

# The Waiapu Church Gazette.

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## Committee on Social Questions.

Archdeacon Williams, Archdeacon Tisdall, Rev. F. Chatterton, Rev. F. W. Martin, Rev. M. W. Butterfield, Messrs. J. Thornton and R. Gardiner.

### COVETOUSNESS.

Both Old and New Testament writers speak in no uncertain language upon the evils of covetousness. Many of the utterances of Isaiah and Jeremiah were denunciations in scathing terms against the covetousness of the Jewish people, which, with its attendant evils of luxury and extravagance, was so pronounced in the periods of peace and prosperity. We see the same in the minor prophets. These men were mainly preachers of righteousness in a pleasure-loving and luxurious age. In the New Testament we have the Saviour's warning to His disciples when a man came to Him with the request, "Speak to my brother, that he divide the inheritance with me," and the Lord said, "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." St. Paul, in writing to the Ephesians, says, "Covetousness—let it not be once named among you as becometh saints"; and again in the Colossians he speaks of covetousness as idolatry. What is idolatry in its essence? It is worshipping a material object instead of the Eternal God, either from fear, or in the expectation of gaining some advantage. Covetousness in its essence is an excessive desire for riches or wealth as the object of primary importance. This vice is not limited to those who have an excessive desire for large fortunes, but is equally present with those of quite limited means, who yet have as their ideal of life the increase of material objects. In the list of vices given in Col. III. 5, covetousness is classed

with sensual sins of the deepest dye, showing the abhorrence with which it is regarded in God's sight.

Covetousness is idolatry, because the object of its devotees is material. It is idolatry because it gradually absorbs into itself all the religious instincts. It is idolatry because, like all false worship, it narrows the sympathies of its worshippers. A distinguished American thinker remarked recently—"What we particularly need is an abiding faith in ideals—in spiritual ideals; for mere material progress is not worth fighting for, except as a means to something better. If all the sweat and blood and tears of mankind shall mean no more than the preservation of atrophied souls in bodies that wax fat in idleness and luxury, then indeed life becomes a stupid farce, and the sooner its actors are chased from the boards the better."

Covetousness forms part of the world spirit of most civilised countries to-day. It is being felt everywhere, and is largely responsible for that industrial and social unrest which is everywhere present. The pursuit of wealth grows more and more absorbing. Every available channel—legitimate or illegitimate—that is likely to lead to greater gain is diligently sought out. The one who thinks £1000 a year would give contentment no sooner reaches that goal than £2000 a year seems the very least that can suffice. The game goes on in every grade of society wherever material objects are made the supreme test of enjoyment. Side by side with this there is in all the older countries, as well as some of the newer, that dark spectre of poverty—those millions who must be regarded as existing rather than living, which creates a problem which is almost the despair of philanthropists and statesmen, and the solution of which is rendered so much the harder by the prevalence of this spirit of covetousness, which seeks only its own things, and is callous and indifferent to the

welfare of others. Is it surprising that many, in their earnest desire to see some practical remedy for the grave inequalities and social miseries that exist, and despairing of much improvement under the present competitive system, should be turning their attention to some of the socialistic schemes which are demanding recognition. Some of those schemes may be wild, and the realisation of them may be impossible, but none of us can venture to prophecy that there will not be, before another generation has passed away, very great and radical changes in our social and industrial conditions. There are many indications that such changes are imminent. The duty of the Christian Church, under these circumstances, is first to give a more sympathetic consideration to the problem itself, and then to foster the growth of a keener sense of human brotherhood, with all that that implies; to see to it that no large body of men is allowed to get out of touch with the Church, as though their interests were a matter of no concern to the body of Christ. Apart from this obviously necessary attitude, the danger is that the solution of the problem will be undertaken without any reference to religion, and the last error will be worse than the first. We have had the history of great empires in the past, some of which seemed to the citizens of those empires to be as imperishable as the ill-fated Titanic seemed to be unsinkable by the unfortunate passengers who perished with her. Of such were Egypt, Assyria, and Rome. No mightier empire ever held sway in the old world than Rome, but as her prosperity increased, so did the covetousness and luxury of her people. With this the moral fibre of the nation was weakened; the old simplicity gave place to the most extravagant ostentation. The strong manhood of early Roman days was exchanged for effeminacy; home life was destroyed, and with it the sanctity

of marriage. No wonder this once mighty empire began to totter before the repeated attacks of the more virile nations of the north, until at length the glory of ancient Rome departed for ever. We can no more violate moral laws with impunity than we can the physical laws of nature. Covetousness and luxury can no more prevail in a nation without that nation losing its moral strength than the dry-rot can attack a block of wood without its being rendered, in course of time, useless.

There are two great lessons that our Christian Faith impresses upon us with regard to what we own, whether it be little or much — (1) that all wealth is a trust. The wealth of the millionaire is a trust, so is that of the labourer. If that elementary Christian lesson is taken to heart, that we are trustees rather than owners, and can carry no material wealth away with us, we have learnt the first important lesson as to the right use of what is entrusted to us. In order to bring this lesson home to the Israelite, a definite proportion of his wealth had, according to Divine law, to be set aside for religious purposes, in the form of tithes and other offerings. What the Jew gave under the compulsion of law, the Christian is surely expected to do the more readily of his own free will, and I cannot help thinking that nothing would tend more under our present conditions religious and charitable work. Church dangers of covetousness than that each Church member should set apart a definite proportion of his income—whether one-tenth, or one-twelfth, or any other proportion fixed upon—and from that first charge upon his income to meet the calls that come to him for re- to safeguard us from some of the finance would be solved, and a blow would be struck at that form of idolatry with which we are only too familiar. (2). The second lesson our Faith impresses upon us with regard to this subject is this—we shall have to give an account of our stewardship. To spend an undue sum upon mere luxuries, or to spend only upon ourselves when we have it in our power to help the unfortunate and the needy, or to make it possible for the blessings of the Gospel to be shared with heathen races, is contrary to the very first principles of Christianity. The true end of getting is quite simply put by S. Paul—"that ye

may have to give to him that needeth." And our Lord teaches, "it is more blessed to give than to receive." This spirit is the direct opposite of the spirit of covetousness. F.W.C.

## The Church of England Men's Society.

### Branches.

Cathedral Parish; S. Augustine's, Napier; S. Andrew's, Napier; Tara-dale; Wairoa; Hastings; Havelock; Waipawa; Dannevirke; Gisborne; Rotorua.

### ANNUAL CONFERENCE.

The third annual Conference was held in S. John's Schoolroom on Wednesday, August 28. The Bishop of the Diocese presided, and there was a good attendance of Delegates from the different Branches. After the roll had been called and prayers offered, the Bishop addressed the meeting, and expressed the pleasure it afforded him in meeting the Delegates. He then spoke of the important work he had seen done by the C.E.M.S. in the Home Land, and of the power for good such an organisation might be in the work of the Church in the Dominion.

The Secretary then presented the balance-sheet, which showed a small credit balance.

Mr. S. E. McCarthy, the Chairman of the Council, was unavoidably absent. The report of the Diocesan Council, signed by him, was read, and is as follows:—

### REPORT OF THE DIOCESAN COUNCIL,

Of the Church of England Men's Society for the Diocese of Waiapu for the year 1911-1912.

In once more meeting the Delegates, the Council thankfully records a year of, on the whole, steady work, though in some branches there is not much evidence of life. The point must never be overlooked that, although the C.E.M.S. movement may, as a part of its duty, be called on to deal with many matters apparently secular, yet even "the trivial round and common task" may become sanctified to some good object if only the right motive is kept in the foreground.

It is sometimes urged against our organisation that it has brought no increased membership

to our Church. This is true, but only partially so. For one thing, no active propaganda has been carried on in the Diocese, as has been the case with the Dioceses of Wellington and Christchurch, where members of the C.E.M.S. have gone into the streets and acted as street preachers. Yet it is surely something that Church workers have been organised, and have taken special vows to carry out the Society's daily rule of life, namely, "Prayer and Service." Again, it is surely something gained that the Vicar of the Parish can meet a certain number of his adult male workers in Council gathered together in one organisation.

The number of members now on the roll is 258, as compared with 269 last year, a decrease of 11. This decrease discloses a lack of militant effort. One new branch has been formed, that of Te Puke.

We are all looking forward with hope to the return of His Lordship the Bishop, as well as to the impending visit of the Rev. Watts-Ditchfield. Doubtless it is true that all effective work must proceed from a simple faith in Almighty God and the promptings of His Holy Spirit, yet the personal labours of His chosen ones will be mightily blessed if these labours are preceded by earnest prayer and careful preparation of the ground in which the seed is to be sown. It is to be hoped, therefore, that periodical meetings preparatory for our special missionary's visit here have been regularly held and faithfully carried out.

The Cathedral Branch. — This Branch numbers 23, and has held monthly meetings, at which there was an average attendance of 9 or 10. Papers have been read on various subjects, and some of the members have engaged in some branch of Church work. During Holy Week there was a course of lectures for men by Canon Mayne, whilst there is a Bible Class which meets on Sunday afternoon, and the Vicar holds weekly classes for instruction in Church history. The attendance at these could be very much larger if only members took little more interest in their work. It is to be regretted that this Branch has not found it possible to establish a branch of the S. Oswald's Guild. Two corporate Communion have been held.

S. Augustine's Branch. — This Branch has 34 members, and holds fortnightly meetings. Members are

regularly engaged in Church work in connection with the Parish.

**S. Andrew's Branch (Port Ahuriri).**—This Branch numbers 17 members, who take their part in the life of the Church. It is to be regretted, however, that the only member of the Council belonging to this Branch has never found it convenient to be present at one of its meetings throughout the year.

**S. Matthew's Branch (Hastings).**—This is a particularly active Branch, and consists of 42 members. It meets every fortnight, when discussions are held on stated subjects.

**All Saints' Branch (Taradale)** numbers 14, all engaged in Church work.

**Rotorua Branch.**—This Branch numbers 26, and is still active in Church work, especially in the Prison camps. Devotional meetings are held, and in every way the spiritual life of its members is being built up gradually.

**Dannevirke (13), Wairoa (20), Waipawa (11), Havelock (9), and Gisborne (36).**—These Branches cannot be said to be in active operation, though Wairoa is showing some signs of returning life. However, the sustained enthusiasm of a few is more effective than the spasmodic outbursts of a score or so of its members with no solid work between whiles.

**Military Camps.**—The Society has been represented at the Military Camps during the year. The Venerable Archdeacon Ruddock controlled one, and Canon Mayne a second. Archdeacon Tisdale was in charge at Rotorua. The Defence Department gives every possible consideration, and affords great facilities for the holding of these camps. The Department expressed appreciation of the Society's services in connection with the camps.

**S. Oswald's Guild.**—Branches of this Guild have been established at S. Augustine's, Napier, at S. Matthew's, Hastings, and also at Gisborne. These Branches are active, and the work sustained.

**General Work.**—The Council desires to impress on all Branches the necessity there is for holding more devotional meetings, and also classes for Bible study and Church History. If this means of adding to the life of the Society were more generally availed of a rich harvest of blessing would assuredly follow.

**General Conference.**—The Diocese of Waiapu was represented at the C.E.M.S. Conference recently held at Auckland by delegates from all but two Branches. The occasion was inspiring, the debates being spirited and earnest, whilst the mass meeting in the Town Hall was earnest and enthusiastic, and numerously attended.

**Meetings of Council.**—During the year the Council held 8 meetings. The number of attendances made by each member is as follows:—Ven. Archdeacon Ruddock 7, Canon Tuke 8, Rev. J. B. Brocklehurst 3, S. E. McCarthy 7, J. P. Williamson 3, T. D. Smith 4, W. J. Pallot 7, Dr. Tossell 3, Captain Lake 0, W. H. Brabant 6.

**Visit of Rev. Watts-Ditchfield.**—This Missioner will visit New Zealand in the month of September. It is to be regretted more time could not have been allotted to this Dominion. Many important branches will not be visited, only some of the members of which will be able to attend the services. The rota at present laid down for this Diocese is—Hastings, 22nd September, Sunday morning; Napier, same day at 3 p.m., at S. Augustine's; 7 p.m., at S. John's Cathedral. A men's meeting after service. Rotorua will be visited on Tuesday, 24th.

**Conclusion.**—Whilst the Council is unable to record any very great strides in aggressive work, yet much quiet work has been effectively done, and the effect of our organisation in consolidating the Church workers must not be lost sight of. If men federate in order to gain material ends, why should not Church workers do likewise for spiritual ends? If a simple faith in the Almighty, as well as a healthy distrust of our own unaided efforts, be joined with a fervent humility, intensely human, and yet having in it some element of the Divine, there can be but one end to our united efforts, namely, a rich harvest of souls for God, and untold blessings for ourselves.

S. E. MCCARTHY,  
Chairman.

An important resolution was moved by the Hastings Delegates, providing for direct representation of each Branch upon the Council. This was carried. The resolution is as follows:—

“That the Constitution of the Diocesan Council be amended to

provide for direct representation of each Branch. The Council to consist of, besides the three Clergy, one Lay representative for each Branch in the Diocese. The three Clergy to be nominated by the Branches, and elected by the Delegates at the annual Conference. The Diocesan Secretary shall be elected by the Diocesan Council, and shall not of necessity be a member of the Council. Each Branch shall elect its own Lay members to the Council, and in cases of distant Branches it shall be permissible for them to nominate and elect a representative from a Branch nearer headquarters, such member to have full Delegate's powers, and be responsible to the Branch by which he was elected.”

It was agreed that the financial year of the Society in the Diocese should close on the 31st March in each year, and the annual Conference be held in the month of May.

The levy of 1912-13 was fixed at 6d. per member.

A resolution was passed urging members of the C.E.M.S. to use every endeavour to secure a better observance of Good Friday.

It was decided to recommend to the Executive that the Dominion Conference be held in the latter part of January, in preference to Easter.

The following were elected members of the Diocesan Council:—

Clergy: Ven. Archdeacon Ruddock, Rev. Canon C. L. Tuke, Rev. J. B. Brocklehurst.

Laity: T. Gill (Hastings), E. McCutcheon (Taradale), S. E. McCarthy (Napier), Dr. Tossell (Hastings), S. A. Vyner (Hastings), J. P. Williamson (Napier), W. J. Pallot (Napier).

The election of Secretary was left to the Diocesan Council, owing to the fact that those nominated were unable to accept the position.

The meeting expressed hearty appreciation of the services rendered to the Society by the retiring Secretary (Mr. Thomas).

Votes of thanks were passed to the Bishop for presiding, to the Diocesan Council and Secretary for past services, to the Vicar and Vestry of S. John for the use of the schoolroom, and to the Scrutineers.

The Delegates, on behalf of their different Branches, expressed a hearty welcome to the Bishop on his return to the Diocese.

The Bishop closed the meeting with prayer.

## Melanesian Mission.

This Mission has received a legacy of £5000 from the late Sister Elizabeth of Clewer (Elizabeth Moreton), who was (according to the "Southern Cross Log") the younger daughter of the Rev. William Moreton, of West Fittle, Sussex, and the last of her name and race, which had held the Manor of Little Moreton since the time of King John. Owing to family ties, she had taken the warmest interest from 1841 onwards in the Mission in New Zealand, and afterwards in Melanesia, and long ago, at the time of Bishop Patterson's death, she made a large donation to the Mission, to which she has yearly been a bountiful subscriber. She was one of quite the earliest sisters of the Clewer Society, and for years was Mistress of Novices. Of late, owing to her age (for she was over 90 when the call came), she had lived and still worked at Torquay; and she maintained the liveliest interest in people, books, and Church work, and talked with almost unflinching memory and power. Many of all classes valued her friendship, and her generosity to those in need was unflinching in its shrewd kindness. It was a joy to her to know that she was able to go on helping Melanesia when her life's work had closed in peace.

An anonymous gift of £500 has also been received by the Society during the past month.

### In Motalava.

(By Miss Florence Coombe.)

(Continued)

The singing is lusty and antiphonal; would that I could add harmonious! But no—hardly harmonious at present; at all events from the European standpoint. One might fancy an unwritten rule to be followed by all, prohibiting any two consecutive verses, of psalms or hymns, to be sung in the same key. The precentor is Aaron, one of the lesser chiefs, and apparently experience has taught him to begin always, as it were, up in the clouds, where only a lark could soar. The highest notes in that first verse are so high as to be quite inaudible. But the congregation gathers from that what tune he has set his heart on, and they chime in as soon as it comes within reasonable distance, and promptly drag it down, say, a

minor third. After that—facile Avernus!—we drop about a semitone a line until we have sunk so low that the low notes can only be attained by a hoarse growl. Just at that point, somewhere among the woman aspires a kind of squeal, which is gradually climbed up after by all the voices till we find ourselves safely returned, by the last verse, maybe, to somewhere near the starting note.

Never mind! We all know the legend of the monks and the singing of the Magnificat. Heaven hears only what the heart uplifts. We may believe that what to the outward sense sounds oftentimes ear-splitting discords spring from a pure intention, and that so, "in Heaven, God listening," may judge "their song complete."

Matins is ended. But the "Amen" from the vestry has scarcely sounded; the standing congregation is making the first movement towards the exit—women first, according to the mission custom—when a stentorian voice from the back cries, "All wait a moment!"

It is the Big Chief who has somewhat to say, and the people meekly re-seat themselves. He is a striking figure, with his grey beard and furrowed features, his dignified carriage and raiment of scarlet (singlet and loin-cloth). What is the burden of his speech?

"To-day I go away from you. I go in the boat to Valuva (a distant village). It may be I return to-night, it may be not until tomorrow. Howsoever it be, I leave meanwhile the peace of the village in the keeping of you all. Let there be no dissensions, no bad report awaiting my return. Should any question arise, are there not three fathers (the deacon and two teachers) dwelling in our midst? To them be the matter referred.

The speech is short, for the Big Chief is not a man of words. But he is a true father of his people, and when he speaks he is listened to. The people troop silently out, and a moment later the school bell summons all the village youngsters to sit still for half an hour, and be instructed in Scripture or Catechism, and one or other of the three R's.

After this fashion begins and ends each day. The old folk school after Evensong, as the children after Matins. And the hours be-

tween fly by in gardening, boating, fishing, copra-making, bag-weaving, the manufacture of native money, sewing, cooking, smoking, feeding, chattering, dozing, playing games. Upon Matalava, as upon every other land on the earth's surface, sorrow, sin, pain, and death cast their shadows, but taking it all in all, it is a simple, happy family life that is lived nowadays by the brown people in this beautiful region. It was very different in the old times of fear, hatred, and revenge. And the key to the contrast is visibly symbolised by the Church and the school-house. The everyday life is happy wheresoever, as here, it is "sanctified through the word of God and prayer."

## New Guinea Mission.

Miss Murray, who returned to New Guinea in July, was one of the earliest lady workers in the Mission, which she joined in 1896. After seven years' valuable work, during which she suffered much from malarial fever, she was obliged to resign in March, 1903, and there seemed no likelihood of her being able to return to the Mission. But after nearly two years' testing at Yarrabah Aboriginal Mission, she is permitted by the doctor to resume her work in Papua. There she will find three who were in harness when she landed in 1896. Another has never taken furlough for the 13 years of his service in the Mission, and the five missionaries' names of 1903 have become nineteen. These facts evidence the devotion of the staff, and Miss Murray's return is in keeping with it. The response drawn from the native population shows the attractive power of self-sacrifice, and the Bishop journeys continually up and down the coast confirming the ever-increasing number of baptised Christians. The white settlers are increasing in numbers, and Churches are being planned at Port Moresby and Samarai. At the former there are now 400 white residents, and developments are very rapid. Rev. C. King's translation of S. Luke's Gospel in the language of the once savage tribes of the coast line near the German boundary is being printed in Sydney.

## The Railway Mission.

Since sending the last report, there have been a number of changes here, and with regret one has to chronicle the departure of good friends and helpers. From Motu we have lost Mr. and Mrs. G. Little and family, who were always most regular attendants at the services, in fact, never absent, and in addition extended hospitality in the kindest way to the missionary when visiting Motu. Such true-hearted helpers are hard to replace, and we trust that their future may be one of blessing and prosperity. Before leaving, they kindly presented a nice Bible and large copy of "Hymns Ancient and Modern" for use at the Motu services.

The removal of the official headquarters of the Public Works Department from Otoko to Gisborne has also deprived the Railway Mission of several of its best helpers and supporters. We deplore exceedingly the loss of Mr. Armstrong, C.E., District Engineer, who, with Mrs. Armstrong and family, left at the beginning of the year. With all the arduous duties entailed by his official position, Mr. Armstrong never ceased to display real interest in every good and useful public service. The school and church workers know this well, and all who visited Okoto and the Railway District can testify to the unvarying kindness and hospitality extended by our departed friends. All along the line, without exception, nothing but what is pleasant and kind has been said among officers and men regarding the "chief," and your missionary would add his grateful thanks for the abundant kindness always shown to him.

The members of the staff who have left us also carry our good wishes—Messrs Agar (promoted to Wanganui), Stevens, and Turner. Mr. Turner was responsible for leading the musical portion of our services, and always at his post, it was a pleasure to all to have such beautiful music brightening our gatherings. Mr. Stevens, a most regular attendant and communicant, we miss greatly. Before leaving, he generously presented a beautifully made offertory bag for use at the Railway Mission services.

To turn to the other side, it is a pleasure to record that new helpers are being provided, where the need is so great as here. Mrs. Ross has very kindly taken the duty of organist at our services, and never been absent; we owe her many thanks. And for our growing Sunday-schools two helpers have at last come forward to assist in this all-important work—Miss Winnie Carter at Rakauoroa (who was the first helper in the work), and Miss Crowley at Otoko, and the great improvement in the work of the Sunday-schools is most marked, enabling classes to be formed and the elder children to obtain more advanced teaching. Our grateful thanks are due to these self-denying helpers, whose Sunday tramps, over roads excessively bad in this wintry weather, are no slight undertaking. We now want helpers for Matawai and Motu, as in both places the work is increasing, 113 children now attending. The extension of the railway to Rakauoroa is a great boon, improving the conditions of living, and giving better access to and from the various centres of work.

The services at Otoko and Motu are well attended, Matawai very fair, but Rakauoroa could be improved on. Now that winter is fairly upon us, the awful roads militate against attendance very much, the month of June being marked by all wet Sundays. The Sunday-school work is most encouraging. At Rakauoroa, out of 34 children, 21 qualified for attendance prizes, and the interest taken by parents and children is noticeable. Your missionary desires to heartily thank all friends who have extended kindness and hospitality to the helpers and contributors towards the Sunday-schools, and asks for the prayers from all readers for our needy work among the people here, who are many of them encountering much hardship and inconvenience, while assisting so largely in the development of the country. As one of the officers remarked not very long ago, "We see and hear a good deal of the work of those in office, but how much is due to the men, the real toilers?" They and their families are well deserving of our help and sympathy, and among them are some whose devotion and kindness in humble life are heroic.

J. W. ROBINSON,  
Railway Missioner.

## Clerical Meeting.

A meeting of clergy in the Hawke's Bay Archdeaconry was held in Napier on Tuesday, August 13, when there was a good attendance. There was a celebration of the Holy Communion at St. Augustine's Church at 10.30 a.m., after which a meeting was held in the Schoolroom. It was an especial pleasure to have the presence of Bishop Williams. Papers by the Rev. F. W. Martin and by the Archdeacon on "Theosophy" were read, and a valuable and full discussion followed. After a short service of intercession, there was an adjournment for lunch. In the afternoon the Rev. A. Williams gave an account of the Maori work in Hawke's Bay, with especial reference to the Mormon influence. The question of increasing the circulation and usefulness of the "Diocesan Gazette" was also considered. The Rev. W. J. Simkin, who was visiting Napier, gave an account of the introduction of the "Gazette" as the inset to his local magazine, which had proved useful, and had been entirely successful from a financial point of view. The visit of Mr. Watts-Ditchfield was also referred to in connection with the C.E.M.S. The meeting concluded with the Benediction by Bishop Williams. The clergy were the guests of Canon and Mrs. Tuke, whose kind hospitality was much appreciated.

## The Rev. J. E. Watts-Ditchfield.

Arrangements. — Sat. 21st Sept. — Arrive Hastings 6.44 p.m.; meet C.E.M.S. men later. Sunday, 22— Divine Service, Hastings, morning; afternoon meet C.E.M.S. men at S. Augustine's School; evening, Divine Service, Cathedral; after-meeting for men. Tuesday, 24th— Arrive Rotorua 5.30 p.m.; meeting in evening; leave Rotorua 9.30 a.m. Wednesday.

The Rev. George N. N. Watson, who has until recently been officiated in the Diocese of Tasmania, has been added to the clerical staff of the Diocese, and has been licensed as assistant Curate at Wairoa. Mr. Watson as a Layman worked under the Bishop in Christchurch for several years, and we heartily welcome him into this Diocese.

The Clergy and Laity are invited to forward articles and communications for insertion in the "Gazette." Such should deal with matters of general interest, should be brief and logical, and legibly written upon one side only of the paper. No guarantee is given that unused matter will be returned.

Subscriptions (2/6 per annum, post free) are payable in advance. They may be paid to the Local Clergy or sent direct to Archdeacon D. Ruddock, Napier, to whom also, all communications, of a business nature should be addressed, and cheques and postal notes made payable.

As the Bishop is himself responsible for the cost of publishing the "Gazette," it is hoped that Churchmen will promptly send their subscriptions, which need not necessarily be limited to the actual cost (2/6 posted). With increased income it will be possible to further extend the usefulness of the paper.

Parochial news and all other matter for insertion in a particular issue must be received by "The Editor 'Waiapu Church Gazette,' Napier," not later than the 18th of the preceding month.

## Waiapu Church Gazette.

SEPTEMBER, 1912.

### Letter from the Bishop.

My Dear People,—

It is a great joy to us to be back again in the Diocese, and to receive so many tokens of hearty and sincere welcome.

We desire first of all to express our thankfulness to Almighty God for permitting us to accomplish the purpose for which we went Home, and for bringing us back safely to our family and many friends in the Diocese of Waiapu.

It gave us great pleasure to meet all the Clergy of Hawke's Bay, and some of the Laity, at the various stations between Woodville and Napier, and to receive so cordial a greeting at the station at Napier.

The Thanksgiving Service at the Cathedral on the morning after our arrival was much appreciated by us, and was a happy ending to our holiday and a happy beginning for our renewed work. We are thankful that so many were able to take part in the service, and quite realise that many could not possibly

attend at the hour when the service was held.

Our journey back was a pleasant one, in spite of the heat of the Red Sea and the Monsoon, and the Sunday services on board which the captain courteously allowed me to conduct were remarkably well attended and much appreciated. The passengers presented me with a kindly worded address of thankfulness for the same before we felt the Malwa at Melbourne.

I am very grateful to my Commissary, Archdeacon Williams, for the able way in which he has administered the Diocese in my absence, to Archdeacon Ruddock for so kindly and efficiently looking after my private affairs, and to all Clergy and Laity alike, who have carried on the work of the Diocese.

I have fixed the meeting of the Diocesan Synod for Friday, October 18th, when I hope to meet all the Clergy and many of the representative Laity of the Diocese. As my time will be fully occupied till the meeting of the Synod, I shall not be able to visit many of the Parishes at present, but I should be glad to know as soon as possible where Confirmations are required.

I am anxious to have a large meeting in Napier at Synod time, in support of the movement now being definitely inaugurated to re-introduce into the primary schools the definite acknowledgment of Almighty God and religious teaching. I shall look to the Church people of the Diocese to take a deep, earnest, and practical interest in this most important subject, so that we in New Zealand may in due course follow the noble example recently set by Queensland, and by referendum demand that our children shall be taught the greatest of all sciences, viz., the science of God. New Zealand's great opportunity is coming. If we are only in earnest, we are bound to succeed. It is high time for many of us to awake out of sleep and to throw more energy and zeal into the work of Christ and His Church.

I would again ask for the continuance of your prayers on my behalf—that I may be endued with wisdom from on High, with strength and courage to guide and serve this Diocese which God has called me to oversee.

Believe me,

Your Sincere Friend and Bishop,

A. W. WAIAPU.

## Christ Supernatural yet Natural.

Jesus Christ, as the Church presents Him to us, is a supernatural person. Because He is this, men believe in Him: because He is this, men reject Him. It is, some say, unnatural to be supernatural. Nature, we most of us believe, is a voice of God. Is, then, that voice for Christ or against Him?

Let us first clear our ground a little. There are some who deny that nature gives evidence for a God. Mind, they say, is only organised matter: nature witnesses only to a force that works by constant laws. Nature reveals no mind, no purpose, no being behind itself.

The atheist (if there is one) and the agnostic hold that if Christ is supernatural He is unintelligible—outside, in fact, the "nature" that he himself sees. But then his "nature" shuts out important facts: he refuses to believe in mind at all as something else than matter. Modern science has modified the old-fashioned proofs of purpose in nature, but has not taken out of nature the argument for mind nor the witness that the beauty in nature bears to a spiritual Being behind nature Who knows what beauty is.

Again, conscience witnesses to a superhuman law of right and to some free will in man, without which no moral duty has a claim on him.

Again, the mind and righteousness revealed in nature witness to a person, without which the words themselves are meaningless. What, then, is the witness of nature to a supernatural Christ? Nature is orderly and one; it is also progressive—from animal life to rational life. This development reveals God. Christians believe that this evolution reached a climax in Christ. Inorganic nature witnesses to God's vast unchangeable power and wisdom; organic nature to His life: human nature gives glimpses of His mind and character; Christ confirms and completes all by showing us His divine character and love. A Christ, then, inconsistent with nature man's reason could have found no place for: but if, while surpassing nature apart from Himself, He is yet in harmony with it, how should experience reject Him?

But some one may ask, How does Christ complete a world



otherwise imperfect? If goodness, love, righteousness reveal God better than motion of stars or life of plants, then without Christ the world is a fragment: we want some further witness than nature without Him gives us. If character and personality are God's best image, then we are in measure prepared for the incarnation.

Christ, then is nature's crown: He is, therefore in a deep sense, natural: both in Him and, partly seen, partly hidden, in nature are spiritual realities which are akin. But is He above nature? That depends on what we mean by nature. Each new advance of life in nature appears supernatural when viewed from below. Moral life is supernatural when viewed from the stage of physical life. So Christ is supernatural compared with mere man. The same force is at work all through, for the force of all things is God: only God is revealed by degrees, and at last, in the highest degree, in Christ.

But the work of Christ is not only to complete, but to redeem. If we believe that God is good and that man has sinned, the thought of a redeemer is natural. Sin is not natural: it is the rebellion of free will; it is lawlessness — a taint in our nature. The more clearly we see this, the more readily shall we believe in a redeemer.

Nor let us forget that by over-close devotion of mind to other channels of thought we may find atrophied and wasted the faculties that we cease to use. Literary study, business, athletics, pleasure may be so indulged in as to stunt the moral powers: Christ may seem unreal and far away. But a sense of sin, the desire for righteousness, the sense of God and of eternity, bring Christ near again. So, too, can sorrow or social enthusiasm, a sense of life's vanities, or the death of some one beloved. It is He alone Whom we then find able to cure human ills. Christ, then, by surpassing nature is supernatural; but He is natural as needed to meet men's yearnings and restore nature's order.

To this conclusion there are three possible objections. Men may say: How is it, then, that Christ's work has been opposed to nature? It is because "nature" has been used in two senses: first, as the ordered world; secondly, as disordered human society. The best Christian teaching has always taught that nature and grace, creation and re-

demption, are one. S. Paul and S. John both taught that Creator and Redeemer are one. Christ is the maker, the sustainer, the goal of the world. By His incarnation He planted a new kingdom of grace in the old kingdom of nature. The Greek Fathers who developed this thought taught that God's work in nature and in grace was one. God is in nature. He is similarly, though more intensely, in Christ. They even found joy in nature because it revealed the same God who was revealed in Christ. Everywhere, they held, was order and law. Even modern science, with its clearer view of details, does not hold the principle of order more strongly than those early Christian teachers. They also taught that the coming of God in the flesh gathered into one all God's earlier working. Greek philosophy and Jewish law had been a preparation for it. We only carry their ideas further when we believe that the religion of Christ supersedes all other religions, because it includes the elements of truth that each contains.

A second objection to our argument is made on the score of miracles. Miracles, it is said, are a violation of law, and so are contrary to order. Each miracle, of course, must be judged by its own evidence; but if we once admit man's sin and also God's will in nature working for moral ends; if we admit that God is a redeemer and that man needs a redeemer, we at least make miracle credible and rational. For a miracle is an event in physical nature that makes plain God's working for a moral end. It is a "sign" that man sees, a "sign" of personal will. God breaks into the common order to teach men the true character of the order which they see. God thus protests against man's blindness to Himself.

We must, of course, apply tests to miracles; we do not see God in mere portents, or in unworthy miracles, or in such as are against moral discipline. But the miracles that Christ wrought are not such as these. Indeed, the incarnate Son of God could not but be miraculous. Nature is a progressive order: it admits of new departures, sudden rises of level, new phenomena. When life first appeared, when rational life first appeared, "the future did not resemble the past." Christ, we believe, is a new nature: He will

therefore show forth new phenomena. A new nature works in Him with a new power. In His case miracles appear natural: they are redemptive acts, object-lessons of mercy and judgment. His words and His works are one, as body and soul are one. Without them it is hard to see how He could have revealed Himself. Without the resurrection, His death would have been an obstacle to faith in Him.

But men may then say: Yes, but your Christ is no permanent part of nature, as organic life is. He is alone and isolated: we cannot believe in an isolated Christ. It is true that we look back to Christ; but moral and mental progress is never a gradual, continued, upward rise. In history geniuses have no worthy successors. Even if He were but man, Jesus Christ remains isolated. And if He be God incarnate, He must be isolated. There can be no second like Him. But He can give a share of life to men, and He has done so. We believe that, when His work is complete, He will be no longer isolated: He will be the Head of a redeemed humanity. The truth is that the history of man is but a first volume: it calls for a second. The second volume is Christ. In Him the whole is intelligible. But a third is still to come—"the one far-off divine event to which the whole creation moves." — Bishop Gore.

## The Church in Danger, or the General Synod and the Constitution.

*A Pamphlet by the Ven. Archdeacon Richards, M.A.*

We published in the July number of the "Gazette" an article on "The Anglican Church in Austria," showing the present position of the state of affairs in Australia in connection with the movement to assert the power of the Church in Australia to be entirely independent of the Church Courts in the Motherland.

The question has aroused considerable interest in the Home Land. There appears to be little doubt, from the opinions expressed by the learned lawyers who have been consulted, that while the Church clearly has power to alter its Constitution, it would run serious risk of being deprived of the benefit of much of its existing property by so doing. A leading

English Church paper boldly advocates the risk being taken. The result, no doubt, would be similar to that experienced by the Free Church of Scotland. It faced the legal result, and the property in dispute was re-settled by Act of Parliament in the sense that, ample provision being made for the minority, the bulk of the endowments and the fabrics devolved on those to whom in common sense they belong.

We do not agree with this contention, being of opinion that a way can be found, if there be anything approaching general agreement, by which the matter might be settled through recourse to Parliament without endangering schism in the Church.

With regard to the Church of this Province of New Zealand, we are concerned with a somewhat similar question at the present time. The Bishop of Christchurch, at the last General Synod, moved to rescind Clause 6 of the Constitution, which is as follows:—

“The above Provisions shall be deemed Fundamental, and it shall not be within the power of the General Synod, or of any Diocesan Synod, to alter, revoke, add to, or diminish any of the same.”

The motion was lost on the votes of the Clergy, the voting being: Ayes—Bishops 5, Clergy 9, Laity 11. Noes—Bishops 1, Clergy 11, Laity 9.

The whole subject needs the closest study and attention of the Church, and Archdeacon Richards has done good service in putting the case very clearly in the pamphlet which he has published. The price is 1/-, and the book may be obtained from Messrs. Chadwick, of Napier, or of the publishers, Messrs. Upton, of Auckland.

We hope to deal more fully with the question in a later issue of the “Gazette”; meanwhile no one who carefully reads the pamphlet can fail to be made acquainted with the facts of the case, which are clearly set forth. Bishop Williams, in a short preface to the pamphlet, states, “The compiler of this pamphlet will have done good service if what he has written should have the effect of correcting some current misconceptions regarding the framing of our Church Constitution and the powers of the General Synod.”

## Return of the Bishop.

The Bishop and Mrs. Averill returned from their visit to the Homeland on Monday, the 26th August. A most cordial greeting was given to them. The Bishop travelled by train from Auckland, and at every station on the line from Woodville, the first District in his Diocese, to Napier, clergy and others gathered to meet and welcome him. At Napier, besides the local clergy, a goodly number of Church officers and members of the C.E.M.S. were on the platform awaiting the arrival of the train. The Bishop and Mrs. Averill are both much benefited in health by their visit to the Old Country.

On the following morning a service of the Holy Communion was held at the Cathedral, at which the Bishop was celebrant, and many of those who were present at the service held just before the Bishop's departure six months ago were able to join in the service of thanksgiving for his safe return to the Diocese over which he has been called to preside.

## Bay of Plenty Maori Mission

The eighth mission in this district was held by the Mission Chaplain, the Rev. F. A. Bennett, at Maketu, commencing on July 28th and ending on August 1st. This place has a somewhat unique history in these parts, as the landing place of the Arawa canoe, and also as a mission station in the early days, being occupied by a European missionary up to 1896, firstly by the late Rev. Thomas Chapman, then by the late Rev. S. M. Spencer, and lastly by myself. Singularly enough, the Bishop's chaplain, the missionary, was a Maketu boy. When I went there in the early eighties he attended my Sunday school in the same Church in which we commenced our mission. We did not anticipate that we should have large congregations, as the natives have partly left Maketu for Rotorua, Rotoiti, and Pukehino. Nevertheless, we had a fairly good attendance. Over 20 partook of the Holy Communion at the opening service. A choir, lately formed, was of great assistance in giving us some good hearty hymns. We were also helped by ten or more of our Tapuika friends from Te Puke,

where we held our last mission. This has generally taken place in most of the missions held here, though we have taken no part in asking them to attend. After Sunday the attendance decreased somewhat, but on the last night over thirty stood up to testify of their faith in the Living Saviour, and several adult baptisms and marriages immediately took place. We were more than thankful to God for these tokens of His blessing. On Thursday the clergy, accompanied by some of the leading men from Maketu, proceeded to Te Puke to place the memorial stone in the new Church. The Rev. J. Hobbs, the zealous vicar of Te Puke, gave the address, which was interpreted by Mr. Bennett, and was greatly enjoyed by the large number of Maoris attending. I placed the stone in position. The collection taken up amounted to £5 5/-. In the evening the missionary and clergy had another mission rally. With our friends the Tapuikas. Another thirty stood up and confessed Christ, making in all in this place over ninety, which is so far the record in these parts. The natives assembled gave the missionary and clergy a hearty farewell, and also extended to them an invitation to attend the opening of the new Church.

## Bible in State Schools.

### Opening of the Campaign.—Canon Garland's Work.

A meeting of delegates representative of the various organisations concerned in the Bible-in-Schools movement, was held at Christ's College on August 24th. The Primate (Dr. Nevill) presided, and was supported by the Rev. G. Lindsay, of Dunedin, Moderator of the Presbyterian Assembly of New Zealand. Apologies were received from the Commissioner of the Salvation Army, and the Rev. R. E. Davies, of Knox Church, Dunedin.

The Rev. J. Mackenzie reported the proceedings in relation to the appointment of Canon Garland as Organising Secretary, upon which the following resolution was passed, on the motion of the Rev. G. Lindsay and the Rev. C. H. Laws: “That this Executive welcomes the Rev. Canon Garland, late Organising Secretary of the Bible-in-Schools League, Queensland, to the same position in New Zealand,



pledges itself to loyally support him as leader of the movement in the Dominion, and calls upon the followers of the League to work enthusiastically under his direction for the attainment of religious instruction in State schools on the basis which prevails in New South Wales, Tasmania, West Australia, Norfolk Island, and Queensland."

The draft constitution for the formation of the League was then considered in detail and agreed upon, and a permanent Executive appointed thereunder, consisting of the Primate (as president), the Moderator, the President of the Methodist Conference, the Commissioner of the Salvation Army, the Bishop of Christchurch, and the Rev. Dr. Gibb, of Wellington (as vice-presidents); Mr. J. G. W. Aitken, of Wellington (as treasurer), and the following as ordinary members:—The Bishops of Auckland, Waiapu, Wellington, and Nelson, the chairmen of the Methodist districts, the Revs. S. I. Jolly, R. E. Davies, J. Mackenzie, T. Tait, Dean Harper, Canon Carrington, H. D. Burton, Dean Fitchett, S. Lawry, Archdeacons Willis, Harper, Ruddock, and Grace, Brigadier Gist, and Messrs S. Bullock, J. H. Upham, R. Malcolm, H. Holland (Mayor of Christchurch), and a number of others, subject to their consent.

Canon Garland submitted to the Executive a plan of campaign and policy to be pursued, which were unanimously approved, and upon which it was finally resolved that the policy of the League should be the obtaining of a referendum on a question embodying the system of religious instruction existing in New South Wales, Tasmania, West Australia, Norfolk Island, and Queensland. Mr. J. G. W. Aitken, the treasurer, submitted a scheme for raising the necessary funds to pursue the campaign, and it was unanimously agreed to. All present pledged themselves to assist in this direction, the opinion being expressed that there would be no lack of liberality on the part of the people of New Zealand interested in the movement.—"Press," Christchurch.

**Diocesan Paper.**

The following sums have been received:—Rev. M. Cockerill 7/6, Miss Elwin 2/6, Crerar and Co. 15/-, Rev. F. Whibley £1, C. E. Palmer 2/6, Miss Valpy 2/6, Miss Dicken 2/6, S. A. Vyner 2/6, Rev. H. Robjohns 2/6, G. G. Bridges 2/6, S.

**A List of Inexpensive Books.**

**VI.—PRAYER BOOK.**

|   |               |     |
|---|---------------|-----|
| Prayer Book Teaching. James Adderley                                      | Wells Gardner | 1/- |
| A History of the Book of Common Prayer. J. H. Maude                       | Rivingtons.   | 1/- |
| The First Prayer Book of Edward VI., 1549                                 | Parker & Co.  | 1/- |
| The Second Prayer Book of Edward VI., 1552                                | "             | 1/- |
| The Prayer Book. E. C. Wickham, D.D.                                      | Rivingtons.   | 1/- |
| The Church Catechism. E. C. Wickham, D.D.                                 | "             | 1/- |
| Outlines for Catechists. G. P. Trevelyan                                  | Longhurst.    | 1/- |
| "Trevelyan " 2nd year's Course. G. P.                                     | "             | 1/- |
| Notes for One Year's Sunday School Lessons. Series V. Canon Wilson, D. D. | S.P.C.K.      | 1/- |

**VII.—COMPARATIVE RELIGIONS.**

|  |                           |          |
|--|---------------------------|----------|
| The Religions of the World. G. M. Grant, D. D.                                     | A. & C. Black             | 6d.      |
| Religions, Ancient and Modern (The Great Religions of the Human Race), including:— | Archibald Constable & Co. |          |
| Animism. Edward Clodd  | "                         | 1/-      |
| Pantheism. James Allanson Picton   | "                         | 1/-      |
| Islam. Syed Ameer Ali, M.A., C.I.E.  | "                         | 1/-      |
| The Religions of Ancient China. Professor Giles                                    | "                         | 1/-      |
| The Religions of Ancient Greece. Jane Harrison                                     | "                         | 1/-      |
| Islam in India. T. W. Arnold   | "                         | 1/-      |
| Magic and Fetichism. A. C. Haddon, F.R.S.  | "                         | 1/-      |
| The Religion of Ancient Egypt. Prof. Flinders Petrie, F.R.S.                       | "                         | 1/-      |
| The Religion of Babylonia and Assyria. Theophilus G. Pinches                       | "                         | 1/-      |
| Buddhism. Prof. T. W. Rhys Davids. vols  | "                         | 1/- each |
| Hinduism. Dr. L. D. Barnett  | "                         | 1/-      |
| Scandinavian Religion. William A. Craigie  | "                         | 1/-      |
| Celtic Religion. Prof. Anwyl   | "                         | 1/-      |
| Mythology of Ancient Britain and Ireland. Charles Squire                           | "                         | 1/-      |
| Judaism. Israel Abrahams   | "                         | 1/-      |
| Religion of Ancient Persia. Prof. A. V. Williams Jackson                           | "                         | 1/-      |
| Primitive or Nicene Christianity. John Sutherland Black, LL.D.                     | "                         | 1/-      |
| Shintoism  | "                         | 1/-      |
| Mediaeval Christianity   | "                         | 1/-      |
| The Religion of Ancient Italy  | "                         | 1/-      |

Oatham 2/6, W. T. Irvine 5/-. Mrs. Corbin 2/6, Rev. J. A. McNickle 2/6, M. C. Orbell 2/6, L. Gibbons 5/-. Mrs. Alexander 2/6, per J. W. Robinson 15/-. H. J. Tobin 5/-. W. Lucas 2/6, Rev. A. Williams 5/-. Rev. A. Clarke £2 6/-. Rev. T. A. Meyer 14/6, per Rev. H. P. Cowx 3/6, E. J. Rich 2/6, Mrs. Doar 5/-. Holy Trinity (Gisborne) £3 3/-. H. T. Rawnsley 2/6, Mrs. Sefton 2/6, Canon Tuke £4, G. T. Chisnall, 2/6, Rev. G. W. Davidson £2 2/-. Mr. Fiecken 2/6, Miss E. Davis 2/6, J. Bell £5.

**News from Other Dioceses.**

**CHRISTCHURCH.**

Bible-in-Schools.—Canon Garland is to open his campaign in Christchurch on August 22nd. There is a good deal of misunderstanding in respect of the New South Wales system, and as a result not as much enthusiasm as there will be when Canon Garland has explained the double platform and the attitudes of the various denominations to the problem.

C.E.M.S.—The visit of the Rev. J. E. Watts-Ditchfield is drawing closer. Prayer has created in many

of us the conviction that he is coming with a message from God to each of us and to the C.E.M.S. We are to have a conference on Saturday afternoon, September 7, corporate Communion on Sunday morning, and massed meeting in the theatre on Sunday afternoon, followed by conversational with C.E.M.S. On Monday morning a conference with the clergy will be held. It is a pity that, as in the case of Mr. Woolcombe, Mr. Watts-Ditchfield's visit is to be so short.

Your Bishop's Return.—I dare to send a welcome home to your Bishop and Mrs. Averill on behalf of all his many friends in this Diocese, also to congratulate the Bishop on his having been given his D.D.

**Parochial News.**

**S. Augustine's, Napier.**

Vicar: Rev. Canon Tuke.  
Curate: Rev. C. L. Wilson.

The Vestry has issued an appeal to all our Church families in the Parish on behalf of a new aisle on the south side of the Church. It only

remains for each member to make the matter a subject of very earnest prayer. If that is done, there will be no doubt as to the issue. Our people have responded with alacrity, and offered themselves willingly, when other appeals have been made, and now that an extension of the Church is needed, we have every hope that each one will respond accordingly as God has blessed him.

The Flower Show is advertised for Wednesday and Thursday, September 11th and 12th. Good support is asked for from all who have gardens, and from others, by attending the Show on one of the days. As the Schoolroom is now larger, we shall have plenty of accommodation for afternoon tea without a tent. The Women's Guild will kindly dispense it, and Mr. W. C. Yates will be with us to stage the exhibits. Music will be supplied by the Napier Mandolin and Banjo Band. We want to see all our people patronise the Show, the proceeds of which will go towards the cost of the new aisle of the Church.

We warmly congratulate the Choir upon getting an honourable place in the competitions. With so many young singers who had never faced a critical judge and public before, Mr. Harston could not but have been well pleased at their really good performance. It was some reward for his painstaking efforts. The public seem quite satisfied that the Choir gave the best rendering of the anthem and hymn. The judge, however, thought differently, and we have to bow to his decision.

The Women's Guild held a very enjoyable social last week. It was largely attended, but the bitter night no doubt kept some away. The Church Building Fund will receive a pound or two from the proceeds, thanks to the President and her zealous assistants.

The annual meeting of the C.E.M.S. on the 28th should be a very good assembly of delegates and other C.E.M.S. men from the various branches, and some interesting debates will no doubt result. We hope that all the town members will roll up in force and show their interest in the work.

Confirmation classes will be held next month. All parishioners, married or single, who have not yet been confirmed should send their names in to the Vicar at the earliest moment. Parents with girls or lads over 14 should encourage them to think seriously over this solemn matter.

The S. Oswald's Guild includes many promising cricketers. During the cold winter nights some great games have been played in the big schoolroom with a tennis-ball. Others are good at quoits and relay races, etc.

The Vicar wishes to thank those subscribers who have sent their subscriptions in for the Church paper. The Treasurer (Archdeacon Ruddock) has now been paid in full £15 for the year ending June 30, 1911, but

the Vicar is still £6 10/- out of pocket for the "Dawn of Day," and the cost of the cover and binding.

We had the pleasure of meeting several of the clergy at a clerical meeting here this month, and Bishop Williams kindly came to be with us.

The Vicar of Wairoa gave us a visit last Sunday, and preached an excellent sermon to a very large congregation.

Mrs. Conroy-Reg has much sympathy in the loss of Mr. Reg, who bore his malady (cancer) with much fortitude and resignation.

#### BAPTISMS.

*"Suffer little Children to come unto Me."*

Jack Stephen Knibb.  
John Henry Barrington Shield.  
James Telford Struthers.  
Eila Pavitt.  
Dulcie Dorothy Gwendoline Gallaher  
Frederick Leo Sullivan.  
William Morris Hooper.

#### MARRIAGES.

*"Heirs together of the Grace of Life."*

James Charles Foreman to Mary Jane McCurdy.  
James Baird Young to Catherine Louise Coster.  
Arthur Albert Sinclair to Gladys Anderson.  
Oswald Langham Tucker to Emily Elizabeth McCarthy.  
Elias Chegwidden to Lillian May Goodger.

#### BURIALS.

*"Blessed are the dead which die in the Lord."*  
Eila Pavitt, 4 days.  
Richard Henry Reg, 60 years.

### S. Andrew's Port Napier.

*Vicar: Rev. O. Dean.*

A Parish social and concert was held on August 30th, some really excellent items being given, which were received with the heartiest signs of approval; but perhaps the most interesting event of all was a series of presentations to four of our best Church workers, who, alas! are leaving the district: To Captain Lake (Minister's Warden) was given a handsome volume of beautiful New Zealand views; Mr. Edgeley (People's Warden), was the recipient of a fine three-volume edition of Shakespeare; Mrs. Edgeley, owing to the fact that in some very special ways she has been a helper in the work of the Church, was presented with a superior bound copy of "Hymns Ancient and Modern," whilst to Mr. R. H. Florance, who has been doing excellent work as Choirmaster, was given a splendidly bound Prayer and Tune Book combined.

The several presentations were made by the Vicar, Rev. Oliver Dean, who in glowing terms spoke of the good work done by the recipients and deplored the loss the Parish sustained by their departure. New Zealanders are a migratory people; they are often on the move, but this is very specially so at the Port, and constitutes one of our chief difficulties. "Here we have no continuing city" is a text that fitly describes the people of S. Andrew's District.

The annual meeting was held in the Schoolroom on Tuesday, August 27th. The balance-sheet showed a small credit balance. The Wardens for the ensuing year are: Messrs H. Handley and F. Smith. The following were also elected as members of the Vestry: — Messrs Speight, List, and Kemsley. A resolution was passed expressing satisfaction at the good work done by Messrs Holt and Sons in the new Church at West-shore.

### Taradale.

*Vicar: Rev. A. P. Clarke.*

*Lay Reader: Mr McCutcheon.*

The annual meeting of Parishioners was held on Wednesday, 24th July, and was very well attended. The report and balance-sheet revealed a balance of about £11, and the accomplishment of useful necessary work. In his address the Vicar appealed for a better attendance at the various services and classes, and stated that the communicants' roll had reached the highest number in the history of the Parish. He also referred to the likelihood of the Parish being divided at an early date. He gratefully acknowledged many kindnesses shown him by Parishioners, and the good work done by many fellow-workers in the Parish. The following Churchwardens and Vestrymen were appointed: A. H. Burr, Minister's Warden; S. R. Wood, People's Warden; Vestrymen, Messrs J. Bicknell, G. Harpham, J. Langley, S. Harris, H. Harris, J. H. Rundle, W. Pointon, H. P. Kay, J. Thomson, O. McCutcheon; Auditor, Mr. H. Bull. During the evening an anthem by the Choir, and other musical items by Mrs. Thomson, Misses Chadwick, Clarke, Langley, McCutcheon, May McCutcheon, and Mr. S. R. Wood, were very well rendered.

At a subsequent meeting of the Vestry, it was decided to canvas the Parish, Archdeacon Ruddock having kindly promised to assist, with a view to a division being made. At the same meeting it was decided to purchase a new piano for the Parish hall, and hearty appreciation of Miss Chadwick's offer to get up a course of concerts for the same was expressed.

Our annual missionary sale will be held in the Parish hall on Wednesday, 18th September. The time being short, no doubt Parishioners will quicken their efforts to make it a success. The authorities will be glad to receive contributions for the following stalls: — Fancy, Plain, Produce, Sweet, Refreshment, Flower, and for the Christmas Tree.

One of the very popular socials of the G.F.S. was held on the 6th August, when those present enjoyed themselves immensely.

Mr. and Mrs. Kinross White have kindly supplied a long-felt want by presenting a Communion set to St. Michael's, Puketapu, whilst three kind lady donors have between them accounted for the following gifts for All Saints', Taradale: — An organ lamp, a set of bookmarkers, and

several prayer and hymn books for the use of the congregation.

We regret to have to record the death of two well-known Parishioners. Mrs. Hill, relict of the late Captain Hill, passed peacefully away after a short illness at her son's residence, Fernhill. At Puketapu, Mrs. Smale died suddenly on Saturday, 10th August. She had lived at Puketapu for many years.

### S. Luke's, Havelock North.

*Vicar: Rev. J. A. Lush, B.A.*

The annual Parish meeting was held on Tuesday, July 30, in the schoolroom, and was well attended. Reports were read from different branches of Church work, as well as from the Vicar. In presenting the balance-sheet for 1911-12 the People's Warden pointed out that £127 2/9 was spent in extraordinary expenditure, and would not recur for some years. The receipts from all sources for the whole Parish amounted to £759, and disbursements to £724, leaving a credit balance of £35 at the Bank.

The Vicar appointed Mr. R. Gardner to be his Warden, and the following were elected for other offices:—People's Warden, Mr. S. R. Quartley; Vestrymen, Messrs Couper, Fitzroy, Roberts, Rush, Smart, Tanner, Weaver; and from Clive, Messrs Campbell and Cushing.

A scheme for a Parish magazine, including a gazette, a periodical, and a printed cover, was put before the meeting, and unanimously agreed to.

Pew rents were discussed, and after a very useful discussion a large majority expressed themselves in favour of free seats.

The scheme for Church enlargement in wood was put before the meeting. After a lengthy discussion, it was agreed that a Building Committee be appointed, consisting of representatives of the Vestry and Messrs B. Chambers and C. Ellison. The meeting closed with the Grace.

Since the general meeting the Building Committee has met, has approved a plan for enlargement in permanent material, and submitted it to the Vestry, which has unanimously agreed to it. Circulars have been sent out, and it is hoped that with the help of a meeting of the congregation on August 26, there will be an excellent response. Considerably over £1500 must be raised.

Mothers' Union.—On Thursday Mrs. Lewis, of Hastings, read a very interesting and debatable paper on "The Relation of Women's Work to Home Life." Meetings for September on the 5th in Church, and on the 19th in the schoolroom.

Missionary Working Party.—Next meeting will be on Wednesday, September 4th, instead of Tuesday, at Mrs. Fitzroy's house. There is room and scope for more members. Missionary intercession, Sunday, September 22.

C.E.M.S.—Next meeting, Tuesday, September 3, at the Vicarage. Mem-

bers are reminded that the Rev. Watts-Ditchfield will be the preacher at S. Matthew's, Hastings, on September 21st, at 11.

We give our very best wishes to the Councillors of Havelock who have lately been elected, and trust they will have a period of real useful service.

We are all glad to hear that both Mrs. Reed and Mrs. Harry Ridgway, who have been laid up for a considerable time, are much better.

### S. MARK'S, CLIVE.

On August 7th an At Home was held in the Village Hall in the afternoon. A few voices were unheeded. The Vicar very briefly explained the Constitution of the Church in New Zealand, and the importance of the annual meeting. We are very much indebted for the help received from Napier, either from the Rev. Canon Tuke and Rev. C. L. Wilson, or from the ven. Archdeacon Ruddock.

The thoughts of Clive people are often with Mr. and Mrs. Bateman. Mr. Bateman is indeed a veteran sufferer, and we should like him to know that his patience has been a lesson to many of us.

The Vicar would like to meet those who are thinking about Confirmation.

### Waipukurau.

*Vicar: Rev. F. W. Martin.*

*Curate: Rev. H. Collier.*

The annual meeting of Parishioners was held in the schoolroom on July 31st, the Vicar presiding. The Wardens, in submitting their report, drew attention to the fact that the Diocesan authorities contemplated a rearrangement of boundaries, necessitated by the formation of new parochial districts, and one of the changes affecting this Parish in the near future would be the cutting off of Onga Onga district, which it is proposed to add to Waipawa. The report also dealt with the position in regard to the glebe land within the Waipukurau Town Board area, which has recently been surveyed and divided into quarter-acre allotments. The Vestry had every intention of placing these properties on the market immediately, but owing to the fact (which has just been brought to the knowledge of the Vestry) that part of the property was under the Land Transfer Act and part under the Deeds Registration Act, the matter is held up for the time being to allow for the whole piece to be brought under the Land Transfer Act. The balance-sheet showed that the income for the year just met the expenditure (£99 17/9) brought forward from the previous year, the balance at the end of the year being £100 3/8.

The Vicar appointed Mr. C. Saunders as his Warden, Mr. G. A. Ellison being re-elected People's Warden. The Vestry elected were Messrs Scruby, Dacres, Broadley, Bryce, Hewitt, Merton, Hobson, Bean, Curd, and Wilkins. Auditor, Mr. E.

Gilbertson. Votes of thanks were passed to the Ladies' Guild, Sunday-school teachers, District Collectors, retiring vestry, and the Press.

### Ormondville.

*Vicar: Rev. M. Cockerill, B.A.*

The yearly meeting of Parishioners was held on the 31st July. The night being wet and cold, the attendance was only moderate. The accounts for the year ended 30th June were passed. They showed a deficit of £7. The following officers were appointed for the ensuing year:—People's Warden, Mr. Thomas Fothergill; Minister's Warden, Mr. Samuel Dockary; additional members of the Vestry, Messrs Bagley, Benson, Williams, Saunders, Thomas Smith, Robert Groom, Ernest Smith.

The Vicar read an exhaustive report on the year's work. Below are a few extracts:—The past 12 months have been marked especially by two features. First, the loss to the Church, especially in Ormondville, of several of its most active members. (Here followed a list of 35 to 40 names of adult members of the church.) Their places have either not been filled at all by new arrivals, or else the newcomers have, as a rule, been members of other Churches. Such losses cannot, of course, but profoundly affect the life and well-being, spiritual and temporal, of the Church. The second general fact that has been so prominent during the last 12 months has been the topsy-turvy character of that fickle element, the weather. The spring was marked by 10 weeks of almost continuous gales of wind, the summer and autumn had a minimum of sunshine, and the winter months so far have been the most severe for many years. Where so many in every place, it is to be feared, make pleasant weather an indispensable adjunct to Church attendance, the above conditions cannot fail to have a prejudicial effect upon the spiritual tone and level of congregations. But I fear my tone seems, like the weather, damping and despondent. It is not intended that it should be. There are elements of encouragement, too. The truth appears to be that the Parish is passing just now through a phase of depression. In a year or two, when probably several blocks of land will be cut up in the Parish for closer settlement, we may again hope for our losses to be made up, and other active helpers and interested helpers; and interested members of the Church to take the places of those who have gone. Meanwhile the drawbacks that beset us by reason of the diminished numbers of our most interested Church members should stir up all who remain to fill up what is lacking in life and zeal for the welfare of the Parish. To speak in commercial language, there should be no sleeping partners in the firm of the Consolidated Church Trust of unlimited liability.

Losses by Death.—Foremost among our losses has been that of the late

lamented Mr. Robert Groom, sen., whose constant attendance at Church and interest in Parish affairs has been so well known to you all for many years. The past 12 months has indeed been a period of trial and of change to his family. May they, through it all, have felt themselves rooted in "Him, who is the same yesterday, to-day, and for ever." Mr. Hansen has also gone beyond the veil. He was a man well known in his younger and stronger days for his sterling qualities and public spirit. Mr. Edgecombe (Kopua), after three or four years' weakness, followed by sickness, has also passed away. He was a man widely respected for his honesty and straightforwardness. Not only the old, but the young, too, have been called to their account. Miss Lillian Watson faded gradually before our eyes, a victim to consumption. It was not the only bereavement her parents have borne during the past year. "Whom the Lord loveth he chasteneth."

**Church Services.**—At Kopua a monthly service has been held for the past six months. This has been due to the kindness of Mrs. Sanders in allowing the use of her drawing room, and to the help of Miss Saunders in playing for us. Judging by the attendance at these bright and homely services, I think they have come to stay.

**Ladies' Church Guilds.**—I cannot yet say whether the ladies of the Makotuku Guild intend to hold a bazaar this year. At Ormondville the Guild is again steadily working. Their assistance is invaluable. Since the proceeds of the bazaar held by them goes to the General Church Fund, a claim exists upon all the Parish to assist. I am glad to be able to state that two ladies at Kopua have made an offer, which has been gladly accepted, to prepare a stall at the Ormondville bazaar to be called the "Kopua Stall." It would be encouraging if other centres did the same. Such a method of helping would have the double effect of stirring up a spirit of friendly emulation among the stall-holders, and also would call out to some extent the help of parishioners in all parts of the Parish.

**Whetukura Church Buildings.**—During my ministry here, now over three years, we have worked steadily to create this Fund. It now reaches a little over £250. Of this sum, half, or £125, has been lent to the Vestry, and the Glebe has been purchased with it. The loan is due to be repaid by next Christmas. So far only £25 has been subscribed. This has been given by parishioners in Ormondville. The subject of the repayment of this loan will be brought forward as part of the business of the evening. If the loan were repaid, there should be nothing to prevent the Whetukura Church being built in the ensuing spring or summer.

**The Glebe.**—Unquestionably the most important matter, outside the ordinary routine of Church work, is the subject of the Church Glebe. The sum of £125 will shortly be due to

the Whetukura Church Building Fund, this being the amount of their loan to the Vestry. Of this £25 only has so far been collected.

Some adverse criticism has been made of the action of the Vestry in purchasing this land. I may say its purchase was authorised some 18 months ago, at a full meeting of the Vestry, there being only one dissentient to the proposal. Personally, I quite agreed with the gentleman, Mr. Warrington, who brought the proposal forward. These two facts should never be lost sight of in criticising this subject:

- (i.) Had the Vestry not bought it when they did they would have lost it perhaps for ever. It was the only convenient land, contiguous to the Church, that was, or is ever likely to be, available.
- (ii.) The second consideration is that the Vestry had no foreknowledge of the wholesale departure of so many of our best Church people. Let me say this in a general way. The possession of the Glebe has been most convenient to me as a grazing paddock. Not only has there been an abundant supply of grass, but a winter supply of hay, too, has been found for the clergyman's horse. Partly out of a sense of appreciation of the use of the Glebe I have planted and fenced, at my own cost, some 200 ornamental trees around the paddock. I think it is difficult to overrate the value of this Church property. The present Vicarage is fast falling into disrepair. In a few years the Parish, after selling the present house, may be ready to undertake the erection of a fresh Vicarage on the new land contiguous to the Church, where it should be. Meanwhile, a shelter hedge will be growing up. The Glebe only awaits draining, stumping, cleaning up, and laying down in English grasses to convert its somewhat desolate appearance into what, with the Recreation Ground, will become the prettiest and most attractive paddock in Ormondville. It will be a valuable and most useful Church property.

### Dannevirke.

*Vicar: Rev. E. Robertshawe, B.A.*

*Curate: Rev. C. E. Nicholas.*

From letters which have been received from the Rev. E. Robertshawe, we learn that he has been already greatly benefitted by the change and rest, and hopes to return in February next fitter than ever. He has been staying for some time at Leamington, in Warwickshire, and at last advices was moving into Yorkshire.

Mr. J. R. Russell, the late Choirmaster at St. John's, has just arrived in England, after a splendid voyage. The new Organist and Choirmaster, Mr. J. Prinze, entered on his duties on the 4th August.

The annual meeting of parishioners was held on Wednesday, July 24th, and though the night was teeming with rain, there was a fair attendance. The financial report was an excellent one. Though there was a falling off in offertories, the amount received from seat rents and annual subscriptions had largely increased. The Christmas Day offertory was a special one towards the New Stone Church Fund, and amounted to £27. The following office-bearers were elected for the ensuing year: Vicar's Warden, Mr. F. J. Knight; People's Warden, Mr. F. G. Magnusson; Vestry, Messrs A. Webber, F. A. Butler-Harrison, H. Tilsley, S. Tansley, F. Fiecken, W. Dobson, S. E. Wright, and R. Soundy.

The Vicar's suggestion to set aside the first Sunday in each month for a united Communion for the workers in the various organisations of the Church has met with a very good response, about 70 being present on the first Sunday in July.

The new Communion set in silver, and most of the other brass ornaments asked for by the Vicar-in-charge, have been promised, and it is expected that all the articles will arrive and be dedicated for use on Christmas Day.

Three aged parishioners have recently passed to their rest—Mrs. Wells (who for several months previous was a great sufferer), Mrs. Warner, and Mrs. Wratt. We extend our sympathy to their sorrowing relatives.

### Patutahi.

*Vicar—Rev. H. T. Rawnsley.*

The annual meeting of parishioners was held in the Church on Wednesday evening, July 24. The balance-sheet for the year ended June 30, 1912, was read and adopted. The finances were shown to be in a satisfactory condition, and the Vestry hope this year to considerably reduce the debt on the Vicarage. The Vicar congratulated the Vestry on a successful year, and stated that the attendance at most services had been well maintained, and the number of Communion had increased, though one or two of the country centres were very weak.

The following Vestry was elected: Vicar's Warden, Mr. J. B. Broadhurst; People's Warden, Mr. R. Sherratt; Vestrymen, Messrs East, Billham, Woodward, Jerram, Randall, Sherratt, and M. Willbraham.

Votes of thanks were passed to the Sunday-school teachers, Choir, Ladies' Guild, Organists, and all Church workers, and to Mr. C. P. Davies, the auditor of the Church accounts.

### Te Karaka.

*Vicar—Rev. T. A. Meyer.*

Last month the annual social took place. It was a moonlight night, and the weather was good. The hall was crowded, and the people enjoyed themselves thoroughly. The Vestry left the undertaking in the hands of Mr. F. W. Gardner, and he managed

well, though no doubt it was rather too much for one person to arrange. However, he did it, and secured the handsome credit balance of £7, which beats all previous records. This sum goes towards paying off the debt on the Church, and reduces it now to £39.

The annual meeting of parishioners was held in the Church on Saturday, August 17, and was well attended, though the weather was very unfavourable. After the ordinary routine business had been gone through, various important matters were discussed. Clearing off the debt on the Church was a subject which was thoroughly gone into. A small committee was elected to collect what is required, and the following gentlemen consented to act in that capacity:—Messrs G. W. Humphreys, E. V. Palmer, and J. B. Poynter. So that before long we hope to see this burden removed, only to start a new venture. A Vicarage is badly wanted for this District, and people seem quite anxious to supply this want. Another subject which seemed to interest the meeting was the holding of an annual garden fete and sale of work and produce. It was agreed upon to make a start this year, and a meeting to arrange for it will be held on August 28th.

Mr. W. Powell and Mr. Bousfield fill the office of Churchwardens as before, and the following were elected on the Vestry:—Messrs E. V. Palmer, J. B. Poynter, G. F. Bell, F. W. Gardner, G. W. Humphreys, Williams, N. D. H. Symes, and C. E. Hindrup.

### Te Puke.

Vicar: Rev. J. Hobbs.

To the Parishioners.

My Dear Friends,—We are trying an experiment, which we trust to you for success. Its object is the encouragement of that important adjunct to a hearty service, congregational response and singing. The commencement is the numerical strengthening of our Choir, which has lately been reinforced by six new members. I can only hope that they will be inspired with the loyal and painstaking example of those whom they join. The next point is that the Choir will in future be silent during the last but one verse in every hymn, and the third endeavour will be to have a congregation practice after Evensong on the first Sunday in each month.

Another experiment for which we hope success is the separation of the District into its component parts, making each part manage its own affairs. We have already had small annual Parish meetings at Maketu and Paengaroa, each having taken up the principle of systematic offerings, and each promising £15 towards the Stipend Fund of the current year—as much as either can afford for a start. Maketu has given this for the last year, in addition to collecting £13 towards Church renovation.

Last Sunday another baby was baptised, with the presence and

prayers of the Te Puke congregation, such a nice service.

Te Puke has been very deeply moved by the death, after a week's illness, of Albert Langley, commonly known as "The Tourist." He was a deservedly popular young fellow, always so ready to oblige. He was one of our band of Confirmees last year, and a member of our Choir. I shall not be the only one who will miss him greatly. During the past month two new members have been admitted into our C.E.M.S. branch, and I had looked forward to Langley as one of the next.

No doubt another report will reach you of the missions which have lately been preached by the Rev. F. Bennett among the natives. I can only say how thankful I am that the Missioner felt so encouraged in his work, and how pleased I was to accept an invitation to be present at the laying of the foundation-stone of a new Church at Rangioru.—Yours sincerely,  
J. HOBBS.

### Tolago Bay.

Vicar: Rev. G. W. Davidson.

The annual meeting was as poorly attended as possible. Anyhow, as Mr. Holder, Church officer, stated, it was a good sign; the parishioners were evidently quite contented with the report and balance-sheet as distributed, and with things in general. The Church balance was satisfactory, and showed that things financial were safe for this side of Christmas, when subscriptions are again payable. The Committee was able to bring the balance in credit to the Building Fund up to £250, to which can now be added cash and promises amounting to about £55—and no canvass has really been made. We feel quite sure now that a start to build will be made early in 1913. The Font Fund, in charge of the school children and teachers, is growing. Mrs. Maurice Fitzgerald's family have promised £1 towards this fund, and if other children not able to attend the regular Sunday-school are willing, I or Mr. Date will gladly receive their copper or silver coins.

Another wedding of interest took place on the 31st July, when Mr. Bert. Lincoln was united in holy matrimony to Miss Kate Lockwood. Mrs. J. Moore acted as hostess to a very large number of friends and well-wishers who came to the wedding.

The Dairy Factory will soon be an accomplished fact, and great things are expected. We trust all will go well, and that in consequence of more people in the place the congregations will be larger at all services. The winter plan of services will be discontinued next month, and the regular plan will take its place.

There have been several sad cases of sickness. No less than four of our friends are in Gisborne hospitals. We trust that many are joining in prayer that they may come happily through their afflictions.

Friends are reminded to make great preparations for the Horticultural and Industrial Show, fixed for Wednesday, 20th November. A successful show is certain, for we have a good compact working committee who are keen.

### Rotorua.

Vicar: Ven. Archdeacon Tisdall, M.A.

Curate: Rev. Percy C. Davis.

Our annual meeting was held on the evening of July 25th, when there was a very fair attendance of Church members. In our last notes we gave a synopsis of the statement of accounts. Messrs A. F. Bent and P. J. Hammond were reappointed Vicar's and Parishioners' Warden respectively, and the following were elected on the Vestry:—Messrs W. E. Bennett, Carter, Giles, R. Griffiths, jun., J. Halkett, Hobden, Langdon, Lyons, Marsh, W. J. Melville, Stephens, and Wrathall.

The meeting of the Mamaku congregation was held after service on the Sunday night following. Messrs F. S. Ramson and F. G. Harwood were reappointed Church officers, and Messrs Goodacre, Gossner, Pattison, Polkinghall, C. Tyson, and Young were elected as a committee.

The August monthly meeting of the Mothers' Union was very largely attended. The address was given by Mrs. Skene Dixon, a new arrival in Rotorua, who gave a most helpful and thoughtful talk on "Home Life." The members decided to do all in their power to make Dr. Truby King's health crusade a success. When Dr. Truby King arrived in Rotorua a week later he had several splendid meetings. Mrs. Edwin Robertson has been appointed secretary to the local committee set up to co-operate with the Health Department in Dr. Truby King's work.

The C.E.M.S. men's social was held in the Parish Hall on the evening of August 13th, when a very pleasant evening was spent. There were over 90 men present, who all seemed to enjoy themselves thoroughly. A most excellent programme of songs and recitations had been arranged by Mr. F. M. Lyons. The Vicar took the opportunity of publicly announcing Mr. Watts-Ditchfield's visit next month. Our present arrangements for him are—a mass meeting of men on the evening he arrives, September 28th, and a celebration of the Holy Communion with a devotional address at 6 o'clock on the following morning.

The Sunday-school annual prize gathering took place in the Parish Hall on the first Wednesday evening in August. There was a full attendance of children and parents. After a couple of hours had been spent in games and romps, refreshments were handed round and quickly disposed of. The Vicar then briefly addressed the children on their work, after which he invited Mrs. B. S. Penney to present the various prizes that had been won.

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