



The Waiapu Church Gazette.

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The Waiaapu Church Gazette

Church Music

A PAPER READ BEFORE THE
H.B.C. ASSOCIATION
By Rev. W. T. Drake

The demand now is not so much for more music, as for better music and a better rendering of it.

No parish is considered complete without an attempt, however crude, at a choral service. All this shows a desire in the right direction. I think we are all convinced that the employment of art in religion is a right and good thing. Its message has been "O Worship the Lord in the Beauty of Holiness," and the Church has answered, "we are willing and ready, show us the way." First and foremost among the arts stands music, and to it a great deal of attention has been given. To say that the efforts to introduce and to maintain choral services in so many directions have been attended with unvarying success would be untrue. The obstacles in the way have been and are many and great.

It is not sufficient to decide to introduce a choral service and imagine that it can at once be inaugurated and successfully carried on. Without beginnings we can have no completions, and we must be thankful for beginnings.

But we must face the difficulties, analyse their causes, and tackle the task of removing them.

There was a time when people did not want and would not have choral services. That is now past.

The present trouble is that the standard of rendering is deplorably low, and to raise this is the work of the present day church musicians.

From a musical point of view, Church services may be divided into three distinct types.

- (1) The Cathedral.
- (2) The Town.
- (3) Country Parishes.

The Cathedral service stands out as the highest ideal of musical worship. Upon every part of it all available skill is expended. All treasures new and old of our wealth of Church

music are there to be heard, rendered in a manner worthy of the surroundings, worthy of the object of music. Cathedrals in England have, as a general rule, all the resources requisite for carrying out the idea of musical worship in its completeness.

In this province there is only one Cathedral, viz., Christchurch, which has resources.

In passing it is interesting to note, that the famous authority on Church music, Dr. Nicholson, said that the choir of Christchurch Cathedral compared favourably with the Cathedral Choirs of England.

How far should parish Church choirs strive to imitate the Cathedral choir. How far should the choral service of a parish church differ in kind and degree from that of a Cathedral.

Here considerable variety of opinion exists. Some would maintain that even where possible, it is not right to attempt a reproduction of the complete choral service in a parish church.

The question in reality involves another one, which, we are here obliged to touch upon—congregational singing.

Perfect choral worship implies highly trained voices, artistic balance of parts and careful and constant preparation.

Congregational singing excludes all these. Its theory would include all voices, whether cultivated or not; balance of parts would be out of the question, preparation unnecessary.

Those who seek to raise the artistic level of Church music are told that they are "excluding the people from worship," "defrauding them of their rights," "turning the Church into a concert room," advocating worship by proxy. Assertion is not argument, and abuse is only the sign of a lack of sound reasoning.

If the singing of a trained choir excludes the people from worship, so does the saying of the prayers by the priest alone; if the one is worship by proxy so is the other. In the latter case it would be quite possible for the people to join in with the speaking

voice without committing any obvious breach of good taste, or marring a work of art, for everyone is trained (up to a point) to use the speaking voice by daily practice; but the same does not apply to the singing voice, the proper use of which is confined to a few, and requires special training. For a person with an untrained voice and no knowledge of singing to join in and mar the effect of beautiful music is a thing which, if it be admissible in church, would be tolerated in no other place.

Having said this we must endeavour to set aside prejudices, and try to see clearly what line we should pursue to make our church music truly edifying, and in the real sense of the word congregational.

The reasonable course seems to be to accept the theory that there are three voices properly heard in a musical service, those of the priest, the choir and the people. Throughout the service is the people's, but in some parts the priest represents and speaks for them, in others the choir does so in a manner for which they are themselves unprepared, and, in others, they join in with their own voices.

The worship throughout must be spiritual, and it may fairly be argued that there is often more true worship from the silent heart than from the worshipping lips. "We will go into His tabernacle and fall low on our knees before His footstool," gives a picture of the highest and truest attitude of worship which it is the mind of the church to foster.

We must distinguish between the ideas of congregational worship and congregational singing: the former does not necessarily imply the latter. There are two ways of joining in music, both of which have their place. Music is an art, the very existence of which depends upon its use, and this use is of two kinds, active and passive, that of the performer and that of the listener.

Apart from any question of skill, if we constantly attempted to join in music with our voices, we should actually lose most of it; the sound of our

own notes would prevent our hearing what was being done by others, and we should be always missing the combination of sweet sound which gives to music its value.

When poets allude to the power of music it is the listening attitude to which they invariably refer.

Shakespeare says:

"In sweet music is such art,
Killing care and grief of heart
Fall asleep, or, hearing, die."

and again:

"I am never merry, when I hear
sweet music."

Milton, on hearing church music, says that it can—

"Dissolve me into ecstasies, and
bring all heaven before mine eyes."

Let us bear in mind that it is possible to participate in music by listening, as truly as by performing, and that it is in the first way that the art produces its greatest effects. But, it may be argued that many people in a general congregation have no ear for music; they cannot appreciate its subtleties; for them it has no message. True, there are always some such present, though it may be that their number is often exaggerated. But is it these people who confessedly know nothing of, and care nothing for, the art, and are consequently quite unable themselves to execute it, in whose hands you are to place the singing? There is something wrong here. If people are musical they will be able to appreciate music in the usual way; if they are not, they are obviously the last who should attempt to produce it.

Congregational singing is a comparatively new departure in worship. We do not find it in the Old Testament. There we read of large and highly-trained bodies of musicians, set apart for conducting the worship, and it was clearly in their hands that the rendering of the music was left. The care of the sacred music was confided to the hands of the Levites. David and Solomon not only confined this privilege to the tribe of Levi but considerably increased and extended their musical duties. The Levites had to provide no less than 4000 singers and musicians for the sacred service.

In the early church special choirs were set apart, and untrained persons were actually forbidden to raise their voices, as is shown by the decrees of the Council of Laodicea A.D. 363,

which said that "Only those duly appointed should sing in Christian churches."

The Reformation strove to make public worship a reality for the people, but the point insisted upon was that the people should understand what was being done and said, which is by no means the same thing as saying that they should be compelled to sing.

Congregational singing, as now understood, is a later development since the Reformation, and it originated not with the sixteenth century reformers, but with the Puritans of the seventeenth. If it tends to edification let us use it, but in its proper place, with suitable regulations. The danger to-day seems to be lest it should be allowed to usurp a false position in worship in which case it would stay the development of church music and prevent advance. It requires that all music should be of the simplest description, involving no knowledge, skill, or preparations for its rendering. Should it prevail to the exclusion of other music it would soon bring church music down to the lowest possible level, excluding all lofty artistic aims and ideals.

What parts of a service is it practicable for a congregation to join in?

The responses, metrical hymns, and all parts that are monotoned.

Congregational singing should be in unison. If an attempt is made to introduce part singing the difficulties in the way of making it effective are insuperable. In part singing it is necessary that the parts be correctly taken and properly balanced: the former can very seldom be insured, the latter never.

To improve congregational singing three things are necessary:—

- (1) That those interested should possess books of music.
- (2) That they should meet for an occasional practice.
- (3) That they should be placed all together.

With regard to the chanting of the Psalms, the obstacles in the way of making it congregational, and, at the same time worthy of worship, are insurmountable. Good chanting is an exceedingly difficult thing to acquire. It is the most difficult thing a choir has to do.

The difficulty lies in the fact that no two successive verses are identical in respect of number, grouping, and

accent of syllables, and consequently, the music has to be adapted afresh by the singer to each verse.

As the method of fitting the syllables to the music varies greatly in different Psalters, it is possible to find any given verse "pointed" by different authorities in half a dozen different ways, each of which may be defended. In such cases, it is quite out of the question for an uninitiated person to guess how the Psalms are going to be sung, and hence arises hopeless confusion and discord.

The difficulty is inherent in the nature of the free rhythm of the Hebrew poetry, which, while possessing a unique beauty of its own, makes a faithful musical rendering a matter of extreme difficulty to the skilful, and an impossibility to the multitude.

If the choirs are to be the recognised leaders of worship their attitude must be conformable with their position, and if they are to be the official singers, their singing must be worthy as an offering, and worth hearing as a means of edification.

A choir should realise that they come to church for worship and worship alone. If this conviction is not always before their minds, their work is worthless, and labour spent in vain.

At places with limited means no attempt should be made to imitate the cathedral style. In towns where there are plenty of boys available they may reasonably be employed, provided there is some prospect of having them taught the foundation work of voice production and singing. The object should be to attempt little, but to do that little as well as possible.

In country churches, the difficulties in the way of a musical service are still greater, not only is it often impossible to secure a good teacher, but also the material for the selection of voices is limited.

As a general rule, the music in a country parish church should be purely congregational, for the obvious reason that anything in the way of a full choral service properly rendered is impossible of attainment.

The village choir should lead and support the congregation, and should be content to aim at doing small things well.

[Ed. W.C.G.—We have very much pleasure in printing the above article, and will be glad to receive comments upon it from our readers.]

N.Z. ANGLICAN GIRLS' BIBLE CLASS UNION.

LONE MEMBERS SCHEME.

There are many girls belonging to our Church scattered throughout New Zealand who cannot, by reason of their distance from Church, or for some equally good reason, attend a Bible Class. In 1930, the Union extended its scope, in order to reach such girls with fellowship and Bible study. A Lone Members' Scheme was formed—a correspondence Bible Class—with a secretary in each Diocese, and a Dominion general secretary, and a text book was chosen.

The general secretary is Mrs. M. Brown, Waiapu Pa, Auckland, and the secretary for Waiapu is Miss Warren, Nelson Street, Hastings.

The text books used are: (1) "A People's Life of Christ"; (2) "The Life and Letters of St. Paul"; both by J. S. Paterson Smyth; (3) "A Religion for Monday Morning," by K. E. MacLean.

Four questions are set each month (or one for a week) on the text book, and a Bible portion, and members are in touch with their secretary, with whom they correspond, and to whom they submit their answers.

Girls who become Lone Members have all the privileges of membership, instruction, and fellowship of the New Zealand Anglican Girls' Bible Class Union equally with those who join a Bible Class in the usual way.

Further information about this scheme will be gladly given by the secretary.

EDITORIAL NOTE.

We have much pleasure in calling attention to the above article on Miss Warren's work, and urge readers who are out of touch with a Bible Class to avail themselves of this opportunity for fellowship and study of the Scriptures.

YOUNG MEN'S B.C. UNION.

LONE MEMBERS SCHEME.

We have been asked by the secretary of the above to invite young men who are not able to join or attend a Bible Class, and who wish to become members of the B.C. Union, to write for information to Mr. R. Dyer, hon. sec., Waiapu Diocesan Committee, 511, Wellwood Street, Hastings.

PERSONAL

The Rev. F. H. Germon has been cabled for to go to England, and is not now accepting the position of assistant curate at Tauranga. The vicar, the Rev. O. S. O. Gibson, has still a vacancy for an assistant.

Deep sympathy will be felt for the Rev. R. Kohere in the destruction of his home by fire recently. Many treasured possessions went with the flames, some of historical value.

We regret that no report of the Dominion Conference of the C.E.M.S. has appeared in the Gazette. None has as yet, come to hand.

A signal honour has been conferred upon our Bishop by his election to the presidency of the New Zealand Royal Society. The Royal Society in England had its origin in the weekly gatherings "of divers worthy persons, inquisitive into natural philosophy, and other parts of human learning." This was in 1645. The New Zealand branch is the offshoot of this venerable association, and we tender our respectful congratulations to his Lordship on his new distinction.

A farewell was tendered to Miss E. Reynolds, a teacher at Hukarere Girls' School, on June 24th. Miss Reynolds has been accepted by the N.Z. C.M.S. for educational work in Lagos, West Africa. The Bishop of the Diocese conducted a short service in the Chapel, and afterwards there was a social hour spent in the school. Miss Reynolds was presented with a set of books by the Napier branch of the C.M.S., and by the members of St. John's Church.

A NEW WORK FOR CHILDREN.

(By Mrs. Adelaide Bee Evans.)

When the four volumes which comprise the above work were put into our hands they looked suspiciously like publications that one had particularly avoided in the past. Upon investigation, it was found that the books are actually published by "The Signs Publishing Co." That fact very nearly condemned them, but, with a desire to be fair, we eventually decided to look further into the matter. The result is that we cannot do otherwise than say that "The Signs" have given to the children

a very beautiful work, and one which is calculated to increase their knowledge and appreciation of the Scriptures. The reading matter is singularly free from a "point of view," and there is not the slightest attempt at propaganda.

The stories from the Bible are simply and cleverly told, a feature being the way in which big words are broken up for easy reading. The type is everything that can be desired.

But the joy of this work is in the illustrations. There are reproductions in beautiful form of many of the masterpieces on Biblical subjects, and the black and white drawings are extremely well done. The Church, so far as we know, has produced nothing to compare with these books, and they are just the thing for teachers of primary children in our Sunday Schools. The price is 34/- the set, and the value is good.—(Ed. W.C.G.)

REVIEW

EARLY MAORILAND ADVENTURES OF J. W. STACK

Edited by A. H. Reed.

Reed, Dunedin.

Mr Reed has made New Zealanders his debtors by the excellent work he has done in presenting to them the recollections of Canon J. W. Stack.

Canon Stack's father was one of the early missionaries to New Zealand, where he worked first under the Rev. Samuel Leigh in the Wesleyan Mission, but later joined the Anglican Mission which had been established by Samuel Marsden.

James West Stack was born more than 100 years ago at Puriri in the Thames district while his parents were on their way to the ill fated station which had first been opened at Mangapouri (Te Awamutu). It was a happy thought which led him, when over eighty, to place on record his recollections of the early years of his life; and it was fortunate that the manuscript fell into the hands of Mr Reed.

Before embarking upon his own recollections, the Canon relates some of the hardships which his parents had to undergo. His personal memory opens at Paihia when he was

three years of age. The story is told simply, but a retentive memory enabled him to make his pictures sufficiently vivid to sustain interest. Occasionally he has fallen into a slight error, as when he confuses Hick's Bay with Te Araroa; but these slips do not reduce the value of the story.

Canon Stack's name is most closely associated with Church work among the Maoris of the Diocese of Christchurch. But in his childhood he was at the Bay of Islands, and later travelled with his father from Poverty Bay to Kowakawa, now known as Te Arawa. The bulk of the recollections here presented is concerned with this part of his life.

Mr Reed has prefixed to the Recollections an interesting memoir of the Missionary. A perusal of the book makes it clear that Canon Stack was a man of high character, gifted with more than ordinary ability.

The book is admirably printed, and the illustrations are well chosen.

OUR COMPETITION.

Great interest was taken in our competition, and we have pleasure in printing the winner's criticism. His Lordship the Bishop, in making the award, said: "Miss Webb's is the best criticism of the article. The others are more in the nature of another essay upon the same subject."

We congratulate Miss Webb on her effort, and have forwarded to her a copy of Fosdick's "The Secret of Victorious Living."

"THE STEWARDSHIP OF MONEY."

(By Miss A. M. Webb.)

I have read the article in "The Waiapu Church Gazette" on "The Stewardship of Money" with great interest. It raises many points vital to all who are endeavouring to follow in the footsteps of our great example—Jesus Christ—but it does not deal satisfactorily with those points, and is also somewhat illogical.

First: While it is true that there are many businesses in which a Christian may not engage, I do not think that those enumerated in clauses (1) and (5) fall into that category. The Army and Navy are great means of creating and maintaining peace. The Navy is a great life saving institution. The protec-

tion of the weak and the deliverance of the oppressed are Christian duties and force is sometimes needed to carry them out. Punishment is one of the duties of parents to their children, and is also a duty of the State. St. Peter speaks of Governors being sent by God "for the punishment of evil doers," and Christ Himself made a scourge of small cords to drive out those who profaned the Temple. But Mr. Burton is illogical, for, later in the article, he likens the Christian Church to an Army at war. He has already classed the Army as "demonstrably vicious" and the Church of Christ cannot be like vicious things.

Second: If a business is so dishonest in its higher branches that a man "cannot accept promotion" in it, it is illogical for him to engage in that business in its lower branches, since he would still profit by the dishonesty of others.

Lastly: Mr. Burton suggests that a man should first provide for his necessities, and even for his amusements (although he certainly recommends economy) before he devotes any part of his income to the work of Christ and His Church. This is quite contrary to the command of Christ—"Seek ye first the Kingdom of God . . . and all these things shall be added."

A MEDITATION.

(By Rev. C. G. G. Salt.)

S. John xx., 27.: Reach hither thy finger and behold my hands; reach hither thy hand and thrust it into my side; and be not faithless but believing.

This evening let us try to think of the risen Lord. Try to picture yourself as one of His disciples in that upper room, sitting there with all the others in fear—afraid that the Jews, knowing you to be one of His disciples, may come at any moment to deliver you to be scourged and crucified, even as they had delivered Jesus to Pilate.

Try to imagine yourself for one moment as one of those disciples waiting there in fear; but also in expectation. You have heard that Jesus has risen. You have heard that wonderful news, and it is too good to be true. Whoever heard of one rising from the dead? And so you and all these other disciples of Jesus are sitting there in this supper room with

the door locked for fear of the Jews, but at the same time the whole atmosphere is tense with excitement. For you have all heard that Jesus has risen. There is no light in the room, except the faint light of the fading day, for it is evening. The room grows darker and darker, and you are afraid to light a candle—for fear of the Jews—and so you all sit still in the gathering gloom and silence.

You try to pray, but as soon as you begin you wonder. Is it any good? Jesus is crucified, dead and buried—what is the use of praying? But yet there is this strange rumour that Jesus is risen. You would like to pray, the whole atmosphere is so tense, and there is such a weird feeling in the air. You would like to pray, but everything is so strange, everything, since Jesus was crucified, seems out of joint. You long to see His dear face again. He was always so strong, so calm, so quietly confident. But now He is gone, and you feel all ill at ease. So you sit and wait in fear and expectancy.

Then into the room there seems to come a new soft light. It grows stronger and stronger, and, suddenly, in the midst of the room, you see Jesus standing. The silent manner of His coming, and that mysterious light around Him, terrifies you. You know the door is locked, and it is an upstairs room, He could not have come in through the window. Yet here He is. You can see Him standing in the midst of you all, and there is light all around Him. You are terrified, until you hear His voice, the same voice you have learned to love, and it says in the same quiet, comforting tones, "Be not afraid, it is I."

Still you can hardly believe, and He turns to you with the same sad smile you have seen so often before, and says, "Reach hither your finger and behold My hands, and reach hither thy hand and thrust it into My side." And as He speaks He draws His shining raiment aside so that you can see where the cruel spear was thrust in. And yet there is nothing ghastly about that wound now, nor about the wounds in His hands and feet. They are there, but no longer ghastly, now they are beautiful. You see all this, and fall at His feet. "O, my Lord and my Master!" That is all you can

say. You had refused to believe the others, but you cannot disbelieve Jesus Himself, and you are filled with shame. He knows now that you have doubted. He has given you the opportunity to do what you said you must do before you would believe, but you cannot do it now. You dare not touch those sacred wounds of the Christ. You can only kneel at His feet, and say "My Lord and my Master."

It was unbelief that made them—those sacred wounds! You have helped to make them!

Now try to get another picture. Jesus has ascended to His Father and your Father. That figure before which you knelt in the silence of the upper room, has grown. As you knelt your eyes were opened, and you saw the truth. You saw that this human Christ was indeed the Christ of the whole universe. You saw Him grow, as it were, until He became all in all. He filled all space. He becomes so vast that He is everywhere. If you ascend up into heaven, He is there. If you go down into the uttermost parts of the earth He is there also. If you take the wings of the morning and remain in the uttermost parts of the sea of space, far beyond the sun, far beyond the furthest stars—"Even there also shall Thy hand lead me." "If I say peradventure the darkness shall hide me; then shall my light be turned into day. Yea, the darkness is not darkness with Thee, but the night is as clear as day."

My Lord and my Master, Thou art all in all! In Thee I live and move, and have my being. Thou art above all and through all, and in us all. In my Baptism I was made a member of Christ!

Soul of Christ sanctify me.

Body of Christ save me.

O God Jesus hear me.

Within Thy wounds hide me.

Suffer me never to be separated from Thee.

In the hour of my death call me, and bid me come to Thee,

That, with Thy saints, I may praise Thee

For ever and ever. Amen.

A HARVEST FESTIVAL.

(From a Correspondent.)

When reading the accounts of different countries' Harvest Festivals, it occurred to me that one in which I took part might be of interest. It was when living at Fort Qu'Appelle Sask, Canada, that the choir of which I was a member was asked to go to another church in the parish, 20 miles away to sing an anthem and help at their festival. Several of us went, and found the church most beautifully decorated with wheat, oats and barley and some vegetables, but apples, etc., will not grow there. The people were all very enthusiastic and grateful for our coming, and the service was heartily entered into, but it was the most pathetic festival I have ever attended. The harvest had been a general failure on the prairie, but they had caught the frost extra badly and not one scrap of their corn was fit for food, they could not even sell it for chicken food. The service concluded with the hymn, "What Our Father Does Is Well," and it will always remain one of my treasured and helpful memories.

MOTHERS' UNION.

On May 15th, at St. Barnabas' Mission Hall, Parkvale, Hastings, a very happy gathering met, at 2 p.m., for the Mothers' Union service, also to plant shrubs and trees in the grounds around the building to mark the Jubilee of our beloved King and Queen. After the service, two babies were baptised, the vicar, Canon Mortimer-Jones, giving a short address on the Rite of Baptism.

On Tuesday, June 18th, the transferred date of St. Barnabas' Day, we are to commemorate the patron saint of our church by a celebration of Holy Communion at 7 a.m. In the evening, the Diocesan organiser, the Rev. N. F. Benham, will show lantern slides of cathedrals and churches in England.

After this we hope to meet socially for a friendly chat and light refreshments.

A DEFINITION.

"Faith really is holding out your hand in the dark and finding it held."—"Faith and Freedom." By Harold Brierley (Allenson).

PAROCHIAL NOTES.

WAIPIRO PAROCHIAL DISTRICT.

(J. J. Anderson.)

At the last meeting of the Mothers' Union the following new members were admitted, Mesdames Newland, Williams and McKnight. At a social gathering at the home of Mrs. Hanlon, the members farewelled Mrs. Findlay and presented her with a prayer book.

Miss Joyce Hanlon has taken over the distribution of the Church Gazette in place of Miss Gwen Findlay, who is leaving the district.

With a view of raising funds for the erection of a parish hall, a meeting of the guild of All Saints was held at Tokomaru Bay. The meeting was large and enthusiastic. Many new members joined, and a number of associate members were linked up. The following officers were elected:—President, Mrs. J. J. Anderson; Vice-President, Mrs. Holah; secretary, Mrs. Hankey; treasurer, Mrs. Brown.

It was proposed to hold a sale of work at the end of November. Towards this end the different sewing groups were formed, and great keenness displayed in the plans made.

We are glad to welcome Mr. A. L. Walker as organist at St. Matthias, Te Ariuru.

We extend our sympathy to the Rev. P. M. and Mrs. Kohere in the loss of their home by fire. We join with them in thankfulness, there was no loss of life.

In spite of weather conditions, the numbers of the services at the northern end of the district have been maintained.

To the family of the late Mrs. E. R. Murphy we would convey our sympathy in their loss. She had been associated with the Guild in its work for the building of All Saints Church.

WOODVILLE PARISH.

(G. W. Davidson.)

Mr. Benham had quite a good time in Woodville district, and his lantern lecture and pictures were well worth while—rather wonderful in fact, interesting and instructive, and drew quite good audiences.

The Rhodes bequest is now being expended, and many most necessary repairs on the church and grounds have been made. A contract has been let for a brick wall in the front, and

other things are being done to beautify the grounds, etc. As church funds are rather low, parishioners have been asked to make the last two Sundays of the year "Golden" Sundays, to enable accounts to be paid and the overdraft reduced.

The Kumeroa congregation is also waking up to the fact that their church and grounds need looking after, and a representative committee is determined to do things. A give and buy afternoon is being arranged and a social in the evening.

The annual ball was a real social success. Mr. R. R. Johnston being responsible, backed up by the ladies' guild and church vestry.

PORANGAHAU PARISH.

(Rev. W. S. G. Cameron, Vicar.)

At the annual general meeting of St. Michael's Ladies' Guild, Porangahau, the following were elected: President, Mrs. W. S. G. Cameron (re-elected); vice-Presidents, Mesdames Paul Hunter, E. J. White, G. M. Sargisson, T. Hobson, P. Canning (all re-elected); hon. secretary, Mrs. A. G. Lancaster (re-elected); hon. treasurer, Mrs. Peter Canning; committee, Mesdames Percy Hunter, A. Healey, B. Grosvenor; Misses C. Sargisson and P. White; hon. auditor, Mr. A. J. Douglas.

The secretary's comprehensive report showed that the Guild had had a very successful year and had materially assisted the work of the church at "Home" and "abroad." £65 had been raised for parish funds, and also much assistance given to missions. The annual sale of work and flower show had again been a great success from all angles, and realised over £73 nett. The vicar acknowledged in appreciative terms the great help that the Guild had been since its inception. The first Thursday of the month at the vicarage at 2.30 p.m. continues to be the day, place and time of meeting. The annual sale of work and flower show was provisionally fixed for November 2nd.

Appreciation and congratulations are extended to the Wainui Committee, with Mrs. F. Herrick as leader, for the highly successful annual church dance held at Herbertville recently. The decorations, much appreciated by the large number pre-

sent, were a splendid and novel feature of the evening, and the excellence of the supper was up to its usual standard. Church funds benefited by over £33. Opportunity was taken by the vicar, and by Mr. A. W. Longley, on behalf of the district, to say au revoir and to bid God-speed to Mr. and Mrs. Herrick and their daughter Una, who were about to leave on a visit to England.

A "shop" organised by Miss P. White, Missions Secretary, and sponsored by St. Michael's Ladies' Guild, held at Porangahau recently, helped our missionary quota by over £10.

Felicitations are tendered to Miss "Kit" Ormond, "Wallingford," on her marriage to Mr. H. J. D. Acland. Miss Ormond has, for some time, been in charge of the Sunday School held at the homestead, and also organist, and in such capacity, as in many other ways, inclusive of the social life and activities of the "Bay" generally, she will be missed greatly. To her new home in South Canterbury she will take our best wishes.

We have also to record, with regret, the departure of Mr. G. E. J. and Mrs. McKinley, who have left for the Auckland district. As schoolmaster at Wallingford, Mr. McKinley set a high standard, and as a worker for his church and district he was invaluable. Mrs. McKinley was likewise a willing helper, and we trust that she will benefit in health by the change. Our appreciation and best wishes accompanied them. The Porangahau Ladies' Guild will very much miss their efficient help at their main effort.

We welcome Mrs. Balfour and family, who have come to reside at Wilder Settlement from Takapau district.

Harvest thanksgiving was held at Porangahau, Weber and Wimbledon. The harvest offerings of the first two centres were given to the Diocesan Homes, and we thank Mr. Blair for their cartage to St. Mary's, Napier. The proceeds of the sale of Wimbledon's offering were given towards our missionary quota.

The Right Reverend the Bishop of the Diocese will administer the Sacrament of Confirmation in St. Michael's Church, Porangahau, on Sunday, August 4th, at 11 a.m. Prayer is asked for the confirmees.

A LETTER FROM CHINA.

The following letter was written by Miss H. May Smyth, who is well known as a Bible Class leader and a popular figure in Bible Class camps. Miss Smyth has gone on a visit to Chinese mission stations, and is a keen observer. We regret her letter has had to be cut down considerably.

Mo-kan-sam Mt.,

Chekiang Prov.

April 7th, 1935.

Dear Miss Wright,—

Mank thanks for your letter; it is nice at all times to be remembered, but doubly so out here. Though I still have to occasionally tell myself firmly that it is not all a dream, and sometimes a nightmare, but really China, and really ME!

Welcoming letters met me at Manilla from Vi Bargrove and Beryl Steven, each saying they would meet me at their respective places, and at Hong Kong the first thrills began. There were welcoming letters from Stella Purches and Miss Jennings; the latter saying she was sending one of the staff down to boat to show me round Hong Kong in morning and bring me back to the Mission Orphanage at Kowloon for tiffin (lunch) and to an entertainment by the girls in late afternoon as a farewell to her, going on furlough next day. Hong Kong itself is a lovely island, and we motored all round, up and down hills and valleys all morning; then crossed in ferry to Kowloon on mainland. After dinner that night we crossed to Hong Kong again, and went up the famous Peak by cable car, where literally fairy land burst upon us; twinkling lights, both high above and far, far below, just as far as the eye could see. I hope to stay in Hong Kong on my way back. V. Bargrove was waiting on the wharf at Shanghai, where we spent the night and came down to Hangchow Hospital next day, rather a wearisome and monotonous train journey through most intensive cultivation right up to edge of railway lines, and not an inch of food producing land is wasted in fences or roads, just narrow paths for "one-at-a-time" and irrigation canals mark boundaries. Houses all clustered together, saving space.

Hangchow is the great silk indus-

try centre, and all round are mulberry farms, and every house has its loom for itself or commercial purposes, and the silk shops are glorious. The Hospital Compound is just a small settlement on its own and very, very busy, and ever so much larger and much more work going on than one can possibly understand without seeing it. The evangelistic activities, in addition to the many wards, is astounding. They are very understaffed, and all nurses doing very long hours, and yet they say this (the end of winter) is slack time; it's the hot weather that brings the sicknesses and dysentery, etc. There is a men's hospital, ordinary cases, and a men's special, both big buildings; then garden, then row of doctors' houses and sisters' house, in which I am located, and nurses' home for Chinese nurses and probationers; then behind again the women's hospital, and again the children's ward and maternity hospital, and beyond the Bishop's house. All this with some open garden for houses forms the compound, and is all enclosed with a very high stone wall. I am not allowed outside the compound by myself, as it is not safe, not knowing a word of the language, and they are not too partial to "foreigners" down here; but the various ones take me out when off duty, so have seen a good bit.

All visiting is done at meal-time, and leave for your job directly after; and I have now been invited to tiffin, tea or dinner at all the houses; and met most lovely and saintly folk. There are four married white doctors, and one single lady doctor and sisters, and bishop's residence (can't call it Bishops court), so there is quite a little visiting. Then outside there are a number of Americans, all friendly, in business in salt mines, or aviation school, and two American missions, also Presbyterian and Baptist missions, and every Sunday at 5 p.m. there is a lovely big united service of all missions, in English, and each denomination conducts in turn. I have attended the Holy Communion in the hospital chapel at eight on Sunday mornings in Chinese, and with my prayer-book can follow quite well; and the Bishop kindly uses English to me at the rails. Bible classes are being held daily in some house, but usually in Sister's, where there is a

nice class-room, and nurse or doctor off ward duty takes it; all the "Amahs" one night, all coolies another, Chinese nurses and probationers another, and so on, while V. Bargrove has the most difficult, the non-Christian nurses, once a week. Also services are held daily in all the wards by the Chinese Bible women, or pastors, who also visit and teach any patients well enough and willing to listen. Without the language there is so little one can do, but little odd jobs come my way, just "Martha" jobs. The first was to write up and fill in the forms for report of all cases for half-year in the "donated beds." The secretary in office has been ill and now sent home, and the work all behindhand. It was an interesting but perplexing job, demanding much imagination to interpret the Chinese typed account kept in weird English, and the medical superintendent told me to put it into good English, and leave out what would horrify the dear souls at home! I just longed to send some as they stood, they were so funny and really quite arresting, and some I did! For instance, "Bed No. 17 got a big pain and brought her stomach to us, and we cut her lower body and made her well!" Don't you think it's quite modestly put? But certainly some were not!

Now for the thrill of thrills! A nurse, Miss Margaret North, from Nelson, N.Z., has just finished her exam. in language, which was a great strain, in addition to being theatre sister, and is on the verge of nervous breakdown, can't sleep, etc., so medical superintendent ordered her a week's complete rest away from hospital, among the mountains, to fit her for the coming hot weather, so I was asked to go and accompany her and look after her to Mr. Mo-kansan, where all the "whites" go in the intense heat of July and August, as she could not go alone, and no one else could be spared. It's quite an adventure, as out of the season all the cottages and C.M.S. and C.I.M. hostels are shut up. However, we had a cottage offered us, and here we are, alone, on a very high (the highest about) mountain top, with a Chinese coolie to do rough work, drawing water, firewood, etc. The journey here, can I ever forget? Two motor

buses with long connection waits, filled with Chinese; some being sick on floor quite happily, children chewing sugar cane and spitting out fibre just anywhere, others spitting on floor quite naturally. I was glad I had been given smelling salts, strong, in my coat pocket! Arrived at foot of hill, we changed into sedan chairs, with another coolie carrying baggage (had to take bedding and food, as well as personal things), then for one and a half hours we were carried round and round and up and up. The first few miles were most enjoyable, and the sensation I should think akin to flying, and through most gorgeous scenery, all bamboo trees, and so young and tender the new spring green, with a blaze and wealth of wild flowers almost beyond belief. All the dirt and horror of the buses were forgotten. The sides of the hills were glowing with pink and red azaleas, lilac and wisteria, the two colours blending and enhancing one another, while below masses of wild violets, blue and white, and little blue iris, and others I did not recognise; it was as near heaven as I could imagine. After a while the ascent got very rough and steep, and for miles towards the top just steps of stone. We each had three chairmen, the odd man relieving. Margaret got out and walked at the last, so I had four men to carry my heavy weight, and the very last fight I had to get out and walk too, so you can imagine our rocky height.

We had a lovely panorama of range after range and, away down below, green, green fields of rice and mulberry and little streams of water running everywhere, just like our Alps.

This place is strongly guarded by soldiers against bandits. I hope they are still doing their duty in the off season! They tell me it is impregnable on three sides and only the one way up; and certainly at the foot we had to show our passports and sign papers saying our business and length of stay, which cottage and present address in Hangchow before we were let in the high walled-in gate. The sedan chairs are Government property and controlled by them, and each bearer licensed with number on his back, and his number entered against your name, so we felt quite safe with them.

THE SEVEN SACRAMENTS.

The word "sacrament" is not scriptural, it is merely the English form of a Latin word applied to the oath of loyalty to the Emperor which was taken by Roman soldiers. It is therefore entirely applicable to Holy Baptism, for in that service we are made "soldiers and servants of Jesus Christ." The word, however, in the earliest days of the church was applied to any ceremony or act by which a man expressed his faith and confidence in our Lord. Latterly its use was restricted to the seven most significant Christian services, serving thus to emphasise their importance.

Those services are:—

Holy Baptism—"Baptising them in

the name of the Father and of the Son and of the Holy Ghost."—St. Matt. XXVIII, 19.

Confirmation—"Laying on of hands" one of the "foundations of the doctrine of Christ."—Heb. VI, 2.

Holy Communion—"Do this."—St. Luke XXII, 19.

Absolution—"Whose soever sins ye remit they are remitted unto them."—St. John XX, 23.

Ordination—"As my father hath sent Me, even so send I you."—St. John XX, 21.

Marriage—"Those whom God hath joined together let no man put asunder."—St. Mark X, 9.

Unction—"Let them pray over him, anointing him with oil."—St. James V, 14.

Of these, Holy Baptism and Holy Communion are called sacraments of the Gospels, because the institution of the outward sign is recorded in the Gospels. The Catechism describes them as "generally necessary to salvation"—that is to say, necessary for all men.

Confirmation stands in a peculiar place, originally, when possible, having been administered at the same time as baptism, but now in the Western Church it is separated from it by a period of years.

The other sacraments are plainly not "generally necessary," but are administered when required.

—Waikato Diocesan Magazine.

PRAYERS AND INTERCESSIONS.

Let us pray for our day schools: Almighty God, our heavenly Father, bless, we beseech Thee, the children in the schools of our land, and grant that none of them may be suffered, through our neglect, to grow up without the knowledge of Thee. Accept and bless our efforts for the spread of this knowledge; enlighten and instruct the minds of Thy people; guide the counsels of our rulers; and grant that, seeking Thy will above all things, we may be enriched with the knowledge of Thee, and grow into an holy people acceptable in Thy sight; through Jesus Christ our Lord. Amen.

Let us pray for our Sunday Schools: O Holy Lord and Saviour, Who didst call little children unto Thee and bless them; guide, we pray Thee, Thy Church in the teaching of the young, that it may wisely order the work of our Sunday Schools, and strive earnestly to feed the lambs of Thy flock. Grant, alike to pastors and people, to see and know the greatness of this work, and give us grace to fulfil it. Make us ever mindful of Thy presence in our homes, that our children may be brought up in Thy faith and fear. Give to our teachers aptness to teach, and to our scholars aptness to learn Thy blessed will. And this we ask in Thy name, O merciful Saviour, Whom, with the Father and the Holy Ghost, we worship as one God, blessed for ever. Amen.

Let us pray for the Maori Mission, remembering especially the Bishop of

Aotearoa, and all the clergy, the lay readers, the workers in the mission houses, the candidates for Holy Orders.

Almighty God, Who didst manifest Thy love in sending Thy Son to be the Saviour of the world, look in mercy, we pray Thee, on our Maori brethren, and strengthen them with grace to resist the temptations to which they are exposed. Cause the light of Thy truth to shine on those who are still in darkness and bring back to Thy fold those who are going astray. Bless the work of the various mission houses; increase the number of the Maori clergy and fill them with Thy Holy Spirit; uphold the lay readers, who are carrying on in lonely and isolated districts, and grant that all may grow in the knowledge and love of Thee, through Jesus Christ our Lord. Amen.

Let us pray for Churchwardens and Vestrymen:

Almighty God, the Giver of all things, without Whose help all labour is ineffectual and without Whose grace all wisdom is folly; grant, we beseech to the vestries in our own and other parishes, that in all their undertakings Thy Holy Spirit may guide them, that both Thy glory and the salvation of Thy people may be promoted; grant this for the sake of Jesus Christ our Lord. Amen.

Let us pray for the Church in Japan:

We beseech Thee to hear us, O God, for all the Christians in Japan,

that they may advance in the right understanding and practice of their holy faith; for all whom the message has not yet reached; for all missionaries, evangelists and teachers; for all who are striving in any way to bless their fellows and to build up the Kingdom of God in the world, that they may be steadfast and faithful, and that their labour may not be in vain. Through Jesus Christ, Thy Son, our Lord. Amen.

Remembering the visits to our Diocese of Dr. Kagawa (Japan) and Mr. Britland (North China) let us pray: For all Christian work in Japan and especially for the "Kingdom of God" movement.

For all Japanese and Chinese students that they may be strengthened and guided in the struggle between materialism and religion.

For the New Zealand Missionaries in North China—Crichton, McDouall, Priest, May Mackenzie, Gibson, Kathleen Hall, Eunice Preece, Beryl Steven and Venie Dawes.

O blessed Lord, we beseech Thee to give assurance of Thy presence to those who have gone forth as Thine ambassadors in distant lands; sanctify them, we pray Thee, with the Holy Ghost, teach them to endure hardship; give them perfect mastery over the flesh, and a ready desire to do Thy Will; make their hearts burn with Thy Word, that they may win souls for Thine honour and glory.

Amen.

DIOCESAN INTERCESSIONS.

Let us pray for—

The Church throughout the world.
The Church in New Zealand.
The Bishops and Clergy.
The Board of Missions.
The Church in this Diocese.
The Bishop and Clergy.
The Synod of the Diocese.
The Lay Readers in the Diocese.
The Women Workers.
The Dean and Chapter.
The Standing Committee and all
Boards of Trustees.
The Board of Nomination.

The Schools Established in this
Diocese.

Te Aute College.
Hukarere School.
Waerenga-a-hika.
St. Winifred's.
Hereworth School.

The Mission Houses.

Ruatoki.
Whakarewarewa.
Tokomaru.
Manutuke.
Te Hauke.
Hauti.

The Diocesan Institutes.

St. Mary's Home, Napier.
St. Hilda's Home, Otane.
Abbotsford Children's Home.

Organisations Established in the Dio-
cese.

The Girls' Friendly Society.
The Mothers' Union.
The N.Z. Anglican Bible Class
Union.

The Officials of the Diocese.

The Archdeacons.
The Organising Secretary.
The Diocesan Secretary.
The Diocesan Treasurer.

TRUST IN GOD.

"The young man may stand bewildered amidst the ruins of a civilisation, his ears may be confused by too many advisers, and his nerves stretched to breaking point by the strain of modern life, but the Lord Who was the Master of our Sunday peace looks at him and loves him.—
Hibbert Journal.

TWO IRISHMEN GO FISHING.

Two sons of Erin had spent the afternoon fishing from a hired boat. When they landed with a fine catch. Pat remarked: "Begorra, that was a good spot where we caught all them. We'll go there again to-morrow. Do you remember where it was?"

"I do that," answered Mike, "for I put a chalk mark on the side of the boat."

"Well, if ye're not the idiot!" exclaimed Pat, "we might not get the same boat to-morrow."

A delightful story is told of an old Evangelical bishop who, much irritated by the habit of his High Church clergy to head their letters with the name of the saint on whose feast they were writing, replied to their "Eve of S. Remigius" and what not, with letters beginning "The Palace, Washing Day."

MORE HOWLERS.

"Lines of Latitude and Longitude are useful, for when you are lost you know where you are."

"Book-keeping is the silent art of not returning books borrowed."

"Captain Cook made three voyages around the world. He was, however, killed during the first of these."—
"University Correspondent."

COLLECTING PICTURES.

"The three things most necessary for making a good collection are knowledge, courage, and time. I have not mentioned money, because that is a relative affair, and a long purse is not so essential as one might think."—
"English Water-Colours." By L. Bin-
yon (A. and C. Black).

THE WORD OF GOD.

"There is, in this country, as great a number of men and women as ever who seek guidance from the teachings of our Lord, rather than from what is taught about His teachings."—
Spectator.

A MISSIONARY SPEECH.

"A broad-minded outlook is growing; we are learning to look not only on our own things—schools, colleges, hospitals—but also on the things of others."—International Review of Mis-
sions.

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Mr. R. E. H. Pilson.

All correspondence and literary
matter is to be sent to The Editor,
Waiapu Church Gazette, The Vicar-
age, TARADALE, and should reach
him not later than the 18th of the
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