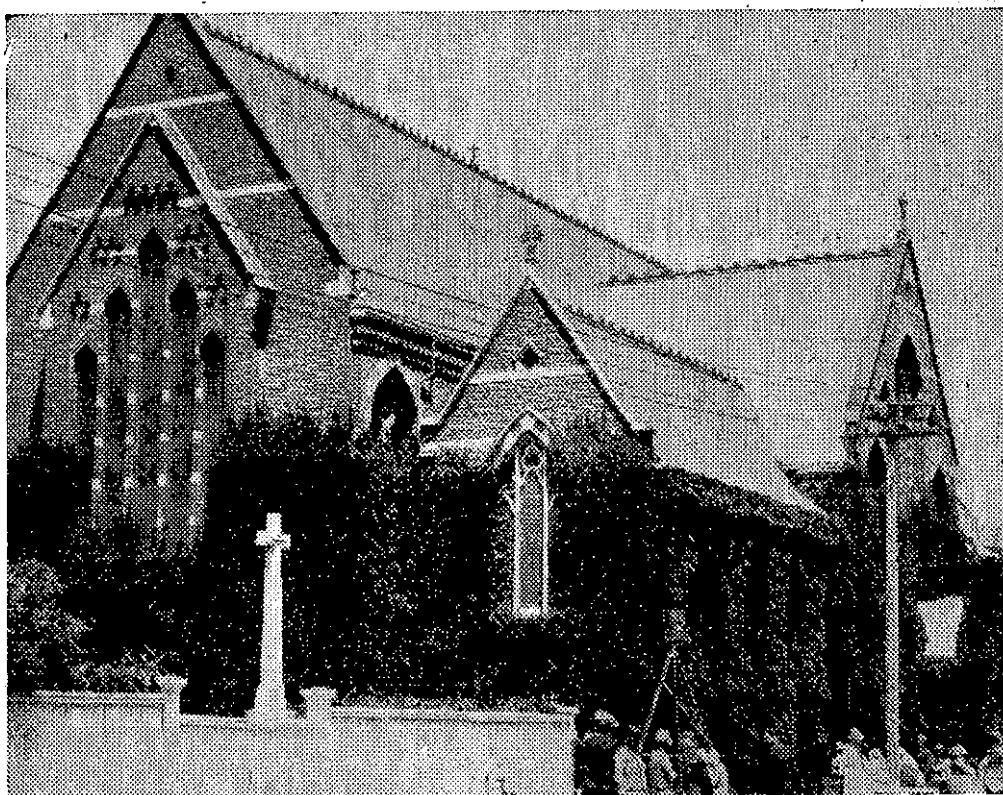


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The Waipapu Church Gazette

EDITORIAL.

Your new editor is beginning his work under difficulties, in hospital as a matter of fact, and he hopes that this will be an excuse for any imperfections. There is no need for any declaration of policy. It was once said that a Diocesan Magazine must be either dull or scurrilous. I hope to avoid both evils and to make it useful and interesting. But to do this requires the co-operation of a great many people, especially the vicars. The best Diocesan Gazettes are those which have the most parish notes. Not that they are enough, but they do help the circulation more than anything else. Of course readers have a right to expect to read something of the activities of the Church in the other Dioceses of our country, in the Mission Field and in England. Articles by clergy or laymen will be welcome. Will all concerned, including the editors of exchanges, please take notice that all communications should be addressed to the Editor, 18 Colenso Avenue, Napier?

CALENDAR.

- Dec. 1.—First Sunday in Advent.
- Dec. 8.—Second Sunday in Advent.
- Dec. 15.—Third Sunday in Advent.
- Dec. 18, 20, 21.—Ember Days.
- Dec. 21.—S. Thomas, A.M.
- Dec. 22.—Fourth Sunday in Advent.
- Dec. 25.—Christmas Day.
- Dec. 26.—S. Stephen, M.
- Dec. 27.—S. John, A.Ev.
- Dec. 28.—Holy Innocents.
- Dec. 29.—Sunday after Christmas.

GIRLS' FRIENDLY SOCIETY.

The annual festival of the Girls' Friendly Society candidates was held in All Saints' Schoolroom, Taradale, on Saturday. Mrs Angell had arranged a very pleasant afternoon for her 20 candidates and visitors from Napier and Hastings. Several games and competitions took place, prizes being given to winners. A most delicious afternoon tea was provided. Miss Rainbow, Hastings, gave a very happy talk to the candidates. Deaconess Mabel B. Holmes thanked Mrs Angell on behalf of Hastings Girls' Friendly Society visitors, and Miss M. S. White gave thanks on behalf of Napier Girls' Friendly Society visitors.

FAREWELL BY G.F.S.

MRS AND MISS GOLDSMITH

Mrs and Miss Goldsmith, who are leaving Napier early next week for their new home at Nelson, were entertained by the Girls' Friendly Society Lodge house committee on Wednesday afternoon to afternoon tea, to which they had invited some old friends of Mrs. and Miss Goldsmith in order to farewell them. A very happy time passed all too quickly.

The G.F.S. Lodge presented Mrs Goldsmith with a picture of new Napier and the house committee presented Miss Goldsmith with Charles Dickens' "Life of Christ."

Mrs Goldsmith, for nine years, has every Friday, hail or shine, sent flowers for decorating the G.F.S. Lodge, and the lodge committee gave her very grateful thanks for her kindly actions.

G.F.S. DIAMOND JUBILEE.

ANNUAL DIOCESAN FESTIVAL SERMON AT ST. MATTHEW'S

On Wednesday evening, 30th October, 1935, the annual diocesan festival of the Girls' Friendly Society was celebrated, the occasion being a very special one, as this is the year of the G.F.S. diamond jubilee. There were present about 70 associates, members and friends, and the gathering was a most pleasant one.

Canon Mortimer-Jones conducted the service in St. Matthew's Church, keeping very much to the solemn service of thanksgiving and re-dedication as given in Westminster Abbey on June 27, when the diamond jubilee was celebrated in London. He also read the sermon preached by the Archbishop of York, Dr. Temple, saying:—

"We are giving thanks for service rendered and witness borne during 60 years by the Girls' Friendly Society. Our thanksgiving, like all Christian thanksgiving, must first take our minds back—to the memory of the foundress and those who were immediately associated with her—to all those who through these 60 years, have given faithful service.

"It is the pure in heart who see God, and it is the vision of God that gives us purity of heart. Are we not then shut up into a 'vicious' circle?

To put the same point in the language of two mystical sayings: 'We become what we see,' and 'We see what we are.' And then it is asked, 'How are we to grow if we only see what we are already, and can only become that which we see? Are we not condemned to stay for ever in whatever state we find ourselves to be?' That would be so if our whole life were conducted always upon the same level—if we were, in fact, fully formed characters, with no divergencies of interests or hopes. But it is not so. By the use of our best moments and by putting our utmost into the development of the best elements in our own nature, we become more capable of beholding, and through that vision acquire a more perfect purity of heart, through which, again, we receive the vision in still fuller measure.

"There is a false turning that can be taken in supposing that we become more spiritual as we neglect that which is material. It is the error of all the great Eastern religions, but Christianity will have none of it, for it teaches that that is the more spiritual which exhibits itself in the most perfect control of the material. Within the central words of the Gospel itself is the proclamation that 'The Word has made flesh'; and the purity of heart which is the counterpart of the vision of the glory of God must show itself, not in neglect of the body or lack of care as to what may become of it, but in the making of it the most perfect instrument that it can be for the service of God. 'Know ye not that your body is the temple of the Holy Ghost?'

"And so we are thinking to-day of a trio of great thoughts—the holiness of God, the purity of human life, and friendship based upon that purity when understood as associated with that holiness. And for this reason the directly spiritual basis of this society is fundamental. It will lose all this character if ever it yields to the temptation to become chiefly a social agency for the promotion indeed of moral ideals, but without worship and constant dependence upon God for the strength with which these ideals are to be made actual. But if the Society holds these three thoughts firmly together, each bound up with the other—human friendship, purity of life, holiness—then it will form a regiment

in the army which follows the Word of God as He goes forth conquering and to conquer; its witness will be powerful, its achievements will be glorious, and it will have upon it the manifest marks of the blessing of God, as in the past so even more abundantly in the days to which in our self-dedication here we look forward."

During the service very beautiful music was played by Mr R. Warwick.

A social gathering was later held in the hall, when the visitors from Napier were entertained. Before departing, Miss White, the diocesan secretary, returned thanks to the Hastings members.

REPORT OF CHOIR FESTIVAL.

The first choir festival held under the auspices of the "School of English Church Music" was held in the Church of St. Matthew, Hastings, on Labour Day.

About 130 choir members took part in the festival, the following choirs being represented:—St. John's Cathedral, Napier; St. Matthew's, Hastings; Holy Trinity, Wairoa; St. James', Otane; St. Luke's, Havelock North; and Woodford House.

Members assembled in the hall at 2.30 where a cup of tea awaited them. At 2.45 the real business began when the choirs assembled in church for practice. An atmosphere of devotion was very soon felt, also a feeling that everybody was trying their very best to make the festival an occasion to be remembered. At 3.45 the practice finished and members were at liberty to renew old friendships or make new ones. At 4 p.m. a procession was formed outside the hall and proceeded to the choir stalls where evensong was sung, Mr Tombs playing the organ and Mr Spinney conducting. The music taken from Choir-Book No. 3 beginning with Hymn No. 3, "Forth in Thy Name O Lord, I go," Psalm 84, Phillip's Magnificat and Nunc Dimittis, The Anthem, "How Beauteous are Their Feet," by Stanford, Hymns No. 4, "We Love the Place O God" to Stanford's tune Airedale, No. 6, "The Church Triumphant in Thy Love," and the Vesper, "Savour Again to Thy Dear Name"—sung to Pax Dei.

The singing was very beautiful and well balanced, the light and shade and

general interpretation reflecting great credit on the members and their respective choirmasters.

The Psalm was pointed according to the "Parish Psalter," and the fact that so many choirs were able to sing so perfectly together with only one run through was a great argument in favour of the adoption of this Psalter.

The Anthem was sung by the two affiliated choirs present, St. John's and St. Matthew's.

The whole service was most devotional and proved an inspiration long to be remembered by all taking part.

The clergy were well represented, Dean Brocklehurst taking the service, the Ven. Archdeacons Butterfield and McLean reading the lessons and Canon Mortimer-Jones preached the sermon. The Rev. R. T. Hall and A. M. Niblock were also present.

After evensong came tea and then the records and conference.

Mrs Spinney, the S.E.C.M. Waiapu representative, opened her speech by announcing that the Bishop of Waiapu had sent a message saying how very sorry he was at not being with us today but at the last moment circumstances prevented his attendance. She was very pleased to welcome Mrs and Miss Williams and everybody was delighted they were able to spend the evening with them.

Mrs Spinney then welcomed the visitors and said how pleased she was that the festival had been made possible, especially as a similar event was taking place at Te Aroha in the Wai-kato on the same day.

This year all the Waiapu choirs were invited to the festival but of course next year only affiliated choirs would have the right to take part, therefore it is hoped that choirs not yet affiliated will do so before long to enable the festival movement to grow. In conclusion, Mrs Spinney thanked all those who gave so generously towards the tea, and everybody who helped to make the festival such a success.

During the conference it was decided that the next choir festival should be held at the same time in St. John's Cathedral, Napier, on Labour Day, 1936.

ROTORUA MISSION CENTENARY.

18th, 19th AND 20th OCTOBER, 1935

The celebrations commemorating the 100th anniversary of the arrival of Rev. T. Chapman, the first missionary to work among the Maoris in this district, were of a very impressive character. A very keen interest was maintained throughout the whole proceedings and a very fine atmosphere prevailed.

The preliminary arrangements and organisation were carried out by the Rev. R. Hodgson, who worked zealously and unsparingly in order to ensure that such an important occasion should be fittingly and worthily observed. He was assisted by a strong committee with a very capable secretary in Mr Tyler.

This committee drew up a tentative programme, and then conferred with a committee of Maoris who were closely associated with the celebrations. The finalised programme was then submitted to, and approved by, the Bishop of the Diocese.

The following is the programme:—

FRIDAY, Oct. 18th.

St. Luke's Day (Our Patronal Festival)

7 a.m.—Holy Communion.

10 a.m.—Holy Communion.

2.30 p.m.—Service for women.

7 p.m.—Evening Service.

Preacher, the Lord Bishop of Waiapu,

8 p.m.—Parish social.

SATURDAY, OCT. 19th.

Children Service at 11 a.m. and Picnic.

SUNDAY, OCT. 20th.

7 a.m.—Holy Communion.

8 a.m.—Holy Communion.

8.45 a.m.—Parish breakfast.

11 a.m.—Open-air service.

(Preacher, Bishop Bennett.)

2.30 p.m.—Service at Koutu on the site of first Mission Station.

Preacher, The Lord Bishop of Waiapu.

7 p.m.—Service in the Majestic Theatre.

Preacher, The Bishop of Aotearoa.

The Municipal Band, and Maori Choir assisting.

At the 7 a.m. service on Friday the Bishop of Waiapu was the celebrant, assisted by the vicar, the Rev. R. Hodgson and the Rev. E. A. McCutcheon.

At the 10 a.m. service the Rev. Hodgson was the celebrant, assisted by the Rev. G. F. Oulds, who journeyed from

Mata. Mata to take part.

At 2.30 p.m. the Bishop of the Diocese addressed a congregation of women, taking as his subject, "The Women of the Bible."

The first portion of the service at 7 p.m. was taken by the Rev. E. A. McCutcheon, the second being taken by the Rev. R. Hodgson. The Ven. Archdeacon Chatterton read the lesson. The sermon was preached by Bishop Williams, whose subject was, Col. IV.: 14, "Luke, the Beloved Physician."

This service was followed by a parish social, the hall being crowded to overflowing. It was a wonderful evening, a veritable feast of good things, and a warm family feeling was in evidence. The vicar, in a very happy captivating speech, opened the evening's entertainment. Mr R. G. Webb, of the High School staff, gave a very full and most interesting and illuminating address on the early history of Christianity and its pioneers in this district.

Our Bishop also gave a short interesting address, in the course of which he recalled some personal experiences, humorous and grave.

Some excellent musical items were given, including some from the Whakarewarewa Maori Choir, all of which were of a very high order.

A climax was reached when the huge centenary cake had its 100 candles lighted. After extinguishing the candles the first cut was made by our Bishop. Then followed the sale of the cake at 6d a slice, with every now and then a bit of real wit and humour thrown in.

But that cake! If it only could have spoken its history! It weighed over 150lbs., the ingredients of which came from parishioners from all parts of the parish. And the preparations? Well, to enter the parish hall on a certain occasion was to see something not to be easily forgotten. Enthusiasm, happiness and real work all combined to make a most animated scene. For here were twenty women drawn from St. Luke's and Devon St. Ladies' Guilds, each with a mixing bowl and provided with equal proportions of the ingredients, assiduously working to the accompaniment of jokes, jibes, and laughter and all trying to visualise the results of their efforts.

When each portion was well and truly mixed and put into a whole the women's responsibility ended. For

this great lump was then entrusted to the baker for cooking and icing. Nor did he fail. The cake was "a beauty" and much in demand, for over 420 slices were sold, the proceeds amounting to nearly £11.

On Saturday the children from several Sunday Schools came together to the Parish Church for a service at 11 a.m. It was a touching and inspiring sight. Maori and Pakeha children sat side by side to take part in a Christian service, the church being packed full.

Bishop Bennett told the children the story of the bringing of the Gospel to the Maori, and pointed out how, in doing so, the early missionaries carried their lives in their hands, and faced many and grave dangers, for the Maoris then were wild and uncivilised. He contrasted the position of to-day, stressing the power of Christianity to make life a beautiful thing, so that at this centenary observance we had the fact of Maori and Pakeha children worshipping side by side in a Christian service. He described the old Maori religion, customs and superstitions, and noted the wonderful influence of Christianity in removing so much that was undesirable. He appealed to those present to "sow by many waters" by following the example of the early Christian missionaries.

After the service the children assembled outside the church and marched to the Government grounds where they were entertained by their elders and spent a most happy time in games, lunch and afternoon tea, and a lolly scramble were all much appreciated, and the children left the grounds somewhat tired, but very, very happy.

On Sunday, 20th October, at the 7 a.m. service, the celebrant was the Rev. McCutcheon, the Bishop of Waiapu assisting. At 8 a.m. the Bishop was the celebrant, the Rev. Manihera assisting. This service was followed by what proved a very happy affair indeed. The Ladies' Guild had prepared a splendid parish breakfast and a large number of parishioners sat down to this meal in the spirit of good fellowship. It was a true "family" gathering and much enjoyed and appreciated.

At 10.45 a.m. a large congregation assembled outside St. Luke's Church and processed to the Government grounds where a well attended open air service was held. The Municipal

Band headed the procession, followed by several clergymen, both Pakeha and Maori, the Bishops of Waiapu and Aotearoa, the combined Maori and St. Luke's Choirs, and the general public. During the procession the hymn "Onward Christian Soldiers" was sung and so nicely was it timed that the procession entered the grounds just as the hymn concluded.

The service commenced with the hymn "O God Our Help in Ages Past," the prayers following being taken by the Rev. E. A. McCutcheon. The Rev. E. Ti Tikao read the first lesson. This was followed by the hymn "Thy Kingdom Come." The Ven. Arch. Chatterton read the 2nd Lesson, the concluding prayers being taken by the Rev. R. Hodgson. The congregation then sang the hymn "All People That On Earth Do Dwell."

The preacher for the occasion was the Bishop of Aotearoa, who gave an inspiring address on the early work of the missionaries and the changes wrought for the better in the lives of the Maoris.

THE EARLY DAYS

Looking round the gardens, the Bishop said he could plainly remember the days when he used to go through a narrow track which was surrounded on all sides by wild manuka bush as high as the ornamental trees growing at the present time amidst the beautifully laid out gardens and lawns. Here was but one instance of the remarkable transformation brought about by civilisation.

He could also remember the days when the Ohinemutu pa was surrounded with palisades, which were a relic of the defence used by one tribe to ward off the attack of another. When the first missionaries came to New Zealand, they found the Maoris in a disgraceful condition, cannibalism among the various tribes being all too common. These pioneers of the British Empire, messengers of the Gospel of Jesus Christ, had to take great risks to their personal safety, but they were inspired by the spirit of God to carry on the work of bringing Christianity to the Maori.

The Bishop then went on to describe various phases in the life and work of Mr. Chapman and his colleague, in their endeavour to establish mission stations at Koutu and other places in the Rotorua district.

As an example of the good work carried out by Chapman and his followers, Bishop Bennett read an extract from an old report dealing with their activities. In 1841 there had been 500 Maoris present at a church meeting when there had been 82 adults baptised, while in 1843 there had been 800 adult members with a Bible Class under the leadership of Mr. Chapman. There were 400 Maoris who had not accepted the Gospel. In that year 202 natives were baptised.

He described how the Maori wars had affected the work of Christianity in the country and the subsequent reorganisation. The Arawa people, continued the Bishop were proud of their loyalty to the Crown and the British Empire, and he gave instances of the practical manner in which the Arawa tribe had proved their loyalty.

PAKEHA INFLUENCES

Much good work had been accomplished in the first 100 years of civilisation in New Zealand, but there were some things still of which we were not proud, including the drink habit and gambling. These vices among the Maoris could be easily accounted for, said the Bishop, because in the early days the natives saw two kinds of Pakehas, the good missionaries and the evil traders who had found their way from the Sydney convict stations. The Maoris became bewildered and the work of the missionaries, in consequence, became indeed most difficult. But there were some natives who had broader visions and these men had been of great assistance to the missionaries. Some of them had even gone so far as to be ordained as members of the ministry. He foresaw a destiny and a great future for New Zealand and this goal could be obtained only by the two races working together.

After the singing of a hymn, and prayer, the service was concluded by the pronouncing of the Benediction by the Lord Bishop of Waiapu.

SERVICE AT KOUTU ON THE OLD MISSION SITE

With the Maoris present in large numbers, the singing of the hymn, "All People That on Earth Do Dwell"—the Maoris in their native tongue, the Pakehas in English—made a most impressive opening to the special service held at Koutu. The Bishops and clergy were again robed and processed

up the hill to the scene of the service.

Mr Te Hapara, speaking in native language, extended a very hearty welcome to the large gathering present, and expressed a special welcome to the Bishop of Waiapu, who was a descendant of one of the first missionaries to New Zealand.

He said the family of Williams was very well known to the Maori race, one of the brothers being known as the "Missionary with four eyes" because he wore spectacles. Fortunately for the Maoris, it had been the thought of the first Williams that a school should be established for the better education and training of the Maori children.

The Maoris had specially asked, the speaker said, that Bishop Williams should take charge of the service at Koutu because of his connection with the bringing of Christianity to the Maori people.

It was a revelation to many present to hear the Bishop of Waiapu reply, so fluently and with such perfect enunciation, in the native language. He gave afterwards to the pakehas present a resume of what he had said in Maori.

He said that it was not known who was the first tribe to come to New Zealand, but it was on record that an old Polynesian arrived at Whakatane where he was looked upon as an intruder and interloper by the people who at the time inhabited New Zealand, and then came the Maoris in the well-known tribal canoes of the migration. Then in turn came the Pakehas. All those who came here in the early days found that crimes such as pilfering, murder, and cannibalism were generally considered part of everyday life. Even with the advent of the Maori canoes, no light was thrown on this world of darkness.

However, when Marsden came to New Zealand, the wall between this unknown world and the outside world was broken down. The Bishop intimated that endeavours would be made to secure the site at Koutu in order to establish an institution for the training of the Maoris for the Ministry. There was a difficulty in the fact that the land was not under one ownership, but they entertained hopes that the college would materialise.

Mr. Riri Potaka extended a warm welcome to all present, and said that

as they stood there on that piece of ground their minds went back to the early days of missionary work in the Rotorua area. The Maoris had always received fair treatment while they had been under the flag of the British Empire, and the Maoris in their turn had to keep the agreements of the Treaty of Waitangi. He intimated that if the section he owned was the site of the old mission station he would gladly give it to the authorities to build an institution as a memorial of the centenary celebrations.

Mr. H. Tai Mitchell, on behalf of the Rotorua Maoris, expressed great pleasure at the large gathering taking part in the service now being held on the place where, 100 years ago, the first missionary post was established. They were particularly pleased to have with them the Bishop of Waiapu because of his association with the early mission work. From the seed sown 100 years ago the name Williams was well known to the Maoris.

During the past century the Church had made rapid advances in the civilisation of the Maori people, and on behalf of his Maori brothers and sisters he wished the Church success, and hoped that as we entered upon a new century of work it would witness even greater advance.

At the conclusion of this service Bishop Bennett at Ohinemutu unveiled a memorial stone to the late Rev. S. M. Spencer, another missionary who had in the early days done valuable work in the Rotorua area. In an appropriate address the Bishop said that through the influence of such men as Spencer no fewer than 17 men of the Arawa tribe alone had entered the ministry.

A fine feature of the afternoon was the hospitality extended by the Ohinemutu Maori Committee and their helpers. All and sundry were invited to afternoon tea in a large and spacious hall. The arrangements were all that could be desired. The catering would have done credit to any European tea rooms. Judge Holland, in a neat speech, returned thanks on behalf of the Europeans present for the thoughtfulness of the Maoris in thus providing for so many such an excellent repast. Vigorous acclamation

conveyed the appreciation of those who had participated.

THE FINAL SERVICE.

Anticipating large numbers for the final service of the celebrations the committee had engaged the Majestic Theatre, and the crowded house proved the wisdom of this step. It was truly a wonderful service, a fitting climax to so memorable an occasion. As far as a devout atmosphere was concerned, the service could have been in some fine church. And when at its close those present joined in singing the "Te Deum" one could not but lift his heart to God in humble and grateful thanks for all His mercy and goodness and for the power of the Christian Gospel in the lives of all who submit themselves to its guidance in daily living.

The Municipal Band was present to assist in the music, and on the stage were the Bishops, the clergy and the large combined Maori and European choirs.

The order of service was as follows:—Hymn, "Thy Hand, O God, has Guided"; prayers, taken by the Ven. Archdeacon Chatterton; first lesson, Rev. E. A. McCutcheon; hymn, "Praise, my soul, the King of Heaven"; second lesson, Rev. Te Tikao; prayers, Rev. R. Hodgson; hymn, "For all the Saints"; address, Bishop Bennett; hymn, "Now thank we all our God"; Benediction, Bishop of Waiapu; Te Deum.

Bishop Bennett, who preached an inspiring and forceful sermon, referred to the connection between the spreading of the Gospel of God and the growth of the British Empire. For some 2000 years, he said, a world had been groping in the dark. Then came Samuel Marsden to New Zealand, and he took back to Great Britain a story of a new land full of wealth. Britain did not want any new colonies, for already she had enough to look after, and another so far from home would mean much anxiety and worry to nurture and look after.

But bringing force to bear upon the Government New Zealand was finally annexed as a colony of the British Empire and Englishmen came out here to seek new fields. They came in contact with the Maori and taught him the love of God. So the British Empire had gained another new land.

The Gospel of God had been taken into another world of darkness and a new race learned of Christianity.

As we looked through the history of the British Empire it was plain to see, continued Bishop Bennett, that the spread of the Gospel synchronised with the spread of Christianity. This proved beyond all question of doubt that God planned the progress of the world so that the Gospel should reach into every corner of the earth.

It was now 100 years since the Maori race was first taught Christianity, and there were some people to-day who said that the Maori was not as intelligent and of as high a level as he should be. But the Bishop emphasised the fact that they must remember that less than 100 years ago the Maoris were cannibals, and even to this day there were remains, in various parts of the Dominion, of instruments which had been used by cannibals. The pakeha had nearly 2000 years of Christianity behind him. The Maori had barely 100 years, but within that period he considered the progress of the Maori had been remarkable, and if there were any pakehas who thought the Maori was not what he should be he would ask that they judge him with mercy.

Very many of the Maoris came into contact with a pakeha element which was not in the slightest degree interested in the spiritual welfare of the Maori. He did not expect the pakeha to spoon feed the native, because they were now past that period, but they should endeavour to bring the Maori into contact with a better pakeha element.

Out of the 34 miracles that Christ was reported to have performed 22 of them were connected with the healing of the body, and it was rather significant that here in Rotorua we had facilities for carrying out the healing of the sick.

It would be a great thing, continued Bishop Bennett, if Rotorua could be made the centre of a Dominion-wide spiritual revival. He had noticed a decided move in that direction in New Zealand throughout the past two years, and he thought that now was an opportune time to begin a great revival, which would do much to lift the Maori race, as a whole, to a higher level.

As had been mentioned at Koutu in the afternoon, concluded the speaker, efforts were being made to erect a tangible memorial of the first centenary of Christianity in the Rotorua area. If it was impossible to secure the original site at Koutu, then an endeavour would be made to obtain a place at Te Ngae, where another famous mission station had been established by the Rev. Mr. Chapman, father of Christianity in Rotorua.

MOTHERS' UNION.

The quiet half-day for members and friends of the Mothers' Union, held at St. John's, Napier, on November 1st, was, we feel sure, a real help and inspiration to all who were able to attend.

The Rev. G. B. Stephenson, of Dannevirke, led our thoughts and devotions, his three addresses on "The Mothers' Dreams," "The Mothers' Task" and "The Mothers' Memories," were full of insight into present-day difficulties and of hope for their solution by the mother whose heart was set on God. In the simple, earnest prayers offered for ourselves and others we were made to feel that the Great Intercession was indeed with us—it was an experience not to be forgotten.

There were members present from St. John's, St. Augustine's, and St. Andrew's, Napier, also from Clive and Taradale. The larger number came in the afternoon, and about ten stayed until 8 p.m.

RETREAT FOR WOMEN.

The annual retreat for women will be held at Hukarere School, Napier, from Monday evening, January 27th, to Friday morning, January 31st. Conductor, the Rev. E. M. Cowie, Vicar of Khandallah.

Apply not later than January 20th to Deaconess Esther Brand, 203 Southland Road, Hastings.

Will anyone wishing to spend a fortnight's holiday in Hastings, and needing a small furnished house—from December 27th to January 10th—please communicate with Deaconess E. Brand, 203 Southland Road, Hastings.

THE CHURCH ARMY.

End of the Work of the Column.—

On the 29th October a great crowd of people walked in procession the streets of Auckland and later joined in a service of thanksgiving in St. Matthew's Church, which was packed for the occasion. His Grace the Archbishop was the preacher, and thanked the members of the column for all they had been able to accomplish on their mission tour of the Dominion. Members of the column expressed their thanks for all the help and inspiration given them during their stay in the Dominion, and asked the prayers of New Zealand friends for their work in England. They left for England from Wellington on October 31st.

Permanent Church Army in New Zealand.—This came into being on November 4th, and was opened by a day of continuous prayer in the chapel adjoining headquarters. All through the day, after a celebration of Holy Communion early in the morning, groups of people were praying in the chapel, and a devotional service was held in the evening. Many people saw over the still somewhat bare headquarters. Mrs. Banyard arrived on November 20th. As support is given, so will the work be able to spread. Captain Grace has been appointed as parochial officer for one year in the parish of Petone, where he will find plenty of scope.

Douglas Caswell, of Wellington, has been accepted for training, and will go to the Auckland headquarters for a few weeks before being appointed for other work.

A New Zealand girl will also be accepted for training before Christmas, to join Sister Sudsbury at the seaside mission work at New Brighton, and later to stay on the caravan in place of Pro-Sister Childs, who will go to St. Faith's House of Sacred Learning for three months, commencing early in February.

Captain and Mrs. Dines will leave England early in January, arriving in New Zealand some time in February to take charge of the Anglican Boys' Home in Lower Hutt.

Will all readers kindly note our new address? 66 Richmond Road, Ponsonby, Auckland, W.I.

CHRISTINA ROSSETTI.

A poem of this really great religious poetess may be welcome and suitable this month.

CHRISTMASTIDE.

Love came down at Christmas,
Love all lovely, Love divine;
Love was born at Christmas,
Star and Angels gave the sign.

Worship we the Godhead,
Love Incarnate, Love Divine;
Worship we our Jesus;
But wherewith for sacred sign?

Love shall be our token,
Love be yours and Love be mine,
Love to God and all men,
Love for plea and gift and sign.

MOTHERS' UNION.

The annual meeting of the Waiapu Diocesan Mothers' Union was held in St. Augustine's Schoolroom on Wednesday, October 9th, at 2.30 p.m.

Mrs. Herbert Williams presided over an excellent attendance of members and friends, town and country branches being well represented.

After the adoption of the annual report and balance sheet the following officers were elected for the ensuing year:—President, Mrs. Herbert Williams; vice-presidents, Mrs. Henley, Mrs. Brocklehurst, Mrs. Oxford; hon. secretary and treasurer, Deaconess Henn; literature secretary, Mrs. H. Mayo; G.F.S. representative, Mrs. Hansard; C.I.E., Mrs. Morse.

The annual report read as follows:

In presenting the annual report for the year ending 30th June, 1935, your executive reports that the Mothers' Union in this diocese has had a satisfactory year.

There are 25 branches, with a membership of 763. Two new branches were formed during the year, and we have an increase of 88 members. The Rev. William Lea had started a branch at Te Puke, but owing to ill-health Mr. Lea left for England. On his return we hope this branch will be re-organised. Mr. W. T. Mist is endeavouring to start a branch among the Maori women near Wairoa, but he writes that many difficulties have to be overcome before a branch can be

formed, and the prayers of members are asked for this special branch work. In reality, our membership is much larger than our figures show, but some of our secretaries have reduced their numbers because members have not paid their fees, and owing to lack of funds by that particular branch they have only counted financial members.

Diocesan Council.—The first meeting of the Diocesan Council was held on March 19th, 1935. Mrs. Mason, from Melanesia, attended this meeting and gave a most interesting talk on the formation of a Branch of the Mothers' Union amongst the native women on the Island.

Annual Meeting.—The Annual Meeting was held on November 6th, 1934; His Lordship the Bishop of Waiapu presiding over an excellent attendance of members and friends. After the business of the meeting concluded His Lordship gave a most helpful address on the "Sanctity of Marriage."

Annual Festival.—The Annual Festival was held at St. Matthew's Church, Hastings, on Tuesday, November 13th, 1934. There was a large attendance, over 200 members from town and country branches being present. Canon Mortimer Jones conducted the Service, and the Right Reverend F. A. Bennett, Bishop of Aotearoa, gave the address.

Appointment of Overseas Secretary.—Mrs. Poulder has been appointed to the position of overseas secretary, left vacant last year by the retirement of Miss King. Mrs. Poulder has had experience of life overseas, so will prove a most helpful and sympathetic Secretary.

Correspondent in England.—Mrs. Morse was reappointed to fill the position of Correspondent in England for the Waiapu Diocese. We wish to express our thanks and appreciation to Mrs. Morse for her interest in the Waiapu Diocese, and also for representing us at many important services and meetings in England.

Literature.—The subscriptions to our Magazines show a slight increase. We would again draw members' attention to the fact that the "Mothers in Australia and New Zealand" is now a monthly magazine and well worth the modest sum of 1s 8d per annum that

is charged for it. The Dominion News was published in September, every member receiving a free copy.

Mothers' Union Librarian.—At the September Meeting of the Diocesan Council of the Mothers' Union, Mrs. Goldsmith, Librarian for the Waiapu Mothers' Union, was made a member of the Council so that branch secretaries could have the opportunity of obtaining books from the Mothers' Union Library if they wished to do so.

Thanks.—We sincerely thank the Clergy throughout the Diocese for their co-operation and help at our meetings, the many speakers who have addressed meetings, and all who have helped us during the year, especially Mr. Pilson and Miss Prebble, of the Diocesan Office, who are always willing to assist us in every possible way.

PAROCHIAL NOTES.

GISBORNE.

On December 1st the Bishop is to ordain the Rev. T. A. Moresby as priest and Mr. K. Liggett is to be admitted to the diaconate, after which he will take up service in the Hastings parish.

The Confirmation service will take place in the evening of the same day, at seven p.m.

As a layman looks about him and surveys Church activities in the parish he cannot doubt the existence of considerable energy in the direction of parish affairs and the emergence of new ideas and fresh efforts to solve the difficulties which beset us betokens a healthy condition of spiritual and mental thought.

It was with no light sense of responsibility and not without prayer on the part of many that the parishioners committed themselves at the annual meeting to the task of providing for all financial needs by direct giving, discarding such supplementary and wasteful efforts as bazaars, fetes, etc.

No scheme partaking of the sensational is being adopted, but the parish is relying upon, and appealing for, honest, straightforward giving, week by week, through the agency of the duplex system.

A hundred or more new subscribers have already been secured, and the result is encouraging, but we are not

yet out of the wood, and we must obtain still more subscribers if our laudable objective is to be achieved.

Concurrently with this financial departure there are plans for promoting the social side of the Church. The first parishioners' social was held on October 7th, and it proved a magnificent success. The object was purely social, all thought of finance being dropped for the nonce. Churchpeople attended to the number of three hundred and, most important, brought with them the right atmosphere.

This of ours is indeed a very big and a very busy parish, and it is no wonder that the clergy and the vestry, well co-ordinated team as they are, find the task of providing successfully for all needs a very proper job of work.

Consider for a moment the demands of our clergy. Here we have four churches, five including Wainui; junior and senior boys' and girls' clubs, a men's club; all these with big memberships; Sunday Schools; a Children's Church (and a very bright one at that) 9.45 a.m. each Sunday; a daily radio broadcast service at 9.45 a.m.; religious instruction in the State schools; and a very large public hospital, with services every Sunday and constant visitation during the week. Add to this, parish visiting calls on the sick and suffering, and much other parish work of an obvious nature, and you have a pretty problem for one vicar and two assistants. May they continue to receive the loyal support and the prayers of those to whom they minister, and God's blessing withal.

Most of the difficulties which surround us would dissipate into thin air if the Church had the support, to which it is entitled, of those many who call themselves Anglicans and who claim the services of the Church, but who do nothing, give nothing in exchange, and are never seen in a church building. May God in His own time touch their hearts and bring them to realise the poverty of their spiritual lives.

ORMONDVILLE.

(Vicar: Rev. S. B. R. Corbin)

Continuing the custom of receiving offerings of eggs for the Children's Home, over 40 dozen have been for-

warded. Letters of thanks were read at subsequent services, and were much appreciated. Offerings at Ormondville Church are to be received in Advent. This custom started here, the gifts being the result of self-denial on the part of the children, to help their little friends at St. Hilda's.

A branch of the Mothers' Union is now established in this parish at Makotuku. Six mothers have been admitted, and three others are desirous of becoming members this year. Addresses given by Deaconess Esther Brand and Mrs. A. Barbor have given great encouragement to the branch. Mrs. A. N. Martyn is the enrolling member, to whom all communications should be addressed.

The thanks of the Matamau congregation are due to Mrs J. McDowell for the magnificent way she has worked to raise money for two sets of new altar hangings (green and white) for their church; also for many hours of labour spent in the church grounds. These have been laid out as a beautiful garden, with shrubs and flowers, which makes a worthy setting for the house of God.

During the month we had a visit from Archdeacon Maclean, when he visited our five churches.

Mrs. A. Holden, of Makotuku, has kindly offered the use of her grounds, "Rakaiaia," for a garden party, to be held on January 29th. Gifts of all kinds and the help of those interested will be welcome.

WAIROA.

The newly-formed centre of the Guild of All Souls held its first requiem on All Souls' Day; the guild does not urge people to become members, it exists for the purpose of upholding the Christian doctrine of the unity of the Church, both living and departed, in one fellowship. As a necessary corollary it carries out the practice, in which our Lord as a pious Jew always joined in the synagogue worship, the practice of prayer for our loved ones beyond the veil. Especially do we remember the faithful "dead" at Holy Communion. An ever-increasing number of people find in the Church's practice the truest and best way of keeping them in memory. A few Churchpeople who have not yet

joined the guild attended the requiem, and found the solemn ceremonies and prayers distinctly helpful. The local centre is not a parish organisation, though in an isolated place like Wairoa we are not likely to have members from outside our parish boundaries. Possibly until Gisborne has a centre of its own members of the guild there may prefer to link up with our centre rather than with one still further away.

There has been a good deal of serious sickness in the parish recently. We express our deep sympathy with the relatives of Nigel Boyd, a fine young man highly respected by everyone. Though not an Anglican, he was married a short time ago in the Anglican Church. May he rest in peace.

Mrs. Strong, a dear and faithful Communicant, of Frasertown, 85 years old, is seriously ill in the Wairoa Hospital. Steve Stacey, another of our Communicants, well known and respected throughout the district, is also in the hospital. He has been laid up several times during the past few months. We are glad to welcome back Mrs. Hallwright after a serious operation in the Napier Hospital.

The floral fete on November 7th was a splendid success, considering the frightful weather on that day. The promoters are continuing the fete on Saturday, November 23rd. We have to thank our very enthusiastic workers for the immense amount of hard work they have done; we cannot mention names—they would fill a column of the Gazette.

The Mothers' Union intended to finish the year with a garden party at the Vicarage, but, on account of the boisterous weather, they had to spend the afternoon in the School-room.

BOARD OF THEOLOGICAL STUDIES.

CLASS LIST, 1935.

Grade 1.

Class 1.—None.

Class 2.—J. C. Guinness, St. John's College; H. R. Orme, Christchurch.

Class 3.—W. H. Tanner, Christchurch; A. J. N. Lusted, Wellington;

A. L. Oliver, Waikato; H. Irving, Fitzroy, Australia; R. P. Andrews, Christchurch; P. C. Ritchie, Waiapu; D. Caswell, Wellington; B. Clarke, Christchurch.

R. M. Gourdie, Wellington, satisfied the examiners in Greek.

Grade 2.

Class 1.—None.

Class 2.—F. A. Oulds, Waikato; R. K. Dobson, St. John's College; M. Cameron, St. John's College.

Class 3.—M. Shortt, Christchurch; W. H. Beech, St. John's College.

Grade 3.

Class 1.—A. J. T. Fraser, St. John's College.

Class 2.—T. F. Fagg, College House; H. G. Norris, College House; T. G. West, College House; A. H. Johnston, St. John's College; J. T. Hickson, St. John's College; H. F. Thomson, Selwyn College.

Class 3.—E. G. Saker, St. John's College.

J. M. Fisher, College House, satisfied the examiners in Latin and Greek.

Grade 4.

Class 1.—None.

Class 2.—D. M. Taylor, Christchurch; W. L. S. Harbour, St. John's College.

Class 3.—G. M. Henn, Waiapu; J. D. W. Raine, Waikato; C. J. G. Samuda, Wellington.

Satisfied the examiners in Part A.—W. R. Castle, Auckland; J. M. Fisher, College House; J. E. Jones, Wellington; F. O. B. Lane, Christchurch; E. W. Marks, Nelson; M. A. Moore, Auckland; A. F. R. Parr, Auckland; F. I. Parsons, Waiapu; M. H. Wybert, Christchurch.

Satisfied in Latin, Part A.—C. A. G. Lima, N. Watkins.

Satisfied in Greek, Part B.—W. R. Castle, J. E. Jones, A. F. R. Parr.

The names are given in order of merit.

HERE AND THERE IN MELANESIA.

(Continued from last month)

The month in the south was a busy one. We spent the first week in making a hurried visit to the "white" stations and to pick up the native clergy Lolowai, Lamalana, Merelava, Merig—we could not land at Gaua to collect Stephen—Vureas, Torgil, Ure-

parapara, the Torres, Motalava, Mota, Vureas a second time, Lakona (round on the far side of Gaua) and so back to Lolowai. American rather than Melanesian!

On July 2nd we took leave of Mr. Tempest, going home after 18 years of devoted service to Melanesia and Melanesians; and of Mr. and Mrs. Codd, now relieved from Vureas, going on short furlough before returning to the Solomons. We then settled down to a quiet day and two days of conference—the first that of the clergy and the second of the brothers. It was a joy to hear of the progress made during the past year, in spite of the difficulties created by Mr. Godfrey's enforced retirement and the temporary breakdown of the engine of the "Patteson" (since thoroughly overhauled and put right by Mr. Newton, chief engineer of "S.X.").

At Evensong on July 3rd I instituted Mr. Teall as Archdeacon of Southern Melanesia. His years of experience in the south and his personal knowledge of most of the native priests and teachers fit him admirably for this post. Mr. Reynolds will later take over the College; Mr. Williams (and an assistant) Vureas School; Miss Muir is now in charge of Torgil, assisted by Miss Samuels; Miss Simson going out on leave pending her return to the Solomons. Miss Fagan and Miss Cavers continue at Lamalana, with (probably) Miss Bowden making a third on Raga—making the work at Bwatnapni more permanent. Miss Thompson, who has done admirable medical work on Aoba, goes to the Solomons, and I hope in September that Aoba will be otherwise provided for. Meanwhile, Mr. Milner joins the staff at Pawa and Mr. Henry Nobbs takes over the running of the "Patteson" and other practical work in the south.

Space will not allow me to speak in detail of the conferences. The three days were very valuable to all of us.

We then began a more leisurely visitation of all the islands. With the Archdeacon on board, and Miss Fagan and Miss Cavers (the latter of whom attended some 500 patients on our journeyings, giving N.A.B. injections to just over half of that number, bandaging or giving medicines to others),

we made a call at Bwatnapni, where the brothers—under the leadership of Mama Ben Bane—have their headquarters, as well as Mama Mark Zamali, who is in charge of Central Raga. We then passed to Maewo, where I dedicated a very jolly church at Talise and confirmed folk from neighbouring villages. Merelava was our next port of call—a well-run island full of lively people, well shepherded by Harry Vanva, ably seconded by a very capable and wise wife, Fenny, the most capable native woman I have met. Here we had a confirmation of 44 folk and picked up lads and girls for school. A second call at Merig to drop confirmees (fancy travelling 18 miles of open sea—and what seas sometimes!—in canoes to attend your last weeks of preparation for confirmation), and then to Gaua. Here we were fortunately able to get ashore, cheer up some lads who had eaten poisonous fish and thought they were going to die (and bring one away with us in case he did, but he didn't), hold a confirmation and bring away Mama Stephen Wetelwe for a walk-about as he had missed the conference. Stephen has done good work on Gaua and round in the Lakona district, and with Leonard Wobur (a deacon, trained at Siota) to help him should soon build up a strong and all-inclusive Church on this island.

We then spent parts of three days at Vureas. It was great to see everything at Vureas and Torgil looking so clean and to find everyone so cheery. The only thing to spoil it all was the realisation that we must soon spend a great deal of money (which we haven't got) on both "big" houses or they'll go over in the next blow, Mr. Codd has carried on at Vureas during Mr. Teall's furlough and, in addition, has done much valuable work in the villages on Vanua-lava; we badly need a full-time native priest for this work.

Torgil was saddened at losing Miss Simson, but the school was a joy to see—grounds well cleared, gardens going strong, and 31 happy girls overflowing the available accommodation. As was to be expected, there were confirmations at both schools, as well

as for folk from the neighbouring villages.

We left a priest for two days or so at Ureparapara while we went to the Torres. Here in twelve months Adams Towia has worked wonders. The dirty dispirited people of twelve months ago have disappeared. The villages were clean, the folk "hearty"; numbers for Confirmation and Holy Communion; quite good alms (alms) for the year; and a new church in Adams' village capable of seating the whole, increased (thanks to the Government's stopping of recruiting or efforts to do so) population of the Torres. Adams is a funny old thing. (He won't see this, and he couldn't read English if a copy of the Log—if the editor publishes this letter—chanced to reach the Torres!) He looks at you very seriously when you are talking to him, with wrinkled forehead and set lips. A few minutes later the penny drops (as it were) and he breaks into a wide smile of understanding and then repeats the very opposite to what you have said. But he's doing his job. He's got his teachers keen, his villages clean, his churches alive, and during the year he has been three times round the Torres in a dinghy in which I wouldn't cross from Tulgai to Bunana even in fine weather.

(To be continued)

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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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