

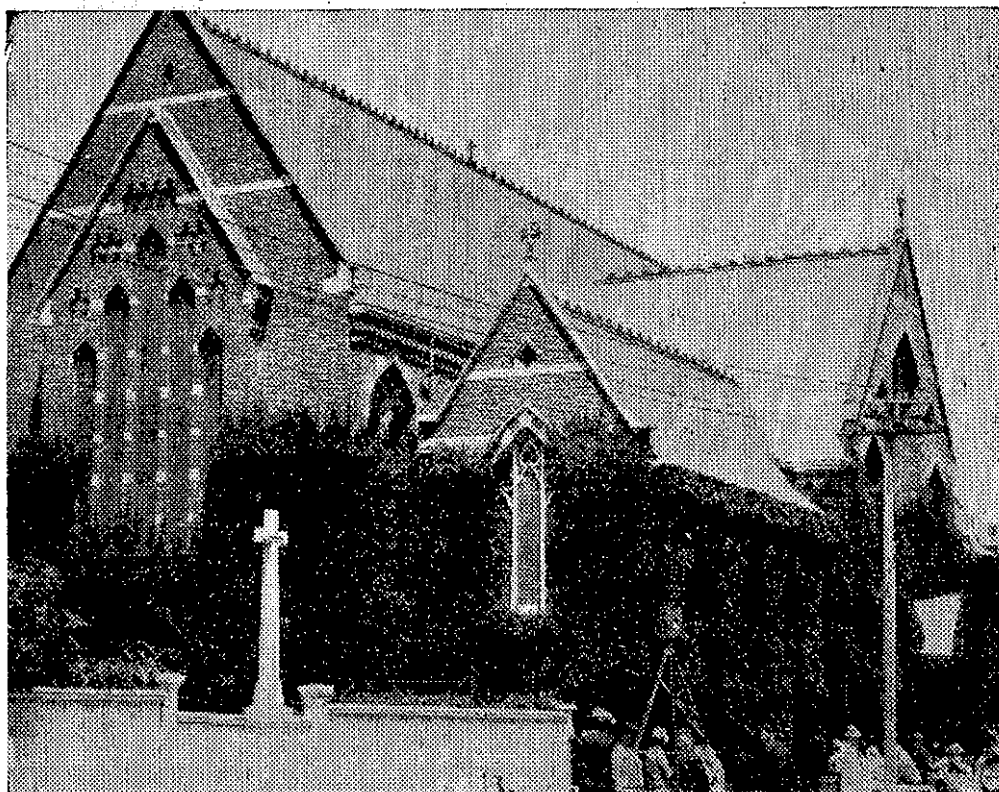
The

# Waiapu Church Gazette.

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# The Waiaapu Church Gazette

## CALENDAR.

May 1.—Fr., S.S. Philip and James.  
" 3.—Third Sunday after Easter.  
" 10.—Fourth Sunday after Easter.  
" 17.—Fifth Sunday after Easter.  
" 18.—M., Rogation Day.  
" 19.—T., Rogation Day.  
" 20.—W., Rogation Day.  
" 21.—Th., Ascension Day.  
" 24.—Sunday after Ascension.  
" 31.—Whitsunday.

## ASCENSION DAY.

When Christ went up to Heaven the  
Apostles stayed  
Gazing at Heaven with souls and  
wills afire,  
Their hearts on flight along the  
tracks He made,  
Winged by desire.  
Nevertheless a cloud cut off their  
gaze:  
They tarry to build up Jerusalem,  
Watching for Him, while through  
the appointed days  
He watches them.  
They do His Will, and doing it re-  
joice,  
Patiently glad to spend and to be  
spent:  
Still He speaks to them, still they  
hear His Voice  
And are content.  
For as a cloud received Him from  
their sight,  
So with a cloud will He return ere  
long;  
Therefore they stand on guard by  
day, by night,  
Strenuous and strong.  
They do, they dare, they beyond  
seven times seven  
Forgive, they cry God's mighty  
word aloud:  
Yet sometimes haply lift tired eyes  
to Heaven—  
"Is that His cloud?"

—C. Rosetti.

## IN MEMORIAM.

On Palm Sunday, Canon Arthur Frederick Williams passed to his rest in Royston Hospital, Hastings, after a long illness. He was born in 1860 in the Bay of Islands, and was

the eighth son of Mr. E. A. Williams, judge of the Native Land Court. On both sides he came of early missionary stock, his grandfathers being Archdeacon Henry Williams and the Rev Richard Davis, so that it is not strange that he devoted nearly his whole life to work among the Maoris. After taking his degree at St. John's College, Cambridge, in 1883, he served a curacy in Wolverhampton for two years, and returned in 1886 to Hawke's Bay where he spent the rest of his life. For some years past Canon Williams gave himself chiefly to conducting missions in the Maori parishes, and the Maoris had much respect for his earnestness and devotion. He was made an honorary Canon by Bishop Sedgwick in 1919. He leaves a widow and three sons in New Zealand, and a married daughter in England. To them we give our heartfelt sympathy. May he rest in peace.

## OTHER DIOCESES.

In Nelson, the Bishop persuaded the Bowling Tournament to suspend play for an hour on Good Friday, from two to three. It was more of an acknowledgement of Our Lord's Cross and Passion than any other centre gave. Napier, besides about three tournaments, opened the picture theatres.

The Auckland Church Gazette makes a much-needed protest against the common practice of calling Easter Eve Easter Saturday. Of course, Easter Saturday this year came on April 18th. Some people have gone on better and call Good Friday Easter Friday!

The new Bishop of Wellington, Archdeacon Holland, is to be consecrated in St. Paul's Church, Wellington, on Sunday, July 26th.

The Centenary of the Church at Russell was kept on March 29th, when the Archbishop celebrated and preached. The church is being renovated.

The official instructions from the Privy Council about the prayer for the Royal Family are that the words, "Our gracious Queen Mary, Albert Duke of York, the Duchess of York and all the Royal Family" are to be substituted for those formerly in use.

If anyone objects to taking orders about our prayers from the Privy Council it may be pointed out that the orders are perfectly sensible.

All Saints, Palmerston North, suffered severely in the storm of February 2nd. The parish church was in great part unroofed, and repairs are awkward, because the tiles originally used are unprocurable at New Zealand. The little church at Longburn was almost entirely destroyed.

The Rev. H. S. Kenny has been made Vicar of Petone in place of the Rev. G. V. Gerard.

The Rev. L. A. Barnes has left KIWITEA, in the Wellington Diocese, to be Vicar of Temuka, in Canterbury.

## A FEW HOWLERS.

One candidate in the last grade examination, stated that the Nonconformists have "refuted" the Anglican position. No doubt they think so, but why is the gentleman still an Anglican?

Others are:—

Augustine had a brother of the same name a leading scholar.

Magna Carty was signed by King John.

Luther invented the printing press, paving the way for Wiclif.

The Wesleys protested against the Church being the body of Christ.

All that we have lost by the Reformation has been to our gain.

Nonconformists would not conform to the general teaching of Christ, declaring that He was not the recognised head of the Church.

## BOARD OF THEOLOGICAL STUDIES.

### PRELIMINARY EXAMINATION, 1936

Class I.—H. F. Thomson, Christchurch; J. T. Wyatt, Waikato.

Class II.—E. H. Newman, Christchurch; B. J. Rumsey, Waikato; B. H. Williams, Christchurch.

Class III.—S. A. Grave, Dunedin; J. D. Froud, Christchurch; Rev. B. O. Plumb, Nelson; S. E. Wood, Dunedin; A. H. Blackburn, Dunedin; A. R. Anderson, Auckland.

## THE OXFORD GROUP AND THE CHURCH.

(The following article, written by Norman Price, Pretoria, South Africa, will probably interest readers of the "Gazette."—F.W.C.)

When I first encountered the Oxford Group I had long since ceased to have the slightest interest in, or regard for, the Church. As in the case of most modern people with intellectual pretensions I had fully satisfied myself that the Church had definitely and finally fallen out of world leadership, and that the scientists were leading the human race into all truth, that ecclesiasticism had been weighed in the balance and had been found wanting because of its persistent refusal to face facts, and because of its habit of making out a case for what it had been taught to believe. I was quick to say the Church had failed the world in 1914, and that when a similar crisis occurred it would undoubtedly fail again, and that the Church itself disrupted and torn by internal dissension had no message of peace and goodwill, since it did not succeed in living peace and goodwill. All this and much more, I thought and freely expressed. Most of I now perceive was a simple projection of my own inner defeat. Up to that time, it had never occurred to me that a more fruitful enquiry would be to ask myself not what the Church was doing in 1914, but what I was doing in 1914, and more important still, what I was doing at that moment. I had never learnt to ask myself such questions, until I came in contact with the Group, and then I learnt in a flash that the thing of primary importance for not only myself but for the whole world, since I was making an inevitable contribution to the world, was where I stood and what my contribution was.

Was I a part of that negative element, the satanic army, that is so busy breaking down what God is persistently building up? I learnt that God was continually infusing His Holy Spirit into His Church, but that failure came through the human element in the Church, finding the way out through compromises, instead of through sacrifice. Through my contact with the Group I was brought to grips with myself in a way that seemed to me to be no less than tragic. I felt the props and

the supports of my whole life slipping away, until I was left in a stark loneliness face to face with myself and with the terrible challenge of Christ. I came out of that experience a new creature, with all my old values undermined, and with a totally new direction to my life. One of the very first thoughts that began to crystallise in my mind was my relation to the Church of God on earth. For me, it was no easy task to break habits of thought that had grown hard and obstinate with the passage of time, but finally through sharing my difficulties with others in the fellowship of the Groups, I was gradually led to become a member of the Anglican Church. By this time my wife had become fully identified with the Oxford Group, and together we decided to be confirmed. We joined a confirmation class, and, for several months, received instructions together with a number of people rather younger than ourselves. I shall always be grateful for those classes. It was there that my eyes were opened to some of the riches of spiritual life and experience that are the heritage of the Church.

I learn there, and have since deepened this knowledge, that in the sacred repository of the Church are all the truths necessary for redemption, and that a proper use of the opportunities offered by the Church cannot fail to lead into that larger and more universal life, of which Christ is the prototype. I saw also in the clearest possible way that the Church had preserved throughout the ages, often through terrible difficulty, caused by attack from without and dissension within, the essential truths of Christianity, and that I had to thank the Church for all the world knew of Christ and of His revelation of God. Finally, I saw that the Group, to which I owed my own spiritual experience, and what spiritual life I had, owed its own existence to the Church; that it had arisen in the churches, and would finally be absorbed into the Church, as I had heard it put, and that it needed the Church as fully and completely as any individual needed the Church, for in the Church are to be found the great primal verities, imbedded in the Creeds and inherent in the teaching that has come down the ages. But this was not all I saw. I saw also, that just as

the Group needs the Church, so the Church needs the Group, as God's effective instrument for world salvation in these modern times, if the world is to survive the impending crash. God has called into vital being the Christian fellowship of the Group, which is not primarily a fellowship at all, but where the members are in spiritual fellowship because they are engaged together in twos, threes, half-dozens, and larger teams, in the greatest war of all times, the age-long war against the disruptive and devastating forces of evil. This war is being urged with renewed intensity at all times, in all places, by the Group. In prisons, in offices, in factories, in slums, in palaces, and in humdrum suburban villas. It is not and never has been a case of the Group or the Church. It is now and always has been the Group and the Church. They are both necessary to each other. Unless the Church has something to offer to the youth of the world, which is more all-embracing, more satisfying, more demanding, more vital, deeper, richer, nobler, and more self-sacrificing than Fascism, Nazism and Communism, the world will turn from the Church, and give itself to one of these secondary things that may do much but cannot transform the nature of man. It is here that the Group with its God-given vision of world redemption meets the case, and offers to the Church and to the youth of the world something that can be used by God in His scheme of world redemption through Jesus Christ that can capture and set on fire the imagination and that does issue in experiences comparable to those related in the Acts of the Apostles.

### BOARD OF MISSIONS NOTES.

**Touring In China.**—Miss Beryl Steven (S.P.G., Peiping) writes: "I am at present in the city of Ch'i-Chou for a few days, thawing and getting our breath after more than four months of wandering. I still have a bit to do before I go up to Peiping for my term holiday. I have had a very busy term, but very happy. I began my wandering in the Hokien parish in September, and went there from Peiping by train, boat and cart—a three days' journey. It was the nicest bit of travelling I

have ever done in China—the boat bit—and I have been wishing ever since that more of my wandering took me by way of China's rivers. We left Tienkin one morning at 6 a.m. (having got there from Peiping by train the previous day) and were a day and a-half on the boat. The weather was perfect—not too hot. The river was crowded with boats of all kinds carrying all sorts of cargo. We were very grand—our boat was a steamer—nothing to compare in size or comfort with a P. and O. of course, but still faster and more comfortable than the hundreds of huge junks we met and passed on our journey. The junks going up stream were being pulled along by three, four, five . . . . . 15 men, who walked along on a narrow path on the bank of the stream, the steering being done by one man on the junk. Is it a parable of Mission work? The Missionary on the junk, the supporters doing the pulling! Anyway, the boat would have got nowhere but for the **co-operation** of the two lots of workers, and I can't help thinking that the task of the pullers was the greater one. So, keep on pulling!

"A long rope was attached to the top of the high mast, and near the end of the rope were a number of short ropes, the number corresponding to the number of pullers required, and at the end of each short rope was a wooden sort of yoke, through which the pullers put one arm. They made a wonderful picture all those junks, with their great tall brown sails against the blue sky.

"When it got dark, we steamed to the river bank and tied up on the outskirts of a small village for the night. All the rest of the passengers went ashore and spent the night in the village inn, as there was no accommodation on the boat. We asked the captain if we might stay on the boat (Miss Jeffers and Miss Preece were with me) as we had twenty-three pieces of luggage between us, and we couldn't face struggling to the inn and back in the dark with all that! When passengers began to arrive back from the inn, there was no more peace—we steamed off at 4 a.m. No meals were provided on the boat, and Misses J. and P. fancied something hot for breakfast, so I was deputed to borrow the fire and cook some scrambled eggs. We bought the eggs from a little boy

who hooked his tiny boat on to ours and came on board with various things to sell. The eggs were very good, though I see it as shouldn't!

At mid-day, we disembarked with all our twenty-three pieces of luggage, and were met by carts from Hokien, where we arrived at 5 p.m. It was a jolly journey, and I have often lived it all over again since.

"Four of the seven schools in Hokien parish I had not been able to visit last year, and so it was five years since my last look at them, and three of the teachers had been having a thoroughly lazy time.

"In two of the villages, there was no living accommodation, so I stayed in the parish centre, and bicycled over every day for a week to each place. It was difficult to find one's way, for in the mornings the roads were, and in the evenings, they were not! It was ploughing time, and as there are no fences in China and the roads are just tracks across the fields, they very frequently get ploughed out of sight! Though I got lost many times, I always **did** find myself in the end.

From the Hokien parish, I moved on to Suning to help with a school of religion for men. It was a very nice school—lots of men could read, and that made a big difference to the teaching. I have heard of such lots of deaths this winter because the Chinese have no chimneys for their stoves. The latest addition to my luggage is a chimney! I take it about with me wherever I go—it is made of tin and is collapsible. Oh, my luggage, I often wish I could drop half of it on the roadside as I go from place to place! I still have my summer things with me, as it was quite hot when I left Peiping in September.

"From Suning, I moved on to a place, called Tun Chaung Ying to help with another School of Religion, this time a mixed men and women one. It was very inspiring to be there among all those folk in their very earnest search for the Truth, and a great joy to be able, in a small way, to help them in that search. The Bishop came at the end of the school and thirty-five people were confirmed. I stayed on in that village when the School of Religion was over to help in the two day schools we have there. I was there for Christmas, and it was the happiest

Christmas I have yet had in China.

"In Taiu Chang I was working with a Chinese girl, an old pupil of mine. We had a very happy fortnight there. In the mornings we visited and preached to the folk who gathered in the houses of the Christians. After lunch women came for individual instructions—some of them wanted help with reading, some wanted to learn hymns, while others were learning by heart the Confession and the Gloria in the Holy Communion service. At 4 p.m. I had a Confirmation class, at 5.30 a class for children, and they were so keen we simply had to drive them out when their "do" was over to make room for the adults who came at 6.30 for Evensong (with address). The Christians in that village are very, very keen, and it was a great joy working among them.

"The winter has been (it is not over yet) a very cold one, but dry, and we had lovely sunny days. The farmers are crying out for more snow (we've had very little) for their Autumn-grown wheat. And we, too, are longing for a little moisture. We get very 'screwed up' if the winter is a very dry one. We don't expect rain in the winter, of course, but we generally get more snow than we've had so far this year.

"Next Friday is New Year's Day, and to-night, a week before, the kitchen God is being sent up to heaven to the accompaniment of fireworks. He is taken out into the yard, and his mouth is stuck up with a sticky sweet, and he is burnt! He goes to heaven to report on the family doings for the year, and it is hoped that with his mouth sweetened he will tell only the good things! It is no use going to bed to-night till one is sleepy enough to sleep through anything, as the noise of fireworks will continue all night. (I have plenty to do—90 letters waiting to be answered!) Next Thursday evening he is welcomed back with fireworks. During his absence, that is, this next week, the house is spring-cleaned. What really happens is that some member of the family goes out and buys a new one and he is stuck on the wall above the stove, there to preside over the family's fortunes for the coming year. I have never before spent China New

Year in the country and it promises to be interesting.

"I go up to Peiping next month for a wee holiday before setting out on my Spring-Summer term's work which keeps me in the Northern part of the Diocese mostly."

#### PERSONAL.

Miss M. Cavers, of Melanesia, and formerly of Wellington, has had to retire from the Mission owing to persistent attacks of black-water fever. It is with very great regret we make this announcement. Miss Cavers, in her short period of service, has shown herself a most capable and zealous Missionary, and the Mission's loss is great. We are, however, thankful to be able to add that her place has not had to remain vacant for any length of time, Miss Syers, of Auckland, having left on April 2nd to fill it. We give Miss Syers a hearty welcome. Miss Cavers, under medical advice, is taking a trip to England. We hope that the voyage will bring her complete restoration of health.

Dr. Clifford James, of Melanesia, returned to Auckland toward the end of March from his visit to the Leper Settlement at Makogai, Fiji Island. He had gone there to observe the methods of the institution, with a view to gaining knowledge that might be of use in the leper addition to the Mission Hospital at Fauabu in the Solomon Island. He reports a "profitable time though conditions at Makogai are very different from those in the Solomons. In Fiji (he continues) the law compels lepers to enter the colony. This has the advantage that they cannot run away when they become tired of the place, but on the other hand it tends to make the lepers hide themselves so that they won't have to go to the colony. In the Solomons, there is no such law, and everything is done on a voluntary basis. They come of their own accord for treatment. My problem will be to make the colony attractive so that the patients will remain. I found the Government of Fiji, from the Governor down most sympathetic with my proposed ventures on behalf of the Melanesian Mission."

Miss A. M. D. Dinneen, the organising secretary of the Board, and Mr. John Wilson, Melanesian representative in New Zealand, will be

holding a series of exhibitions and cinema talks in the Taranaki Archdeaconry of the Waikato Diocese immediately after Easter. The parishes to be visited are St. Mary's, New Plymouth, Uruti, Waitara, Inglewood, Whangamomona, and Stratford.

Mr. Wilson recently completed a tour with cinema, of some other parishes in this Diocese, in the Hamilton Archdeaconry. He is making friends wherever he goes, with his cheerful presence and keen advocacy of Melanesian's cause.

**Finance.**—Our total budget receipts to the end of March were £5480, which is £299 less than the amount received at the corresponding period last year! We ask all Vicars and Vestrymen, and women workers to make this known, with a view to stimulating both work and gifts for the remaining quarter of this financial year. It would be to our lasting shame if, in a year of increasing prosperity, we feel behind last year's "depression" amount.

F. C. LONG.

### PAROCHIAL NOTES.

#### ROTORUA.

(R. Hodgson.)

The week-day services in the parish church were not very well attended, while the same services at Ngongotaha and Mamaku were appreciated and well attended.

But Holy Week was much better observed, and the attendances at the 7 a.m. Holy Communion and evening service each day were quite good. The clergy of all denominations here have put up a good fight to have secular pictures on Good Friday stopped, and only lost the day on the casting vote of the Mayor. A petition signed by 1100 citizens in support of the clergy protest was a great encouragement to the clergy, who are of opinion that in future years, with the same backing and by getting to work earlier this wrong will not be repeated. It has been a pleasure to work with our Roman, Presbyterian and Methodist brethren in this effort. The services on Good Friday were well attended, and the Three Hours' Devotions seem to be supplying a need. The Procession of Witness composed of over 100

people and with one station where a brief address was given by Captain H. Sutcliffe, C.A., called a good deal of attention to the solemnity of the day, and the lantern service following had a full congregation. The church on Easter Day was most beautifully decorated, and there was a real atmosphere of worship and joy in evidence. Rotorua was full of visitors, and the services were very well attended, some being unable to gain admittance at evensong. The C.E.M.S. which has lacked fine promises to be raised to newness of life.

Capt. H. Sutcliffe and Cadet Tanner, with the Church Army caravan, are now actively at work in this large parish, where much good is anticipated from their labours.

#### WAIPIKURAU.

In spite of the bad season, quite a good lot of produce was sent in for the Harvest Festival, and a large load was sent afterwards to both Abbotsford and St. Hilda's.

A beautiful processional cross has been presented to the church by a parishioner, and it has been used for processions at the Harvest Festival and on Easter Day.

The Three Hours' service on Good Friday was taken by the Vicar, and was very well attended, the church being almost full during the last hour.

At the Mothers' Union annual meeting, Mrs. J. Hill was elected presiding members, Mrs. K. Donald, secretary, and Mrs. W. G. Cook, treasurer. A corporate Communion was held on Lady Day at Waipawa with the Waipawa and Takapau branches, followed by a very happy morning tea.

About twenty people, mostly church people, have adopted the excellent stimulus to deeper Christian living in the Oxford Group Movement; the results are seen in a more earnest and fuller use of the church and sacraments.

#### TOLAGA BAY NOTES.

We were very pleased to welcome Mr. Ivan Menzies and his team when they came to tell us about the Oxford Group Movement on a recent Sunday. Those who came to the meeting were all greatly impressed with what they heard, and we hope that this meeting may help towards greater things later on. We had a

very happy Easter, and our little church was beautifully decorated for the Festival. Our Garden Fete, which had to be held in the Parish Hall owing to the weather, was a great success, and the hall will be painted before long.

### WOODVILLE.

Another severe loss to the parish is the departure of Mr. and Mrs. Jaine and four children to Masterton. Mr. Jaine, for several years, was superintendent of the Sunday School and Vestry, from which he resigned some time ago, he has lately done good work as Scout Master to the local troop. Mrs. Jaine, as member of the Guild, for some time secretary and treasurer, will be a severe loss, and the children have all had their part in the Church life of the parish—Keith as Reader at the children's monthly service and Sunday School teacher, Evan as soloist in the children's choir, and the others in Sunday School. A parish send-off was accorded them on Easter Saturday, and a small purse presented to the family. Another family, Mrs. Turner and her sons, have left their farm, and are seeking better avenues of work. We shall miss them sorely. Another family also, Mr. and Mrs. Brice, have left for Ashhurst. We shall miss Peggy, a loyal little member of the children's choir and Sunday School.

The attendance at the Lenten services was disappointing, but on Good Friday better. Easter Day attendance exceeded expectations, and just on 100 made their Easter Communion, others intend doing so next Sunday.

### VALUE OF THE CATHOLIC REVIVAL.

#### NONCONFORMIST TRIBUTE.

"The religious excuse for Non-conformity, whether in the seventeenth century or at the time of the Evangelical revival, was that the Established Church did not provide the Christian fellowship, the spiritual discipline, the pure preaching needed by the soul. It would not be true to say that to-day the tables have been turned, but it is true that we lose many to the Church of England, because they find there, as they do not find with us, the spiritual direction, the adoring worship, the super-

natural faith they need.

"Much as we may regret and dislike the ecclesiasticism and not infrequently the mannerisms of Anglo-Catholicism and the Oxford Movement, there can be not doubt that by its firm insistence upon supernatural religion, its passionate devotion to our Lord, its concern for the way of holiness, it has caused a renaissance of deep religion in the Church of England. Paradoxically, it has in some degree done for the country what Nonconformity did in days gone by."—(From "Church Times.")

### THE THREE HOUSES.

I seemed to see a great house, the largest in the town, and it was filled with hundreds of sufferers. It was a House of Pain, where were gathered together the sick, the maimed, the impotent. But I remembered that, large as the House was, it could not contain nearly all the sufferers. There were as many outside, and I began to realise more clearly than ever before the pain that is in the world. What a mystery it is! Nor is it strange that we get impatient and even resentful against God (may He forgive us) for allowing it all. Again and again that great "Why?" comes up in our hearts, and there is no clear answer. Time was when men were satisfied to say it is all punishment for sin. I fear it sometimes is, but speaking generally the Book of Job and the 13th chapter of St. Luke have killed that idea. The plain truth is—we don't know. And we have to fall back, as so often, on our dear Lord's words:—"What I do thou knowest not now, but thou shalt know hereafter."

I saw another house, a House of Skilled Healing, where men of long training and growing experience give themselves day after day to the healing of all manner of sickness and disease. They have at their command all the inventions and discoveries in medicine and surgery. And very many these are. When we talk boastfully of the triumphs of science, I think we sometimes forget the most important of all. From Lister down to our own day, there is a great company of those who have made their contribution to the healing of disease and the assuag-

ing of human pain. The art of medicine is ancient and honourable, but the physicians and surgeons of to-day have a thousand methods at their disposal that their predecessors never knew. Is not that a far greater achievement than being able to fly to Gisborne in an hour, listen to a concert at Sydney, or destroy your enemies by poison gas?

Then I saw a third house where women are busy all through the year and through every hour of the twenty-four in ministering patiently and untiringly to the needs of others. Go when you will, day or night, you will find them at work, irksome, trying, unpleasant as it sometimes is, it makes no difference to them in the House of Patient Tendence. Why do they do it so unsparingly? There are always many motives—joy in doing a thing well, love of your fellows, sympathy with suffering, and, in many, the best motive of all, for they can say with St. Paul "the love of Christ constraineth us."

I saw the House of Pain, the House of Skilled Healing, the House of Patient Tendence, and behold they were all one house. Civilisation has many faults, but there is something of Christianity about it, and it has everywhere brought hospitals, even where men repudiate our Holy Faith. The French used to call them God's Hotels. It is a good name.

### GIRLS' BIBLE CLASS UNION.

The Annual Diocesan Meeting of the A.G.B.C.U. was held in Hastings on March 19th. We had a happy gathering of leaders and members, 34 being present, our Bishop had tea with us, Mrs. Williams was unable to be present, and Miss Ursula Williams, our Dominion President, was away transacting Bible Class business in another Diocese.

At 7 p.m. we had a service in church, the preacher being the Bishop of the Diocese, his text taken from Romans 3, verses 1 and 2. He gave us a general survey of the Books of the Bible, and of how these had been put together for us, this was a big subject, dealt with in a masterly manner, yet simple enough for us to grasp in a short time. At 8 p.m. we were again in the hall, when our meeting commenced, the Diocesan President in the chair. The Bishop re-

mained for the meeting, Canon Mortimer-Jones, Rev. S. Gardiner, and the Rev. K. Liggett, were present, also one parent, whom we welcomed very much. After routine business, viz.: Minutes, letters, etc., each leader of a class with members present was introduced to the Bishop, they were, St. John's, Napier, Miss Oxford and three members; St. Augustine's, Rev. S. Gardiner and three members; St. Matthew's Senior, Miss Wright and two members; St. Matthew's, Junior afternoon, Deaconess Brand and five members; St. Mathew's Junior, afternoon, Deaconess Holmes and one member; St. Barnabas, Parkvale, Mrs. Hocking and five members; St. James', Mahora, three members; St. Mark's, Clive, Miss Atkins and three members. The last-named is a newly affiliated class started by Deaconess Henn. One Lone Members' Secretary was unaccompanied. We have 14 classes in the Diocese. Reports were read by class secretaries, and one was sent from Gisborne. All were very satisfactory and we commented upon, Gisborne and Clive being especially mentioned. We regret we had no reports from those who could not travel to the meeting.

The Lone Members' secretary and treasurer presented their report and financial statement respectively.

The election of officers was as follows: Diocesan President, Deaconess Mabel Holmes; Diocesan Secretary, Miss E. Wright; Diocesan Treasurer, Miss A. Brown; Lone Members' Secretary, Miss E. Warren; Magazine Secretary, Miss A. Hurst; Bible Reading Fellowship Notes, Miss W. Player; Class Note Secretary, for "Te Karere," Miss C. Wardell, Kennedy Road, Napier.

We are glad to say the meeting was much better attended than last year, and we feel we are making progress in our Bible Class work, although there is still room for improvement; we commend to all unaffiliated classes our literature, etc.

All particulars will be forwarded by our secretary at any time.

## A PRAYER ANSWERED.

God save the King! where'er our tongue is spoken,

'Mid Indian palms and 'mid Canadian snows,

From every home in his loved land of England,

Heartfelt, unbidden, thus the prayer arose,

Think not to-day our prayers were unregarded,

Nor vain the words our loyal voices sing,

For whom, through these long years securely guarded,

Our God has saved the King.

From pride, hypocrisy, from all vain-glory,

From hatred, malice, and the pomp of power,

From care for self, from faltering in service,

From loss of courage in the darkest hour.

From thought of tasks undone or friends forsaken,

From all the bitter pains remorse can bring,

From love misplaced, or confidence mistaken,

Our God has saved the King.

And when the evening shadows darkened round him,

By loyal love at length in fullness known

He has been saved—O rare reward of princes!

From that dread loneliness which haunts a throne.

Not here is heard the final word of blessing—

There waits (the apostle saith) "some better thing"—

But here on earth, his people's hearts possessing,

Our God has saved the King.

—C.A.A.

(Reprinted from "The Times," January, 1936.)

## CHURCH ARMY.

The following are conditions for candidates accepted for training as lay evangelists and mission sisters by the Church Army.

The Church Army is a body of young men and women dedicated to furthering the Kingdom of God through pioneer and missionary endeavour, and who voluntarily abstain

from certain legitimate pleasure in order to give themselves fully to their calling as lay evangelists.

The Church Army rule of life is holiness of heart following real conversion, loyal and intelligent churchmanship without manifesting party spirit in religion or politics; also, realising that certain things may hinder aggressive mission work, all Church Army evangelists agree (without condemning others) to abstain from the use of alcoholic beverages and from the use of tobacco in any form whatsoever.

Candidates for training should be between 21 and 28 years (men), 22 and 26 years (women), should have attained a satisfactory standard of education, should be in employment, unmarried and prepared to continue unmarried until at least three years' commissioned service has been given, and in no case can marriage be sanctioned before the age of 25 years and a suitable married station have been procured.

They must have been confirmed at least one year prior to making application to the Church Army, and should be actively engaged spare time in some department of Church life in the parish.

The application must be endorsed by the candidate's vicar and for men by two Anglican laymen, for women one man and one woman, and later approved by the Bishop of the Diocese.

The full training extends over a period of not less than two years, and consists of considerable and varied field service in association with a senior Church Army captain or sister or parish priest.

During training a cadet or probationer mission sister may withdraw at any time, or be relieved of further duty by headquarters, if he or she be considered unsuitable.

When possible, approved candidates are accepted on probation for not less than two weeks. During training board and lodging and 10/- whilst in the field, 7/6 whilst in the training college per week pocket money is provided. After being commissioned an evangelist receives from 16 shillings per week upward, in addition to expenses, i.e., board and lodging, travelling, etc. Fares from home to



headquarters (or probation centre) are payable by the candidate; thereafter by the Church Army.

Laundry must be paid for by candidates and commissioned staff alike.

If captains or mission sisters leave before three years from the date of commissioning a proportion of the cost of their training and uniform must be refunded by them.

Wearing uniform when on duty is obligatory. When commissioned a captain is provided with uniform, consisting of coat, trousers, cap and overcoat. Application for grant for new tunic and trousers may be made on the anniversary of the date of commissioning.

Mission sisters likewise are provided with suitable uniforms. One week's vacation is given to those in training, two weeks during the first year after commission, and thereafter three weeks annually.

Church Army should not be regarded as a stepping-stone to the priesthood, but should be considered a vocation, a service for life.

To-day there is a wide and varied field for the lay evangelist, and the Church Army hopes to take advantage to the full of the opportunities provided.

As early as possible a plan for the provision of pension and mutual aid in time of sickness will be drawn up.

If you have a genuine experience of Jesus as Redeemer, Lord and Friend, and now wish to dedicate your life to lay evangelism in the Church Army, write to the Candidates Secretary, Church Army Headquarters, 66 Richmond Road, Ponsonby, Auckland W.1.

## ENGLAND AND THE UNITED STATES.

(By The Archbishop of York.)

(This address was broadcast by the Archbishop of York from Washington, D.C.)

It is a wonderful privilege that I should be allowed at the very outset of my visit to speak in this way to multitudes of the citizens of the United States, and I must preface what I say by an expression of gratitude for this opportunity.

I am happy to number among my personal friends many Americans, and I have paid one very short pre-

vious visit to the States. In this way I have been led to a conviction which I desire to express at the outset. For I began by making the mistake, frequent among my fellow-countrymen, of supposing that American and British folk are really parts of one nation who happen to have become politically separated. Those who from either side of the Atlantic start with that assumption are bound to be disappointed as the difference disclose themselves—differences of sentiment, of policy, and of aspiration. Each is looking for what he does not find. For, of course, the plain fact is that history has led to the development of widely divergent types on the two sides of the Atlantic; and the way of wisdom is to assume, not identity, but difference. Then, if we meet each others as heirs of different, and, indeed, divergent traditions, we shall be surprised and delighted at the perpetually fresh discovery of common elements in our tradition received from the past, and common hopes in our outlook as we prepare for the future.

The fact that we can understand each other without having recourse to any foreign language gives us an opportunity for mutual appreciation greater than any other two nations possess. And therein at once lies part of the special service which we are called upon to render to mankind. For the way of welfare and peace is the way of mutual appreciation. Peace and goodwill can never come merely through those things wherein men are all alike. These are in any case the source of agreement; and goodwill that rests on these alone will not survive the irritation due to variety and difference. If peace and goodwill are to be secure, it must be because the differences between us have themselves become the bonds that hold us together.

### The Forces At Work.

It is worth while to consider what are the forces that specially bring men into contact with one another across all national boundaries, and how far these are a source of friction or of harmony. The chief is commerce; and this works both ways. Commerce is one of those activities of mankind that has about it a sort of natural paradox. Its method is

one that tends to obscure its true nature, for its true nature is mutual benefit. The exchange of goods should be to the benefit of both parties. In its simplest form it is, on each side of the exchange, a disposal of unwanted surplus in return for something needed; and, however complicated its organisation becomes, that remains its essential principle. Moreover, as far as commerce is healthy, it is beneficial to all concerned in it. But in the process of exchange each party is likely to be thinking more of his own needs than of the others. Consequently, there arises some rivalry between them; each is trying to buy cheap and to sell dear. And when the commercial system is highly complicated, and there is little personal intercourse between those who direct the two sides of an exchange—or, rather, the variety of interests concerned in the exchange—all sense of partnership in a process of mutual benefit is likely to disappear, and a sense of unrelieved rivalry to take its place. The method of commerce has then obscured its true nature; men have become so absorbed in the way in which they conduct it that they forget what it really is.

The answer to the question whether commerce promotes rivalry or goodwill is the same as the answer to the question whether men are thinking most about its method or most about its nature; for its method is likely to be a source of friction, while its nature is a source of goodwill.

### Competition or Co-operation?

We sometimes hear reformers say that business ought to be, not competition for private profit, but co-operation for public service. That is not the wisest way of putting the matter; and Christians, more than other people, will be anxious to avoid it. For Christians will remember that the reality of anything whatever must be what that thing is in the mind of Christ. It must be as He conceives it, because He is the agent of Creation. No Christian who pauses to reflect can ever regard our Lord as one who points to visionary ideals. His is the mind which perfectly and truly apprehends Reality. That is why He can say that to follow His teaching is to build upon a rock. So it is here. Modern business often looks like a huge system

—or chaos—of competition for private profit; but it never really is that, it always is co-operation for public service. It is for public service, because if no one wants the product there will be no purchasers, no purchase price, no wages and no profits. Except in so far as it serves the public, business cannot go on at all.

Similarly, business is conducted by the co-operation of multitudes of people; some supplying labour of various types, some managerial skill, some capital; and if any one of these is withdrawn the process stops. Except so far as it is co-operative, business cannot go on at all. But it could go on without any profit. It is already, always, and inevitably co-operation for public service, and it is not in its own nature competition for private profit. It always is the thing that reformers sometimes say they want it to become. It is not its own nature that is wrong, but the way we treat it. We have become so obsessed with its method as to forget its real nature.

And, of course, if you treat as competition for private profit what really is co-operation for public service, something is likely to go wrong with it. We have here an illustration of a universal principle. God is the source of all good things, economic goods as much as any others; and He means us to enjoy them to the utmost. The commerce which enables men to enjoy them more fully is in accordance with His Will; and if we treat it as what it is, a great system of co-operation for the general benefit, it will generate goodwill. But if we are self-centred—which is the essence of all sin—and attend chiefly to our own share or interest in it, converting it into competition for private profit, it is bound to go wrong in its own working and to promote rivalries and enmities. But this comes, not from the nature of commerce, but from our sinful way of conducting it.

It is perhaps worth while, for avoidance of misunderstanding, to point out that co-operation does not in practice exclude competition altogether; and, in urging that industry and commerce should be conducted in a co-operative spirit, I am not demanding the elimination of competition. Consider any team-game. The players join in the game for the pleasure which all share; the

aim is co-operative. The way in which they promote that co-operative aim is for one team to compete against the other. If the two principles can be intertwined like that in a mere game, it is not to be supposed that a combination of them is impossible in real life. But it makes all the difference which of the two is uppermost, and which, in the last resort, checks and controls the other. If the co-operative spirit is in control, you have good sportsmen who would rather be beaten in a good game than win in a weak walk-over; if the competitive spirit is uppermost, you have players who play to win, and who will do any dirty trick that the referee will permit. It is quite easy to apply this parable to the affairs of life.

Commerce, then, is one of the factors that bring nations together. Whether in doing so it promotes goodwill or ill-will depends on whether we conduct it rightly or sinfully. In fact, of course, our conduct of this, as of all other human affairs, is a mixture of rightness and sin. But there is no doubt where lies the way of remedy or salvation.

#### Science and Art.

Another great international activity is science. Here, national characteristics count for least. The progress of science is a vast co-operative enterprise resting on those qualities of the human mind which vary least as between the different nations and races. An experiment accurately carried out and observed in a laboratory of Moscow or Berlin is valid for Paris, London or New York, unless variety of climatic conditions affects it. So far as it goes, science generates fellowship. But it is not very potent in this, because it does not draw upon, and therefore does not harmonize, those differences of sentiment and outlook which lead to strife.

Art in its various branches is a greater power than science. For art does spring from nationally characteristic attitudes of mind, and is able so to present these as to illustrate their value. Shakespeare and Browning could only have appeared in England, Goethe only in Germany, Dostoiévsky only in Russia; and all of us are the richer for their works. As we read these, we see each country in its characteristic excellence. We learn from the writers

of other nations what we could never have learned from those of our own; all are the better for this rich variety, and we rejoice that other nations are so different from ourselves. In that mutual appreciation the foundations of real goodwill may be laid, because the differences that tend to set us at variance are become the bond of our fellowship.

#### One Standard of Moral Judgment.

Yet even this does not touch the heart of the matter. For at bottom our differences arise from that sin of self-centredness which is characteristic of all men from birth, complicated by divergence in our standard of admiration and of judgment. There is no hope of solving many of the most difficult of our problems until at least we all agree to submit to one standard of judgment. We may fail to conform our lives to the standard which we accept. But that is a small matter, and the conflicts arising from such a failure are, in principle at least, capable of adjustment. But if one admires conduct which another censures, no adjustment is possible. The world's most urgent need, now that it is welded by the scientific conquest of distance into a single community, is a single and universally accepted standard of moral judgment, by which all nations agree that their actions shall be approved or condemned.

But what possibility is there that out of the welter of diverse traditions and cultures, which men have made for themselves, any such agreement can be built up? There is no hope whatever that this chief need of our world can be met unless there is indeed a Father of all mankind, Whose will includes the welfare of all His children, and Who has made His character known to men—unless, in short, there is a Divine Revelation. The Gospel of Jesus Christ is offered as precisely that Revelation; and those who have made sincere trial of it have found that it vindicates its claim.

Here is the source of hope for the world in our generation as in every generation that has gone before us. It is true concerning this world, as concerning the next, that there is none other name under heaven wherein we must be saved but that of Jesus Christ, in Whom is seen the very nature of God, and His will for man.

(To be continued)

## PRAYERS AND INTERCES- SIONS.

O Lord, we beseech Thee, open the eyes of the Leaders of our own and other nations that they may know Thy Will; guide and strengthen them to fulfil it. That delivered from the evils of war, and united in true fellowship with one another, we may find in Thy service our perfect freedom. Through Jesus Christ our Lord. Amen.

### For Social Workers.

O Lord, grant to Thy Workers wisdom to deal with the perplexities of a new order; courage to face the strife and darkness of the present; foresight to gain a vision of the glorious brotherhood of work. Save those who have from greediness in keeping; save those who lack from greediness in gaining; and help both to spend generously and wisely. Comfort them in hours of discouragement, helping them to feel near to Him Who, like them, came to minister, and Who, like them, was often wounded in the house of His friends; and crown their labours with such success as is according to Thy Will. For Jesus' sake. Amen.

### For the Rogation Days.

Grant, we beseech Thee, Almighty God, to Thy faithful people the spirit of prayer, that our wills being conformed to Thy most holy Will, we may ever seek from Thee those things which Thou desirest to bestow, and so may receive our petitions to our joy and to Thy glory. Through Jesus Christ our Lord. Amen.

Almighty God, Creator and Ruler of the world, Whose is the gift of life, and Who dost order all things in heaven and earth by Thine infinite wisdom; we humbly pray Thee to bless the labours of Thy servants, and to grant that all things may so work together in Thy kingdom of nature that we may receive the fruits of the earth in due season. Give us grace that we may ever recognise Thine Hand in the mercies we receive and praise Thee with grateful hearts for Thy bounty. Through Jesus Christ our Lord. Amen.

### For Ascension Day.

O Lord Jesu Christ, Who after Thy Resurrection from the dead didst gloriously ascend into heaven, grant

us the aid of Thy loving kindness, that, according to Thy promise, Thou mayest ever dwell with us on earth, and we with Thee in heaven, where with the Father and the Holy Ghost, Thou livest and reignest, One God for ever and ever. Amen.

### For Whitsuntide.

Almighty God, Who, as at this time, didst send down upon Thy waiting people the Holy Ghost, the Comforter; mercifully bestow upon us the richness of His manifold gifts, and grant that being taught by Him we may be sanctified for Thy perfect service, now and for evermore. Amen. Pray for the Reunion of Christendom.

O God, grant us faith that Thy purpose can be realised. Grant us such persistent prayer as may help to its accomplishment. Grant the supply of whatever is wanting, and the correction of whatever is amiss, in any part of Christendom. By the working of the Holy Spirit may prejudice be broken down, ignorance be enlightened, and external obstacles removed. Enable us so to humble ourselves before Thee and open our minds to the teaching of Thy Spirit that those things may be done which shall unite, in one body Thy faithful people. Through Jesus Christ our Lord. Amen.

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

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