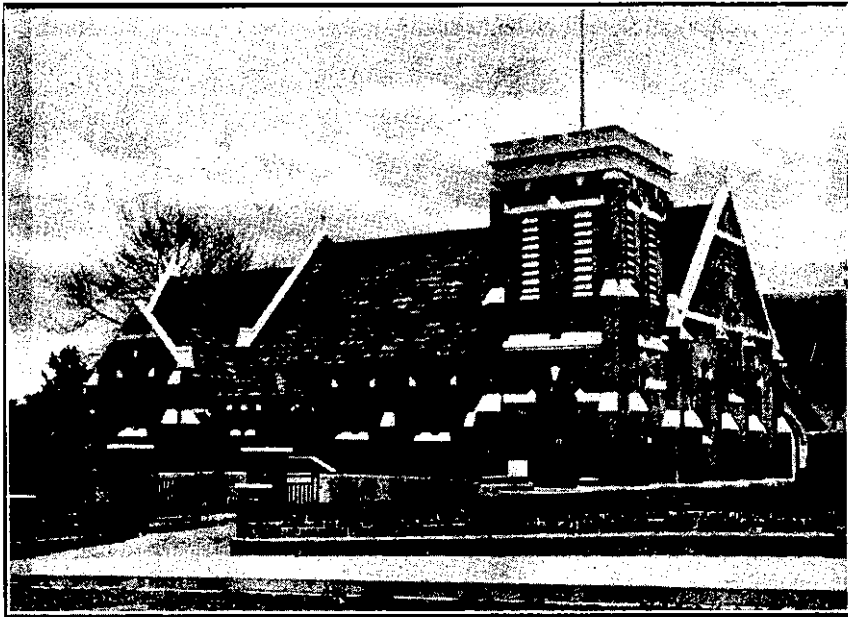


# The Waikato Church Gazette.

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# The Waiaapu Church Gazette

## WAR.

(By The Editor)

It is said frequently that all the great words of our English language are monosyllables. Perhaps the most terrible words can too be so classified. The word at the head of this article is not difficult to spell or pronounce, but what dread import lies in it! Alas! it is all too frequently in use nowadays. And this no matter what men do to avoid it. Recently a writer declared that it would be better not to talk about war, as if the mere fact of ignoring the name would prevent the thing. Unfortunately, auto-suggestion of this kind is neither spread universally enough, nor do the facts of the world situation warrant such an ostrich-like attitude. War is in the air, and it will take a miracle to prevent it from becoming an actuality. It seems as if Mussolini is determined to light up the powder magazine, willy-nilly.

### A STRANGE SIGHT.

It is surely a strange spectacle that we are witnessing to-day. The excuses for the projected invasion of Abyssinia is that the country is barbarous, that slavery is practised, and that the natural resources of the land are unexploited. The Cross is to be replaced by the Sword—or lethal gas and air bomb—as a civilising agent. Not the Christian missionary, but the soldier, is to be the deliverer of a nation from its bondage of corruption and inefficiency. "Incidents" are being freely reported in the Italian Press to influence public opinion against the "savages" of Ethiopia, and with unctuous self-commendation the highly civilised Italian is setting about, via media of a modern war, to enrich a great country with its own high culture. The case so stated, seems to our own untutored mind rather extraordinary, and it raises a question of very far-reaching consequence to the Christian Church. Does this latest threat to the peace of humanity mean that Christianity is a failure, and that the dogs of war are to be successful where the Gospel

cannot win?

We may presume that Italy is a Christian nation. The seat of the Vicar of Christ is within its borders, and the Dictator is a son of the Church. Is he then setting forth on this enterprise with the blessing of the Pope, or is he being wilful and disobedient?

We will not be rash enough to deny that the forces of law and order have often gained an advantage for the teaching of our Lord, but where will history give us an example of one nation saving another by an aggressive war?

### WHERE DOES THE CHURCH STAND?

This question does not only affect the Church of Rome, but is equally applicable to the whole Church of Christ on this earth. If it comes—as come it will if war eventuates—to a matter of taking sides, on which side will the Christian nations of the world be found? A policy of non-interference will not absolve us from our responsibility. To allow Christian Italy to carry out this new evangelism will mean that we endorse her attitude, and accept her argument. That will imply that we agree with the proposition: A nation low in the scale of civilisation can be redeemed by force.

### DO WE AGREE OR DO WE NOT?

If we do, then instead of praising Samuel Marsden, we should regard him as a poor blunderer. He stood alone and unarmed before the native inhabitants of these islands, many of them newly come from a cannibal feast, and some with unpleasant memories of their only encounters with the white man, and he preached the Gospel of God's Good News to them. And they became civilised and Christianised as a result.

But according to the Mussolini idea Marsden was all wrong. He should have landed from a naval vessel, and brought a few hundred soldiers with him, and said: "The Bible or the Sword."

Put so badly—and how else is there to put this case?—few of us will hesi-

tate to stand on the side of Marsden. But, if that is so, what are we going to do about the projected Italian invasion of Abyssinia?

### THE CHURCH'S DUTY.

It is obviously the bounden duty of the Christian Church to protest, and, if possible, prevent the butchery that threatens humanity. It can also be done. The world is but a neighbourhood, and if Pope, Archbishops, and Moderators wish they can win now, make it clear that this is an un-Christian and devilish venture, in which no follower of our Lord Jesus Christ can engage. By a swift stroke of organisation—made possible by our easy international communications—the leaders of the Church of God have an opportunity to demonstrate to an expectant world that the Spirit of Christ lives and reigns in the hearts of His disciples the world over, by declaring the Italian intention anathema.

Abyssinia may not be all that it ought to be. Neither for that matter is Italy, nor any other nation. But WAR is not the way to improvement, and if the Church is silent or divided on this issue, it may well be that it will be regarded with an ever-deepening distrust and cynicism by a race that "thought it was the Church that would have redeemed"—not only Israel—but humanity.

### CORRESPONDENCE.

#### CHURCH MUSIC.

(To the Editor of the Church Gazette.)  
Sir,—I have read with much interest in the last issue of the Gazette, the paper prepared by the Rev. W. T. Drake, on "Church Music," which was read at a recent meeting of the Hawke's Bay Clerical Association. Your readers were encouraged to make comments upon it, and I should like to say that so excellent a paper is worthy of the consideration of all those who are responsible for the music in our Churches. The paper had evidently been very carefully prepared, and it deals with a subject that is of no little importance in connection with the musical portions in

our public worship. As a rule, too little attention is paid to the music in our services, and, in many cases, the results are anything but edifying. Sometimes too much is attempted without any regard to the material that is available, and the best way of using it, and sometimes the music itself is not worthy of the object for which it is used. I quite agree with the writer that for a country choir to attempt a cathedral type of service, is, unless under very exceptional circumstances, quite unsuitable. It should certainly be the first aim to give of our best to the service of God, and even the simplest service can be rendered in a devotional spirit, and pains taken that the music shall be neither too hurried, nor too slow, but expressive of the thought that is contained in the words. We are far yet, I think, from having solved the problem of a worthy and helpful way of singing the psalms and canticles. Congregational singing is out of place in an elaborate cathedral service, where the highest art is employed, and the greatest care used in the training of the choir, but while this may apply to certain of the services where the worshippers may learn much through the listening faculty, there is no reason why some special services of a simple character should not form a regular part of cathedral worship, and, where congregational singing should be encouraged, with regard to the clergyman's part, it should be a matter of course that, if he had neither a musical ear nor a musical voice, he would fulfil his part much more devotionally, if he used his natural speaking voice, instead of attempting to do what would only bring distress to a musical ear.—I am, yours truly,

F. W. CHATTERTON.

Tauranga, July 18th, 1935.

#### CHURCH MUSIC.

Sir,—In the article upon "Church Music" in the July number of "The Waiapu Church Gazette," the first thing that strikes me is an apparent misunderstanding of the Psalmists' words, "The beauty of Holiness." Holiness is neither an art nor music, it is a far greater thing—freedom from sin—and is not dependent upon the possession of a fine voice nor upon musical training. Then, although "assertion is not argument" the asser-

tion may, and often does, contain a truth. The article gives two reasons why I may not join in the singing: First, I should "mar the effect" of the beautiful music of the choir. Am I then to worship the choir? Second, if I attempt "to join in the music with my voice I should actually lose most of it." Am I then being worshipped by the choir? Clergy and choirs are too apt to think that what is pleasing to them must necessarily be pleasing to God, but singing is the natural expression of joy and thanksgiving, and may not He who gave us our voices prefer that we should use them. As a very small child I acquired the notion (which I still hold) that God hears every individual voice in the great chorus of praise, and that if I keep silence He will miss my voice, and be grieved with the ingratitude of His child, no matter how beautifully others are singing. A similar idea is better expressed by Browning in his poem, "The Boy and the Angel," in which God misses "my little human praise," although an angel takes the place of the boy and uses the same words of praise. The appeal of beautiful music to the hearer has its place at missions, and on other occasions, when we are not specially assembled for worship, but I cannot "render thanks for the great benefits I have received" or "set forth His most worthy praise" with the lips of the choir, any more than I can "hear His most Holy Word through their ears.

"A. M. W."

Ormondville.

### N.Z. STUDENT CHRISTIAN MOVEMENT.

#### AUXILIARY CONFERENCE.

The above Conference is to be held in St. Andrew's College, Christchurch, from August 31st to September 6th. Application for registration must be in the hands of the Secretary, Vickers House, Woodward Street, Wellington, by August 14th. A wide range of subjects will be introduced by special speakers, and debated by the Conference. The following titles indicate the range of the proposed discussions:—

The Study Outline—"For God's Own Possession—A Study of the Church"—has been prepared by the Rev. H. W.

Newell, M.A., B.D., Chairman of the N.Z.S.C.M. Afternoon addresses: The Society of Friends, Mr. John Johnson, M.A.; The "Roman Catholic" Church; The Methodist Church, Rev. O. E. Burton, M.A. (Minister of Webb Street Church, Wellington); The Anglican Church, Canon C. Perry (Minister St. Michael's Church, Christchurch); The Congregational Church, Rev. Gardner Miller (Minister of Trinity Church, Christchurch); The Presbyterian Church, Rev. A. Watson, M.A. Minister of St. Paul's Church, Christchurch). Evening addresses: Opening Address, The Right Reverend, the Bishop of Christchurch; Worship, Deaconess Spencer-Smith, M.A., L.Th.; Brotherhood, Rev. A. M. Richards, M.A., Presbyterian Minister of Totara Flat, Westland; Modern Thought, Lex Miller, M.A., General Secretary of the N.Z.S.C.M.; Possessions, Rev. O. E. Burton, M.A.; The Church, (closing address), Lex Miller. The annual meeting of the N.Z.S.C.M. Auxiliary will be held during the Conference.

### BOARD OF MISSIONS' NOTES.

BUDGET, £16,500; RAISED,  
£14,493 7s.

An Item From Ethiopia (Abyssinia).—Our deaconess-nurses treated during last year over 2000 cases, thus striving to follow the exhortation of our heavenly Master: Go and do likewise! Have not many old people, sick, and widows, been cared for? Have not our evangelists looked up and visited localities near and far in order to preach the Gospel to Abyssinian Christians, to Falashas, Moslems and others? Where, then, are the signs of new life? Coming down from the hill I chose a little path leading through the village, which has come into existence through the building up of Kobela. Suddenly there came to my ear the clear sounds of one of our native hymns, sung by a little girl: "Ambatschen Amlakatschen nou!" i.e., "A strong refuge our God is now!" Is this child's singing an answer to the questions that pre-occupied me? If so, then it is our task to profit by every possible occasion until many learn to trust and confess that our God has become for them a strong refuge.—(From "Jewish Missionary Intelligence.")

**Lord Bledisloe On Maoriland.**—“The great family of the Empire contains no nation more loyal to the Crown or more deeply attached to the Motherland than New Zealand. This applies to Europeans and natives alike. Indeed, throughout the whole British Empire no more lovable and no more loyal coloured people are to be found than the Maori race. To what, it may be asked, is this two-fold attachment due? The answer surely is that Great Britain, under a succession of Christian monarchs, has brought to New Zealand, as well as to the other Dominions, peace and ordered progress based from the outset emphatically and indisputably upon the fact that they have been Christians in deed as well as in name, and that they have ruled over a Motherland whose greatness has been built up upon the sure foundations of our Christian faith.

In New Zealand recently, there occurred three events which did far more to strengthen a loyal devotion to King and Empire than the whole of my efforts as His Majesty's representative for the last five years. One of them was the sound of the King's own voice, transmitted in person by radio, his beautiful Christmas message of peace and goodwill to what he called so happily and familiarly his Empire family thirteen thousand miles away.

Another was a similar experience, when several hundred thousand New Zealanders heard by wireless telegraphy Their Royal Highnesses, the Duke and Duchess of Kent, pledge their troth each to each other in Westminster Abbey, in the simple dignity of our Anglican marriage service, as clearly and distinctly as any of the great congregation which, on that occasion, filled England's most historic fame.

The third was the fact that prior to one of the merriest Christmases that His Royal Highness the Duke of Gloucester ever spent, he knelt with us at the altar in the Cathedral at Auckland as a participant in our Christmas Communion.

We Britons are tremendously reluctant to wear our religion on our sleeves, but is there not a danger lest in our outward concealment of it, in our daily lives and avocations, we gradually divest ourselves al-

together of the garment of righteousness, or at least of the power at any time of need to throw it over those who are shivering in the chilly environment of godlessness, apathy or ignorance of the true faith?”

**Miss Florence Smith's Great Work In South Africa.**—“During a five-years' drought, from 1917 to 1922, the destitution in the Deccan was so appalling that Miss Florence Smith felt impelled to inaugurate some kind of industry, by means of which she could bring relief to the many starving Christian women of her mission station. Lace-making was chosen, and after infinite pains, saleable lace was produced. Miss Smith set before her workers the ideal of making a piece of lace good enough to be sent to H.M. Queen Mary, and this was accomplished in 1924. A gracious letter in acknowledgement of this gift was received by Miss Smith.

Some of the best pieces of lace have been sent from time to time, as samples, to Her Majesty Queen Mary, and also to some of their Majesties' representatives out here in India. These pieces of lace have been very graciously accepted, and we have received sympathetic letters in return, which we greatly appreciate, and which have thrilled our women. It seems very wonderful to think that Her Majesty Queen Mary should be interested in the work of her humble subjects here in India.

The lace workers of Khammameet recently sent greetings and salaams to Their Majesties on the occasion of the Silver Jubilee.”

Miss Florence Smith is now living in a well-earned retirement in Nelson.

**China—Under General Chiang Kai Shek.**—Mr. Carter, the secretary of the Institute of Pacific Relations, in his recent tour of New Zealand, referred to the remarkable progress of China under the Generalissimo, Chiang Kai Shek. He stated that until three years ago, “hard-bitten business men in Shanghai,” who knew the Chinese well—while recognising their power and charm as individuals, were yet convinced that they were incapable of building up a stable Government; but that now, in amazement, they see that very thing “is somehow being done.” Why “somehow”? The Generalissimo and his wife make no

secret of the fact that the new power has come since, through the Oxford Group, they were led to complete surrender to Christ: and this fact has been proclaimed through our missionaries from China for some time.

**Finance.**—The Board has received £14,493 7s. as its “Budget” amount for the year. We “thank God and take courage.” Last year the amount was £14,424, so there is an increase of £69, which is a very pleasing feature. The full Budget was £16,500, and we have failed to reach it by just over £2000. It may be hoped that the amounts the Board is able to give its co-ordinated Missions will be sufficient to enable them to avoid further reductions—for they are reduced now to the lowest ebb in the way of staffs and equipment—and to carry on with their present workers in the hope of some encouragement, possibly some increase, in the coming year.

This last month was a busy one in the board's office. At the end of May only £7834 had been received. During June £6659 came to hand. It was a wonderful recovery, and the board is grateful to all who worked by prayers and offerings to bring it about.

Diocesan contributions are as under, last year's being given in parenthesis. Quotas are also given.

	1934-35.	1933-34.	Quota.
Auckland ..	2845	(2617)	2970
Christchurch	3539	(3714)	3630
Dunedin ..	1340	(1315)	1569
Nelson ..	1328	(1307)	1320
Waipapu ..	1959	(2033)	2556
Waikato ..	387	(471)	990
Wellington ..	3065	(2907)	3465
Extra			

Diocesan .. 27 — — —  
It will be seen that Nelson Diocese was the only one to reach its full quota. All honour to Nelson. Auckland and Christchurch came very close to theirs.

F. C. LONG,  
General Secretary.

## SUCCESSFUL YEAR.

### GIRLS' FRIENDLY SOCIETY ST. MATTHEW'S BRANCH.

At the annual meeting of the St. Matthew's Branch (Hastings) of the Girls' Friendly Society the following report for 1934 was read:—

We opened our session on April 4

and have since then held our weekly meetings.

Our sympathy goes to the relatives of the late Mrs D. B. Hill and Miss Faubert, who were both honorary associates.

The following people gave us very interesting lectures and talks:—Dr. Bathgate, Rev. R. B. Gosnell, Mr. A. B. Harper, Mrs. Esam, Mrs Joseph Wilson. Mr. Gosnell's talk was accompanied by lantern slides of New Zealand scenery.

On the first Wednesday in every month Deaconess Holmes has taken Bible study, and Miss Wakelin, a member, has instructed the girls in the art of tatting.

We observed the world-wide day of intercession on July 1st (Sunday) with Holy Communion at 8 a.m. and a tea at 5 p.m., when there were 39 members and associates present.

During the session we have had five social evenings; one to which shop girls were invited, one in aid of the Mayor's Copper Trail Fund, and one in honour of old members and honorary associates; one social in aid of funds to buy new cups and saucers for our club-room, and one for gifts for the Tolaga Bay Mission Christmas tree. We also held one concert in aid of the Mayor's Copper Trail, and a progressive games evening in aid of St. Matthew's Hall painting fund. The annual dance was also held. We have made slippers from old felt hats for the relief and bandages for the Melanesian Mission.

Several of our members who have been ill have been assisted from the sick fund. Donations were made to St. Matthew's Vestry and the Tolaga Bay Maori Mission, and a parcel of sewing materials was sent to the patients at Porirua Mental Hospital.

On November 21st 22 associates and members travelled to Napier to attend the annual G.F.S. festival in St. Augustine's Church and afterwards in the hall.

We have invested a further £300 of the lodge funds in first mortgage at 5½ per cent.

The average attendance for the session was 25. One admission service was held and three new members admitted, but we still have about 10 candidates to be admitted. Twenty-one

new honorary associates have been admitted this session. We have 42 senior members, 60 honorary associates, 11 working associates, 2 junior members financial, and 9 senior members, 11 honorary associates, 3 working associates, 2 junior members unfinancial.

Our thanks are due to Messrs. Rainbow, Hobbs and Nesbit for their work as honorary auditors, and to all others who have assisted us during the session.

## PARISH NOTES.

### OTANE.

The concert and social arranged by St. James' choir and assisted by Te Aute College boys and friends was a great success. The choir gave good renderings of their part songs, singing with greater precision and attack than on any previous occasion, while the Te Aute boys were in great form in their action songs and hakas. Their part song, "The Long Day Closes," arranged for male voices only, was beautifully sung and showed evidence of careful training. It is, as far as we know, the first appearance of a male voice choir in Otane, and it is splendid to know that the natural musical talent which the boys undoubtedly possess is now being cultivated. The dramatic sketches were very humorous and, being extremely well acted, were highly appreciated, as were also the Poi dances of the Te Hauke ladies. Supper was followed by a dance. The proceeds amounted to £14, which will make it possible to undertake some very necessary replacements to the furnishing of St. James' Church. The evening was thoroughly enjoyable and sociable, and numerous people expressed their pleasure. We are very grateful to all who assisted, in whatever capacity, in making the evening a success.

It is gratifying to report a better attendance at Mothers' Union meetings. Canon Rice and Deaconess Esther Brand have both given most helpful addresses, and we are very grateful to them. The social afternoon, when the Pukehou branch was invited, was most enjoyable. Four new members have been admitted, a

very welcome addition to the membership, which has suffered considerably in recent years by removals. The keenness and enthusiasm of members augurs well for the future.

### WAIPUKURAU.

The financial year ended with a debit balance of £43, a slight improvement on the previous year. Though great effort was made, and some gave liberally, the missionary offerings only reached about £75 out of £95 quota. The offerings on Whitsunday were £19 4s.

The Guild is making great preparations for the Spring Flower Show and Sale of Work on Tuesday, September 10th. Mr. P. F. Hunter has promised to come and judge the flowers. The Guild ran a very successful card evening last month, and is to have a bridge evening at the Ruahine Tea Rooms on August 1st, at 8 p.m.

Miss Taylor, headmistress of the C.M.S. Girls' High School, at Peshawar, India, addressed the Bible Classes and Sunday School last month.

The Mothers' Union has been addressed by Nurse Dartnall, of Christchurch, on New Guinea; Deaconess Esther Brand, on her visit to Palestine; and Mrs. P. Eadie, on "Home Nursing," all of which were most interesting, and the thanks of the Union are offered to them.

On June 23rd the Bishop paid his annual visit to the parish and confirmed 16 candidates.

### WAIROA.

Our annual meeting (July 24th) will have been held before these notes have appeared in the Gazette, a report will be sent in next month. The vestry have done their best during the year to straighten up parish finances, but we shall close the year with a debit of nearly two hundred pounds. A further attempt is being made to secure more envelope subscribers in Wairoa, but very much greater support must be given by the country districts if we are to make any headway in reducing our indebtedness.

We have done our best to raise our quota for missions, but those who are lukewarm about the church in their midst are not the people to give to the work outside, and those who are keen churchmen are already doing their utmost to provide for local

needs and have nothing left over. The Ladies' Guild has given £5 and the Sunday School £5, a private donation of £5 has been received, other donations from children and the usual Good Friday and Whitsuntide collections have been given; but we are still short.

Our Mothers' Union holds together well, but Mrs. Fletcher, our secretary, finds great difficulty in obtaining speakers to give the addresses. We are probably the most isolated parish in the diocese. Our nearest neighbours are about seventy miles away, and we have no railway communication, so that we have to depend upon our own resources.

Our Sunday schools are doing their best. That at Nuhaka, under Miss Tautau, is combined Maori and pakeha—chiefly Maori—with two enthusiastic teachers. At Frasertown Mrs. Stacey and Miss Unwin carry on in spite of Mrs Stacey's ill-health. The Sunday school at Wairoa has increased in numbers, but there is a great lack of teachers. Miss Deighton and her assistant young teachers in charge of the kindergarten (of about sixty pupils) are most enthusiastic. Mrs. Moles has the senior school of about sixty pupils, boys and girls, with no one to help her. She has a very difficult task. Unfortunately the vicar is quite unable to help or take any part in the Sunday schools as his time is occupied with the country services.

Confirmation classes have been postponed until the weather improves. They will start in August.

The Vicar conducts Bible classes in the secondary department of the District High School on two mornings of the week.

Mr. W. T. Mist, who is working in the Maori parish, has a large Scout troop, of which many of our boys are members.

The officers of the Girl Guides and Brownies at Wairoa and Frasertown are Anglican girls, but the companies are open companies.

The Vicar celebrated Holy Communion at Mohaka on the fifth Sunday in June for both Maori and pakeha. There was a large attendance of Maoris, and more than twenty of them made their Communion; but the only pakehas present were Pres-

byterians.

There are about a hundred P.W.D. men at Waikaremoana preparing the way for the installation of the second unit in the hydro-electric scheme. A large number more will be at work in the near future and for several years to come, but it is quite impossible to do anything for them. If the construction of the East Coast Railway is resumed the provision of an assistant will be absolutely necessary.

#### ORMONDVILLE.

(S. B. R. Corbin)

The annual meeting of parishioners was held on the 16th inst, there being a representative gathering from each centre, where local meetings had been held previously.

After opening the meeting mention was made of several members who had passed to their rest during the year. Some of these had been zealous workers, and by their departure opportunity was afforded younger members to carry on their work. As a mark of respect the meeting stood in silence, which was ended with a prayer for the repose of the souls of the faithful departed.

The Vicar's report, and one from the Sunday schools, together with the balance sheet, were read and adopted. A short discussion followed. Mr. L. J. Skennan was elected Vicar's Warden and Mr. E. T. Poulton People's Warden. Two vacancies on the vestry were filled by Mrs. J. H. Newling, for Ormondville, and Mr. S. Drew for Matamau.

The general workings of the parish appeared to be satisfactory. Congregations were encouraging, and having been able to repair and paint our churches, and accomplish other necessary work, it was very pleasing to know that the bank overdraft was only £17.

The missionary quota had been reached—the first time for several years. This was chiefly due to the contributions received through missionary boxes. Some new boxes were taken home after the meeting.

The number of subscribers to the Church Gazette has increased and four more copies were ordered.

There are still several items at the centres which need attention, and it is hoped the necessary requirements will be fulfilled this year.

Mr. R. H. Jones, of Ormondville, who has served for many years as a lay reader, has left the district. We trust some gentleman will offer his services and carry on this service for God.

Thanks were expressed to St. John's, Dannevirke, for gifts of altar hangings, which have been renovated to suit our requirements; to Mrs. A. Barnes for a generous gift of an altar book and carpet for the sanctuary; to lay readers, Sunday school teachers and organists for their devoted services, and to all those who in their various capacities have helped forward the work of God in the district during the year.

After the close of the meeting a very nice afternoon tea was dispensed by members of the ladies' committee.

#### TARADALE.

The month of June was a busy and memorable one for this parish. On Sunday, June 14th, the Bishop confirmed 16 candidates, his inspiring addresses being greatly appreciated by large congregations. On Sunday, June 30th, the Diamond Jubilee services were held. All the services were attended by great congregations, and his Lordship the Bishop preached sermons that will be long remembered. He was attended by the Vicar and Rev. H. W. Klingender. At the social reunion in the afternoon 150 sat down to tea, and the Jubilee cake was cut by a foundation member, Mrs. G. Ridley, a former organist of All Saints. There were nine of the foundation members present, some coming from long distances to share in the celebrations. The Jubilee Fund reached nearly £270, which was considerably short of the aim, but is nevertheless a commendable effort. The offerings for the day were just under £70. At Evensong a beautiful tablet in memory of the late George and Ellen Mildred Harpham was unveiled and dedicated by the Bishop.

The annual parishioners' meeting is to be held on Wednesday, August 7th, at 7.45 p.m., in the Parish Hall. This will be an important meeting, as the question of de-parochialising is to be decided. All parishioners are urged to attend and to see that they have signed the churchwarden's list of members.

## TOLAGA BAY.

The annual meeting of parishioners was held in the Parish Hall on Friday, July 19th, when over sixty people were present. It was the best attended meeting since the opening of the church. The Vicar's report, which only covered from February 10th, the date of his institution, was one of progress and thankfulness to Almighty God for blessings bestowed. The statistics showed a big increase in Church attendance, particularly at the Holy Communion and at the country services. Work was extended in the form of a weekly Sunday school and church service monthly at Wharekaka and a monthly church service at Anaura. The report concluded with thanks to the churchwardens and vestry, all of whom had signified their intention to present themselves for re-election, and to all who had worked so hard to help the Vicar since his coming among them.

The churchwarden's report and balance sheet was very satisfactory, the

balance sheet showing a marked improvement in the financial position since the beginning of the year 1935. The report thanked the various people for gifts to the church and work so well done. Since the coming of the Rev. F. L. Parsons to the parish as Vicar new cocoanut matting was given for the church aisle, new choir surplices were made, the altar hangings were cleaned and renovated, and new hymn-books for the use of visitors have been provided. The report went on to say that, although expenses had been high, yet the bank overdraft was reduced, and the future looked much brighter, but all help was needed to further improve the financial position, and to do this the systematic method of giving per the duplex system was strongly advised.

The election of officers for the year resulted in the following gentlemen being elected. The Vicar announced that Mr. H. L. Tempest had accepted appointment as his warden. Mr. A. Sharpe was elected unopposed as

people's warden. The vestry to be Messrs, Shelton, Prebble, Crall, Spence, de Montalk, Biles, Appleton, Badham, S. Thornton and Dr. Weeks. Mr. Mace was elected auditor.

A most enthusiastic meeting terminated by the Vicar pronouncing the Benediction.

A social gathering then took place, which was most enjoyable. Vocal items were rendered by Mrs. G. W. King and the Vicar, and a one-act play was presented by Mrs. Parsons, Misses M. and M. Holmes and Messrs Pape and Scott. For the rest of the evening dancing was indulged in. Supper was served by the Ladies' Guild.

### C.E.M.S. CONFERENCE AT MASTERTON.

The annual Dominion Conference of the C.E.M.S. was held in Masterton, from Tuesday, May 14th, to Thursday, May 16th. There was a very representative attendance from various parts of New Zealand and the Conference was a most happy and inspiring gathering.

Proceedings opened with a devotional service in St. Matthew's Church, conducted by the Ven. Archdeacon A. L. Hansell, who spoke on the society's rule of life. In the evening the procession of witnesses proceeded along the principal streets and halted in Hall Street, where the Bishop of Waikato, the Rt. Rev. C. A. Cherrington, gave an address. About 150 men took part in the procession which made a profound impression on the large crowds assembled in the streets.

In his address, Bishop Cherrington gave a brief but earnest and emphatic statement of the faith in which members of the Church of England Men's Society are united.

After the procession Evensong was sung in St. Matthews' Church, which was almost filled. The Bishop of Waipapu, the Rt. Rev. H. W. Williams, took as his text: "Until we attain all to the oneness of the faith and the knowledge of the Son of God—to perfect manhood—to a due measure of maturity of the fulfilment of Christ," Eph. 4, 13. After explaining in detail the meaning of this quotation, he stated that it brought them back to their own Society—"all is one; for all we are to attain the oneness of faith and knowledge, to

## DIOCESAN AND MISSIONARY SUBSCRIPTIONS.

### RECEIPTS AND QUOTAS FOR YEAR ENDED 30th JUNE, 1935.

	General Diocesan Fund.		N.Z. Board of Missions.	
	Receipts.	Quota.	Receipts.	Quota.
Clive .. .. .	19 13 7	30	8 1 6	10
Dannevirke .. .. .	71 0 2	110	102 2 0	125
Gisborne .. .. .	105 10 5	160	126 13 8	200
Hastings .. .. .	122 14 2	250	67 16 7	180
Havelock .. .. .	182 14 3	250	237 15 7	250
St. Andrew's, Napier .. .. .	78 16 3	70	63 12 0	50
St. Augustine's, Napier .. .. .	39 17 2	70	67 3 11	90
St. John's, Napier .. .. .	205 13 6	280	112 3 8	150
Opotiki .. .. .	23 14 6	40	15 2 4	30
Ormondville .. .. .	37 18 7	60	36 0 6	40
Otane .. .. .	327 8 3	300	213 19 9	260
Patutahi .. .. .	65 11 0	60	43 5 9	40
Porangahau .. .. .	44 17 2	60	37 2 5	45
Puketapu .. .. .	45 0 10	70	81 8 9	95
Rotorua .. .. .	73 19 3	90	92 19 0	100
Takapau .. .. .	37 8 5	60	29 16 2	40
Taradale .. .. .	18 14 9	30	13 5 8	40
Tauranga .. .. .	80 3 10	90	56 11 9	85
Te Karaka .. .. .	70 12 3	60	55 0 2	65
Te Puke .. .. .	23 8 11	30	14 5 7	35
Tolaga Bay .. .. .	29 19 4	30	15 15 0	30
Waerenga-a-hika .. .. .	64 3 6	60	46 6 6	75
Waipawa .. .. .	35 12 3	60	35 15 5	75
Waipiro Bay .. .. .	212 16 3	300	125 11 0	125
Waipukurau .. .. .	52 1 8	70	80 10 1	95
Waioa .. .. .	62 18 2	60	25 9 10	30
Whakatane .. .. .	49 11 1	50	30 5 5	45
Woodville .. .. .	48 18 10	50	15 18 4	30
Maori .. .. .	23 5 4	25	19 19 9	55
Sundries .. .. .	112 11 10	125	4 0	67
	£2366 15 6	£3000	£1870 2 1	£2557

Note:—As the Statement for June has not yet been received from the Board of Missions the Missionary Receipts shown above will be increased by any donations sent direct.



perfect manhood, to the consummation of the Church"—almost the objects of the Society as expressed in the rules. The Society's ideals were only what should be those of every churchman.

After referring to certain aspects of the Society's work, the Bishop said they must cultivate the missionary spirit, and that missionary spirit should begin at their doors and extend to the furthest corners of the earth. The Church that was not a missionary Church was a dead Church, and their Society should emphasise this duty of the Church.

The service was conducted by the Rev. E. J. Rich (Vicar of St. Matthew's) and the Rev. J. E. Jones. The Bishop of Waikato read the first lesson, and Archdeacon Russell the second lesson.

#### BUSINESS SESSION.

The business session of the annual Dominion Conference of the Church of England's Men's Society was held on Wednesday morning.

The report of the Dominion Secretary, Mr R. Liggins (Wellington), stated inter alia:—"The three outstanding needs of the Society are to:—(a) Increase the number of our branches and increase the number of our membership; (b) provide help and instruction to smaller branches in remote districts by suggesting methods of carrying on their branches, and, if possible, supply something in the nature of a syllabus; (c) demonstrate the definite usefulness of a branch in a parish in promoting true Christian fellowship.

The one regret of members was that the Bishop of Wellington was unavoidably unable to be present. In his absence Mr. J. Snell, vice-president, took the chair. On behalf of the Bishop, the Vicar of Masterton, the Rev. E. J. Rich, welcomed the visiting Bishops, clergy and delegates.

The election of officers resulted as follows:—The retiring vice-presidents, Dominion secretary, Dominion treasurer, and hon. auditor were re-elected unopposed. They are:—Vice-presidents, Archdeacon J. D. Russell (Oamaru), and Mr. J. Snell (Wellington), Dominion secretary, Mr. R. Liggins (Wellington). The following were elected to the Dominion Council: The Revs. F. C. Long (Wellington), G. C. Blathwayt (Wellington), E.

J. Rich (Masterton), and A. J. Beck (Auckland), and Messrs. H. B. Robb (Auckland), D. Hay (Auckland), E. Hale (Masterton), and A. E. Robinson (Carterton). The Rev. F. C. Long and Mr. J. Snell were re-elected to the central executive.

Addressing the Conference in the afternoon on "The Need for Fellowship," the Bishop of Waikato, the Rt. Rev. C. A. Cherrington, B.D., made a wide historical survey of the attempts that had been made in early and in modern times to promote fellowship in accordance with the Christian ideal, and dealt with some of the difficulties standing in the way of fellowship in communities and in and between men and nations.

A rousing note of appeal and generous enthusiasm marked the next address delivered by Mr. R. McL. Ferkins, of Rongotai College, Wellington, on "The Need For Workers."

Mr. Ferkins was warmly applauded on concluding his address.

St. Matthew's Parish Hall was crowded for the public meeting in the evening, when addresses were delivered by Mr. W. Nash, M.P., and by the Bishop of Nelson, the Rt. Rev. W. G. Hilliard, M.A. The Bishop spoke on the challenge of to-day to the individual, and Mr. Nash on the same challenge to the Church.

#### "THE CHALLENGE TO THE INDIVIDUAL."

Bishop Hilliard said he believed in the C.E.M.S. as having ideals of great value to the community. The Society offered a challenge to its members to live up to their churchmanship. It stood also for organising the manpower of the Church. They were living in a most challenging and inspiring age—an age of recovery from a great disaster. It was an age of assimilation, of many inventions, of new thought. It was a time, too, of uncertainty and misunderstandings. We were passing through a great deal of difficulty and moral revolt. This was a time of transition in economic thought. Technical production had been brought to such a pitch that it had become embarrassment. We had not even begun to solve the problem of distribution. The present economic order was fundamentally wrong, had broken down and would have to be very materially altered. This was an age of great difficulty and danger,

but also of wonderful opportunity, of glorious possibility and great hope. People were turning away from the old moral standards and too many were forgetting the importance of discipline. We were dominated by selfish motives and our difficulties arose in great part out of our extravagances. In spite of everything, there was a wonderful opportunity. The prodigal had come to the husks and he would come to himself and return to his Father. "A generation driven by economic distress to listen to the words of the Father," said the Bishop—"what a wonderful opportunity is immediately before us if we can only find the key to it." Cheerful courage and good humour were needed. There was a challenge in the religion of individuals. Surely the passing of material prosperity ought to lead to an examination of spiritual standards and to a closer realisation of the greater spiritual values which still were ours. How many of us lived in the belief that the spiritual was greater than the material? Surely to-day was calling us to exercise the three great Christian virtues of service, sacrifice and brotherhood. The more we could bring to the common stock of sacrifice, the better it would be for the world.

#### "THE CHALLENGE TO THE CHURCH."

The challenge of to-day to the Church, said Mr. Nash, meant the conditions facing us to-day and driving home truths which we could not understand. Environment was affecting us, but what had to be considered was our effect upon environment. The most perfect Church was the body of men who were out to give the best to all. If they wished to follow Jesus and to see the example that He gave when He was here they must look up to Him. Men had in them potentially the power that Christ had—the power to live as He lived. The way of Jesus was the only way and it was a possible way.

Going on to speak of the economic disorders of the day, Mr. Nash instanced the wholesale destruction of foodstuffs and other commodities, while at the same time many people, not least children, were underfed and otherwise in need. There had never been over-production of any commodity. Many things had been produced

(Continued on Page 8).

**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 Diocese.**

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.

**INTERCESSIONS.**

Pray for the N.Z. Anglican Bible Class Unions (Boys and Girls) (Special Day of Prayer, Sunday, August 5th).

For the development of the bond of fellowship in the unions.

For greater zeal for their extension to all parts of the province.

For their camps, conferences and

rallies, and for guidance to those arranging the camps.

That Bible Class members may gain a deeper sense of the duty and privilege of worship.

For a deepening of the sense of vocation to the service of God.

For a fuller realisation of the privileges, powers and responsibilities of members.

For all unemployed young men and women that they may be given patience, confidence and hope for the future.

O Lord Jesus Christ, bless, we beseech Thee, the members of our Bible Classes. Quicken and stir them to such earnestness and newness of life that the world may taken notice of them that they have been with Thee. Deepen their zeal and devotion to Thy sacred person. Help them to realise their Christian fellowship. Give them grace and courage to fight manfully the good fight of faith and let their light so shine that men may see their good works and glorify our Father which is in Heaven. Hear our prayer, we beseech Thee, Who livest and reignest with the Father and the Holy Spirit, One God for evermore.

Amen.

Pray for all Works of Mercy, especially St. Mary's Home, Napier.

Most gracious Father, bless, we beseech Thee, all Homes for the furtherance of the work of the Good Shepherd, Who bindest up those that are broken and healest those that are sick. Give to those who have sought their shelter true contrition for the past and strengthen them in all good resolutions. Guide and protect those who have gone back into the world that by the grace of the Holy Spirit they may be faithful unto death. For Jesus Christ's sake. Amen.

O Lord, we pray Thee to give the the Workers in these Homes. Thy Holy Spirit, that they may have a right judgment, and that in deep humility and singleness of purpose, with real zeal for Thy glory and the salvation of souls, they may labour for the love of Thee. Give them faith and hope to sustain them in disappointment, love and patience to those under their charge, and in Thine own good time crown their labour with an eternal reward. All this we ask for our Lord Jesus Christ's sake. Amen.

Pray for our Children's Home—St. Hilda's and Abbotsford.

O Lord, we pray Thee to guide and help the Matrons and Workers in our Children's Homes. Give them wisdom, love, patience and the sense of Thy continual presence. Guard the children from all harm of body and soul. As they have been brought by baptism into the fellowship of Thy Church, so may they evermore grow in the grace and knowledge of our Lord Jesus Christ. Preserve them in temptation, teach them Thy truth and grant that with earnest devotion they may give their hearts to Thee. Through Jesus Christ our Lord.

Amen.

A Morning Prayer for ourselves and others.

O our Father, with Whose help no temptation is too hard to resist, no trial too heavy to bear, send Thy help to us to-day, that we may be strong to fight against sin and be brave in all our troubles; for the sake of Jesus Christ our Saviour. Amen.

An Evening Prayer.

O Lord Jesus Christ, Who didst often, as a Child, fall asleep in the arms of Thy Mother, fold us while we sleep in the arms of Thy mercy, that no evil may touch us till morning light. Amen.

(Continued from Page 7).

in greater quantities than could be successfully marketed, but there had never been production in excess of human needs and consumptive capacity. The things that God gave were being destroyed by man. New Zealand, Mr. Nash said, would come to the destruction of commodities—butter, cheese, and wool. The conditions of 1922 would come again and the Government would be compelled to do things opposed to Christianity. That was the challenge of the Church to-day.

The unemployed were getting far better conditions here in New Zealand than anywhere else, Mr. Nash observed, but that was saying nothing at all. "They were being treated shamefully by you and me," he continued. "A man with a wife and two children can get no more than 32s 6d a week on relief work—enough for food, using the discarded clothing of others, with the dread of being

unable to pay the rent." This was the challenge of to-day to the Church. The idler and the waster most needed help to-day. We had an economic order which placed self-interest first. There was an element of service in it, but not enough. The things that would pay were the goods that were made, for example, a picture theatre instead of clothes. Individual personality was more important than all else. God sent each one here to get a full and abundant life. The thing the Church must do was to bring into the light those who had lost all fear, who loved sacrifice and who would give to each what God wanted them to have. On the Church rested the ultimate responsibility for all the material organisation of life. Singing hymns was of no use. Mankind must invoke the superlative power that Jesus used when here in loving service and sacrifice for others.

In the next generation, said Mr. Nash, there would be a major conflict between love and self-interest. The challenge to the Church was to range itself on the side of love, so fulfilling the law. The triumph of truth and love would be delayed for a century or so if the Church failed. The principles of Jesus must be applied to commercial, industrial, political, national, international, social and economic life. There were not two standards. We could not serve our king unless we served our God.

The final sessions was devoted to interesting addresses by the Rev. G. V. Gerard, of Petone, and Mr. H. G. Sergel, of Hamilton. The former gave a masterly survey of the problems and difficulties of Christian workers and left all members a fuller understanding of the ideals which should inspire all members of the fellowship. There was definite need for witness, and opportunities should never be missed. Mr. Sergel spoke on "The Plan of the C.E.M.S.," and in a thoughtful paper urged the need of expansion on sound lines. From his experience of large branches, small branches and lone members, he spoke of practical work for God that had been accomplished, and urged that the time was ripe for forward movement.

Hospitality was extended to dele-

gates by parishioners of Masterton. This was greatly appreciated as was also the refreshments provided during the Conference.

### A NEW EXCUSE.

Recently a young man spoke to his vicar about the reason some people had given him for their non-attendance at Church. "We never go into Church but we are asked to put our hands into our pockets for money for something or other," they had complained. "Oh," replied the vicar, "you don't want to take that too seriously. People who want an excuse for staying away will always find one. Once it used to be the Church draught."

"Yes," chimed in the vicar's wife, "and now it is the church overdraft."

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

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

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

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

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