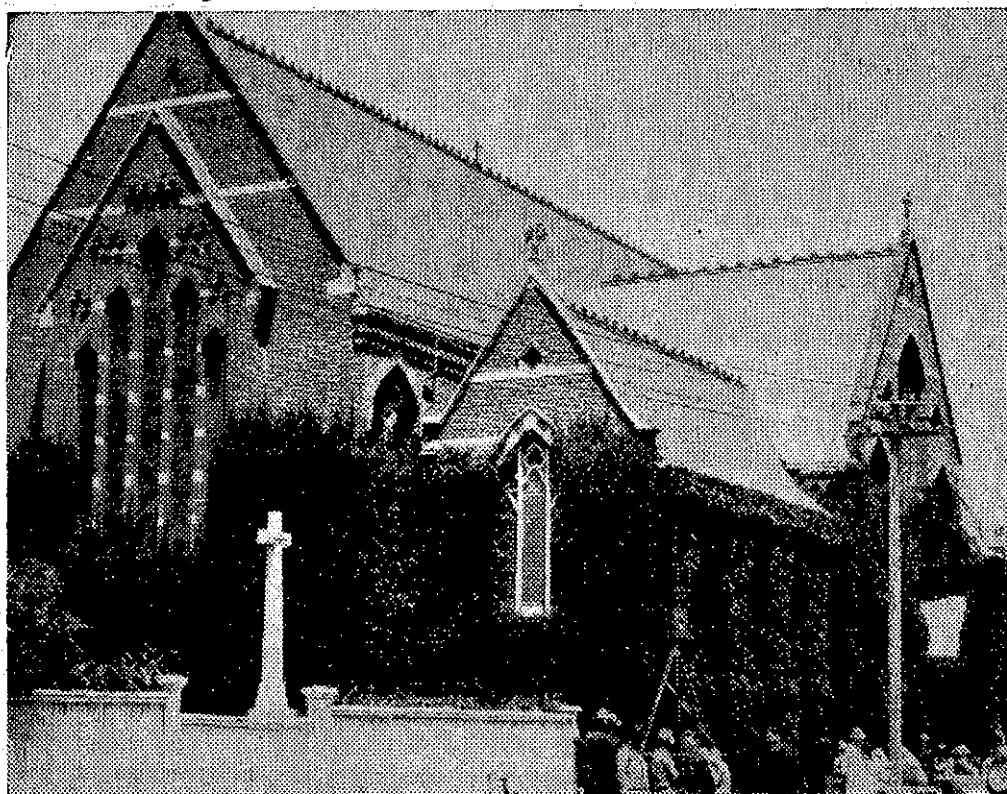


# The Waiapu Church Gazette.

Vol. 26. No. 8.

NAPIER, 1st August, 1936.

Price 3d, or 3s per annum Post Free



## DIOCESAN OFFICIALS.

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**Suffragan Bishop:** The Right Rev. Frederick Augustus Bennett, L.Th., 1928.

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# The Waiapu Church Gazette

## CALENDAR FOR AUGUST.

- 2—Eighth Sunday after Trinity.  
6 (Th.)—Transfiguration of Our Lord.  
9—Ninth Sunday after Trinity.  
16—Tenth Sunday after Trinity.  
23—Eleventh Sunday after Trinity.  
24 (M.)—S. Bartholomew A.M.  
30—Twelfth Sunday after Trinity.

## THE BISHOP'S ENGAGEMENTS

- August 2—Dannevirke.  
August 9—Auckland.  
August 16—Woodville.  
August 19—S. John's, Napier.  
August 23—Takapau.  
August 30—Porangahau.

## DIOCESAN NOTES.

The Venerable Archdeacon Butterfield is resigning the cure of Wairoa as on December 31st. The Bishop is arranging to appoint him as a supernumerary priest, with the title of Diocesan Chaplain, which should prove of great advantage to the Diocese. He will retain the Archdeaconry of Waiapu.

The Board of Nomination has appointed the Rev. Claude Hyde as Vicar of Wairoa.

The Clerical Members of the Standing Committee have elected the Rev. C. Mortimer-Jones as a member of the Board of Nomination in the place of the late Archdeacon Chatterton.

## FREDERICK WILLIAM CHATTERTON.

Frederick William Chatterton, who died on Thursday, July 16th, was born in 1860 at Tamworth, where he received his early education. At seventeen he obtained a position in Lloyd's Bank in London and worked there for seven years.

In 1884 Bishop Suter of Nelson visited England, and during his visit arranged that Mr Chatterton should return with him to New Zealand. After a course of training under the Bishop at Bishopsdale he was ordained deacon in 1886 and priest in the following year. For two years he acted as the Bishop's domestic chaplain with a nominal curacy at Whaka-

maka. In 1888 he was appointed Vicar of All Saints' Church in Nelson, where he remained till 1902, when he became Principal of the Maori Theological College at Te Rau, Gisborne. While at the college he sat for and obtained the degree of B.D., Durham, and was made a Canon of Waiapu in 1918.

In 1919 he was appointed to the Cure of Rotorua, where he worked till failing health compelled his resignation in 1934. He was Archdeacon of Tauranga from 1919 till his death.

The Archdeacon was a staunch Evangelical, but always tolerant of the views of others. He was a deep thinker, and habitually formed a judgmatical view of any problem presented to him. In his early days at Nelson he imbibed an interest in the Maori race, which he retained for the rest of his life. He took a very keen interest in foreign missions, and was one of the active movers in the formation of the New Zealand Branch of the Church Missionary Society. He was very musical, and during his residence in London he acted as organist in one of the London churches. He was for many years a prominent member of the New Zealand Alliance and an ardent advocate of Prohibition.

He was never really robust, but was accustomed to fatiguing activities, being always careless of his own ease when he considered that his duty demanded action. A few years ago he underwent a serious operation, which while it gave him relief, seriously diminished his strength, and to on-lookers it appeared that it was only his indomitable will which enabled him to carry out his duties.

While he held his own views strongly, his sense of justice made him considerate to those who differed from him. His affectionate disposition won the love of others and created a very wide circle of friends. He will be much missed by Maori and Pakeha, not only in the Diocese of Waiapu, but throughout the whole of New Zealand.

Mrs Chatterton may be assured of the heartfelt sympathy of her many thousands of friends.

## OTHER DIOCESES.

### WELLINGTON.

Work is going on apace at Putiki with the building of the third replacement of the first Church to be erected in the Wellington Diocese. On June 5th Sir Apirana Ngata and a party of Rotorua carvers on their way to put the finishing touches to the new carved house at Waitara, paid a visit to Putiki, and an enthusiastic meeting was held at the Pah in the evening. After inspecting the building with the contractor, and going over the plans for the interior carvings and panelling work, Sir Apirana advised us to aim at another five hundred pounds for the completion of the building and decorations. The local Maori representative of the Native Department has assured us that he is confident of being able to raise half of this amount among the Wanganui Maoris, and the chairman of the H. and W. Williams Memorial Trust has also given his assurance that, if the Maoris do raise this further contribution towards the cost of the Church, the Trustees will subsidise it with a further grant of two hundred and fifty pounds. This will be the second grant for this amount that they have made towards the cost of the Church.

The building is being erected as a memorial to those who have been specially connected with the work of the Maori Mission in Wanganui in the past, and several handsome gifts have already been received towards the furnishings. Mrs H. D. Bates has given fifty pounds to provide a carved altar and choir stalls in memory of her husband, who was a pupil in Mr Richard Taylor's Mission School, and who was always keenly interested in the work at Putiki. A sum of £200, which was part of a legacy from Mr. Bates' estate for Maori Mission work, was the first contribution received towards the building fund for the new Church. The altar and choir stalls will form a fitting companion to the carved pulpit in memory of the Revs. Richard and Basil Taylor, for which the members of the Taylor family have given the sum of £75. Mrs. A. E. Barton, of Wanganui, has given a handsome sanctuary chair, carved by

herself, in memory of her mother, Mrs. Harper, who was a daughter of Richard Taylor. Mrs. Scott and Mrs. Katene, of Putiki, have given a carved font in memory of Miss M. Tahana, who stood as godmother to many of the children at Putiki, and who was well known for many years as the contralto soloist of the Putiki Choir. We understand that there is a movement on foot in Wanganui to put stained glass in the two east windows in memory of the Rev. A. O. Williams, who was for 35 years superintendent of the Maori Mission in this Diocese. Contributions may be sent to Mr. C. R. White, City Council Office, Wanganui. We still hope to see memorials to the Rev. John Mason, who was actually the first missionary in the Wanganui district; the Rev. Thos. Grace, who preceded the Rev. A. O. Williams for three years; and the Rev. Arona Te Hana, who splendidly carried on the work between the death of the Rev. Basil Taylor in 1876 and the coming of Mr. Grace in 1883. A carved Prayer Desk, Lectern and Credence Table would form fitting memorials to these three pioneers. We also are urgently in need of a new organ for the Church. The present instrument was the original organ in the Collegiate School Chapel, and was given by the late Mr. Walter Empson to the Rev. A. O. Williams when the first pipe organ was installed in the Chapel about forty-five years ago.

The Maori carvers and panel weavers will begin their part of the work in August, by which time the erection of the building itself will be completed. The roof will be lined with kakaho and the walls with panels of tukutuku work. All exposed woodwork, including the ends of the pews, will be carved, and a carved canopy will be erected over the font at the west end. The Church when completed will certainly be unique among those in the western portion of New Zealand.

The new Bishop of Wellington, who will have been consecrated before this Gazette is published, landed in Wellington on July 16th and was welcomed by the Commissary, Canon James, and others. As usual, he was beset by reporters for his opinion of New Zealand before he had set foot

in the country. He seems to have dealt with them with wisdom and tact.

We add a report of his farewell to his old parish and diocese, for which the Editor is indebted to Dean Brocklehurst.

The clergy of the Kineton Rural Deanery met on Friday afternoon at Barford Rectory to take leave of the Archdeacon of Warwick, Bishop-elect of Wellington, N.Z., and to give him a token of their gratitude for all that he has done for them as Leader of the Way of Renewal Meetings for Prayer and Study and as a mark of their affection and esteem.

The gift took the form of a Pastoral Staff, the shaft of which was made of twelfth century oak from Stratford-on-Avon Parish Church; this was surmounted by a Shepherd's Crook in polished wrought iron, a facsimile of one which has been in the possession of a Warwickshire shepherd for more than 70 years. The Crook carried an inscription cut into the iron and was enclosed in a leather case bearing the Archdeacon's initials.

The Bishop-elect said: "Seven years ago I came here with one purpose only—so to lift up Christ that many of you might be drawn to Him, might enter into His service, and help to bring in His reign of joy and peace in this place. To-night I am largely conscious of failure. If I had not failed there would not be so many who, while accepting their pastor as a friend, do not want him for their leader and guide in spirit things."

Taking as his text, "Herein is my Father glorified, that ye bear much fruit," the Archdeacon spoke of the way in which he was moved by the sight of so many friends come to hear his last message as their pastor. After expressing doubts as to the success of his ministry, he said he wanted to put on one side this doubt, and the inevitable grief of parting from so many friends, and to let the service be one of thanksgiving. During his life among them he had been blessed with the loyalty and affection of many, and the pain of parting was mutual. However, he did not want his closing message to be about himself, but about Christ. The joyful message of the Christian faith was

"Sursum corda"—"Lift up your hearts"—and he wanted that to be his parting thought.

At the conclusion of the service the Archdeacon stood at the church door to say farewell to the many friends from a distance, and afterwards the Rectory grounds were thrown up to visitors.

### WAIKATO.

St. Stephen's, Lewisham.—About forty years ago the Bishop of Waikato, New Zealand (the Right Rev. C. A. Cherrington, B.D.), was one of the altar servers at St. Stephen's, Lewisham. He returned to the church on his visit to England, sat in the chancel during High Mass, sung with the beauty of music and ceremonial for which this church is famous, and preached at the end of the service. Recalling the days when he served at St. Stephens's, he said he lived two miles away and used to walk to and from the church to serve. He felt very proud at being asked to return and preach there. His diocese was only ten years old, and they had been able to make its affairs financially sound, but he was over now to try to raise £5000 for six parishes which were handed to him in 1926 heavily in debt and still were in that condition. They had no endowments and had to collect every halfpenny for clergy and parishes. He gave instances of his diocese's lack of means, and said that all the six parishes had Eucharistic vestments and three had Reservation.

Some of the Waikato clergy have a revolutionary suggestion about the observance of Sunday. One of them says:

We are all aware of the difficulty of Sunday observance in these days, and we are also aware of the futility of pious exhortations of how the day should be spent, and of diatribes on the way it is misused. What is needed is a careful examination of the whole problem in the light of modern conditions; and the urgency of the matter is increased with the approach of what is known as the 40-hour week.

To begin with, there is nothing particularly sacred about our habit of beginning the day at midnight; it is a comparatively modern innovation, and in the early Church the day began and ended at sunset, the method

of computing the days apparently being bettered at one of the many calendar reforms. At a meeting of the Taranaki Archdeaconry Board in this diocese, the suggestion was made that a possible solution of the problem of Sunday might be found if we reverted to this earlier method of beginning the day at sunset. It would mean that the twenty-four hour period known as Sunday would be moved forward by six hours and would begin at, say, 6 p.m. on Saturday and end at 6 p.m. on Sunday, and the present laws in force regulating the observance of Sunday would extend over that period. Saturday would be an ordinary work day and Monday would be a whole holiday, seeing that the 40-hour week now seems to be a matter of practical politics.

What would be the advantage of this change?

(1) Evensong could be said on Saturday evening, and would be a devotional preparation for Holy Communion on the following morning. Such a preparation would be preferable to the present habit of pictures and dances on Saturday night which is the real reason at the bottom of so many lapsed communicants. It would be also in accordance with the ancient custom of Eves and Vigils, which finds expression in the Revised Lectionary.

(2) If the 40-hour week becomes general, it is more fitting that the worship and recognition of God should come at the beginning of the period of rest and recreation, rather than at the end, or would be easier if Saturday became a whole holiday.

(3) A whole holiday on Saturday will make worship in the Summer months even more difficult than it is at present, seeing that week-end excursions and week-end camps will get an even greater stimulus than at present. The change suggested would not, of course, make people come to Church, but it would enable the faithful to fulfil their religious obligations before setting out for their recreation.

It is of course quite obvious that a change like this could only be brought about by Act of Parliament, as it is a matter that affects the whole community in more ways than one. New Zealand is, more or less, a self-contained entity and it would be easier to introduce the change

here than it would be in a country like England, which is closely tied to the Continent of Europe. Such difficulties as would arise could easily be overcome by the exercise of a little common-sense. The Church of herself can do nothing practical in the matter, but she stands as a guardian of Sunday as a holy day, and not just a holiday. She must bestir herself in her stewardship, and do something for the spiritual observance of Sunday under the conditions of modern life. A practical scheme sponsored by the whole Church would demand the attention of the Government. The above is offered as a first step towards a solution of the problem.

### THE CHURCH ARMY.

**Printing Press.**—Mr. F. Day, of Christchurch, has nobly offered himself and his private-owned printing press to the Church Army, which offer has been accepted. For some years Mr. Day has been making a living from his work, and now feels that he would like to dedicate himself and his tools of trade for the furthering of the Kingdom of God and the Church. The printing press is to become the property of the Church Army. Mr. Day asked that little or no wages be paid him, but it has been decided to give him the pay and status of a C.A. officer (which pay is very little) and he will most likely be known as Capt.-Manager. The press will be installed at Church Army Headquarters. As the distribution of Church literature is a special feature of the work of the Church Army, this gift will be a tremendous asset. It is a very refreshing thing that a young man of today, akin to the disciples of old, offers his all for the Kingdom of God.

The fifth New Zealander to be accepted for probationary training is Mr. A. M. H. Dewar, of Masterton. He will be at the Church Army Headquarters from July 25th onward for his preliminary training. A sixth trainee is to be selected next month.

**Waiapu Diocesan Caravan.**—Reports from Capt. Sutcliffe tell of good work being done in the Wairoa parish and district. A slight accident to the trailer van has been repaired. Part of the expense was

met by insurance, and the occasion of repairs was used to give the van an overhaul and to make necessary adjustments for the rough travel of the back-block districts. This has cost the C.A. £8 5s.

### GIRLS' FRIENDLY SOCIETY.

A Day of Thanksgiving and Intercession for the Girls' Friendly Society all over the world, was held on Sunday, 5th July, in St. Matthew's Church, Hastings. Canon Mortimer-Jones took the services. At 5 p.m. in the evening, tea was given in St. Matthew's Hall as the G.F.S. Room was not large enough for the number attending. Miss Millie Dalton, the very energetic secretary was very busy looking after associates and members. The Diocesan Secretary, Miss M. S. White, and Diocesan Literary Secretary, Miss Helen Paseley, were invited, and were present. After tea, 48 members and associates attended evening service in St. Matthew's Church, Canon Mortimer-Jones giving a most uplifting address on the aims and objects of the G.F.S., which had celebrated its Diamond Jubilee last year.

MARIE S. WHITE,  
Dio. Sec., G.F.S.

A day of thanksgiving and Intercession for the Girls' Friendly Society all over the world was held in St. John's Church, Napier, on Sunday, 21st June. H.C., 8 a.m. Rev. L. Foulkes read the G.F.S. Prayer and G.F.S. Prayers of Intercession also at St. Augustine's Church on Sunday, 21st June, H.C., 8 a.m. Rev. S. R. Gardiner, M.A., read the G.F.S. Prayer and G.F.S. Prayers of Intercession. There was a good attendance of associates and members at St. John's Church and at St. Augustine's Church.

MARIE S. WHITE,  
Dio. Sec., G.F.S.

### BOARD OF MISSIONS NOTES.

#### CHINA.

Here is a short and businesslike note on healing by prayer, from Nurse K. Hall, in North China.

Wife of churchwarden at Sung Chia Chuang, five young children. In bad health, on examination suspected cancer. Assisted to Peiping, examined at P.U.M.C., diagnosed malignant

growth, given treatment. Bad reaction to treatment and general condition appeared much worse. Returned home. Christians had been praying earnestly for her while away and continued in spite of disappointment at her appearance. She began to improve, put on weight and the symptoms disappeared. Again assisted to P.U.M.C., where she was examined and pronounced free from disease.

**Christian Chinese Statesman.**—Dr. H. H. Kung (Minister of Agriculture) recently arranged a dinner at Nanking at which Bishop Roots (Chairman of National Christian Council) spoke to leading members of the Government on Christianity as a revolutionary force to-day, especially in China.

### INDIA, AFRICA AND HOME.

**From Bishop Norman Tubbs.**—From the Church Overseas, from Africa, India and the Far East, comes inspiring news of Christ changing men's lives. What a story the Bishop of Dornakal has to tell! Last year half the communicants of his diocese gave up a whole week to a special Evangelistic Campaign, and it cost them a week's pay! The Bishops in Africa have much the same story to tell. So, too, in the Home Church, we see a new spirit of Evangelism, and, whether we are "Groupers" or not, it is only fair to say that the movement has opened our eyes to the needs and possibilities of evangelism. In almost every diocese news-teams are springing up. They are not galvanised into life by headquarters, but are springing up as naturally as water bubbles from a spring. The Parochial Church Councils are breaking away from the old idea that their only concern is business or finance. In missionary week-end campaigns, and in evangelistic crusades, they devote hours to house-to-house visitation, and in many cases are prepared to give personal witness. Now that laymen are realising that to give witness does not mean giving a sermon or an address there is a release of power and persuasion.

**Situation in Palestine.**—The Right Rev. Bishop Norman Tubbs, who was leader of the Society's Commission of Inquiry to Palestine, reviewed the situation and put before the meeting some of the recommendations of the

Commission. The Bishop complimented the Society on its missionaries, men and women who were utterly devoted to their work of reaching the Jews with the Gospel. They were all face to face to-day with the astounding progress of the Jews in Palestine. And in God's inscrutable providence the British had a peculiar responsibility in regard to the Holy Land and to the Jewish people. There was freedom there for the proclamation of the Gospel, and what an amazing opportunity that was. **"Speaking quite frankly," the Bishop said, "you are not doing your job in Palestine.** We are doing less in Palestine to-day for the 375,000 Jews there to-day than we did for the 55,000 Jews who were there at the end of the war." Jerusalem was the heart of Jewry. The Bishop knew that they had a deficit; but could they not venture forth and trust Christ to meet the need? They must strengthen their staff in Palestine. It was also most important that the missionaries should learn the Hebrew language.

**Not Crisis, but Opportunity.**—The Rev. C. H. Gill (secretary), who is also a member of the Commission, spoke of the Jews who were now going into Palestine, many of them not the old orthodox type, but a keen, enthusiastic, nationalistic, non-religious type of young Jew. Were they at home going to take up the challenge that was presented to them?

### IRAN (PERSIA).

The point of view of the man in the street in these days, in regard to the modern conception of nature, was stated recently in direct and simple language in one of the daily papers:

**This World and the Next.**—Whenever civilisation, inventions and discoveries are discussed we are sure to hear that God has given this world to the foreigners and the next world to us. And if you ask: "If the next world belongs to you, then why have you come into this world?" there is no answer. This world, to us, is a sad house where by the force of God we have to live for a time with mourning and sorrow. We must suffer and see hardships. This is the doctrine of our ancestors. We have all kinds of unseen creatures threatening us; such as genii, monsters, fairies and evil spirits. We have so

many superstitious ideas that we can't move. No matter what happens to us we say "God is great." So we sit and hope that one day nature will have pity on us.

Other people look at the world from a different angle. They work hard, learn science and without regarding the angels or devils they do things and make themselves comfortable. We are lost. They have both worlds, while we have neither.

The most notable characteristic of the new attitude towards history is the marked interest that is being shown in all things pre-Islamic in Iran. The name of the present dynasty, Pahlavi (Parthian), is in itself an index of what is happening. The idea is gaining ground that the people of Iran must break loose from the law and customs of Islam, and, building rather on their old national foundations, find their own place right abreast of others in the family of modern peoples. This is what makes the abandonment of the turban and the adoption of "international" hats significant. And as the movement to free women from the curse of the Hidjab (curtain or veil) that has meant their segregation, makes steady progress, and more and more women are able to discard the ugly, stuffy, insanitary black garment (chadar) they have been required to wear in the street, it means that the country of Iran is declaring to itself and to all the world that the Islamic social system that was forced upon it has had its days and has failed to meet the demands of present-day life.

### WHO IS THE AGA KHAN?

The hereditary Chief and Unrevealed Imam of the Ismailis . . . claiming descent in direct line from Ali, the Vicar of God, through the Seventh (and according to the Ismaili creed) the last of the Revealed Imams, Ismail, the son of Jaffir Seeduck.

The Khojah minority laid stress on the fact that the Khojahs of Scinde married and buried according to Suni rites. "Yes," said Sir Joseph in effect, "but that is because the Ismailis have a custom called Takiah, or concealment of religious opinion." Under this custom for centuries they seemed to their neighbours to be

Sunis, while all the while they were Shias.

Sir Joseph also turned his attention to a book called the Dussuatar, which "from the beginning" had been "the accepted scripture, so to speak, of the Khojah sect." Here another surprise awaits us, for the Dussatur is "a treatise in ten chapters, containing the account of ten avatars or incarnations," and "the first nine of these chapters treat of the nine incarnations of the Hindoo god Vishnu; the tenth chapter treats of the incarnation of 'the Most Holy Ail.'" But what have Mahomedans to do with Vishnu? "Well," says Sir Joseph in effect, "this only illustrates another practice of the Ismailis," and he turns to De Sacy's book, "Religion des Druzes," and finds that Ismaili missionaries were to assume "to a great extent the religious standpoint of the person whom they desire to convert." Pir Surordin was surely a past master in this art.

#### A TRIBUTE FROM A JOURNALIST.

##### H. Anstice.

Every unbiased observer of recent years has borne witness to the remarkable progress made in China. Not always, however, have the Christian bodies received the credit due to them for the part they have played making this progress possible. While they may not appear on the surface to be doing much, yet it is they who laid many of the foundation stones on which modern China is being built; who, to employ another metaphor, prepared the soil in which the new spirit of national endeavour has been able to take root and grow.

Even to-day the majority of China's leading women, from Madame Chiang Kai Shek down, are Christians, and the organised women's movement, which is doing so much in the way of social reform, is largely Christian in composition.

Last, but not least, there is the New Life Movement. Its language and philosophy do not, it is true, contain a single direct Christian reference. They go back rather to Confucius and Confucian ideals. Chiang Kai Shek, however, is not a Confucian, he is a Christian, and one cannot but think that his Christian associations and Christian influences have been mainly responsible for his decision to

attempt to bring about a national spiritual revival.

Modern China owes more to Christianity than is on the surface apparent or is generally admitted. In terms of converts, in the formal acceptance of Christian dogma and Christian doctrine, progress may seem to be slow, but progress is not to be reckoned only in these terms. It is the spirit that matters, and if the individual Chinese is less self—or rather family—centred, and has a wider conception of his social responsibilities, if public life is cleaner and graft, nepotism and inefficiency are no longer regarded as the natural thing, and if, as a result, public works forge ahead and industry thrives, then the credit must largely go to those Christian bodies which for long years have waged almost a lone fight.

#### FINANCE.

**End of the Year.**—Again we can sound a note of thankfulness, as the receipts this year are £358 in excess of last year's amount. We do "thank God and take courage," but we long for the time when a more distinct advance can be made, and we shall be able to "thrust forth labourers into the harvest" in co-operation with the Lord of the harvest.

The total budget money received was £14,852. Details will be found in the Reaper for July.

The sums we have been enabled to give to our various missions (with a comparison with last year) are as follows:—Melanesian receives £5974; last year £5728; an increase of £246. The New Zealand Church Missionary Society receives £4635; last year £4466; an increase of £169. Polynesia is given £781; last year £749; increase £32. The S.P.G. (North China) is given £653; last year £691. This shows one of the only two decreases, which is here £38. The reason is that last year this mission received a very large amount of "designated" money, thereby exceeding its quota. It has done almost, but not quite, as well this year. The Jerusalem and the East Mission receives £455; last year £403; increase £52. And the Local Chinese Mission gets £45, as against £105 last year. The decrease here is seemingly heavy, but it was budgeted for at the be-

ginning of the year, as this small mission needed less.

On the whole the result would appear to be encouraging, if one cannot say satisfactory. It is to be remembered that we are still very far short of the full provincial budget, which is £16,500. The shortage is £1648. It is also to be borne in mind that this is a **reduced** budget, cut down from £18,000 to meet the hard times! Now that we are well clear of the depression it is to be sincerely hoped that church people will give generously in the incoming year and so let the cause of Christ's Mission share in the return to prosperity.

#### SUNDAY OBSERVANCE.

This statement is commended by the Archbishop of Canterbury, and is issued on behalf of the Archbishops of York and Wales and many Diocesan Bishops.

We believe that our nation is suffering serious loss through widespread misunderstanding and misuse of Sunday. As Bishops of the Church we therefore remind Christian people of the true nature of the day and the purposes for which it was instituted.

First, Sunday is the Lord's day. It is the weekly commemoration of His Resurrection. For Christians, therefore, it should be a day of worship and a day of thanksgiving.

Secondly, Sunday is the day of rest. The principle of one day of rest in seven was observed in the Jewish Law, and has been justified by human experience. All men need a weekly day of rest. The conditions of modern life make this more necessary than ever if the nervous energy of the nation is to be maintained.

Every Christian ought therefore to regard himself as a trustee both for himself and others of that inheritance of Sunday rest and worship which Christianity has hitherto preserved.

Accordingly, we urged upon the attention of Christian people the following principles:—

1. Christians will use the day as a day of religion, for the united worship of God and the strengthening of their own spiritual life. They will do this best by attendance at the services of the Church, especially the Holy Communion, and by giving time to reading, prayer and meditation.



2. Christians will be careful so to order their Sundays that other people shall not be deprived of the same opportunities for worship and rest as they desire to safeguard for themselves and their families. Transport and other workers should never be continuously employed on Sundays, and should have at least some Sundays free from work. Christians will ask for no labour from others save what is necessary for the general welfare.

3. Christians, although healthy recreations and amusements are not forbidden to them on Sundays, will not occupy themselves with pastimes at the expense of their religious duties and responsibilities. They will seek for opportunities of active Christian service on Sundays as on other days.

4. Christians, while defending Sunday as a day of rest and spiritual opportunity, will recognise that there are many people who live in circumstances which make change of air and scene on Sunday desirable for their welfare. Such people, if they are Christians, will be careful to make use on each Sunday of opportunities of worship.

5. Christians will also recognise their obligation to assist by their witness and influence the common cause of preserving Sunday from encroachment. For the sake of the nation's moral character and physical welfare they will oppose all enterprises which in the interests of commercial advantage or their own enjoyment would make Sunday like any other day in the week.

Christian public opinion should honour and support all those who at cost to themselves refuse to deviate from the principles herein set forth.

### THE HOLY SPIRIT.

The day of Pentecost, the 50th day after the Jewish Passover—a week of weeks—has become in the Christian Church Calendar—Whitsunday, and commemorates the coming into the church of the Holy Spirit, to be the abiding presence of its Founder, and the fulfilment of His promise. "I am with you to the end of the world."

It is sometimes called the Birthday of the Church, but as the Church really began with the calling of the twelve, it may be regarded as

the day of its second birth, "born of the Spirit." As Pentecost was the Harvest Festival of the Jews, it suggests the harvest of souls, that would result from the Spirit's out-pouring.

The Prayer Book has quite a lot to say about the Holy Spirit. Finding a place in all the Creeds, He is the Lord, the Giver of Life, He proceeds from the Father and from the Son, He is the Inspirer of the Old Testament Prophets. We are baptised into His name; we call upon Him in Confirmation and Ordination; our prayers end with "the grace of our Lord Jesus Christ, the love of God, the fellowship of the Holy Ghost"; our praises end with "Glory be to the Father, and to the Son, and to the Holy Ghost," and we depart from our worship with the Church's blessing "the blessing of God Almighty, the Father, the Son, and the Holy Ghost."

But the Prayer Book makes no attempt to explain these phrases, and we find it very difficult to put into words what we understand by our belief in the third person of the Trinity.

Let us watch the Spirit in operation. Two features stand out, change or conversion, and power or inspiration. Consider Peter before and after the first Whitsunday. At first impulsive yet vacillating, bold yet fearful, confident yet unstable, "Thou art the Christ" yet "I know not the Man."

Can it be the same man we see presently preaching from the house-tops Christ crucified and risen, denouncing to their faces the Pharisees and Priests for having slain the Lord of Glory? Whence this change, and this power?

Consider Saul, Scholar of Gamaliel, Pharisee of the Pharisees, a persecutor of "that way," becoming Paul the Apostle of the Gentiles, labouring more abundantly than they all. Again, when this change, this power?

In search of Truth came Nicodemus to Jesus by night, to be told "You must be born again." But Nicodemus is old, conservative. How can a man be born, when he is old? How? When?

"The wind bloweth where it listeth, thou hearest the sound thereof but canst not tell when it cometh or whither it goeth; so is everyone that

is born of the Spirit."

So it is never too late, there are no limits to the Spirit's action, or to His power.

It is God's free gift to each and everyone of us, and there is only one condition, "Ask." "Ask and ye shall receive." There will be no rushing wind or tongues of fire, but there will be a changed outlook on life, a new set of values, a true conversion; and there will be power to live a new kind of life.

You send your boy to a great public school, and the older boys promptly "initiate" him. He is made to learn the records of bygone scholars, prizes, scholarships, sports trophies, the names of soldiers, sailors, statesmen, who have issued from its portals; and so from being self-centred, self-opinionated, self-satisfied, he becomes filled with the Spirit of the School, what the French so delightfully call *Esprit de corps*.

A soldier joins up into one of the famous regiments, and learns of the victories and scars, heroes and Victoria Crosses, gazes on the tattered remnants of a flag that has braved a thousand battles, and he too becomes filled with the Spirit of the Order.

And a man joins the Church. What does it mean to join the Church? To sing in the choir, take up the collection, sit on the Vestry? Let Paul meet you engaged on these tasks some Sunday, and his greeting is: "Have you received the Holy Ghost since you joined the Church?" An awkward question to answer, is it not?

Read the Life of its Founder. Read the second chapter of the Acts of the Apostles. Read the story of the struggle of the Church of the first three centuries against the Roman Empire. Read the history of the Holy Roman Empire in the Dark Ages, and of the gallant struggle for freedom put up by the Church of England during her long island story. Read the long roll of Saints and Martyrs, of heroes and missionaries. Look forward into the distant future, into the pictures of the Church Triumphant—"a vast multitude which no man can number." Then—try to realise into what a goodly Company you have entered when you joined the Church.



**PARISH NOTES.****WOODVILLE.**

(G. W. Davidson.)

Our Church Warden, Mr. Hustwick, has returned home from hospital, and is steadily improving. Mrs. King is still there, very ill—her stay is now nearly six months. We hope that the great care of the Dannevirke doctor and staff will be successful.

Mr. A. Davidson and Mr. Vowell have been spending several mornings in improving the Church grounds in preparation for the Rhodes shrubs, which are on order. More lawn has been prepared, and, with its brick wall, a very pleasing appearance has been achieved. We are hoping that other volunteers will complete the big work so nearly finished.

The Vicar represented the Church at the Methodist Diamond Jubilee banquet, and was given charge of the principal toast of the evening, "The Methodist Church in New Zealand." Nearly two hundred attended, including ministers of Presbyterian and other Methodist circuits, and the Salvation Army officer. The series of services and socials have been a great success, and we wish our Methodist friends God's blessing with good will.

**TAURANGA.**

The funeral of the late Archdeacon Chatterton took place at Tauranga on Saturday, July 18th, and was attended by friends from Tauranga, Rotorua and other districts. The Service in Holy Trinity Church was an impressive one, both choir and congregation taking a full and reverent part. In addition to the Tauranga clergy the Rt. Rev. The Bishop of Aotearoa, and the Revs. S. F. N. Waymouth, W. Lea, M. M. Tumatahi, E. A. McCutcheon, G. F. Oulds, and D. Rankin were also present. The Service was taken by the Rev. O. S. O. Gibson, the lesson being read by the Rev. E. A. McCutcheon. The Bishop of Aotearoa spoke feelingly of his long connection with the Archdeacon and of the loss which the whole church had suffered in the passing of one so notable for his saintliness and great gifts. On the Sunday following, Memorial Services were held in Holy Trinity Church, and there was evidenced the great affection and esteem which Archdeacon Chatterton had inspired. Tributes to his life

and work were paid by the Vicar in the morning and by the Bishop of Aotearoa at Evensong.

**A SERMON ON THE PSYCHO-PHYSIOLOGY OF THE BIBLE.**

(By Cecil Gilbertson.)

I. Thess. IV., 3. This is the will of God, even your sanctification. Sanctification means holiness, which is only another word for wholeness, or perfection; and it does not apply merely to the spiritual part of man, but to his whole being. Christ came to save the whole man, and not just a part of him. There is a very definite relationship between man's body and soul, and holiness of the soul will cause the whole man to radiate with health and happiness. And yet the outward man must perish, and flesh and blood cannot inherit the kingdom of heaven. There are two kinds of sickness, the sickness of disease and decay, and the sickness of transmutation and glorification. Our Blessed Lord's body whilst it was in the tomb did not see corruption, but it was changed, and became a glorified Body with which He ascended up into heaven. We shall not all die, but we shall all be changed, and this corruptible must put on incorruption. When we die our bodies must either see corruption or sanctification. Death means separation, a separation from God who is life and true consciousness. In this world we are not truly conscious until we are conscious of God. So long as we are living in a state of unconsciousness of God we are living as "the dead" of whom our Lord said "let the dead bury the dead." When we become conscious of God, and that consciousness turns to love and devotion, then death is but a sleeping while this corruptible puts on its incorruption. We live, but yet not we, but Christ lives in us. We are dead—separated from our sins—our life is hid with Christ in God.

In modern terms this is all a psycho-physiological process; for right thinking and holy thinking, bring about a definite physiological change in our bodies through the medium of what the medical profession calls the endocrine glands, which in turn act upon the nervous

system by means of the hormones in the blood. Loosely speaking there are seven of these endocrine glands, and the sympathetic nervous system consists of two main nerves which run parallel on either side of the spinal cord. And this spinal cord runs from the base of the spine to the brain with which it is connected; the brain, of course, being the organ of the Ego. This is all comparatively new knowledge to the medical profession, and until quite recent years these endocrine, or ductless glands, were regarded as being mere vestiges of our animal ancestors, and of little importance to our physical well-being. It is only in very recent years that their tremendous importance has been discovered, and we are still ignorant of exactly how they function. But—and this is the important part from the Church's point of view—there are strong reasons for believing that in ancient times the functions of the glands and the whole nervous system was known to man, and much can be learned of these things from the Bible.

In Zechariah IV. we read as follows:—

"I have seen, and behold, a candlestick all of gold, with its bowl upon the top of it, and its seven lamps thereon; there are seven pipes to each of the lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." In this vision surely we may see the golden candlestick as a symbol of the spinal cord with the brain on top of it. The seven lamps are endocrine glands connected with the spinal cord by the seven "pipes," and the two olive trees, one on either side, are the sympathetic nervous system.

The Explanation of the vision given later in the chapter is as follows:—"This is the word of the Lord unto Zerubbabel, not by might, nor by power but by my Spirit saith the Lord of Hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth a headstone with shoutings of grace, grace, unto it. Moreover, the word of Lord came unto me saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it;

and thou shalt know that that Lord of Hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice and shall see the plummet in the hand of Zerubbabel, even the seven which are the eyes of the Lord; they run to and fro through the whole earth. And I answered and said, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? . . . What be these two olive branches which are beside the two golden spouts, that empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? . . . These are the two sons of oil, that stand by the Lord of the whole earth."

This is obviously symbolical language. But every Christian realises that it is "Not by might, nor by power, but by My Spirit" that peace is brought to the disordered soul. The name Zerubbabel has the meaning of "the dispersor of confusion" and he appears to stand for that principle in man. He is that principle in us which lays the "foundation of this house" in the tabernacle of our bodies which are the temple of the Holy Spirit. Hitherto the endocrine glands which are "small things" have been despised, but now "they shall rejoice and shall see the plummet in the hand of Zerubbabel." The pineal gland is shaped like a plummet, and has always been regarded as the vestige of a third eye, but in ancient times it was known as the Eye of the Seer. The sympathetic nervous system, here symbolised as the "two olive branches that empty the golden oil out of themselves," is the means by which all outward sensations reach our inner consciousness. And our inner consciousness is very truly the "Lord of the whole earth" of our bodies.

This fourth chapter of Zechariah is perhaps the simplest illustration of how modern psycho-physiology seems to be unveiling some of the mysteries of our spiritual nature. But a deep study of the Book of Revelation of St. John, with its messages to the seven Churches is Asia, the opening of the seven seals, the sounding of the seven trumpets, the seven-fold harvest, and the seven scourges; and finishing with the sacred "Marriage of the Lamb," or the union of

the human soul with the Christ of God yields even more startling results, which, of course, cannot be entered into now. But it is safe to say that the psychotherapist of the future will come to realise more and more that the only real cure for the ills of man lies in the holy Sacraments of the Church. All forms of neurosis, and even immorality and crime, are being traced by the psychologist to "complexes," "dispositions" and "impulses" which are deep-hidden in the unconscious mind of man. The cure of such ills can only be brought about by bringing these deep-hidden diseases of the innermost soul to the surface, or in plain Christian language, by open confession, following upon the most carefully self-examination. But this is made difficult, and sometimes almost impossible because the cause of the disease is so deeply buried in the soil of the unconscious mind. This soil can only be made friable by the influence of the Sacraments with their wonderful powers of suggestion, by prayer, and by what may very literally be called the Light of the Holy Spirit. Religion alone can uplift fallen humanity. Religion alone can so educate him that the God in him is "lead out" to the surface, and given the power of self-expression. More and more we are learning the absolute necessity in these modern times of rush and bustle of training men and women to "be still and know that I am God."

### ABRAHAM.

(Continued from last month)

It is true that Sir Leonard builds up what his publishers justly describes as "an extraordinarily convincing case" for the view that the traditional story of Abraham is an accurate, though simplified, account of what actually happened; but he adds to the picture such a wealth of details, and sets the Patriarch in such a vivid background of urban civilisation and culture, that the reader feels a new kinship with him.

Abraham now emerges a very different person from the Arab sheik of the Old Testament; and beneath the Bedouin cloak Sir Leonard enables us to see the civilised offspring of a great city. "Instead of being an unexplained phenomenon, the be-

getter of a nation, but himself without roots in the past, he takes his place in the rational process of evolution."

Sir Leonard is largely concerned with the religious inheritance of Abraham, with a view to accounting for his conversion. That he underwent a definite process of conversion cannot be doubted. Ur appears as a city of the grossest polytheism—no fewer than five thousand names of gods have come to light—in which every house had its private chapel despite the high value of land in the overcrowded city of a quarter of a million inhabitants. Sir Leonard implies that an intellectual revolt from the religion of his fathers was the beginning of his new conception of the one God, albeit a very imperfect conception.

Elsewhere, Sir Leonard has described the environment of Abraham's youth. The system of law was that of the famous and enlightened code of Hammurabi; in the schools there were text-books dealing with astronomy, history, medicine and mathematics, and in the last-named subjects the students were set problems in the extraction of cube-root. They read the Akkadian classics as boys to-day study those of Greece and Rome.

Not least, the people of Ur in Abraham's days had behind them a tradition of artistic achievement and craftsmanship which in some respects has never been surpassed. In the Babylonian galleries and in the Museum at Baghdad are to be seen some of the exquisite objects unearthed in the course of Sir Leonard's successive expeditions.

In particular, the goldsmiths knew everything that is at present known of the craft, except such part of it as employs chemical action.

In his book on the development of Sumerian art, also published by Messrs. Faber and Faber, Sir Leonard described very fully the evidence for a high cultural development in the fourth millennium B.C. in the ancient city of Ur. The point of interest it has in relation to his new book, which contains no illustrations, is that such abundance of finely designed and exquisitely wrought objects should belong to a period more than a thousand years before the traditional date of the birth of Abraham round about the year 2000 B.C.

## PRAYERS & INTERCESSIONS.

**For International Peace.**—O God, Who hast taught us that we are members one of another, and hast ordained our brotherhood in the bond of the Spirit; remove, we beseech Thee, from all nations and classes, distrust, bitterness and discontent; that seeking what is just and equal, and caring for the needs of others, they may live and work together in brotherly concord and love; through Jesus Christ our Lord. Amen.

**For the Guidance of Statesmen.**—O God, Who alone givest wisdom and understanding, inspire, we pray Thee, the minds of all to whom Thou hast committed the responsibility of government and leadership in the nations of the world. Give to them the vision of truth and justice, that by their counsel all nations and classes may work together in true brotherhood and Thy Church may serve Thee in Unity and Peace; through Jesus Christ our Lord. Amen.

**For Our Parishes.**—O God the Holy Ghost, Sanctifier of the faithful, sanctify our Parishes with Thine abiding Presence. Bless those who minister in holy things. Enlighten the minds of Thy people more and more with Thine everlasting Gospel. Bring erring souls to the knowledge of God our Saviour, and those who are walking in the way of life, keep steadfast to the end. Give patience to the sick and afflicted, that their sufferings may prove a blessing to them. Guard from forgetfulness of Thee those who are strong and prosperous; and make us all to be fruitful in good works. O Blessed Spirit, Whom with the Father and the Son together we worship and adore, one God, world without end. Amen.

**For Those Who Work on the Land.**—Almighty God, Who hast blessed the earth that it should be fruitful and bring forth abundantly whatsoever is needed for the life of man: Prosper, we pray Thee, the labours of the husbandmen, both in this Dominion and throughout the world and grant to them such skill and knowledge, and such reasonable weather, that the fruits of the earth may be gathered in and men may

even rejoice in Thy goodness, to the praise of Thy Holy Name; through Jesus Christ our Lord. Amen.

**For Church Schools.**—Almighty God, our Heavenly Father, Who hast committed to Thy Holy Church the care and nurture of Thy children; enlighten with Thy wisdom those who teach and those who learn; that rejoicing in the knowledge of Thy truth, they may worship Thee and serve Thee all the days of their life; through Jesus Christ our Lord. Amen.

**To Missionaries.**—Bestow, O Lord, Thy richest blessing on all Missionaries. Make them to be joyful in spirit, radiant in life, steadfast in faith, zealous in service; and at all times deepen in them the sense of dependence on Thee, and give them peace in Thy service: Through Jesus Christ our Lord. Amen.

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