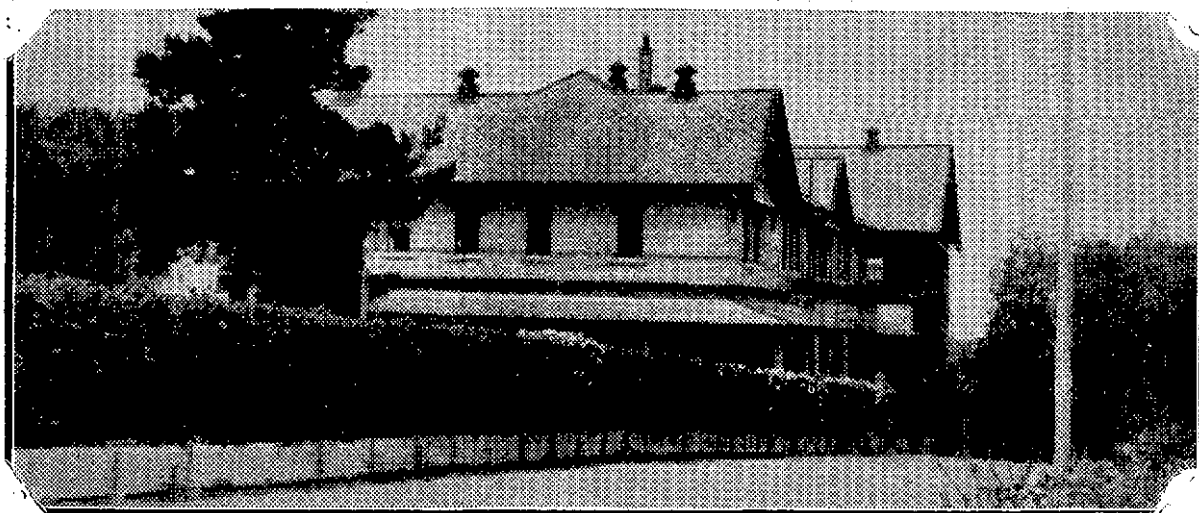


The Waiapu Church Gazette.

Vol. 27, No. 4.

NAPIER, 1st APRIL, 1937.

Price 3d, or 3s per annum Post Free



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The Waipapu Church Gazette

CALENDAR FOR APRIL.

April

4. First Sunday after Easter.
11. Second Sunday after Easter.
18. Third Sunday after Easter.
25. St. Mark. Fourth Sunday after Easter. Anzac Day.

WISE WORDS.

The Bishop of Wellington writes in the Church Chronicle:—"I am beginning, but only beginning, to understand something of the life and problems of the Church in New Zealand. If I may touch on one impression out of many, I have felt increasingly that the question of worship is one of our most vital problems. Here in New Zealand we are without so many of the material advantages which the Old Country possesses in its glorious churches, its organs, its trained choirmasters, its supply of choir-boys, and the funds to provide the aesthetic background of worship. The clergy, too, have many services to take and have to spend so much time in racing in their cars from one to another, that it is extraordinarily difficult for them to make the careful preparation of themselves and their churches which is necessary if every service is to be a perfect offering of reverent service and heartfelt worship to Almighty God. But the very difficulties are a challenge to us. We must not be beaten by them. Too often, I am afraid, we are losing our people because we are giving in and allowing our services to become dull, lifeless and formal. When men and women come to church, they are not stimulated by the sense of the Presence of God to realize the sheer joy of corporate worship. I believe that it is essential for us of the clergy to give as much time to the preparation of ourselves and of our services as we do to the preparation of our sermons. For the only man who can lead his fellows to worship is the man who is worshipping himself; and it is essential, too, for the keen laity in every parish to co-operate with their Vicar in doing everything in their power to make the worship of their churches beautiful, dignified, heartfelt and

sincere. Even the condition of the graves in the churchyards and of the hymn-books in church makes a difference, and simple things like that demand the glad output of voluntary labour on the part of Vestries and Church-workers. A 'Return to Religion' will mean a 'Return to Church,' but only if our churches and their services suggest the beauty and the love and the holiness of God."

THE BISHOP'S ENGAGEMENTS.

April 7-21.—Hamilton (General Synod.

May 2.—Takapau.

DIOCESAN AND GENERAL.

A former resident of Hawke's Bay, the Rev. A. K. Warren, Vicar of Merivale, has been appointed Archdeacon of Christchurch.

The Bishop of Melanesia reports the sad loss by drowning of the Rev. G. H. West, last month. Mr West was a native of Dunedin, and worked in the Mission for many years as a layman. Thence he returned to study for ordination at S. John's College. He was made deacon in 1925 and priest in 1926. For some years he had been in charge of Santa Cruz and the Reef Islands, "in perils of waters" all the time. Altogether he had given nearly 25 years to Melanesia.

The new Vicar of Whakatane, the Rev. S. G. Caulton, will begin work in his new Parish at the end of this month.

The Bishop of Waikato has brought back the Rev. F. Hart for work in his Diocese, and two ladies, Mrs. Brigham and Miss Allen, to help in Maori work.

Canon Mortimer-Jones sailed for England in the Rangitiki on March 16th, and Mr and Mrs Harper a week later. The mail-bag Sunday School which he began so well is to be taken in charge by Mr P. C. Ritchie, of Pukahu.

The Headmistress of Hukarere is wondering if any readers of the Gazette will be generous enough to give her fruit for jam-making. She would be very grateful.

CORRESPONDENCE.

MARRIAGES IN LENT.

(To the Editor.)

Dear Sir,—Could not our Bishops and General Synod give us some ruling in this matter of Marriages in Lent, and more especially Holy Week, and see that it is observed? The whole Church is becoming a laughing stock to the world, and those few clergy who are loyal are being heavily penalised by the disloyalty of others. If we are Catholics let us be Catholic, and not half-pie non-conformists. We all know that non-conformity reaps a plentiful harvest of those who prefer a cushion to the cross. But is such milk-and-water religion going to save the world? Real Love is not sloppy sentimentality which always gives way to the whimpering of spoilt children. Holy Saturday is a holiday for one reason only, namely because we wish to commemorate the one day during which our Blessed Lord's Body lay in the grave. It were better to scrap our religious observance of Holy Days altogether than to pander to a world which needs Holy Days a thousand times more than it needs holidays, and cannot endure the sight of a cross.—Yours faithfully,

C. G. G. SALT.

[Surely our Bishop's ruling is clear enough.—Ed.]

MARRIAGES IN LENT.

(Contributed.)

Galatians i, 5: "Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage."

I would like to talk to you this evening about Marriages in Lent. Before Lent started this year I was asked if I would take a wedding in Holy Week, on what is known as Holy Saturday, or the one day in the year which the Church has set apart so that we may commemorate the day on which our Lord's Body lay in the grave.

I said I was very sorry, but I felt that I could not do so. There were many reasons. Of course, the first was that to have a big wedding on such a day is, to say the least of it, very disrespectful to our Lord. Then,

also, our Bishop has given us a ruling in this matter of marriages in Lent, and has said that only "quiet" weddings may be solemnised, and that we must ask his permission first; and that no weddings are to be solemnised during Holy Week. These two reasons alone should be sufficient for any of us. But, of course, every rule must have exceptions, and I felt that there was no cause for any exception in this particular case. Neither of the parties concerned were Anglicans.

However, my action in the matter has caused a lot of comment, and even unkind thoughts on the part of many of our own people. It has been represented to me that this sort of thing will lose us members for the Church, and also that there are many marriages solemnised in the Church of England during Lent, and also on Holy Saturday. And I know these things are true. I am very sorry that they are true. But because the Church has within it those who are disloyal, I do not feel that is any reason for my being disloyal, or for my being disrespectful to our Lord. I want to plead with you. I stand fast for the liberty wherewith Christ has made us free, and I want to avoid as far as possible being entangled again with the yoke of bondage from which He would set us free.

But I feel that I owe some explanation to you, for I recognise that this is your Church as much as mine, and that the burden of keeping it falls very largely upon you. You pay my stipend, and you provide the parish with all its funds.

May I, then, try to show you why the Church does not sanction marriages in Lent? In the first place, let us try to realise that there is a difference between Faith and Religion. The difference is slight, perhaps, but it is important. It is much the same difference as lies between fire and heat. You cannot have fire without heat, and the heat of your winter's fire is most gratifying. The heat from the fire in your grate makes you feel comfortable; but you could not stand having the fire itself burning you; nor would that fire be any use if it did not give off its heat. Our Faith, or what we believe, is like the fire, and we read in Hebrews

xii, 29, "For our God is a consuming fire. Our religion, the Catholic religion which we profess, is like the heat of that fire. We are Catholics, and as such it is up to us to conform to our Catholic Faith and Practice, otherwise we should not be honest unless we joined up with those who are known as "non-conformists." Our Lord Jesus Christ came to set us free—free, shall we say, from the numbing cold of selfishness and sin, which causes us to sleep and die, like the terrible cold of the far north. Christ came to set us free from that terrible destructive cold, and God is the Fire by which we are thawed out. The heat of His burning Love for us draws us to Him. But we cannot as yet be one with Him. He is too glorious for us as yet. His love must be kindled gently in our hearts, and our whole being must be changed before we can be one with Him. In love He draws us gently to Him. Our religion is His love; it is the heat of His fire which we love, and attracts us towards Him.

Christ came to set us free from the lust of the flesh, the bondage of this world. He calls to us to leave all we have and follow Him—not because He wants to deprive us of our pleasures, but because He knows that in them lies nothing but death. And the Church is, in the first chapters of the Acts of the Apostles, called the Way. Our religion is a Way of Life, a great Highway along which the "ransomed of the Lord shall return, and come to Zion with song and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sadness shall flee away Isa. xxxvi, 10).

Let us take our religion sensibly, and intelligently. Man is born in a state of original sin. He is born the slave to sin; his nature is full of sin. His actions are not really ruled by his conscience, or even by his intelligence. And if they were ruled by his intelligence they would still be full of wrong-doing, for man knows so little. His actions are ruled by his passions, his desires, his appetites. And those things are horribly mixed up with evil. We have to win the mastery over them. We have to learn to control them, to govern them, to free ourselves from their bondage, and, if possible, to make them into

our slaves. We have to make our souls priests and kings over the unruly mob of our desires.

Surely none of us believe that because we come to be confirmed, and the Bishop lays his hands on us, that some magical change takes place, and we are henceforth immune from sin? We do not believe in that sort of magic. We believe in God, and that He has shown us the Way of Escape, the Way of Freedom, and gives us His Holy Spirit to strengthen us in our long journey along that glorious Way. He delivers us from the bondage of Pharaoh; He gives us Moses to lead us through the wilderness of Sin; He has promised to us that we shall reach the Promised Land. But He has also given us the freedom to choose whether we shall follow Moses or return to Egypt. The whole Bible is full of this analogy.

That Glorious Highway is the Way of the Cross. When the Church is asked to perform marriages in Lent it is asked to take out of that great Highway one of the greatest stepping-stones to God.

My dear people, you ought to know a little about me by now. You know that I have gone without my stipend rather than let your Church remain in debt. You also know my weaknesses. I want to ask you not to tempt me to be disloyal, but rather to help me to be more loyal. Cannot we all see eye to eye in these things? Cannot we all toil along that great Highway together, each helping the other, the strong carrying the weak and tired? Must we always listen to the call of the world? Must we always be slaves to its ideas, and forsake the ideals of Christ and our Church as too high for us?

Even if we cannot go on further just now, even if we are weary with the toil for the time being, still "let us stand fast in the liberty which Christ has won for us, and still let us refuse to be entangled again in the yoke of bondage to this world.

THE FREDERIC WALLIS HOUSE.

Wellington Diocese is now fully assured in the future, through the most generous kindness of Mrs. Wallis, of a suitable and permanent

centre for the purpose of holding Retreats or Conferences for the Clergy and Laity, instead of having to rely upon the chance opportunities of being afforded a welcome by the authorities of Schools or Colleges during the vacation periods. We congratulate the Diocese on its acquisition of a new centre of religious effort and spiritual life, and on its possessing now a fitting memorial of a great Bishop, who was not only a distinguished scholar, but also a wise, devoted and true father-in-God to his flock. And we think that we may congratulate also Mrs. Wallis herself on the fresh joys that will be surely hers, as she finds, through this venture of faith and sacrifice, even yet another sphere of useful service for God in the diocese where her husband in former years so ably and faithfully fulfilled the office of a Bishop.—(Wellington Church Chronicle.)

DEFECTS OF THE CHURCH OF ENGLAND.

(From a sermon by the Bishop of Bradford.)

I suggest that the real defects of the Church of England are threefold. In the first place, too many of its members are lacking in personal devotion to Christ, and personal witness for Christ. They may be dutiful and loyal to their Church duties; they may even be parochial or diocesan functionaries. But the Lord Jesus Christ is not a real Person to them. His word is not a flame in their hearts, nor are His claims a compelling force on their wills. Their prayers too often are a routine performance; their Communion are infrequent and uninspired. Christ is no Intimate of theirs; they cannot declare, because they have not seen and heard.

In consequence, secondly, the spirit of our Church fellowship leaves much to be desired. Some clergy are rampant individualists. Some congregations are hotbeds of malice and quarrelling. The Church at times seems to be riddled with partisanship. These are no new phenomena in Church life. They existed in New Testament times. Corinth was seamed with Church parties, though it was free as yet from the curse of Church party

newspapers. At Philippi Euodias and Syntyche, who, I have no doubt, were district visitors or Sunday school superintendents, were not "of one mind in the Lord." And St. James' Epistle makes plain the presence of social snobbery in the Churches which he addressed. Weakness of Christian fellowship is always bound to exist where personal devotion to Christ is lacking or defective.

Thirdly, I reckon the lack of missionary enthusiasm and sacrifice. Many Churchgoers have but a pew-occupying religion. The challenge of Christ to active witness is heeded by so few. Parochial selfishness towards home and foreign missions is still too common, though less common than it was fifty years ago. This also is the natural result of an inadequate Christianity. How can we share Christ's desire that all shall come to the knowledge of the truth, if we do not realize Him as a living Lord and Master and Friend?

BOARD OF MISSIONS' NOTES

NORTH INDIA: SIND.

Good News.—Good news comes from Karachi, where for years missionaries have been few and discouragements many. The Rev. C. W. Haskell writes that, in spite of disappointment and opposition, "we have made the greatest progress I have known in the last five years in Karachi. Perhaps it would be correct to say that the Church in Karachi has never known such a year of progress." About forty people were baptised during the year. These belonged to all classes of society, ranging from depressed class people to a prizeman of Bombay University. Most of these converts have been won as a result of "the witnessing lives of humble Christians both in the city and the district." Whole families have asked for baptism in a way hitherto unknown. Church attendances were so large that it was quite usual to see the porch packed with people and at least fifty sitting outside, and it has been found necessary to enlarge the church.

FROM THE DISTRICT OF MISS SOWRY AND MISS YOUNG.

Veerayya was the black sheep of his family; a strong character bent

in the wrong direction. A drunkard and the friend of thieves, he led an immoral life and provoked quarrels because of his love for "panchyats" (village councils). He was a clever leader who was never caught. Years ago some fifty people were baptised in Patrela, and the day following the baptism one of the baptised men was found drowned in the well. Veerayya opposed them so bitterly that at last they all decided to revert to Hinduism.

In March, 1935, a C.E.Z.M.S. missionary and five Biblewomen from Bezwada held a Bible study school in Putrela. The members met in the schoolroom where the Christians who had gone back into Hinduism used to worship. Each morning the Bible women gave medicines to the sick and dressed their sores. On the third day a public meeting was held near Veerayya's house; at the close of the meeting the missionary asked to see the head man, and Veerayya was brought forward and introduced as a man bitterly opposed to Christianity. There was a long talk and an urgent call to him to follow Christ. He must decide, for he was an old man with not many years to run. He said nothing, but turned and went away. Finally he decided to yield, and confessed his faith to all whom he had bitterly opposed. A great change was seen in his life.

In March, 1936, a special pandal (shed) was erected and the prayer-house was enlarged in preparation for the baptism of Veerayya, his relatives and friends from five villages. Before he himself was baptised he brought forward all his friends and relatives for baptism, after which he followed. He chose to be baptised by the name of Daniel. The next day more people came for baptism, and among them were Veerayya's son and grandson.

By Veerayya's conversion many places have been opened for the Gospel, and a large number of people come forward on seeing the change in his attitude and life.

AFGHANISTAN.

Afghanistan is still a "closed land" in missionary parlance, but is becoming remarkably open to the world through the completion of a telephone system which links Kabul to every

province and still more by the installation now in progress of five wireless stations, of which the most powerful, at Kabul, is capable of communication with Tokyo, Melbourne, London and Rio de Janeiro. We read, too, of a volley-ball team setting out by motor lorry from Kabul to Tashkent, in Russian Turkestan, on the invitation of the Soviet authorities, an event which appeals to the imagination. How long can Afghānistan now remain "closed" to Christianity?

IN THE BISHOP OF TANGAN- YIKA'S DIOCESE.

Voluntary Evangelists.—A "Week of Evangelism" held in the Berega area in the autumn of 1935, besides resulting in a large number of new inquirers being enrolled, has brought into being a band of voluntary evangelists who go week by week to villages and districts unreached by the paid teachers. These men, who number over forty, take services, hold classes for inquirers, and sometimes take reading classes for children. Month by month they gather at Berega with the paid teachers for a service of Holy Communion, and to gain the inspiration and help of Christian fellowship.

BIBLE SALES IN EGYPT.

All Records Surpassed.—"Political turmoil in Egypt; struggle towards economic recovery in the Sudan; religious and political suspicion in Syria; material prosperity in Palestine; poverty in Trans-jordan; military inundation in Eritrea, and war in Ethiopia—such in the background of the work during the year," writes the Rev. E. W. G. Hudgell, the British and Foreign Bible Society's Secretary for the Egypt Agency. Besides Egypt and the Anglo-Egyptian Sudan, this Agency includes Syria, Palestine, Trans-jordan, Cyprus, Arabia, Eritrea and Ethiopia. "But as the hopeful peasant ploughs and sows his field with the guns thundering near by, so the colporteur has gone his slow and patient way, undeterred and undismayed although 'without were fightings, within were fears.'

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has surpassed all previous records."

N.Z.C.M.S. Supports One Ainu Pastor and One Ainu Schoolmaster on Archdeacon Batchelor's Staff.

Those who were fortunate enough to see the television broadcast (in England) one afternoon last week would both see and hear an extremely interesting man, the Ven. John Batchelor, D.D., who has just returned to England after an absence of twenty-six years in Japan.

He joined the C.M.S. Mission to the Ainu in 1876 and he was the first to reduce their language to writing. He translated the four Gospels, some of the Epistles and the book of Jonah into Ainu. His other translations include the Prayer-book with the Psalms; he was the compiler of the Ainu-English-Japanese dictionary, and has written some valuable works on the Ainu, their folk lore, etc.

Decorated by the Emperor.—In 1909 he was decorated by the Emperor of Japan with the Third Order of the Sacred Treasure, and the following year he was presented to the Emperor by the British Ambassador. Recently he had the honour of dining with the Emperor and lecturing before him.

Mrs Batchelor, who had been his constant helpmeet, passed away last year, aged over 90 years, shortly after they had celebrated their golden wedding.

Growth In China.—Both Roman and non-Roman Missions report a record growth up to 1936.

With a population of 450,000,000, China now has R.C. Christians, 2,934,175 (1,342,237 are communicants); Non-Roman Christians, 400,000. Roughly, there is one Roman Catholic to every 165 persons, and one Protestant to every 1000 persons.

Our Financial Position.—Receipts to date total £3698, as against £3633 at this time last year. The slight increase of £65 might give the impression that in spite of the prosperous state of the Dominion the Missionary cause is doing no better this year than last. But, as the returns from one large Diocese have not come in to date, we trust we are not unduly optimistic in thinking that we observe an upward tendency in the above. Yet there is the greatest

need for everyone to continue to do his best.

F. C. LONG,
General Secretary.

BOARD OF THEOLOGICAL STUDIES.

PRELIMINARY EXAMINATION— FEBRUARY, 1937.

First Class.—None.

Second Class.—M. L. Wiggins, Christchurch; A. J. Stewart, Wellington; R. R. Clark, Waikato; I. C. Edwards, Wellington.

Third Class.—P. Cornford, Waiapu; R. J. B. Witty, Christchurch; P. N. Wright, Christchurch; H. H. Fountain, Christchurch; A. B. Burton, Auckland.

A. NEILD,
Secretary.

DEDICATION OF MAORI CHURCH.

On Sunday, March 5th, a large number of representatives of the Maori race from Hawke's Bay, Wairarapa and parts of the West Coast, met together at Poutu, a village between Shannon and Foxton, to take part in the opening ceremony of a small Church at Moutoa.

There are several interesting features about this building. In the first place, the timber from which this building was originally constructed grew on the banks of the Manawatu river, and was felled nearly a century ago. As there were no roads in those days, the totara logs were floated down the river, part of the timber going to Otaki to build up "Rangiatea," which still stands, and part to build "Turongo" at Moutoa. Being built upon a small hill with somewhat sandy foundation, Turongo fell into decay. The present building is said to be the third on the same site.

For several years past the local people, with their clergy, have discussed the question of re-erecting "Turongo," but the younger generation have been afraid to touch the old timber because of the feeling of tapu. However, two or three of the elders decided to gather up the sound totara and re-erect a new but smaller building from the old timber. They

worked away at this labour of love for about 18 months or more, doing everything themselves. Those of us who have seen the Church know the amount of self-sacrifice entailed in the erection of the building. The previous buildings were just bare walls. But "the glory of this latter house shall be greater than the former," for the interior of this one is very nicely decorated with the "tukutuku" work on the walls, and the altar and rails are carved with the characteristic Maori carving. As far as I know, the only large amount they received to assist them in their noble work was a donation of £25 from the H. and W. Williams Memorial Fund.

The service began at 11 a.m. by the singing of a hymn outside; then a prayer, followed by a psalm and dedication prayers. The Bishop of Aotearoa was assisted by Canon W. G. Williams, Revs. P. H. Leonard, P. Temuera and H. Rangihū, of Hawke's Bay. There was not even standing room in the Church. The sermon was based on the words of our Saviour, "My Father's House." This was followed by the Communion service, when there were over 80 communicants. The offertory came to over £5, but as the Maoris had paid all expenses in the building of the Church before it was dedicated, the offertory was given to the Maori Mission Fund of the Wellington Diocese.

The service was most reverent and devotional, and a great deal of credit should go to the Maori choir of 30 voices from Hawke's Bay, which added very much to the wonderful atmosphere of the proceedings. The choir had to leave at 2.30, as they were advertised to give a sacred concert at the Sound Shell at Napier after the evening services. They travelled 300 miles altogether, paying their own expenses. This was their contribution and assistance to their friends and relatives on the day when their common ancestor, "Turongo," was dedicated.

After the dedication, a splendid dinner was served in that spirit of generous hospitality for which the Maoris are famed. The afternoon was devoted to a conference on Church work amongst the Maori people, the Aotearoa Church Board,

and the noticeable increase in drunkenness and its attendant evils, since the Government's easy-money scheme have come into being. What was intended to be a blessing has, unfortunately, become a curse with many of the young men.

After a short open-air service, the Bishop gave a final address, and with the Benediction this happy and historic day was closed.

—F. A. Aotearoa.

CLERGY RETREAT.

The Rangitikei Clerical Association has arranged its annual Retreat for Clergy to take place from May 31st to Friday, June 4th. By kind permission of the Headmaster, the Retreat will be held at Huntley School, Marton, and the conductor will be Canon H. Watson, Diocesan Missioner.

By reason of its central position, Marton has in the past proved a most convenient centre for the holding of a Retreat, and Huntley School is in every way suitable for the purpose.

Copies of the programme and other information may be obtained from the Secretary, Rev. W. Raine, The Vicarage, Marton.

CORRESPONDENCE.

TUCK-BOXES.

(To the Editor.)

Dear Sir,—May I remind your readers of the annual Tuck-boxes for the Melanesian Mission Field? It is hoped to provide about 70 individual white Mission workers with a gift-box, which this year is expected to be taken from New Zealand by the Southern Cross. The generosity of old and new subscribers is asked, to make this possible; and subscriptions and interesting books will be welcomed by the Secretary.

N. S. HOUGHTON,

S. Marks, Vicarage, Remuera,
Auckland, S.E.2.

ROBERT PARKER, C.M.G.

(By One Who Knew Him.)

The death of this distinguished Church musician has robbed the Church in New Zealand of one of its most outstanding personalities. Robert came to New Zealand in 1870, solely on account of his health,

his first appointment being at St. John's, Christchurch. After two years at St. John's, he removed to St. Michael's, at that time the pro-Cathedral of Christchurch. In 1878 he removed to Wellington, where he became organist and choirmaster at St. Paul's pro-Cathedral, where he remained until his death—a period of nearly fifty-nine years' unbroken service, surely something of a record. Mr. Parker's extremely high ideals and unerring good taste in all that appertained to Church music was undoubtedly the outcome of his period as assistant to the late Dr. W. H. Monk (who was the editor of Hymns Ancient and Modern). As Mr. Parker himself remarked on one occasion, "With Dr. Monk everything in the service was subordinated to its devotional purpose." Mr. Parker won the organ scholarship at Queen's College, Cambridge, at the age of nineteen, but was unhappily forced to resign it on account of the breakdown of his health. This breakdown, although a great grief and disappointment to himself, was a fortunate thing for New Zealand, as otherwise we should never have had the benefit of Mr. Parker's wonderful work and influence. It would be impossible to enumerate the many important positions held by Mr. Parker during his long and useful life in Wellington. He was president of the Music Teachers' Registration Board from its inception, and his wide experience and wise leadership has been of the greatest assistance, while his unflinching courtesy and charm of manner endeared him to all who came in contact with him. It is pleasing to note that the Board has instituted a scholarship to be known as the "Robert Parker Memorial Scholarship," as a perpetual memory to the faithful and enduring work of this fine Church musician and scholarly gentleman.

PARISH NOTES.

TOLAGA BAY NOTES.

The first meeting of the Mothers' Union for the year was quite well attended. The Vicar explained the aims and objects of the Union, and it is hoped to have the first Admission Service at the next meeting.

A new school has now been built

at Pouawa, and it is hoped that it will be possible to have a weekly service in it. An organ has already been purchased to aid the singing.

The attendance at Sunday school steadily increases. We should gladly welcome the help of two additional teachers.

The Harvest Festival was generously supported, and we are most grateful for all that was given.

WOODVILLE.

We are awaiting the arrival of our new Vicar, who is expected at the end of April. Meanwhile the services are being maintained as well as possible. The Diocesan Chaplain is here this month, but next month (April) we shall have to depend on our lay-readers.

The Rev. G. W. Davidson, who is on leave through sickness, has resigned the parish, and his resignation takes effect on March 31st. Mr. Davidson is living at Foxton, but manages to come occasionally to see us and to visit some of his friends. We are glad to know that, as a result of his rest from regular duty, his health is somewhat improved. We hope that he will be able to carry out his wish to preach at Evensong on Easter Day.

The Sunday school resumed on March 7th, but only a comparatively small number of the children attended. The attendance was much better on the 14th, but will have to improve still more before it reaches its former level. No doubt the infantile paralysis scare has much to do with the poor attendance.

OTANE.

The exterior of St. James' Church has been painted, and the walls inside have received a coat of oil and varnish. The renovation of the interior was necessary, owing to the spraying of the walls some seven or eight years ago with disinfectant, in order to exterminate a plague of insects which infested it, rendering the walls unsightly. The contractor has made an excellent job of the work. Pulpit and Lectern Falls of white damask have been given by our linked branch of the M.U. in England, St. Mary's, Wallasey, as a Christmas gift, and a parishioner has given a violet set as a thanksoffering. Another parishioner has embroidered a violet burse and veil, and is at work

on a red set, and both these sets will be used at all Communion services throughout the parish, while another has promised a new hymn-board. We are grateful to the donors of these gifts, which were all badly needed.

The number of Communicants at the early celebration on the Sundays in Lent has been very encouraging. The attendance at services at Omakere has also improved. With the due observance of Holy Week and Good Friday a happy and joyful Easter is assured.

THE SUNDAY SCHOOL CORNER.

My Dear Girls and Boys,—

Next Friday is Good Friday. Some people think of it as a holiday. For Christian people it is a very holy day, because our Master and our King was hanged upon a cross on the first Good Friday.

Jesus was crucified? Then why call it "Good" Friday? Surely that was a "bad" and dreadful day?

Our Lord came to earth to show us what God is like. He came to show us that God loves us and cares for us; but that God hates sin because it separates us from Him. Jesus loved us so much, and He wanted us so much, that He lived always for us, and then died a shameful death for our sakes.

The hymn you know so well tells us:

"He died that we might be forgiven;

He died to make us good."

So you see, it is "Good Friday for us because all that happened on that day was for our good.

On Good Friday all of our Lord's followers will think of His great act of Love for all people on that first Good Friday.

What did His first friends think? They thought as His enemies thought—that Jesus was dead, and would never be seen again. They were full of sorrow and despair. But their sorrow was turned to joy.

Would you like a story about two of our Lord's friends?

Two men were walking along a quiet country road. They were friends, and they were in trouble. Their faces were drawn and sad, and they looked as if they had not slept well of late.

One spoke, and said, "It is so hard to believe that He is dead. He who was always loving and good, dead! I felt that He would be our King. Now that can never be. They have killed Him."

"Yes," answered the other. "His enemies have got rid of Him, as they said they would. But what have they done with His beloved body? The tomb is empty."

As they talked they felt someone join them. The Stranger asked the cause of their sorrow. The two friends were amazed. Where did this Person live that He had not heard of the death of Jesus of Nazareth, who was crucified on Friday? Then the Stranger began to talk and His words seemed full of wisdom. As they drew near their house they invited the Stranger in to have a meal. There, at the table, as He took bread and gave thanks to God, the friends knew Him.

It was Jesus! He was alive! Oh! the joy of the rapture of it. "Jesus is risen! Jesus is risen!" they sang. Though they could no longer see Him, they knew that He was alive. Quickly they ran back to Jerusalem. But what different men! Now their faces were happy and radiant, and as they ran they cried, "We must tell the others the Good News. He is risen! We have seen Him!" And they rushed into the room where the friends of Jesus were gathered: "He is risen!! Jesus is risen!" they cried, and as they did so Jesus Himself appeared in their midst. They knew, and you and I know, that "Jesus is risen, and is alive for evermore." This "Good News" is for all the world, because men and women and boys and girls of all countries belong to Him. Because Jesus rose from the dead, so shall we. You and I need never be afraid of death, because Jesus has conquered it. He is stronger than death, and has taken away all its power.

Shall we pray for our brothers and sisters in other lands on Easter Day? Some of them have never heard the name "Jesus."

And shall we try to have as our first waking thoughts—

"Jesus is Risen! Alleluia!"

Your friend,

D. M. BEATTIE.

MOTHERS' UNION DIOCESAN COUNCIL.

A meeting of the above was held in the Diocesan Hall, Napier, on Friday, March 12th, at 2.15 p.m.

After the opening prayers and the minutes, the Council received with great regret the resignation, owing to her mother's serious illness, of Deaconess Mabel Henn, Diocesan Secretary and Treasurer. A message of appreciation and sympathy was sent to her, and the hope was expressed that she would be able to take up the work again.

No one being willing to be nominated, Deaconess E. Brand offered to carry on for the present as Secretary, provided that a Treasurer could be found in Napier. Mrs. H. Mayo's offer to add the duties of Diocesan Treasurer to those of Literature Secretary and Treasurer was gladly accepted. Both were elected pro tem.

There was some interesting correspondence from England. Mrs. Rowland enclosed the agenda of an "Invalids' Prayer Circle" Conference. The Council decided to adopt one suggestion made at that Conference, viz., "That on each Branch Committee one member be appointed to help the work and increase the number of members of the "Invalid's Prayer Circle."

The President drew attention to the transference of the Feast of the Annunciation — Day of Corporate Communion for the Mothers' Union — from March 25th (Maundy Thursday) to Tuesday, April 6th.

"Religion in the Home."

A set of addresses had been lent to the Secretary by the Christchurch Mothers' Union, and she had typed copies of each. These can be borrowed by the Branches for use at meetings, and the President hoped that every Branch would make use of as many as possible during the year, so that our members throughout the Diocese may have every help in carrying out one of the main objects of the Union.*

Mrs. Henley's report of the M.U. Banner Fund was received with much satisfaction. It was made in Christchurch, total cost £6 8s. It was dedicated by the Dean of Waiapu

on February 24th, and is kept in St. John's Church, Napier.

Mrs. Oxford gave a report of the Diocesan Library. Sixteen Branches had borrowed parcels of books. Secretaries were reminded that the time for keeping books is three months; if kept longer, a fine is imposed.

A donation for the purchase of new books by Anthony Deane was promised by Mrs. Y. Y. Anderson, and a similar amount by Mrs. H. W. Williams. The Library has no reserve fund for the purchase of books.

*Titles of Addresses on "Religion in the Home."

- I. The Children's Prayers.
 - II. I Believe in God the Son, the Lord Jesus Christ.
 - III. I Believe in the Holy Ghost.
 - IV. Children's Questions.
 - V. The Vocation of a Mother.
 - VI. Teaching the New Testament.
- Will Secretaries please apply to—

DEACONESS ESTHER BRAND,
305 Market Street South,
Hastings,

for a copy of either of these Addresses and return it as soon as it has been read at the meeting.

GENERAL SYNOD.

The usual triennial Session begins at Hamilton on Thursday, April 8th. This is the first meeting ever held in the Diocese of Waikato. A great many subjects, some of them most important, will come up for discussion and settlement. At the last Session, held at Napier, a very elaborate Canon was passed setting up machinery for the election of Bishops. This was referred to the several Diocesan Synods and was approved by only one of them. What to do next, is the question. No one is much in love with the old method; it has too many weak spots. One of the Wellington Laymembers, Mr H. A. Huggins, contributes the following suggestions, which are well worth consideration. He proposes—

1. That when a See has become, or is about to become, vacant, a special meeting of Diocesan Synod be summoned.
2. That at such Synod the mind of the members be ascertained on all general matters, such as—

whether the Bishop should be chosen from within New Zealand, or from overseas; whether there are outstanding clergy whom Synod wishes considered; other special desires of Synod; and the income and pension proposed to be given.

3. Having indicated the mind of Synod upon the general requirements of the Diocese, further full enquiry and selection to be delegated to a body consisting of seven clergy and seven laity, elected by the Synod especially for that purpose at the close of the Session.
4. That this body should forthwith obtain reliable information, and carefully consider the nomination of a name or names to be submitted to the Bench of Bishops, always having due regard to the expressed wishes of Synod, and authorised to ask advice of the Bishops if found necessary.
5. That the Bench of Bishops assemble in the same city at the same time, and be available for consultation (if desired), and, being provided with all known information, there and then approve or disapprove of the name submitted.
6. That if the Bench of Bishops should disapprove, further names should be submitted until approval is obtained.
7. That the final decision be conveyed to the one selected for the bishopric by the Diocese in which the vacancy has occurred.
8. That provision be made for a second and third choice in order to avoid the expense of further Synods.

Such a method would not deprive Diocesan Synods of initiative. It would certainly deprive them of the personal selection, the very factor about which so many difficulties arise.

DIOCESAN FELLOWSHIP OF PRAYER.

O God, who has bidden us to worship Thee in spirit and in truth, overshadow us with the power of Thy Holy Spirit, let Thy mercy and the grace of Thy salvation come upon us, that our prayer may be directed

unto Thee by Him through Whom we believe ours to be forgiven.

We beseech Thee to hear us, good Lord.

That it may please Thee to bless and guide in all his ways thy servant Herbert, our Bishop.

We beseech Thee to hear us, good Lord.

That it may please Thee to pour upon the Clergy of this Diocese the continual dew of Thy Blessing.

That it may please Thee to guide and support the Clergy who are beginning fresh work in this Diocese.—S. G. Caulton, B. P. Williams.

That it may please Thee to be with our Clergy who have retired, that they may be kept from loneliness and may be guided to ways of service for Thee.

That it may please Thee to guide and inspire the Deconesses in this Diocese and to grant that the order may grow in the Diocese.

Let us pray—

For our lay readers, that they may be guided by the Holy Spirit.

For our choirmasters and choirs, that they may sing with the spirit and the understanding.

For the Maori Mission Workers in the Diocese, that they may be strengthened and guided in all their work; and in their times of difficulty and loneliness, comforted by the Holy Spirit.

For the Cathedral Chapter, and for the Standing Committee, that in all their plans they may seek and follow the guidance of the Holy Spirit.

For members of Parish Vestries, that each member may realise more and more that he is privileged to be one of God's stewards.

For the Diocesan Organiser, beginning his work.

For the social service work in the Diocese—the matron and staff of St. Mary's Home, St. Hilda's Home, Abbot'sford Home.

For all Diocesan organisations.

For the Mothers' Union, for members of the Diocesan Executive and the Diocesan Council and for Branch Committees, that in all their meetings they may remember that the aim of the Mothers' Union is to make the presence of Jesus Christ a living reality in every home.

That the Diocesan Executive may

be guided in its plans to introduce in this Diocese a scheme for the further teaching of the Christian faith to members.

That groups of the Fellowship of Marriage may be formed in the Diocese, so that young married women may have the opportunity of the strength of this spiritual fellowship.

That all members of the Mothers' Union Invalid Prayer Circle may be faithful in their work of intercession, and that they may be comforted by the Holy Spirit in their times of pain and weariness, and that the circle may grow until there are members in each of our parishes.

For the strengthening power of the Holy Spirit in each branch as it resumes its meetings this month.

For the Bible Class Union (boys and girls), that they may be the means of guiding and teaching the members and helping them to be loyal followers of Christ and active members of His Church.

For lone members of the Union, that they may feel the presence of the Holy Spirit guiding them in their studies.

For the Executives of the Unions, that all their plans for this year may be in accordance with Thy Holy Will.

For our Sunday School Organiser, that God may further her work with His Blessing.

For our Sunday School teachers, that, being taught by the Holy Spirit, they may be apt to teach and lead Thy little ones to Thee.

For the children of our Sunday Schools, that the Holy Spirit may lead them in the knowledge and obedience of Thy Holy Word.

For the Organiser, Teachers and Scholars of the Mail Bag Sunday School.

For the Branches of the C.E.M.S. and the G.F.S. in the Diocese, and for the matron and girls of the G.F.S. Lodge, Napier.

For all Parish Missionary Guilds, that through their efforts a greater zeal for missionary work may grow throughout the Diocese.

Remember especially the Diocesan Committee of the C.M.S.

For the Branches of the Fraternity of the Resurrection at Gisborne and Napier.

For the Diocesan Schools — the

Principal, Staff and Scholars of Te Aute College, Hukarere School, Waerenga-a-hika School, Hereworth School.

For all who are beginning their work of teaching Scripture in the State Schools.

For the spiritual needs of the women and children, both Maori and Pakeha, in the Diocese, that God will raise up women to consecrate their gifts and their lives to the service of their fellow-women.

For the Hospitals, Doctors, Matrons, Nurses.

For the Patients and for our Clergy who minister to them.

For the faithful departed, that light perpetual may shine upon them as they serve in the greater life.

For all Christians, that they may hold more firmly the Article of the Creed, "I believe in the Communion of Saints."

For the work of the Church Army in the Diocese, especially in the Railway Camps, that it may be richly blessed.

For the Archbishop, and for the Bishops of Christchurch, Dunedin, Nelson, Waikato, Wellington, Melanesia and Polynesia.

For all preparing to attend General Synod, that both clergy and lay members may be wise, zealous and charitable in all their plans.

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All parochial or business communications should be sent to the Diocesan Secretary, P.O. Box 227, Napier.

Cheques should be crossed, marked "not negotiable," and made payable to the order of "The Diocese of Waipu," 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, Waipu Church Gazette, 12 May Avenue, Napier, **and should reach him not later than the 18th of the month.**

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