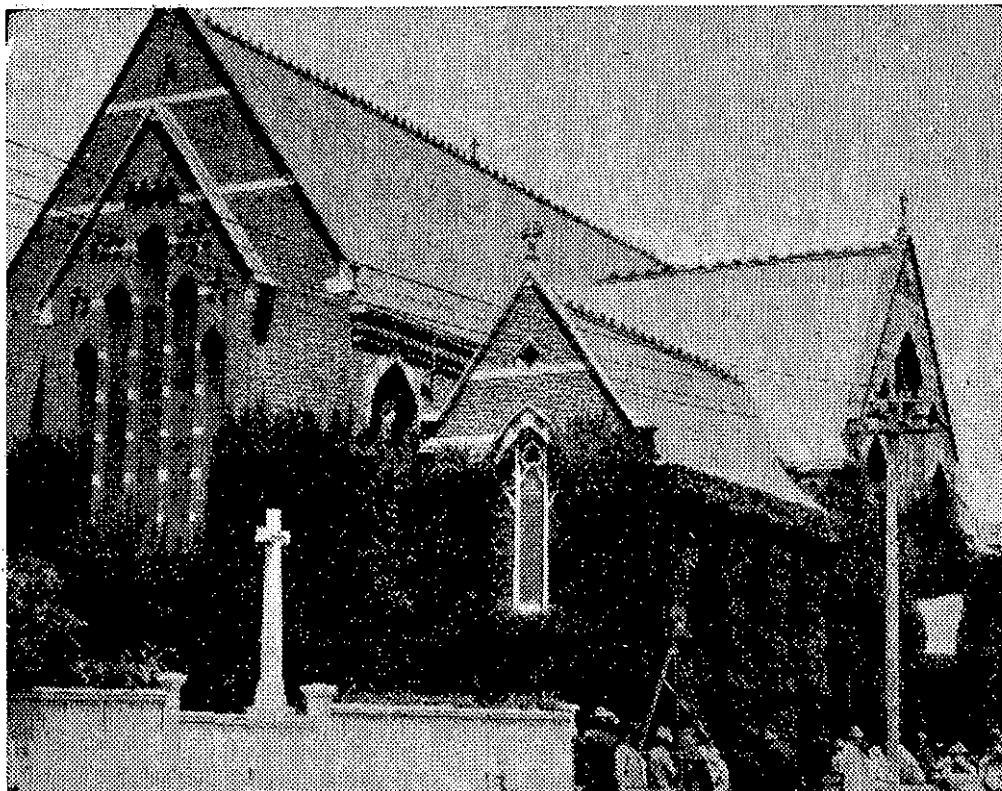


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The Waiapu Church Gazette

CALENDAR.

April 5.	Palm Sunday.
" 7.	Tuesday in Holy Week.
" 8.	Wednesday in Holy Week.
" 9.	Maundy Thursday.
" 10.	Good Friday.
" 11.	Easter Even.
" 12.	Easter Day.
" 13.	Monday in Easter Week.
" 14.	Tuesday in Easter Week.
" 19.	First Sunday after Easter.
" 25.	S. Mark. Anzac Day.
" 26.	Second Sunday after Easter.

LENT.

It is good to be last not first,
Pending the present distress;
It is good to hunger and thirst,
So it be for righteousness.
It is good to spend and be spent,
It is good to watch and to pray;
Life and Death make a goodly Lent
So it leads us to Easter Day.

—C. Rosetti.

DIOCESAN AND GENERAL NOTES.

The Rev. F. I. Parsons has left the Diocese to take up his work at Hensville in the Auckland Diocese. All our good wishes go with him. He has been succeeded at Tolaga Bay by the Rev. N. F. Benham, whose induction is recorded in this issue.

Mr W. T. Mist is taking his position as secretary of the G.D.F. for the present.

Mr J. N. Peart, the new Headmaster of King's College, Auckland, was installed by the Archbishop of New Zealand at a special service in King's College on February 11th in the presence of the boys and a large number of visitors. During the service, Mr Peart was presented with his licence to officiate as Lay Reader in the diocese.

Mr Holderness has resigned his seat on the Standing Committee and Mr Pilson has taken his place.

The Rev. E. M. E. Te Tikao, Vicar of Te Puke Maori Pastorate, passed to his rest on Tuesday, 24th March, after a prolonged illness.

Very general sympathy will go to the Bishop of Christchurch in his great loss. Mrs West-Watson was, of course, better known in Christ-

church than elsewhere, but her graciousness and charm had won her many friends wherever she was known. May God give peace to her who has gone and comfort to those who mourn her loss.

ORDINATION OF THE REV. J. D. HOGG, M.A. L.Th.

On Sunday, March 8th, at 10.30 a.m., the Rt. Rev. Herbert, Bishop of Waiapu, ordained Priest, the Rev. John David Hogg, chaplain and tutor of Te Aute College. His Lordship was assisted by the Ven. M. W. Butterfield, B.Litt., Archdeacon of Waiapu, who presented the candidate and preached the sermon, the Rev. Canon C. Mortimer-Jones, M.A., Vicar of Hastings, who sang the choral parts of the Holy Communion, and the Rev. S. R. B. Corbin, who sang the Litany. The service began with the hymn, "Lord, Pour Thy Spirit from on High," after which the Archdeacon used the "Bidding Prayer," and, in a learned address, explained to a crowded congregation the nature and office of a Priest in the Church of God, illustrating from the orderliness of the Creation of the Heavens and the Earth God's plan of redemption for mankind through the incarnation, death and resurrection of Jesus Christ, His Son and our Saviour, by Whose power and in Whose Name the Christian Church had been founded as an ordered plan to dispense, through her officers, the word and sacraments of God. "Though many divisions had been made and schisms rent in the Church, the Body of Christ, she still claimed," the preacher said, "the authority of God, through her priests, to absolve sinners, to administer the sacraments, to visit the sick, to comfort the dying, to preach the word and to give her blessing and benediction in the Name of the Father and of the Son and of the Holy Ghost." Addressing the candidate for the Priesthood, the Archdeacon reminded him of the great responsibility involved in the work and office of a Priest, particularly in regard to his duties as chaplain of Te Aute College, assuring him that the Grace of God conveyed through the laying on of hands in his ordination would be sufficient for all his needs and that God would always

provide him with the comfort and power of His Holy Spirit for the special work among the young Maoris for which he had been called. At the conclusion of the Litany the choir sang A. Somervell's "O Saviour of the World, Who on Thy Cross and precious blood hast redeemed us, save us and help us, we humbly beseech Thee." Then was sung the hymn, "O Thou Who Makest Souls to Shine" as an introit to the Holy Communion. The Bishop was celebrant. The Vicar of Hastings read the Epistle and the Archdeacon was the Gospeller. After the examination and Catechism of the Ordained, the Bishop asked for the prayers of the congregation, at the end of which the Veni Creator was sung, and the laying on of hands was followed by the vesting the Priest. The creed was then sung, the music being Merbecke for this and the other parts of the service—including the Benedictus and Agnus Dei. The hymn, "And Now, O Father, Mindful of Thy Love," was sung during the administration. Most of the communicants were Maori scholars of Te Aute, and other friends of the Rev. J. D. Hogg. The service, which will remain long in the memory of all those who took part in it, concluded with the special prayers and the Bishop's blessing, after which three verses of the hymn, "Alleluia! Sing to Jesus" were sung as a recessional.

BAY OF PLENTY CLERICAL ASSOCIATION.

A quarterly meeting of the above association was held at Tauranga on the 3rd March.

Present were Archdeacon Chatterton, O. S. O. Gibson (chairman), D. Rankin, R. Hodgson, S. F. N. Waymouth, C. G. Salt, W. Lea, E. A. McCutcheon, W. T. Puha, T. Manihera, and F. Middlebrook.

Before the meeting members attended Holy Communion at Holy Trinity Church, Mr Gibson being the celebrant.

The meeting was opened with prayer. The minutes of the previous meeting was read and confirmed.

It was decided to hold the next meeting at Rotorua on the 26th May. At this meeting the Rev. W. Lea is

to give a "talk" on his experiences during his stay in England, especially regarding Church life.

The Rev. R. Hodgson gave an account of the Retreat for Clergy held at Te Aute. This led to an informal discussion regarding "Retreats" and the desirability of having a Retreat at a time and place, making it possible for all the members of this association to attend.

The meeting decided that reports of our meetings be forwarded for publication in the Waiapu Gazette, and that the other clerical associations in the Diocese be requested also to send in reports.

The question of having a library in connection with the association was discussed and the secretary was instructed to write to England and obtain information as to the assistance, if any, that the Bray Library Trustees could give.

The special subject of the meeting was: "The Teaching Ministry of the Church."

The Rev. O. S. O. Gibson prepared and read an excellent paper which contained much that called for serious thought, and was quite naturally followed by prolonged discussion.

The Benediction was pronounced by the Ven. Arch. Chatterton.

PAPER READ AT THE MARCH MEETING OF THE BAY OF PLENTY CLERICAL ASSOCIATIONS.

I was asked to deal with the Report of the Commission on Christian Faith and Life and at the same time to provide matter for discussion suitable for Lent.

The subject which was most emphasised in the Report was "Teaching or Instruction," and I feel more and more that we must face up to our responsibility in this matter.

Yet, as I have thought over the position I have been driven back to the realisation that first of all the step towards a stronger Church is the making of a stronger clergy. I think that it is many centuries since the personality, using the word in its broadest sense, meant so much as it does to-day. I am not at all sure that we should not concentrate first upon intensive teaching of the clergy and of ordination candidates, teach-

ing not only of the mind but the heart and will.

Referring, however, again to our work for other people, there is need for the whole Church to become more alive to the need for education in religion. We hear much of religion in education, we want to hear more of education in religion. In the report issued by "C.O.P.E.C." on Education the following paragraph appeared: "One of the most pressing demands that we make of the Churches is that they should put their own house in order. In a brief speech generalisations are inevitable. Churches do indeed vary. The Roman Catholics and the Quakers are at present giving us the clearest lead with regard to the education of their adult members in the Bible, the meaning of the Christian Faith and the history of the Christian Church, in the relation of the Christian ethic to social and international life. There are a few noteworthy experiments to be found in other Churches, such as the Anglican Tutorial Classes. But on the whole it is true to say that the Churches are completely neglecting to provide opportunities of systematic education for adults. One of the reasons why the Churches lose their grip upon so many keen men and women to-day is that they fail so lamentably to fulfil the great Commission—'teach.' The method of Jesus with His little group of adult students, moreover, is the only method which our own time finds likely to attract or to be successful in its results. It awakens the mind, the imagination, the conscience, the will, by confronting them with facts and arousing them to the search for principles which accord with reality. If only the Churches will examine themselves in this matter, take counsel together, and make an adventure, even at the cost of whist drives, socials, or many of the conventional Sunday and week night "Church engagements" which at present absorb their energies, they would have an immense contribution to make to adult education."

This criticism is now a few years old, but still has a considerable amount of truth in it. It is necessary to take more seriously than we sometimes do the statement, "My duty towards God is to believe in

Him, to fear Him, and to love Him with all my heart, with all my mind . . ." St. Paul is not slow to stress the fact that knowledge is a natural sign of the mature Christian life. St. Peter says that the Christian should be able to give answer concerning the faith that is in him. It is certain that man's intellect has a worship to offer, a worship distinct from that which can be expected from either will or feeling. In the earlier days of the Christian Faith teaching had almost a supreme place. Our Lord taught rather than preached, if one can rightly make a definite distinction between teaching and preaching. The utmost care taken with would be converts as shown in the classes of Clement of Alexandria and Cyril of Jerusalem and similar ways show that the mind was not neglected. So when you go through the history of the Church the same thing appears. Great teachers appeared from time to time to guide the thought of the world. The great teachers in the Oxford Movement are examples. It has been said that "every great revival has taken the form of a new interest in, and care for, the great province of teaching."

Never before has there been such need of activity on the part of the Church in this direction. Until the last century or so the Church was the controlling authority of knowledge. She may have failed badly sometimes, but little was done without her.

Universities, Colleges, and Schools are a witness to her influence. The main point is that the Church had so great an influence as to be able to lead to a large extent the intellectual life of the world. To-day the position is altogether different. It is true that our own Church of England has still a big influence on education in the Old Country, and it is also true that the support or opposition of the Church to any line of thought means a good deal, but it is also true that a large number of people to-day are being educated very largely independent of the Church's thought and control. Reading is universal, education—of a sort—widespread. Politics, morals, philosophies, etc., can be learned or approached at all events by many who never sit in our Churches. Those

people who do come for the Church's guidance have many other voices offering to lead. How urgent is the need for definite, convincing, and genuine instruction. Even in what we sometimes call the spiritual sphere clergy have not all the knowledge to themselves. The lay people very often have their contribution to make.

It is clear that the position must present many problems, but it also presents many hopes and possibilities. Some through more knowledge may have made shipwreck of the Faith. But if the Church's teaching is adequate it will hold and attract those who are sincere in their profession. The one thing required is a more "efficient" Church, a more "efficient" ministry, that the word may go forth with authority. I think that it is true to say that men are afraid not so much of dogma as of dogmatism, that they do not so much turn away from authority as look for its credentials. The authority that is needed is not one which will kill initiative and thought, but encourage the seeking after ever fuller truth under the guidance of the Holy Spirit. The priest should be able to interpret to men the life of the spirit, just as the scientist may interpret the life of the physical universe.

We are forced then again to see the importance of the personnel of the ministry. No parish priest can be expert in every form of knowledge. It is all important that in his teaching he should give confidence, he can only do this when he shows an appreciation of truth wherever it may be found and when behind his words there is obviously a background of solid and reliable thinking. Again, we cannot escape the personal side, if the priest is to help others to sort out their lives he must first have sorted out his own. "There is nothing which makes a stronger intellectual reaction than holiness."

The Church has a really big task before it and it is a task which simply has to be faced.

We have already at different gatherings discussed the need of a different kind of training for the ministry. Again it would seem as though one of the main difficulties is to get the right type of trained teacher to take charge of this work. We should not forget that we have always an ex-

ample before us of the world's Greatest Teacher. It may be that we have not always studied His methods of teaching as we might have done.

I recognise fully that the solution of our difficulties does not lie in the hands of the clergy alone. If there are bad teachers there are also bad scholars. At the same time it is clear that the clergy must make a forward move. We cannot be content with Sunday Schools and Bible Classes, important though they are and well worth the attention of one of our meetings, we have to consider adult education and try to see how it can be done effectively.

The priest must be a man of prayer. He must also be a deceiver. He must also be a teacher. He must be a Christian. We often smilingly talk about the conversion of the clergy. Are we not perilously near to tragedy here? It is so terribly easy to allow the care of the Churches to come between Christ and us.

We must start our quest for victory on our knees.

CLERGY RETREAT.

The Rangitikei Clerical Association has arranged its annual Retreat for Clergy to take place from Monday, May 11th, to Friday, May 15th. By kind permission of the Headmaster the Retreat will be held at Huntly School, Marton, and the conductor will be Canon H. Watson, Wellington Diocesan Missioner.

By reason of its central position Marton has in the past proved a most convenient centre for the holding of a Retreat, and the amenities of Huntly School are too well known to require further description.

Copies of the programme and other information concerning the Retreat may be obtained from the Secretary, Rev. H. S. Kenney, The Vicarage, Foxton.

TOLAGA BAY NOTES.

Canon Hall came up from Gisborne and instituted the new Vicar on Friday, March 6th. There was a fair attendance of parishioners in spite of the extreme wetness of the evening. We are glad that the Canon and his party reached home safely before the large slip occurred on the Gisborne road. The Ladies' Guild and Social

Club have held their annual meetings, and have mapped out their activities for the coming year. A garden fete is to be held at the Vicarage on Thursday, April 16th, to provide funds for the painting of the Parish Hall, a very necessary object. We extend to Mr and Mrs Hughan our sympathy in the loss of their baby boy. If any reader of this paper has an organ which they do not need, we should be very glad to have it for use in the little church at Wharekaka.

N.Z. ANGLICAN G.B.C.U. LONE MEMBERS' SCHEME.

In a diocese such as Waiapu there must be quite a number of girls in their teens who have not had an opportunity to attend Sunday School or Bible Classes. This refers particularly to girls living in homes in country districts remote from Church and Vicarage, and in some cases where there is a church but no regular Sunday Service.

To meet this need the New Zealand Anglican Girls' Bible Class Union have formed the Lone Members' Scheme. This is a Correspondence Bible Class, by joining which girls may study in their own homes, and yet participate in all the privileges of membership and fellowship enjoyed by ordinary Bible Class members.

The scheme was started in 1930, since when twenty girls have joined up from the Waiapu Diocese. The present membership is eleven and this would seem a very poor total if compared with the very large area of isolated country which this diocese covers.

Parishes represented in this membership include Puketapu, Port Ahuriri, Waipukurau, Havelock N., Te Karaka, Porangahau and Tokomaru Bay. We would ask readers to assist by getting the Lone Members' Scheme more widely known and by sending in names of girls who would probably become members.

Inquiries for further information should be sent to the Secretary, E. Warren, 510 Nelson Street, Hastings.

THE MODERN SPIRIT OF MELANESIA

The day has passed when those who have any knowledge of affairs in the Pacific rave and rant against missions. The observer of to-day

realises the part the missions have played as a buffer between the natives and vested commercial interests. If, indeed, any evidence of the efficacy of the work of the modern mission was required, it could be supplied by Tasiu Moffat Ohigaita, a member of "The Brothers," a native Melanesian order of the Anglican Church which has won the admiration of all acquainted with its activities.

One is so accustomed to the more publicised cultural accomplishments of the Polynesian, that I must admit it came as rather a shock to meet an educated Melanesian. After talking with Tasiu Moffatt one can well understand a recent remark of the Rev. Dr. Charles Fox when he said that the Western Pacific will yet produce men of the mental calibre of such Polynesians as Sir Apirana Ngata, M.P., Professor Peter Buck, and the late (Dr.) Sir Maui Pomare.

I have known many Maoris darker than Moffatt in complexion.

In appearance he looks less than his thirty years. In stature, like many of his fellow-countrymen, he is small. But his head is well modelled, his brow wide and ample, and his expression keen and intelligent. In Moffatt's accent there are definite traces of the Oxonian English of his teachers. His vowels, for instance, are always clearly enunciated. There is nothing slipshod in his speech. It is a joy to hear him say "year"!

Sydney was, of course, a source of constant wonder to the diminutive Melanesian. But of all the sights he has seen, as he walked bare-footed through the city, none impressed him more than the Harbour Bridge. When he returned on vacation to his native island of Ysabel a year or so ago he told his people of the bridge. "But they would not believe me," he remarked, "until I showed them the photographs of it as proof!"

So long as missions can produce men of the stamp of Moffatt, his colleagues Ini and Henry, (and others of "The Brothers" band of workers), there is ample justification for the Church's appeals for support. Not only are they a credit to the Church which has pioneered this difficult field at the cost of manhood and as the result of expenditure of wealth, but the native clergy are extending the sphere of British influence in the Pacific. And whatever the faults of

the British may be, anyone who has seen other nationalities at work in the Pacific, cannot but come to the conclusion that the old boast of British colonisation still holds good.

The Briton stands for justice and fair play, and the native, Polynesian or Melanesian, instinctively recognises that. Without desiring in any way to detract from the good work that has been accomplished by other nationals in the Pacific, one does feel that, apart from the Americans, the native people are better off under British administration. One cannot forget the fact that American money is to-day very largely instrumental in training the native medical practitioners, many of whom are now working in the different islands with such splendid results.

But man cannot live by science alone.

The native, divorced from the spiritual beliefs and customs of his ancestors, requires something to take their place.

Therefore, Mr Editor, it has been an inspiration to meet men of the type of Tasiu Moffatt, men who will, in the course of years, play an even more important part in the advancement of their fellow-countrymen. And I am indeed glad to be able to pay this little tribute to Brother Moffatt and to all for what he stands.

—Eric Ramsden.

NEW ZEALAND ANGLICAN BOARD OF MISSION NOTES.

SHALL WE "FIRST CHRISTIANISE NEW ZEALAND?"

Sometimes people argue as follows:

"Until terrible sins of ours, so well-known around the world to-day, are blotted out of our national life, how can we preach the Gospel to peaceful people like the Indians, dark races like the Negroes and nations like the Chinese where economic injustice is less than it is in the West. Therefore the best thing we can do in New Zealand toward spreading the Gospel is to make New Zealand more Christian. Then our message will be heard abroad. The great sins to-day are war, race prejudice and economic injustice. These are the great challenges to the Christian world. Let the Christian world clean its own house first and then tell other people

how they may clean theirs. When we can point with pride to a warless brotherly country in which all receive according to their need and give according as they are able, then the non-Christian nations will give heed to what we have to say and will become Christians even as we are."

The costume is new, there is a new cut to the hair, but still this objection is the same old rascal under the skin: 'We must convert the heathen at home before we try to convert the heathen abroad'

The new position is as faulty and weak as was the old. At the outset, 'Make New Zealand Christian first' is an excellent example of national egoism.

We cordially acknowledge that what Christians do is important. The sight of sinful men, helped by Christ, struggling up to a nobler life is one of the most inspiring sights in the world. Our example, individual and national, does count. But having made the acknowledgement we return to the main point. The example of the Christian is always secondary to that of Christ. The Bible of the Christian does not say 'If Christian New Zealand be lifted up . . . ' nor does history ratify any such belief. Our greatest task is to uplift Christ. Non-Christians are not called on to follow the example of Christians, but to follow Christ. What evangelist would excuse a sinner who stayed out of the Church 'because they are weak brethren in the Church'? To him the evangelist would say straightly: 'Your business, brother, is not with the sinners in the Church but with Christ, who can cure your sin, no matter how many sinners there may be in the Church.' Similarly we need not wait till the West has freed itself from its national sins before we can bring Christ, the Curer of sins, to Asia and Africa.

Adapted from an article by C. D. McGavran in the International Review of Christian Missions.

Nurse Preece's Sphere—North China.

General Chen's dilemma is the dilemma of all such men in China. One of the chief reformers and most progressive governors in Szechwan, he is wisely and honestly using the taxes in his district for the social betterment of his people, and has provided many model institutions for

their advantage. His problem is how to find trustworthy men to run his government machinery. He and I are close friends and, talking over this problem with me one day recently, this is what he said: "What can I do? If I got to the men educated in the old school, their heads are full of thoughts of how to enrich themselves by peculating the public money; if, on the other hand, I turn to the young men of the new school, their heads are full of nothing but Marxism!" In his case—although he does not profess to believe in Christ—he tries to solve this problem by turning up the Church for his officials, and wherever possible he puts in Christians, or failing these, at any rate young men and women trained by the Church Schools; because, as he said to me, he finds in practice that they are the ones likely to be the most trustworthy. There again the best antidote to Communism is Christian teaching.

—(Archdeacon Dornithorne).

Missionary Strung Up By Reds.

Mr R. Bosshardt, the captive Anglo-Swiss missionary, who has been in the hands of the Communists under Ho Lung for more than a year, was seen at Chihkiang, in south-west Hunan, on December 31, according to reports reaching here. The Communists were then making their forced march into Kweichow, which resulted in the recent threat to Kweichow, the provincial capital, following severe fighting with Government troops on the Kweichow-Hunan border.

Mr Bosshardt was in a very tired condition, his feet being extremely sore and bound with old pieces of cloth. His hands were tied behind his back. On the following day, when the Reds continued their march towards Pienshui, he was unable to walk any longer, so he was slung by his hands and feet on a bamboo pole. During the journey he fell into a river and, after being rescued by his captors, was compelled to continue in wet clothes despite the bitterly cold weather.

—(North China Herald.)

Nurse Grace Young's Sphere—China.

The Government's adoption of the stringent measure of execution for opium traffickers and addicts is driving large numbers of the latter volun-

tarily to seek escape by overcoming the habit. The Society for the Propagation of the Gospel reports that St. Agatha's hospital at Ping-yin (Shangtung) and St. Andrew's at Hokien (Hopei) have had a great increase in patients of this type.

Ethiopia.

A citizen of Tyre, Meropius by name, setting out for India with two relations of his who were Christians and brothers, landed at a certain port on the Red Sea, where they were attacked by the inhabitants and only the two brothers, Aedesius and Frumentius were saved alive. The two being sent to the king of the country, Aedesius was appointed cup-bearer and Frumentius the keeper of the archives. They both gained the royal favour and on the king's death were appointed regents during the minority of the heir to the throne. This gave Frumentius the chance of ascertaining the number of Christians in the country and of building places of worship for them and instructing others for baptism. On the young king's attaining his majority they both left the country, and while Aedesius returned to Tyre to acquaint their parents with their safety, Frumentius went to Alexandria to beg St. Athanasius to send a bishop to look after the infant Church. St. Athanasius thereupon consecrated Frumentius Bishop of Aksum, and he returned to Ethiopia and by his labours and personal sanctity made many converts to the Christian Faith. It was from Aedesius, who was afterwards ordained at Tyre, that Rufinus of Aquileia obtained this account which he gives in his Ecclesiastical History.

—(Canon H. H. Rees.)

Tibet.

During the year, the village of Yerkalo, in which were a number of Roman Catholics, passed from the jurisdiction of the Yunnan Government to that of Tibet. The Government of Lhasa has instructed the local officials to allow them their Christian privileges. So there is at last a Christian community in Tibet, recognised by the Government.

Tanganyika.

The new work of the Church Missionary Society in the Western area is developing rapidly and has called out new missionary zeal among the Christians in the older work; tried

teachers have offered and been sent to help in the West. In September a week of evangelism was held throughout the whole mission of the Church Missionary Society, organised bands of Christians being sent to outlying districts to witness for Christ. Great spiritual help came to those who spoke as well as to those who heard.

Afghanistan.

Afghanistan is still a "closed land" in missionary parlance but is becoming remarkably open to the world through the completion of telephone system which links Kabul to every province, and still more by the installation now in progress of five wireless stations, of which the most powerful, at Kabul is capable of communication with Tokyo, Melbourne, London and Rio de Janeiro. We read, too, of a volley-ball team setting out by motor lorry from Kabul to Tashkent, in Russian Turkestan, on the invitation of the Soviet authorities, an event which appeals to the imagination. How long can Afghanistan now remain "Closed" to Christianity?

Church Union.

The scheme for church union in South India has received a check. The thirteenth session of the Joint Committee on Church Union was held from February 26th to March 2nd; substantial agreement on the things that matter most to all the negotiating churches appeared to have been met, outstanding questions being of detail rather than principle, and the prospect of actual achievement of union seemed definitely nearer. But when the fifteenth General Assembly of the South India United Church met from September 26th to October 1st of its eight constituent councils three were found to have approved the scheme in general, two were unfavourable to it, one had proposed far-reaching amendments and two had not reported. The Assembly consequently decided that some years more are required for discussion.

The Financial Position.

Budget receipts to the end of February were £3762 as against £3889 at this time last year.

We know that a number of parishes are working well to obtain their full quotas. One writes us that success

is assumed. That is very heartening. We trust that all will realise that time is passing, and every effort is needed—and also much faith. Shall not our Missionary Societies have a share in the prosperity now returning to us?

—F. C. Long.

READING OF THE BIBLE.

The Bible is to be read. The people are to hear. But what if, as, alas! so often happens, the Bible-reading is inaudible and the people cannot hear, or the Bible-reading is slipshod and unintelligent, and the people hear but cannot understand? The Bible is the Word of God. To read the Bible aloud is to deliver the message of God, a tremendous privilege and an awful responsibility, and the man selected for the privilege and the complementary responsibility should surely train himself for the satisfactory fulfilment of his task.

The Bible, too, is glorious literature, the book, as Macaulay says, "which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and its power." It is obviously the business of the reader to make clear the beauty and the power. The hard-worked curate may not have time for elaborate rehearsal, but it is not impossible for him to recite to himself the twenty verses or so of the appointed Lessons, endeavouring by inflection and the right use of pauses to convey the glory and the full significance of the words.

Every craft has its technique. It is deplorable nonsense to suggest that sincerity and good intentions are enough. A would-be surgeon, eager to serve his fellows, will slay and not save, unless he learns his trade. The man, with music in his heart, will make a horrible noise if he tries to play the piano, never having had a lesson. To be artless is far worse than to be artful. Generally, it is sheer laziness that permits a man to go into the pulpit without careful and prayerful thought as to what he is to say, or permits him to go to the lectern without consideration of the passage of Holy Scripture that he has to read.

There is now an adolescent generation in this country that is almost entirely ignorant of the Bible. The generation in the nursery may be

more ignorant still. Young people are attracted by the music of words, by picturesque imagery, by great stories. Read the Bible well to them, and they will be fascinated by the Bible. Read it badly to them, and they are robbed of a great Christian and a great English heritage. It should be the business of the theological colleges to teach voice production and some of the art of reading.

And if an object lesson is desired as to how the Bible should be read, we commend listening to the Dean of Westminster.—(From the Church Times.)

THE EVIL OF "SEX TEACHING."

DISTINGUISHED SCIENTIST'S GRAVE WARNING

In the course of his Ludwig Mond Lecture, delivered to the University of Manchester, Professor J. Graham Kerr, F.R.S., spoke very candidly of the craze for "sex teaching."

It was one of the misfortunes of the advancement of science, he said, that while it brought with it untold benefit to mankind, such benefit was accompanied by a certain amount of ill. The educationalist proclaimed the need of every young person being taught the details of his bodily structure and function, to learn about what were called the "facts of life."

What was apt to be achieved was the encouragement of that interest in one's self and one's symptoms which was a real danger to mental health and stability.

One of the most dangerous aspects of this subject was that relating to sex. Modesty and reticence in regard to matters of sex were to-day apt to be scoffed at as mere Victorian prudery. They were something far more: they were an integral factor in sex itself, and fashion when it led away from them led on the way to race suicide.

One of the strident calls of the day was for sex education in schools. Apart from undesirable possibilities to which this opened the way, the idea was itself, in his opinion, thoroughly unsound. During the years immediately succeeding puberty, the aim of education should be to do nothing to accentuate the natural interest in sex; but, on the contrary, to take the greatest pains to

keep the mind occupied with other interests, so as to allow of sex development proceeding in its normal regular fashion.

In the evil work, a conspicuous part was played by the literature of birth control. Books on this subject had an immense sale, and it did not seem to be generally realised that through them there was being disseminated throughout modern civilised communities a deadly poison, the effects of which must necessarily tend towards the extinction of some of the great races of the world, races which had played a pre-eminent part in the development of modern civilisation.—(From the Church Times.)

ECCLESIASTICAL LAW IN NEW ZEALAND.

(By a Barrister-at-Law.)

"The phrase 'Ecclesiastical Law,' " says a high authority, "may in England be considered either as confined to the law of the Church of England as administered by the ecclesiastical courts, or in a wider sense as including within its scope all laws relating to a church or ecclesia as such, whether derived from the law of the State, the laws of nature and of right reason, the divine law, or the laws of independent societies." (Halsbury's Laws of England, 2nd Edn., Vol. XI., p. 405, citing Hooker's Ecclesiastical Polity, Book I., Sec. 16.)

The ecclesiastical courts referred to in this passage and the law which they administer are a part of the general law of England, and, within the limits of their jurisdiction, these courts are not subject to the control of the ordinary courts of law. In earlier times the ecclesiastical courts possessed a very extensive criminal and civil jurisdiction over persons and things which we are accustomed nowadays to regard as purely the concern of the secular courts. Yet it is, for example, less than 80 years since the cognisance of probate of wills and administration of intestate estates was transferred from the church courts to the civil court. At the present time the jurisdiction of the ecclesiastical courts extends only to enforcing the discipline of the clergy, regulating the conduct of office-bearers, protecting ecclesiastical land and buildings, and similar matters, and even with regard to these they have, to a great extent, fallen into disrepute.

In considering the position of ecclesiastical law in this country, we must ask first whether there is any such, in the narrow sense mentioned above, that is any part of the general law especially touching things ecclesiastical and administered in special courts. We shall find there is not.

Next we must ask, what then is the position, in the civil courts, of the Church, its laws and its tribunals, and lastly, what is the law which is administered in those Church tribunals and who are bound by it?

I. The introduction of English law into a colony does not carry with it English ecclesiastical law. In the case of *Re the Bishop of Natal* (1864) 3 Moore's P.C. Cases (N.S.) p. 115, Lord Westbury said (at p. 148) "The United Church of England and Ireland is not a part of the constitution in any colonial settlement, nor can its authorities or those who bear office in it claim to be recognised by the law of the colony otherwise than as the members of a voluntary association," and at p. 152, "It cannot be said that any ecclesiastical tribunal or jurisdiction is required in any colony or settlement where there is no established church; and in the case of a settled colony the ecclesiastical law of England cannot for the same reason be treated as part of the law which the settlers carried with them from the Mother Country." This judgment was followed in New Zealand in *Baldwin v. Pascoe*, referred to later, where it was said "The United Church of England and Ireland in New Zealand is only recognised by the law of the colony as a voluntary association, the members being associated together by voluntary compact, as a branch of the Church of England, with a constitution agreed on by its members." It follows that ecclesiastical law as it exists in England, as part of the law of the country, has no authority in New Zealand as part of the law of this country.

II. The only manner in which civil courts in this country would take notice of ecclesiastical law would be where, in deciding whether a civil right, such as a right of property, had been invaded, the question arose whether what had been done was in accordance with the law of the Church, imported into the matter

as the terms by which the parties concerned had agreed to bind themselves.

There are only two reported decisions of the Supreme Court in this country touching on question of ecclesiastical law. The first was *Dodwell v. Bishop, of Wellington* (1887) 5 N.Z.L.R. 263. This was an action by a priest whose licence to a parochial district had been revoked, for damages and reinstatement. It was held that the action did not lie, it being established that the revocation was not contrary to the canons.

In the course of their judgment, *Prendergast C. J.* and *Richmond J.*, said (at p. 267): "We understand it to be established by the decision of the Judicial Committee in *Long v. Bishop of Capetown* that questions of an ecclesiastical character essential to the determination of civil rights may be considered by civil Courts. Following this decision, in the case of *Bishop of Natal v. Gladstone*, Lord Romilly intimated that, if the question of the conformity of the teaching of the plaintiff in that case to the standards of the Church of England had been raised in the suit, he must have entertained it, and might have been compelled to decide upon it. So here, if it appeared that the revocation of the licence were contrary to the constitution and rules of this Church, and that it had incidentally involved the loss of emolument, we might be compelled to enquire into the propriety of the revocation; and the jurisdiction of the Court would enable it to restore to the plaintiff any temporal advantages of which he might appear to have been unjustly deprived thereby."

The second case was *Baldwin v. Pascoe* (1889) 7, N.Z.L.R. 759, decided by *Denniston, J.*

This was an action against a priest for damages for refusing to admit the plaintiff, a parishioner, to the Holy Communion, and it was held that no action lay, because there was no duty of which the civil courts could take notice, cast upon the priest to admit the parishioner to the Sacrament. The refusal was neither a breach of contract nor a tort. If it were a breach of church discipline, the only remedy was in the tribunals established by the rules of the Church for settling its own affairs.

If, in *Dodwell's* case, the Court had found that the Bishop, in revoking *Dodwell's* licence, had acted in a manner not authorised by the law of the Church, it would have taken cognisance of the action. But it would consider the law of the Church as the rules by which *Dodwell* and the Bishop had agreed to regulate their relations, and not as an ordinary part of the law of the land. Further it would interfere because *Dodwell* had suffered a temporal loss. On the other hand in *Pascoe's* case, there was no temporal loss, and if there was a breach of a purely spiritual duty, it was not a matter for the civil court.

III. We have seen that the secular courts in this country do not enforce ecclesiastical law, except where they find that such expresses the terms by which parties have agreed to bind themselves in their relations one with another. What then is the position of the tribunals established by the Constitution and Canons of the Church? The law is thus stated in *Long v. Bishop of Capetown* (1863) 1 Moore's P.C.C. (N.S.) 411, at p. 461: "Where any religious or other lawful association has not only agreed on the terms of its union, but has also constituted a tribunal to determine whether the rules of the association have been violated by any of its members or not, and what shall be the consequence of such violation, the decision of such tribunal will be binding when it has acted within the scope of its authority, has observed such forms as the rules require, if any forms be prescribed, and, if not, has proceeded in a manner consonant with the principles of justice. In such cases the tribunals so constituted are not in any sense Courts. They derive no authority from the Crown, they have no power of their own to enforce their sentences, they must apply for that purpose to the Courts established by law, and such Courts will give effect to their decision, as they give effect to the decisions of arbitrators, whose jurisdiction rests entirely upon the agreement of the parties." It is thus seen that not only will the Courts of law refrain from interfering with the Church's tribunals so long as they confine themselves to persons who have accepted their

jurisdiction, but they will subject to the same condition actively assist them to enforce their judgments against persons and property.

IV. The next question is where is one to find the "rules of the association" which form the law of the Church's tribunals which the law of the land allows them to enforce? One must turn first to the Constitution and the enactments of the General and the Diocesan Synods, and then to the individual submission which indicates the extent to which the person concerned has agreed to be bound by the law of the Church. Such individual submissions may be found in a declaration of submission to the General Synod, or in a declaration of submission to a Bishop, or in application for and acceptance

of enrollment in the Churchwardens' Book. An examination of the Constitution and N.Z. Canons indicates also that the Church in N.Z. to some extent adopts as part of its rules the ecclesiastical law of England. To the extent that it does so, that law becomes binding on the members of our Church who submit to it. As far as the Canon Law is concerned (meaning English Canon Law), two questions arise. First, what is the authority of the particular canon in England? Secondly, what is its authority in New Zealand? The law in England appears to be that Pre-Reformation Canons are not part of the law unless they are shown to have been continuously adopted and recognised as binding, while Post-Reformation Canons are binding only on the clergy, and not on the laity.

It may be that the same rule would apply here, or it may be that, so far they apply here at all, the Canons are of more force and effect here than they are in England. This is a question of interpretation which has not yet been raised for decision and on which no opinion can be offered here.

While no one would wish that we had ecclesiastical law or ecclesiastical courts in the English sense, it may well be questioned whether it would not be a good thing for the Church in this country if its tribunals were called upon sometimes to exercise their jurisdiction, particularly in the matter of restraining the liberties taken by individual clergy in deviating from the services of the Book of Common Prayer.

DIOCESAN AND MISSIONARY SUBSCRIPTIONS.

Schedule showing Receipts for the General Diocesan Fund and Missions to the 20th March, 1936. Quotas and balances to be raised for the year ending 30th June, 1936.

Parish or District.	General Diocesan Fund.			N.Z. Board of Missions.		
	Receipts.	Quota.	To Raise.	Receipts.	Quota.	To Raise.
	£ s. d.	£	£ s. d.	£ s. d.	£	£ s. d.
Clive	15 6 0	30	14 14 0	2 3 10	15	12 16 2
Dannevirke	35 14 7	110	74 5 5	50 0 0	125	75 0 0
Gisborne	48 18 2	160	111 1 10	39 11 5	200	160 8 7
Hastings	102 18 3	250	147 1 9	69 17 2	180	110 2 10
Havelock	34 10 6	200	165 9 6	94 18 8	210	115 1 4
St. Andrew's, Napier	68 6 9	70	1 13 3	5 7 6	50	44 12 6
St. Augustine's, Napier	6 19 3	70	63 0 9	—	90	90 0 0
St. John's, Napier	104 5 11	280	175 14 1	36 10 8	150	113 9 4
Opotiki	34 9 6	40	5 10 6	8 10 0	30	21 10 0
Ormondville	3 15 8	60	56 4 4	6 7 5	40	33 12 7
Otane	206 6 6	300	93 13 6	190 0 1	260	69 19 11
Patutahi	8 13 10	60	51 6 2	6 6 8	40	33 13 4
Porangahau	10 0	60	59 10 0	—	45	45 0 0
Puketapu	45 3 9	70	24 16 3	77 13 3	95	17 6 9
Rotorua	41 1 4	90	48 18 8	26 19 6	100	73 0 6
Takapau	10 6 10	60	49 13 2	8 19 1	40	31 0 11
Taradale	2 19 0	30	27 1 0	5 11 4	40	34 8 8
Tauranga	69 5 10	90	20 14 2	10 7 10	85	74 12 2
Te Karaka	24 11 4	60	35 8 8	3 7 9	65	61 12 3
Te Puke	17 16 3	30	12 3 9	4 1 3	35	30 18 9
Tolaga Bay	13 16 1	30	16 3 11	3 14 11	35	31 5 1
Waerenga-a-hika	31 0 0	60	29 0 0	15 0 0	60	45 0 0
Waipawa	12 12 0	60	47 8 0	—	75	75 0 0
Waipiro Bay	117 10 0	300	182 10 0	51 10 0	125	73 10 0
Waipukurau	26 11 6	70	43 8 6	20 8 9	95	74 11 3
Wairoa	—	60	60 0 0	—	30	30 0 0
Whakatane	29 9 7	50	20 10 5	—	45	45 0 0
Woodville	17 6 5	50	32 13 7	—	30	30 0 0
Maori	12 17 8	25	12 2 4	7 7 0	50	42 13 0
Hukarere School	—	—	—	—	5	5 0 0
Sundries	6 12 5	175	168 7 7	—	112	112 0 0
	£1149 14 11	£3000	£1850 5 1	£744 14 1	£2557	£1812 5 11

PRAYERS AND INTERCESSION.

For Palm Sunday.—Grant, O Lord, that as on this day we keep in special memory our Redeemer's entry in to Jerusalem, so now and ever He may triumph in our hearts. Let the King of Grace and Glory into it, and let us lay ourselves and all we are in full and joyful homage before him; through the same Jesus Christ our Lord. Amen.

For Holy Week.—O Lord, Who did give Thine only Son as at this time to suffer and to die for us, give us grace to humble ourselves before Thee in heartfelt sorrow for sin. Help us to deny ourselves and take up our cross and follow our Lord. Have mercy on all men and draw them to Thyself by the power of Thy Cross. Bless all the services of this Week, and grant that we may have such trust and confidence in Thy mercy towards us in Christ our Lord that we may find in Him all pardon and peace. Prepare our hearts for the joyful worship of Easter Day; for His merits, Who died and was buried and rose again for us, Thy Son, Jesus Christ Our Lord. Amen.

In preparation for the Easter Communion:—

For Faith.—O God, give us faith, that as we come to our Communion, we may feel Thy presence.

For Unity.—O God, Who hast made us one family in Christ, grant that through Communion with Thee in the Holy Sacrament, we may be united among ourselves more and more.

For an increase in the number of Communicants.—O Lord Jesu Christ, Who callest us all to partake of Thy Blessed Body and Blood, in the Holy Communion, grant that all may gladly obey Thy command.

For a Heart Prepared.—O Lord Jesu Christ, Who art about to come to us in Thy Holy Sacrament, cleanse our hearts by Thy Holy Spirit, that they may be dwelling places meet for Thyself.

For a Hearty Desire.—O Lord Jesu Christ, grant that we may come hungering and thirsting to the Sacrament of Thy Love, that so we may be filled with Thy fulness.

An Easter Thanksgiving.—O Lord Jesu Christ, our Redemption and our

Salvation, we praise Thee and give Thee thanks; and though we be unworthy of Thy benefits and cannot offer unto Thee due devotion, yet let Thy loving kindness fill up that which our weakness endeavoureth. Perfect that which Thou hast begun, give that which Thou hast made us to long after, convert our lukewarmness into fervent love of Thee; for the glory of Thy Holy Name. Amen.

Pray for the work of the Church Army in New Zealand, and especially for God's blessing on the work of the Mission Van in this Diocese.

Grant, O Lord, that there may be a true revival of religion amongst us, and be pleased to call forth more labourers into Thy Vineyard.

Pray for our Maori Bishop and Clergy, grant them, O Lord, an ever-deepening love for souls—wisdom to win them, diligence to keep them and undying zeal for their perfection.

Pray for the boys at Te Aute College and the girls at Hukarere School, and all who teach and guide them. Grant, O Lord of Life, that these may learn to know Thee in the days of their youth. Deepen their love, strengthen their purpose, that in difficulty or ease, in joy or sorrow, they may dedicate their lives to Thee and persevere in Thy service unto the end. Amen.

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

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