen, or, if need be, a warning.

### DISCOVERING THINGS THAT ARE WRONG

But just because we are so helpless as individuals, we must find new ways of getting together. In some places to-day little private, informal groups or "cells" are forming themselves. These are groups of Christians who want to bring their religion more closely to bear on their daily lives and work. They meet at regular intervals to try to learn more of their Christian duty to society and to co-operate in doing it. They pray together and they discuss, but both prayer and discussion are to lead up to action. These groups are of two main kinds: One is a group of neighbours. Their object is to discover things that are wrong in their own district, which as Christians they ought to be concerned about and which they could do something to put right. For example, they may find that they themselves can give some special help to unemployed or sick people, to children or delinquents; or they may be able to secure improvements in the public services concerned. Thus they make experiments which may be of use to others. The other type of group is composed of members of the same trade or profession. They consider what there is in the conditions of their work and their professional standards which is a challenge to their common Christianity and what they themselves can do about it. Christian critics from outside can't do this effectively; they don't know enough about the facts. For instance, an ordained minister can seldom tell a company director or a trade union leader how as a Christian man, he ought to run his company or his trade union. The people who can form a valued opinion about that are Christian directors and Christian trade unionists; that is, men in the situation responsible for acting on any conclusions they reach.

Perhaps the most effective step we can take just now towards making the Church the force in the world was meant to be, is to get together a few of your neighbours or of your fellow workers in your industry or profession, and to form one more of these Christian "cells."

# REFRESHER COURSE AT RUATOKI

## INSPIRING DISCUSSIONS.

A refresher course for the Maori clergy of the Waiapu Diocese was held at the Mission House, Ruatoki, from Monday evening, March 11th, till the morning of Friday, 15th. The house and surroundings are ideal for a retreat, situated as they are high up on the hillside overlooking the Ruatoki Valley. There is a beautiful little chapel in the Mission House; the front portion of the verandah formed a healthy dormitory for the seventeen Maori clergy who were present.

The daily programme was a celebration at 7.15, matins at 10, with an address on the daily life of a priest by the Rev. S. G. Caulton, vicar of Whakatane; at 11.15 a talk on the Catechism by Canon W. G. Williams; intercessions at 12.30; at 4 o'clock an address by the Bishop of Waiapu on the Church, its teachings and sacraments; evensong at 7.30, followed by a talk on teaching by the headmaster of the Ruatoki School the first day, a talk on the priest and his finances by a bank manager from Whakatane the second day, and on the closing evening a pastoral address by the Bishop of Aotearoa. Compline at 9.30 brought the day to a close.

## A Christian Vision

### Post-War Reconstruction

(Contributed).

Let those who will, look to our failures of the past. Let those who will, destroy the evils of the present. But let us march on. Our work, the only work that matters, is to build the Kingdom of God.

Here is an effort to tabulate our work.

#### HOME AFFAIRS

1. Teach and train our children. (Sunday Schools).
2. Guide and train our adolescents. (Bible classes).
3. Mold and unify the energies of our adults. (Worship).

At suppertime on the last evening the Bishop of Waiapu expressed the warm thanks of all who had taken part in the refresher course for the splendid hospitality of the Maoris and to Nurse Bartrum and her helpers for their untiring attention to the physical comfort of the party. Books were presented to Mr. Caulton, to Nurse Bartrum and Miss Morgan, and a pair of brass candlesticks was presented to the Ruatoki Church as a permanent reminder to all of a very happy and profitable time.

Before leaving on Friday morning the Bishops and clergy were invited to a reception on the Marae, where farewell speeches were delivered on both sides in proper Maori style. It was the unanimous verdict that the time of fellowship together, the courses of addresses on such varied subjects and the opportunities for full and frank discussions had been most profitable and inspiring. The Bishop of Aotearoa expressed the gratitude of all to the Bishop of Waiapu for the care and thought he had given to the planning and arranging of the course, and the time he had devoted to his own participation in it, in addition to the many pressing demands which his military duties were making upon him.

The first two of those are largely dependent for their success on the last one. Parents must set the example. In the last one we should remember that the energies of the adults can only be unified within the circle of Communicants.

This must be done.

1. In each home.
2. Each home must be securely linked with the Parish.
3. Each Parish must be securely linked with the Diocese.
4. Each Diocese must be securely linked with the province.
5. Each province must be securely linked with the Church.

The Church is the Kingdom of God, hidden within the hearts of men throughout the whole world.

## INTERNAL AFFAIRS

Vestries are our "local bodies," and must influence all local politics. Synods represent electorates, and must influence all elections. General Synod represents Parliament, and must influence all legislation. The Lambeth Conference, or something bigger, is our League of Nations.

## FOREIGN POLICY

To establish the Church in every nation.

## DAILY ACT OF FAITH

I believe the Kingdom of God is come. In my baptism I was made an inheritor of it. Its prosperity and progress rest with me. God is our guide.

It sounds very simple, does it not? If, and when we all put our whole energy into it, it will succeed. There will be peace in earth.

## GENERAL DIOCESAN FUND

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	Subscribed			Raise
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Hastings ..	99	16	7	200
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St. Andrews ..	24	18	6	82
St. Augustine's	43	3	8	66
St. John's ..	101	3	8	300
Opotiki ..	37	3	1	48
Ormondville	8	5	0	24
Otane ..	67	0	9	325
Patutahi ..	53	2	7	81
Porangahau ..	Nil			72
Puketapu ..	9	9	0	42
Rotorua ..	66	1	2	90
Takapau ..	1	18	10	42
Taradale ..	14	13	8	25
Tauranga ..	130	11	4	100
Te Karaka ..	13	10	10	72
Te Puke ..	7	11	6	28
Tolaga Bay ..	43	4	11	50
Waerenga-a-Hika	47	17	5	70
Waipawa ..	2	0		50
Waipiro Bay ..	99	13	7	300
Waipukurau ..	24	1	11	72
Wairoa ..	17	10	7	84
Whakatane ..	42	4	1	50
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## DIOCESAN FELLOWSHIP OF PRAYER

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, especially in his work as senior chaplain to the forces.

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

For the Diocesan Committee of Military Affairs, that God will guide the members in all their plans, and that all Churchpeople will fully realise their responsibility to contribute to this work.

For the Chaplains of the Forces, Claude Edward Hyde, Henry Ivor Hopkins, Ernest Blackwood Moore W. E. W. Hurst, N. E. Winhall, and Kahi Harawira, that the Holy Spirit will direct and strengthen them in all they do.

For the Church Congress, that it may be a means of strengthening the life of the Church throughout the Diocese. (April 4th to 9th).

For the Temperance Committee set up by Synod, that God will bless its efforts for the better regulation of the sale and distribution of liquor in this country.

For our Maori Mission workers, that they may be guided and strengthened in their work; and that Churchpeople (both Maori and Pakeha) may more fully accept responsibility for helping the Maori Clergy and Mission Workers in the activities of the Pastorates.

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 and Abbotsford Homes.

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

For our Sunday School Organiser, Sunday School teachers and scholars, that God will help and bless them according to their several needs.

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 strengthen and increase the membership of this society throughout the Diocese.

For the Diocesan Executive and the Diocesan Council of the Mothers' Union, that they may follow the guidance of the Holy Spirit in all their plans for this year's work.

For the Bible Class Unions (boys and girls), that God will bless, guide and strengthen them.

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

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

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

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## DIocese OF WAIAPU.

All parochial or business communications should be sent to the Diocesan Secretary, P.O. Box 227, Napier.

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, 26 Napier Terrace, Napier, and should reach him not later than the 18th of the month.

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