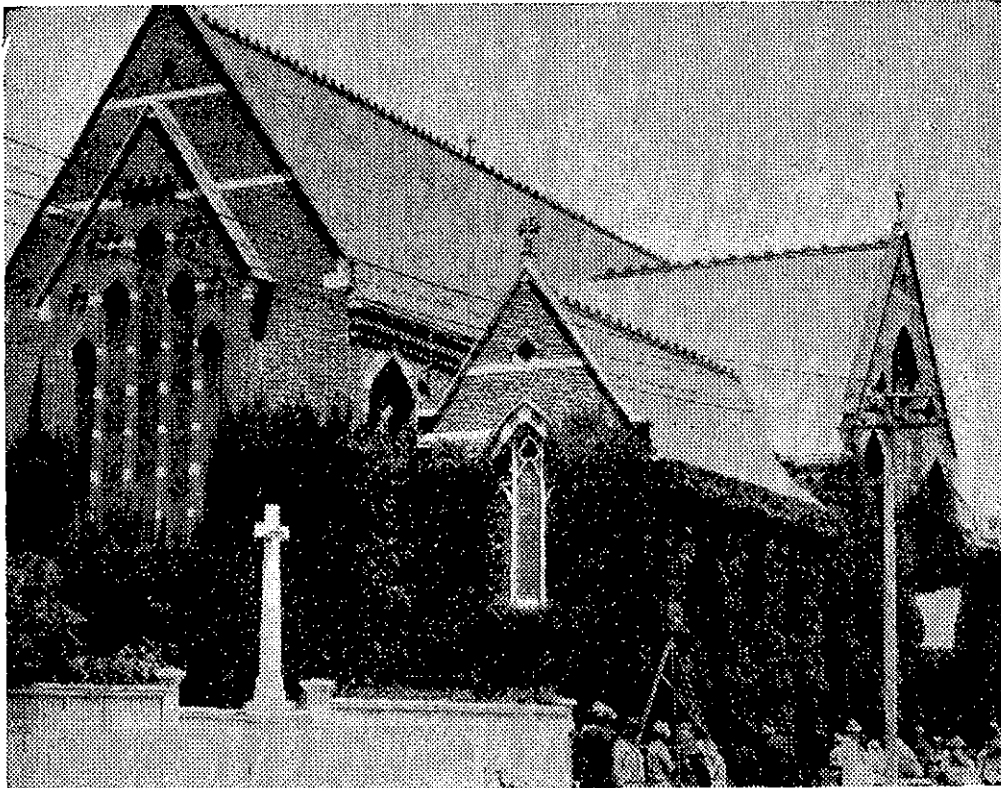


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The Waiapu Church Gazette

ST. JOHN'S COLLEGE, AUCKLAND.

NOTICE IS HEREBY GIVEN that applications for Scholarships and Exhibitions at the above College for the year 1937 will be received by the Trustees up to the 23rd November next.

The Scholarships are of two classes, viz.:

- (a) University Scholarships.
- (b) Theological Scholarships.

The University Scholarships are open to applicants who intend to study for a Degree with a view to Holy Orders, and will be of an amount sufficient to cover College Fees (St. John's), University Fees for subjects approved by the Board, expenses of transit to, and necessary meals at the University.

The Theological Scholarships will be of an amount sufficient to cover College Fees (St. John's) and Grades Examination Fees.

The Exhibitions will be of the annual value of £50, and will be awarded to Theological Students who are not able to qualify for a Scholarship.

The number of Scholarships and Exhibitions to be offered will be determined by the Board.

Prospectus and Form of Application may be obtained from—

THE SECRETARY,

St. John's College Trust Board,
P.O. Box 652,
AUCKLAND..

CALENDAR FOR OCTOBER.

- October 4.—Seventeenth Sunday after Trinity.
- „ 11.—Eighteenth Sunday after Trinity.
- „ 18.—St. Luke E., Nineteenth Sunday after Trinity.
- „ 25.—Twentieth Sunday after Trinity.
- „ 28.—W., S.S. Simon and Jude, A.M.

THE BISHOP'S ENGAGEMENTS.

- October 4.—Otane.
- „ 11.—St. Andrew's, Napier.
- „ 25.—Stratford and New Plymouth.
- November 1.—Havelock.

- „ 15.—St. Augustine's, Napier.
- „ 22.—Patutahi and Gisborne.
- „ 29.—Tolaga.
- December 6.—Waerengaahika and Te Karaka.
- „ 13.—Te Puke.
- „ 20.—Hastings and Wai-pawa.

DIOCESAN AND GENERAL.

This issue of the Gazette contains an advertisement giving particulars of scholarships and exhibitions to be awarded at St. John's College for next year. It is of special interest to those who hope to prepare for ordination.

The annual meeting of the Mothers' Union for our Diocese will be held this month on Wednesday the 14th, at 2.30 p.m., in St. Augustine's Schoolroom, Napier. Members are invited to be ready to take part in the discussion of the two subjects that are to be brought forward:

- (a) A scheme for the further teaching of the Christian faith to members;
- (b) The F.O.M. Department of the Union. (See last number of the Gazette.)

The Rev. J. E. Draper, well-known in this Diocese, has resigned St. Sepulchre's Parish, Auckland, and gone to England. He has been succeeded by the Rev. H. V. Salmon, who arrived from England six years ago, and has been in the Auckland Diocese ever since.

WAIAPU DIOCESAN CHOIR FESTIVAL, 1936.

The 1936 Waiapu Diocesan Choir Festival will be held in St. John's Cathedral on Wednesday, October 14th, at 7.30 p.m., when affiliated choirs of the School of English Church Music will sing Evensong.

The hymns will be:—

First:—A. and M. 670: "Come down, O Love Divine," by Vaughan Williams.

Second:—A. and M. 690: "Great Shepherd of thy people, hear," by Walford Davies.

Third:—A. and M. 665: "King of Glory, King of Peace," by Ahle, 1660.

Fourth:—A. and M.: 692: "Put thou thy trust in God," Wesley, 1837.

Psalms 121 and 122 (Parish Psalter pointing). Magnificat and Nunc Dimittis set to music in the key of E Maj. Goss.

Anthems (first two unaccompanied): First, Lift your heads, ye gates eternally (Bach); Second, Awake, my soul, and sing (Bach); Third, With cheerful notes let all the earth (Handel).

A short organ recital will be given by Mr. C. B. Spinney before Evensong. Mr. E. Jameson will preside at the organ for Evensong, and Mr. P. W. Tombs will conduct.

A RULE OF LIFE.

The following Rule of Life appears in the Chelmsford Diocesan Chronicle:—

As a communicant member of Christ's Church, I desire to take Jesus Christ as my Master and Leader throughout life, and I hereby pledge my loyalty to Him—cost what it may in my home, in my work, and in my friendships.

I acknowledge that to follow Christ loyally I need the aid of His Church into which He has called me, and through which He helps me and comes to me.

I promise, therefore, that I will:—

1. Worship each Sunday with Christ's family, unless prevented by illness or duty, keeping Holy Communion as the centre of my worship.

2. Read my Bible daily, and pray each morning and night.

3. Practise self-denial during the appropriate seasons of the Church, being guided in this by my parish clergy.

4. Regard my possessions as a trust from God, and, among other things, give regularly to the Church at home and abroad.

5. Make no important decision in my life without first seeking to find out God's will for me.

6. Always be ready to serve my parish church in any way I can.

7. Seek to bring others into the Church and help them to become sincere members of its fellowship.

Before making my Easter Communion I will examine my way of living to see if I am following this rule of life, both in letter and in spirit.

If I decide to cease from following it, I promise that I will return this form immediately to my parish clergy.

CHRISTIAN MARRIAGE. BISHOP OF LICHFIELD'S PASTORAL LETTER.

The Bishop of Lichfield publishes the following pastoral letter "to all those who desire to be married in any church of the diocese." It is printed in the August number of the Lichfield Diocesan Magazine.

"I wish you all possible happiness in the life which you will spend together. God is the great Giver, because God is Love; you may thank Him for His goodness in giving you to each other, and it is His will that you should live together in a happy partnership which will double your joys and halve your sorrows.

"You desire to be married in church, and the marriage service is intended for those who accept the teaching of Jesus Christ. It is a very solemn service, and those who seek for God's blessing on their union bind themselves by solemn vows. Each partner takes the other 'for better for worse . . . till death us do part.' 'Till death us do part' means that, until one of the parties dies, the other is not free, for any cause whatever, to take another partner.

"I am sure that you intend, as an honest man and woman, to keep these vows. You cannot be among those who think of marriage as a sort of experiment to be brought to an end at the desire of either party. Those who are not prepared to keep these vows may be married not in church but at a Registry Office. The civil marriage before the registrar is, indeed, a marriage as valid as a marriage in church, a real contract which binds those who make it. But marriage in church pledges a man and woman by vows which are solemnly made before God and man. You will make those vows in a spirit of undying love and loyalty to each other.

"It is natural and right that you should look forward with the hope that God may give you the gift and heritage of children. You will pray for that gift in the marriage service. It is a wonderful thing to be allowed to co-operate with God in bringing

into the world children of His own destined for eternal life. If God should withhold from you this gift, then there is a clear call to offer your time and your work for the help of others. But it cannot be right to enter upon marriage with the intention of not having children.

"In the most intimate relationships of married life there is need of careful self-discipline and of thoughtful consideration, the one for the other. If there should be really good and worthy reasons for limiting the family, the right means towards that end is self-control. That way may, indeed, be very difficult, but as Christians we know that God is always ready to give us grace and power sufficient for us.

"Indeed, marriage, like every other great thing in life, makes strong demands on those who enter into it. It calls for unselfishness, and (sometimes) for real self-sacrifice. God, Who blesses your marriage, will help you to keep your love true and unselfish. And if trouble come, remember that God our Father will never allow us to be tried beyond our powers, if we will look up to Him and seek strength equal to our needs.

"It is a great and wonderful thing to be made one. In a true partnership nothing is kept back. Share your thoughts and your hopes one with another. Above all, do not be afraid to speak to one another about the highest and greatest things. Pray together, and come to Holy Communion together. If God gives you children, you will remember that the health of their souls, is as important as the health of their bodies, and the right growth of their character will depend more on what you are, than on what you say."

MOTHERS' UNION.

"For it is the jubilee: it shall be holy unto you."—Lev. xxv.

We live in an age in which we rejoice to commemorate centenaries and multi-centenaries of people and events. For example, in England during the past two years, the lamps of Learning and Truth, lighted by Bede in Jarrow and Cuthbert in Lindisfarne, have shone brightly through the intervening centuries by means of religious commemorations. Some of us have still fresh in memory the Golden and Diamond Jubilees of

Queen Victoria. The Silver Jubilee of our late beloved King George, followed so soon by his death, will be remembered by every boy and girl in the Empire.

This year, 1936, our Mothers' Union celebrates its Diamond Jubilee. The word Jubilee has its origin in the Bible, and is confined to one chapter only, Leviticus xxv. It means actually a ram's horn and the year of "Jubile" took its name from the rams' horn trumpets which ushered it in. To the Israelite this "holy" year was one of freedom from oppression, greater leisure, and renewed enjoyment of home and family. Its spiritual value lay in the fact that the whole mind of the nation was to be centred again upon God. "Thou shalt fear thy God; for I am the Lord your God."

This same note of worship underlies the spiritual values of any Jubilee kept by members of the Church of Christ to-day. To the Christian a Jubilee commemorates a period of time in the life of an individual, a society, or a nation which has been specially blessed by God. The first spiritual value which it holds must therefore be GRATITUDE. Through the gladness of a great company coming together for worship and in fellowship there must sound the note of the Psalmist: "Yea, the Lord hath done great things for us already, wherof we rejoice." Gratitude to God for the many blessings shed upon the work of the Mothers' Union during the past sixty years; for those whom He inspired to be its first leaders and whose work is being carried on through His grace by every leader, worker and member to-day:—"Not unto us, Lord, not unto us, but unto Thy Name be the praise"—the spiritual value of HUMILITY must be found in all our Jubilee rejoicing and thankfulness. COURAGE for the present time, HOPE, which is Confidence, for the future—these are eternal values of the spirit which can flood with glory the temporal limitations of our earthly life. We need courage as never before in the history of our Union; courage to hold high the standard of Christ which is being dragged down and sullied in the social life of our time. If we can only hold it firmly enough and high enough for all the world to see its beauty and appeal, if we

can rally round it as an impenetrable body-guard, the victory will be given us "through Jesus Christ our Lord." Hope and confidence are the necessary outcomes of courage: "We have Christ's own promise and that cannot fail." No force of evil can in the end prevail against a servant of Christ, or a Society pledged to His Service within His Church: in absolute loyalty to our Lord we find our hope and confidence and our exceeding great reward.

We in the Mothers' Union can look back with humble thankful hearts over its past life-story of sixty years, a story of work, growth, and blessing. We can look around us to-day and in the midst of many disquieting tendencies renew our courage, marking several hopeful signs and forward movements, girding ourselves afresh to steadfast loyalty and endeavour. We can look forward in strong hope and confidence to the future, and this spiritual value is essential to a Jubilee, for we should fail in faith and gratitude if we could not trust the Captain of our salvation to lead us ever onward.

If we as individual members of a world-wide spiritual Union within the Church of Christ hold fast to our Baptismal Promises we may surely claim the Promise made to the faithful few of old: "The Lord shall guide thee continually and satisfy thy soul in drought. . . thou shalt be like a watered garden whose waters fail not. And they that be of thee shall build the old waste places: thou shalt raise up the foundations of many generations: and thou shalt be called the repairer of the breach; the restorer of paths to dwell in."

Let us pray during the year of Jubilee:—

That the Mothers' Union may consecrate itself anew to "holiness of life"—personal and corporate.

That with humility and thankfulness its members may look back over the past years (1) of its history, (2) of their own membership.

That with humility and courage they may continue loyal to Christ and His Church in these bewildering days of change.

That with humility and hope they may work for and expect a glorious future—"in this world knowledge of

Thy truth and in the world to come life everlasting."

BAY OF PLENTY CLERICAL ASSOCIATION.

There was a full attendance of members at its meeting, held at Te Puke on the 25th August.

Feeling reference was made to the faithful and devout life of the late Ven. Arch. Chatterton, and the loss the church has suffered by his death.

Recognition and appreciation of his long record of faithful work was placed on record.

The question of a suitable memorial was raised. It was thought that possibly the Diocese of Nelson might desire to co-operate. It was suggested that such a memorial become a subject for consideration by Synod.

In answer to enquiries made by the secretary, a letter was received from the Trustees of the Bray Library, giving information as to how to obtain its benefits. The rules require a membership of no fewer than 25, so that our association cannot, in the ordinary way, receive its benefits. It was decided, therefore, that the question of deriving the benefits of the Bray Library system be brought before the clerical conference of the October Synod.

The special subject before the meeting was "The Findings of Lambeth Conference on the Reunion of Christendom." A very excellent paper, prepared for the meeting by the late Ven. Arch. Chatterton was read by Bro. Gibson.

It provoked criticism and much discussion. Attention was drawn to a series of pamphlets published for the International Committee of the Church Union by the Society for Promoting Christian Knowledge. Their subject is: "The Union of Christendom," a preparation for the International Convention, 1940.

They comprise 23 essays under the headings:

1. Demand for Union (3).
2. The Causes of Disruption (4).
3. The Present Grouping of Christendom (5).
4. The Possibility of a United Christendom (5).
5. The Essential Principles of Catholicism (6).

The following resolutions adopted

by the Poverty Bay Clerical Association were forwarded for discussion and criticism:

1. That certain pakeha clergy should be definitely trained as missionaries for Maori work. That there should be at least one in each diocese in the North Island. That nominations of suitable persons for this work should in the first case come from the Maori people.

2. That Standing Committee be asked to re-consider its decision with regard to the Aote-a-roa Church Board.

3. That small groups of Maoris and pakehas should be trained to go conjointly on mission work in both Maori and pakeha districts.

4. That Synod be asked to set up a committee to consider the development of the musical side of the Maori church services.

The resolutions were taken in order and, after careful consideration, it was decided to forward the following to the Poverty Bay Association:—

"At a meeting of the Bay of Plenty Clerical Association, held at Te Puke, on 25th August, serious consideration was given to the points submitted by the Poverty Bay Clerical Association.

No. 1. Regarding this it was felt that a missionary for the Maori work would be an excellent appointment, and that if a pakeha were appointed it should not exclude the possibility of the appointment of a Maori when one with the qualifications is available. We are not agreed that the appointment should come from the Maori people.

No. 2. That recalling the Bishop of Waiapu's charge to Synod in 1935, we consider it is useless to ask Synod to reconsider this question at present.

No. 3. We are agreed on this.

No. 4. We feel that this is a pale substitute for a spiritual revival, and although it may conserve and perpetuate music which is typically Maori, it is a question of secondary importance only.

PAROCHIAL NOTES.

PUKETAPU.

(J. J. Anderson.)

At Evensong on Sunday, 16th August, Canon A. Hodge inducted the new Vicar. Preaching from 1. Cor. 15.58., the speaker reminded the congregation of the heavy responsi-

bilities of the parish priest. But it must be remembered that success in matters spiritual was not judged or defined by the standards of the world. No work undertaken for God could be in vain. It was the privilege and duty of the laity to co-operate with the Vicar in carrying out the plan and purpose of God in Puketapu parish.

A representative meeting was held on Tuesday, 15th September, at the residence of Mrs. Kinross White, to discuss the method of raising the missionary quota of £95. After discussion, it was decided for this year to abandon the flower show and trust to direct giving. Plans were made to cover the whole parish so that all parishioners would have the opportunity of co-operating in the effort.

The Vicar hopes to meet all at an early date, but would be glad to be told of any cases of sickness.

PORANGAHAU.

(Rev. W. S. G. Cameron, Vicar.)

The annual general meeting of parishioners was held on August 12th, with a small number of parishioners present, though many apologies for absence were received. It is felt in several quarters that an evening meeting would be more convenient. The Vicar's report showed that the year had been a favourable one, there being indications of growth and development in several directions. The Acts of Communion, an increase of 74 over the previous year, were the largest number for several years, and offertories and subscriptions showed increases also. The debit balance of over £90 had been overtaken, and once again we were starting the year just about square after several years with an overdraft, the Vicar expressing his appreciation to all who had helped to make this possible. Reference was made to the difficulties attached to Sunday School work in such a scattered district, and the way in which the Mail Bag S.S. was helping to meet some of the difficulties. To provide religious instruction in seven State schools scattered over so wide an area was also a problem, and appreciation of the co-operation of the head teachers in the schools where instructions could be given was recorded. The valuable help and co-

operation of St. Michael's Ladies' Guild, under the leadership of Mrs. Cameron, and the welcome assistance of the Ladies' Social Committees at Wainui, under Mrs. F. Herrick, and at Wallingford, under Mrs. J. D. Ormond, were also noted. The work of the Missions Secretary, Miss P. White, was eulogised, and reference made to the Wallingford Young Peoples' Guild and the Lone Members' Branch of the New Zealand Anglican Girls' Bible Class Union. Successful flag 500 and social evenings had been held fortnightly at Porangahau, and the committee, Mesdames G. M. Sargisson and W. S. G. Cameron, and Mr. E. White, had directed the proceeds to the much-needed care and improvement of the church grounds. Two confirmations had been held during the year at Porangahau and Weber, when fifteen persons were presented. Sunday observance was commented upon and the statement commended by the Archbishop of Canterbury, and issued on behalf of the Archbishops of York and Wales read. The question of the 40-hour week was not thought likely to help Sunday to be better observed.

The laundering of vestments and altar linen by Mrs. J. W. Cook, snr., and the weekly supply of altar flowers by Mrs. G. M. Sargisson, and their arranging by Miss Sargisson, were duly acknowledged, as also the valued services rendered by all church workers, especially wardens, vestry, Sunday School teachers, and lay-readers.

The wardens and vestry for the ensuing year are:—

Vicar's Warden: Mr. J. D. Ormond (re-appointed).

People's Warden: Mr. G. M. Sargisson (re-elected).

Vestry: Mesdames F. Herrick, H. Pope, Percy Hunter, and Messrs. F. Herrick, A. W. S. Longley, A. H. Morgans, H. E. Watt, R. St. Hill Warren, R. P. Wilder and A. H. Hope, in place of Mrs. T. Hobson, resigned. Miss Palmer and Mr. L. G. Crosse, snr., were appointed Weber representatives.

A welcome afternoon tea was dispensed by members of the Ladies' Guild, and, at the close of the meeting, a vestry meeting held, when a sub-committee was set up with power

to act with reference to the urgent repairs required to the vicarage, mostly caused by the flood damage on February 2nd.

Confirmation.—On Sunday, August 30th, the Bishop of the Diocese administered this Sacrament to Mesdames M. M. Wakelin, M. A. Dean, and the Misses O. I. Thelwall and I. M. Skinner, at Porangahau.

Thanks.—St. Michael's Ladies' Guild has given three attractive electric light lamp shades for the church at Porangahau, which will be a great improvement and anti-glare.

The children's annual fancy dress dance, kindly organised by Mrs. J. D. Ormond, took place in the woolshed at Wallingford on the 12th inst., when the capacity of the shed was taxed to the utmost. As usual, it was a very enjoyable and attractive evening, and our appreciation is extended to all who helped to make it so. Our church funds benefited by about £21.

WAIROA.

At our last annual meeting, last year's church wardens, Mr. R. Hill and Mr. Pinel, were reappointed, and a vestry, consisting of Mrs. Moles, Mrs. E. Ashburn, Miss Kenny, Mr. W. Taylor, Mr. F. Couper, Mr. F. Woodby and Mr. R. Steed, was elected. Mr. Hamilton has taken over the duties of envelope secretary.

We regret that the early departure of Mrs. Moles from Wairoa is probable. Mrs. Moles has, for nearly nine years, been a member of the choir of the Ladies' Guild, and of the Mothers' Union, and superintendent of the Sunday School, always reliable and full of energy; we shall miss her help exceedingly.

As the result of various efforts, a sufficient sum has been raised for painting the church and schoolroom, and tenders have been called for. We hope the work will soon be begun.

Mr. John Wilson paid a visit to the parish during the past month, and lectured at Nuhaka and at Wairoa on Melanesia. Unfortunately, the lectures had to be given without the assistance of the cinematograph pictures that had been promised, owing to the fact that the electric bulb of his lantern was accidentally broken at Nuhaka, and he was unable to get one for some days. Mr. Wilson's lectures were most interesting and

instructive.

The Mothers' Union has in hand the making of a banner, with this object, a beautiful canvas oleograph of Raphael's Madonna and Child has been obtained, which is to be mounted on velvet.

ST. ANDREW'S, NAPIER.

The annual meeting of parishioners was held on Wednesday, August 5th, and the following is the churchwarden's report:—

"In presenting the annual report for the year ending June 30th, 1936, the vestry and churchwardens of St. Andrew's have much pleasure in stating that the outlook generally is more encouraging.

"Our financial position has temporarily improved. Our bank account showing a credit balance of £25. This is most gratifying when we realise that the previous year closed with a debit balance of £32.

"Also our offertories have decreased considerably, and our envelope system is sadly depleted. To report a credit balance with so many obstacles to be overcome seems almost an impossibility, but many regular subscribers have again given us their support and inspired by the sincerity and faithfulness of our Vicar many others have sent us donations.

"Our Gift Note Sunday resulted in the sum of £70 being received towards the church funds.

"We have exceeded our missionary quota by £15, and have also exceeded our diocesan quota by £9.

"We sincerely thank all who have given us financial support. Such a splendid result is a great incentive to our faith, and we feel something of the enthusiasm of the psalmist when he wrote: 'I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread.'

"The attendance at our services still leaves much to be desired, with the exception of our early morning celebration, which continues to be an inspiration to the many communicants who attend it.

"If the numbers at our evening services are few, we do feel they are most faithful, and everyone joins reverently and heartily into the spirit of the service, so much so that many visitors have expressed pleasure at the brightness of the services, and

stated how much they have enjoyed joining in the singing.

"Our Sunday School is under the capable guidance of Mr. Hull and Miss Grant, and we thank them and the assistant teachers for their good work.

"On Sunday, March 26th, we held our Harvest Thanksgiving service. Many helpers kindly came forward and the church was beautifully decorated, and many gifts of fruit and produce were received, which were later sent to St. Mary's Home and Hukarere School.

"The Mothers' Union continues to grow, and is a very live branch of our church work. Our membership is over 50, and our well attended meetings are an inspiration and help to the many who attend them.

"During the year Mr. Smith carried out much needed repairs to the church fence.

"Mr. Wilkinson, our organist, is most faithful in his services, we extend to him the thanks of the vestry and parishioners.

"We also express our thanks to Mrs. Tait for her faithful work in cleaning the church.

"This report would be incomplete without mention being made of Miss Vera Prebble. The vestry and parishioners will heartily congratulate her on her engagement to the Rev. Claude Hyde, but our joy at her happiness must be tempered with regret at her departure, for not only shall we miss her radiant, happy personality, but we shall be losing one of our most enthusiastic church workers. Miss Prebble is one of our most popular Sunday School teachers, a leader of the Girl Guides, a member of the choir, and a member of the present vestry. It is splendid to know that Miss Prebble is entering a wider field of work for God's Kingdom, and we rejoice that she has the gift to help others to follow the Bethlehem Star, which she herself sees so clearly. We wish her every success and happiness.

"In conclusion, we thank all who have helped our church during the year. We congratulate the Vicar on the year's work, and especially for his love and attention to the sick and distressed. He is ever ready to minister to their spiritual and bodily needs at any time of the day or night,

and is sincerely carrying out our Father's mission when he said: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.'

"On behalf of the vestry and parishioners we thank the Vicar and Mrs. Brierley for the help and encouragement they have given to us during the year, and for the bright and sincere hospitality they have extended to all with whom they come in contact.

"We also congratulate them on the birth of their little daughter, Marion Ellen."

MABEL NORMAN,
Churchwarden.

August 4th, 1936.

BOARD OF MISSIONS' NOTES.

Quotas for the Present Year.—At the annual meeting of the Board held on 29th July, the Budget for the year was fixed at the same figure as for last year, viz., £16,500, but the following words were added:—"But as the amount raised last year was 10 per cent. less than the Budget, a very earnest effort be made this year to have contributions increased by at least 10 per cent." This means that each diocese is asked "very earnestly" to raise at least 10 per cent. more than it gave last year.

The Diocesan Quotas are as follows:—

	£
Auckland	2,970
Christchurch	3,630
Dunedin	1,569
Nelson	1,320
Waiapu	2,556
Waikato	990
Wellington	3,465
	£16,500

Missionary Radio: Shanghai Christian Station.—Reading the following gives one an idea of the possibilities of radio in the service of missions:

Daily Programme.

In Chinese:
a.m.
7.45 Music.
8.00 Morning Prayers.
8.30 Music.
p.m.
12.45 Music.
1.20 Music.
5.30 Children's Hour (Shanghai dialect).

6.00 Bible Study.
 6.30 News of the day.
 7.00 Music.
 7.30 Gospel Message.
 8.00 Health Talks.
 8.30 Address.
 Wednesday, Swatow dialect.
 Thursday, Cantonese dialect.
 Friday, Foochow dialect.

In English:

a.m.
 8.30 Music.
 p.m.
 1.00 Noonday meditation.
 1.20 Music.
 5.00 Children's Hour.
 7.00 Music.
 9.00 Evening Message.
 9.30 International Hour.
 Monday, in German.
 Tuesday, in French.
 Wednesday, in Russian.
 Thursday, in Russian.
Sunday Programme. *

In Chinese:

a.m.
 8.00 Morning Worship.
 8.30 Music.
 p.m.
 4.00 Music.
 4.30 Christian Endeavour.

Gems From The Bishop In Jerusalem.—"What Turkey does to-day, Iran (Persia) will try to do to-morrow."

"When our hearts ache for the unworthiness of much now in Jerusalem, let us remember that when our Lord looked at the city, He wept."

"Turkey, Iran (Persia), Iraq (Mesopotamia) and Saudi-Arabia which are the countries surrounding Palestine, are all totalitarian, anti-Christian states, and all trying to squeeze the Church out of Palestine. They are definitely hostile to Christianity."

"Now, as in the time of Christ, and as never since till now, Palestine is a centre of world-influence."

"The only place in Palestine where Christian, Jew, and Moslem boys and girls can meet and learn to be friends is in our Christian schools."

"Only in Palestine, under the British Mandate, is there freedom of conscience for the Moslem."

PERSONAL.

Bishop Graham-Brown left New Zealand for Sydney en route to Palestine, on 22nd August.

Mr. John Wilson, representative of the Melanesian Mission, has been touring in the Waikato and Waiapu Dioceses during August. He visits the West Coast of the South Island in September and October.

Miss A. M. D. Dinneen toured in the Wanganui Archdeaconry of the Wellington Diocese in August, and afterwards in the Bay of Plenty.

For Critics Of Missions (At Home or Abroad).—Canon Streeter quotes Prof. Emil Bruner: "The **spectator** sees every fault, with the exception of one, **that of being a spectator.** The spectator makes no mistakes, except that of doing nothing. The theologian who is a spectator is like the scribe who does not recognise the wonders of the living Spirit of God, because they are different from what he has worked out for himself. One stops being a spectator the moment one is ready to compromise oneself, and that has taken me a long time."

It took me also a long time; but I am not proud of the fact. I would add one more reflection. When a whole civilisation is drifting towards a grand catastrophe, it is open to anyone to adopt, towards those who are doing something to avert it, the attitude of a mere spectator; but if the catastrophe comes, he will cease to be a spectator—he will be part of the spectacle.

How Missions Work: By Canon Streeter.—"If Christianity were taken seriously we should see bad men made good, and good men made better, on a sufficiently large scale, and in a sufficient number of countries, to change the public opinion of the world. That done, political machinery like the League of Nations would function in a totally different way from that in which it functions now. It is no good blaming statesmen for the present failure of the League. Statesmen everywhere are limited by the effective opinion of their respective countries. In their public actions they can neither rise far above, nor sink a long way below, what that will allow. If they do either, they are at once disowned by the nations whom they represent. The only way to reform the world is to reform a sufficient number of the nations in it, and to reform a nation you must reform a sufficient number of the individuals who compose it."

Missionary Co-operation: African Venture on the Copper Belt.—Attention is called to an important new venture in missionary co-operation of which little or nothing has yet been heard. It is no less than a scheme whereby Anglicans, Methodists, Congregationalists, Scottish Presbyterians and Baptists are combining to meet the needs, evangelistic, educational, social and recreational, of the African workers on the Copper Belt of Central Africa.

Such a piece of co-operative work was recommended by a Commission of the Department of Industrial and Social Research of the International Missionary Council, in its report on "Modern Industry and the African," published three years ago; and interest in it was renewed by the emphasis laid in the report of the Government Commission investigating the cause of the riots which occurred in May last year, on the need for religious work in the area. In January last it was decided to form a team, representing the various societies from whose fields the mine workers are mainly drawn, with the collaboration also of the United Society for Christian Literature. Both Government and mining authorities have shown themselves sympathetic towards the scheme.

Do We Give Too Much? Example of a London Parish.—The Vicar of a parish, some years ago was told by his churchwarden that they were £250 behind and they feared there would be a heavy deficit on the church account at the end of the year. This was in the autumn. The Vicar called his Church Council together and put the matter before them, telling them it was their job to raise the money. The church in question is a missionary church and gives generously to missions. The council were told to think the matter over and they would meet again. At the next meeting they said they could do nothing, and suggested that the church gave too much to missions. The Vicar said, "We will not give a penny less to missions—we do not give enough. If you cannot do anything, I will." He is a man of great faith. He preached several sermons to his people on the responsibility of churchmanship, and then stated he would sit in his church on a certain

day and receive contributions from the faithful towards the £250 required. I was present at the Thank-giving Service on the Gift Day, and the vicar announced that the amount raised was £439! And each year since, the Gift Day has been a success. This Vicar makes it a rule to preach at least one missionary sermon a month, and makes the missionary cause not a separate but an integral part of the worship of the church.

"Bind The Nation Together." Message for China.—In the House of Lords on Monday there was a debate on Far Eastern Problems, especially in regard to the present position in Northern China.

Lord Addington, in the course of his speech said: "I think there are signs that both in China and Japan the rulers are becoming aware of the ultimate issues on which peace and prosperity depend. The patriotic movement in Japan has in it the seeds of an exemplary spirit of self-sacrifice and devotion. The New Life Movement in China aims at the creation in the individual of a more responsible and constructive attitude towards the affairs of the State, and the position is, I think, treated from a fresher angle in the following cable received from Dr. H. H. Kung, Minister of Finance in the Central Government of China:—

"The world to-day is in a state of chaos, degeneracy and disintegration, because men are dominated by selfishness, jealousy and materialism. Only the inspiration and guidance of a higher will can change human nature and conciliate men and nations, so that there may be peace on earth and good will among men. The Oxford Group is a movement which transcends geographical divisions, racial distinctions, party differences and class conflicts. I believe the principles and discipline of the movement will help to bind the nations of the Far East and of the world together in a common, moral and spiritual awakening, which is urgently needed to evolve a new and better social order."

Lord Addington, in conclusion, said: "I hope the Government will do all in their power to promote and facilitate co-operation between China and Japan, and in the creation of such a better social order as will

smooth away any differences and difficulties that may arise."

F. C. LONG,
General Secretary.

STIRRING EVENSONG IN A MINSTER OF GLASS.

S.E.C.M. FESTIVAL AT THE CRYSTAL PALACE.

On June 19th, the concert hall at the Crystal Palace was transformed into a minster of glass when the massed choirs of four thousand voices, under the direction of Dr. Sydney Nicholson, assembled for the third great festival arranged by the School of English Church Music. H.R.H. the Princess Royal was among those present, and the Archbishop of Canterbury gave the address.

Robed in white surplices, the S.E.C.M. badge suspended on a ribbon round the neck, and wearing cassocks of black, blue, purple, or scarlet, the choirs presented a powerful array of far-flung propaganda and activity as they entered in procession. The number was four times as many as took part in the first festival at the Albert Hall, and yet is less than one-sixth of the total number of choristers who look to the S.E.C.M. for guidance and inspiration. It would seem likely that future festivals may have to take place in the open air. Units came from all parts of the country, and a number of clergy, one from the Russian Church, took part.

The singing began with "Light's Abode" (tune ("Regent Square")), sung by two mighty processional choirs far away in the transepts, north responding to south; this was unaccompanied, and the singing was stirring and strikingly beautiful. Two noble and manly tunes among the newer music made a great appeal. They were Dr. H. G. Ley's free melody for "Fight the good fight," and Parry's "Rustington" in eight-line metre for "Through the night of doubt and sorrow."

The professors and eminent church musicians wearing academic gowns and hoods followed the choirs. Then came the Archbishop with clergy and servers, and, last of all, a few score of Boy Scouts bearing the banners and titles of numerous parishes. The singing ceased while a reply from H.M. the King to a message of loyalty was read.

Evensong began with choral Ver-

sicles and Responses, and Psalms 8, 15 and 46 to Anglican chants and descants comfortably pointed from "The Parish Psalter." This first opportunity of hearing the mighty chorus in unison and descant was most exhilarating. Basses and tenors sang "like men," and the treble diapason was almost terrible in its intensity. By way of contrast, Plainchant was used for the office hymn, "Father, most holy." The Canticles with doubled antiphons (and Paschal Alleluias) were sung to tones, with the faux-bourbons specially written for the festival by Dr. Healey Willan.

Five examples of present-day church music were included in the eight anthems sung before the sermon, and they were a worthy match for the three masterpieces which were taken from other periods, viz., Weelkes's "Hosanna," Purcell's "Thou knowest, Lord," and Maurice Greene's "O clap your hands." Such works as Dr. Alan Gray's "What are these" (words by Christina Rossetti), "O Thou the central Orb," by Dr. Charles Wood, Sir Edward Bairstow's "Let all mortal flesh," Dr. Vaughan Williams's "My soul, praise the Lord," and "I will not leave you comfortless," by an American composer, Everett Titcomb, admirably sung, and accompanied most cleverly by Dr. Ernest Bullock at the organ, were comforting proof that church music of to-day is worthy of its high traditions.

The congregation assisted in singing the "Old Hundredth," and then the Archbishop addressed the people and choirs. He said:—

"Once again, after a lapse of three years, in the name of the English Church, I welcome this great assembly of church choirs. They come from every part of the country, from twenty-seven cathedrals, sixteen public schools, from the churches in cities and towns and country villages, and from regions across the sea, to take part in rendering good music. To hear it is in itself a great privilege. In these days of discord and noise it is good to realise what a volume of good and beautiful sound can be.

"But this service is much more than an impressive performance. First, it is an act of loyalty to the great tradition of music in the English Church. Certainly there is no Church in Christendom which has

a tradition so rich and so continuous. It has the music of the Middle Ages, it passes through the buoyant music of the Tudor period, that spring-time of English culture—through the seventeenth century, the days of Purcell and Gibbons. Music of the English Church has flowed on like a stream, sometimes full, sometimes shallow, but never interrupted, a rich and glorious melody making glad the City of God. This service represents English Church music of more than five hundred years. We cannot help feeling thrilled when we remember that this is our trust, and to-night we give witness to our loyalty.

"The aim of the S.E.C.M. is to spread a sense of the honour of that trust. Three years ago, eight hundred choirs were affiliated—they now number upwards of twelve hundred, and three hundred of them are in our Dominions overseas. Their task is to educate people to know what church music should be, to show that music, like architecture, can be simple yet noble, to aim at nothing but the best—believing that men will always admire the best when they hear it—to introduce and teach all that is worthy in new music. I beg the choirs to carry back the spirit of loyalty to a great tradition, and to maintain a high ambition to prove worthy of it.

"The singing of our English boys for nearly thirteen hundred years has been continuous. Nowhere in the world has it been excelled or even rivalled. The boys should remember they have their own special place in this great tradition. Let them be proud of it.

"Secondly, and chiefly, this service is a great act of worship of God, in which we offer our imperfect use of His great gift. Let choirs and people hold this worship in their hearts now, so that we may humbly realise we are taking some part with angels and archangels, and all the company of heaven, as we rise with them to laud and magnify God's glorious name."

After two short prayers, the great choir rose and sang with renewed vigour, strength, and sweetness, Handel's "Hallelujah Chorus," and, as the Archbishop's procession left, rendered Gibbons' melodious "Angel's Song 34" to Charles Wes-

ley's hymn, "Forth in Thy Name, O Lord, I go." The Princess was accorded a warm and heartfelt ovation on leaving the hall.

Again, in its fundamental work at the College of St. Nicolas, Chislehurst, and by the testimony of this great festival, the S.E.C.M. indicates rapid advance towards the status of a high and central authority on church music—if, indeed, that position has not actually been attained already.

SUMMER SCHOOL OF MISSIONS.

The New Zealand Church Missionary Society has arranged for a Missionary Summer School to be held from December 29th to January 5th, at Hukarere School, Napier. The President of the Society, the Bishop of Nelson, will be in the chair, and the Bishop of Wellington will conduct the Missionary Studies, based on Basil Matthew's "The Clash of Colour," The World Christian or Pagan. The Bishops of Waiapu and Aotearoa will also speak, and returned Missionaries in the evening.

Further particulars about registration and board may be obtained from the secretary, Mr. A. G. Pallot, P.O. Box 130, Napier. Names should be given in by the end of November. It will be possible either to stay at the school or to attend meetings from outside. The school should prove a strong stimulant and guide to missionary enthusiasm.

PRAYERS AND INTERCESSIONS

For the Diocesan Synod.—O Almighty God, Who has knit together Thine elect in one communion and fellowship in the mystical body of Thy Son Christ our Lord; mercifully look upon the Synod of this diocese (shortly to come together) endue its members with the spirit of power, of love, and of sound mind; let nothing be done by them through strife or vain glory; but grant that all things needful for the ordering and edifying of Thy Church may be established and settled among us to Thy honour and glory; through Jesus Christ our Lord. Amen.

For the Diocese.—Almighty Father, we pray Thee to uphold with Thy special grace Thy servant Herbert our Bishop, and with him the Assistant Bishop, and the faithful clergy and

laity of this diocese; grant Thy blessing upon the ministration of Thy Word and Sacraments; and further with Thy heavenly help all that is undertaken in Thy Name, for the increase of the faith, and for the unity of Thy Church; through Jesus Christ our Lord. Amen.

For the Nations of the World.—Almighty God, the Father of all men upon the earth, we pray Thee to keep Thy children from the cruelties of war, and lead the nations in the way of peace. Teach us to put away all bitterness and misunderstanding, that we may be drawn together as one people and dwell evermore in the fellowship of that Prince of Peace, who liveth and reigneth with Thee in the unity of the Holy Spirit, now and ever. Amen.

O God, the King of Righteousness, lead us, we pray Thee, in the ways of justice and of peace, inspire us to break down all tyranny and oppression, to gain for every man his due reward and from every man his due service, that each may live for all and all may care for each in Jesus Christ our Lord. Amen.

For All Saints' tide.

I believe in the Communion of Saints,

In the fellowship of the redeemed, Who follow the Lamb whithersoever He goeth,

Having washed their robes and made them white in His blood;

And are one with us in His mystical Body, the Church,

One in faith, one in worship, one in service.

For all this I rejoice and give thanks.

I give thanks for the Faith which they kept and handed on,

I give thanks for their glorious examples of courage and endurance,

For their succour and their prayers.

O Eternal Lord God, Who hold-est all souls in life, we beseech Thee to shed forth upon Thy whole Church in Paradise and on earth, the bright beams of Thy light and heavenly comfort, and grant that we, following the good examples of those who have loved and served Thee here and are at rest, may with them enter into Thine unending joy; through Jesus Christ our Lord. Amen.

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

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

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

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