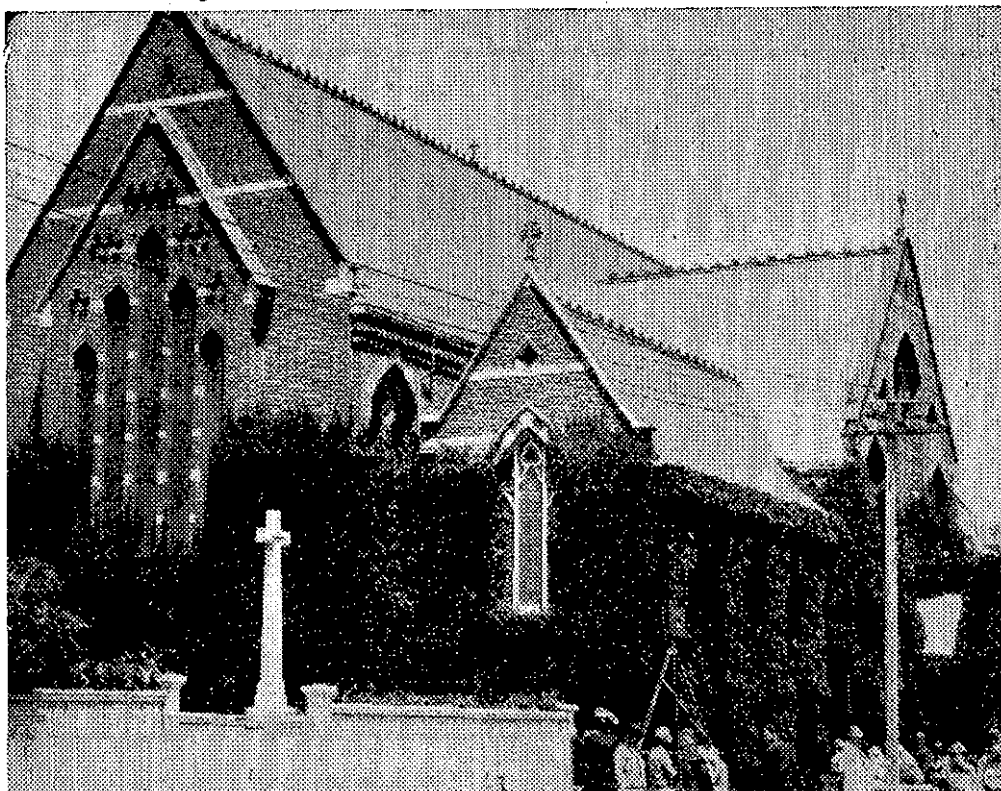


The Waiapu Church Gazette.

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The Waipapu Church Gazette

CALENDAR—AUGUST.

1. Tenth Sunday after Trinity.
6. F. Transfiguration of Our Lord.
8. Eleventh Sunday after Trinity.
15. Twelfth Sunday after Trinity.
22. Thirteenth Sunday after Trinity.
24. T. S. Bartholomew, A. M.
29. Fourteenth Sunday after Trinity.

THE BISHOP'S ENGAGEMENTS.

- August 8.—Hastings.
16.—Wellington.
22.—Opotiki.
29.—Whakatane.
- Sept. 5.—Te Puke.
12.—Tauranga.

DIOCESAN AND GENERAL.

Ten thousand Sydney Anglicans marched in a Procession of Witness one and a half miles long on Good Friday from the Domain to the Cathedral, in support of Archbishop Mowll's call to the Diocese to demonstrate against the holding of the Agricultural Show on the most sacred day of the Christian Religion. "This great march," said the Archbishop, "bears witness that we regard Good Friday as a holy day, not a holiday." The Roman Catholic's act of witness, the Via Crucis, was attended by 30,000. A united Good Friday service at night in a theatre was attended by 3000, including the State Governor. The vast crowds were regarded as the Church's reply to the Show on Good Friday. It is curious that it was not deemed worthy of a Press Association cable.

The twenty-fourth Dominion Conference of the C.E.M.S. will be held this year in our Diocese at Tauranga on September 14th, 15th, 16th. Among the speakers will be three of our own Bishops and Bishop Kempthorne, formerly of Lichfield. Applications should be addressed to Mr. A. S. Newland, Box 31, Tauranga.

It is announced that Canon James has accepted the important parish of Halifax, in Yorkshire, and New Zealand will know him no more. He has done good service here, first at S. Mary's, Auckland, and afterwards for eight years at S. Paul's, Wellington.

As a member of General Synod and of the Board of Theological Studies he is well known outside those two parishes, and we have very few more effective speakers.

In a sadder way, Wellington has had another loss by the death of the Rev. G. F. Petrie, for many years Vicar of Kelburn. He was one of the few clergy who have come to us from the Scottish Episcopal Church.

HOW IT STRUCK A NON-CONFORMIST.

The Rev. James Colville, the President of the Free Church Council, has written the following striking appreciation of the Coronation Service: "When the service began the impression of splendour and magnificence gave place to a deeper feeling. The mystical meaning of the ceremony, its profoundly religious significance, at once became apparent. From the moment of the anointing, on through every act to the service of the Holy Communion, there was being presented a conception of Kingship which regarded the central figure as the Lord's anointed, as one consecrated to the service of God in the service of his people. It was obvious that the mind and heart of the King and Queen were fully attuned to their exalted mood. As the King came through the choir, where were seated the royal and other representatives of foreign lands, and ascended the steps of the theatre, he had the appearance of one who felt that he was coming to his hallowing; while the expression on the face of the Queen was one of reverential awe. It was a moment in which no one could fail to realise that we were assisting, not merely at a most moving spectacle, but also at a deep religious solemnity."—Church Times.

EVANGELICAL CHURCHMEN.

THE OXFORD CONFERENCE.

THE RESPONSIBILITY OF THE CHURCH.

St. Peter's Hall, Oxford, of which the Rev. C. M. Chavasse, M.C., M.A., is the Master, was again the rendez-

vous of Evangelical Churchmen during the second week of April last, as they met in annual conclave to consider the general subject of "The Responsibility of the Church." The remarkable feature of the gathering was the proportion of younger men. The subject of the conference was considered under appropriate headings: Responsibility to God, to the Nation, to the Christian State, to its members in regard to teaching and discipline, to those outside in the work of evangelisation, to the world in the anti-Christian attitude of many, and to the non-Christian world.

The following Findings were agreed upon at the final session of the Conference. They are to be taken, as in previous years, as expressing the general sense of the Conference, and not as representing in detail the views of individual members.

1. The Conference (meeting so soon after the Archbishop's Recall to Religion) records its conviction that the first responsibility of the Church (whether the term be used of the Universal Church on earth, or more particularly of the Church of England) in facing the present world situation is to withdraw itself in spirit, to stand before the judgment seat of God; and then to return to witness afresh to the world the Word of His Grace in the light of the Cross of Christ.

2. It is the special responsibility of the Church of England to maintain the spiritual liberty recovered at the Reformation, with its free access to the Bible; and in fresh study of Reformation principles and life and in fellowship with the sister churches of the Reformation to concentrate on faithful witness to the Truth. This can only be done in whole-hearted surrender to the service of Christ.

UNCOMPROMISING MESSAGE OF THE CROSS.

3. The Conference recognises that, in spite of much advance in thought and conduct, sin has come to be regarded in the modern mind as a mere incident in an evolutionary process, and the facts of judgment and punishment are simply put on one side; that the distaste for that dogmatic

theology which has long acted as a moral astringent has weakened both the sense of duty and the moral appeal of the Christian Faith, and produced a condition of softness and emotionalism. It is the responsibility of the Church to face this situation in the light of the Cross with a positive faith preached positively. The Church must give a faithful witness to the uncompromising message of the Cross and its power to grapple with sin.

4. But the Conference also, in humble thankfulness to Almighty God, recognises the underlying steadiness of the English people in the face of deep moral and spiritual issues. It believes that this steadiness is not the least of the fruits of the English Reformation; the fourth centenary of which must not be allowed to be sidetracked into the simple celebration of the putting forth of the Bible in English; for, great and far-reaching as that fact was, it was only one outstanding incident in the great movement of life and liberty that was the greatest event in history since Pentecost.

UPHOLDING THE CHRISTIAN STANDARD.

5. The fact that the English State is a Christian State, in intimate relation with the English Church, gives to the Church a position of responsibility of which it is its duty to make full use for the fulfilment of God's righteous will. At this particular time the Church has a special responsibility to uphold the Christian standard of morals in relation to marriage and the due performance of all contractual obligations.

6. Still regarding the responsibility of the Church from the particular point of view of the English Church, that responsibility includes the systematic teaching from the pulpit of the Faith as contained in the Holy Scriptures and expressed in the Thirty-nine Articles of religion and the Book of Common Prayer.

7. The responsibility of the Church (here regarded in the wider sense) for evangelisation is admittedly paramount. That responsibility calls for the closest examination of old methods and the fearless acceptance of new ways of approach. The witness of the Church must be both spoken and lived, and the strongest

testimony to Christ Jesus—crucified and risen—is the witness of lives changed by Him in the power of the Holy Spirit.

A NEW RESPONSIBILITY TO THE WORLD.

8. The great Church—universal on earth—has in these days a new responsibility to the world. The anti-Christian forces challenge the Christian faith with a pureness of ideal passion for material amelioration that cannot be denied; yet they provide no effective belief in immortality, recognise no intervention by a supernatural power, and no moral imperative; they offer no redemption, and have no possibility of belief in the Holy Spirit. The Christian must live better than the Marxian Communist; he must out-think the scientific humanist, and he must out-love those whose zeal and ideals fall short of the love of God in Christ and the Christian response to that love.

9. The responsibility of the Church to the non-Christian world which the Evangelical Revival of the eighteenth century brought home to the individual believer has in these days passed into a recognition of the corporate responsibility of the Church. The Conference rejoices that the Church of England is endeavouring to give official fulfilment of that duty. Nevertheless, the ultimate impulse must be looked for in the devotion of the individual Christian, and is still in practice the task and privilege of the members of the Church personally.

10. The Conference sums up its findings with the solemn recognition that the overmastering responsibility and obligation of the Church is to God Himself—the personal and gracious Lord, Who gave the Son of His Love for the life of the world. The Church stands under the judgment of the Word of God, and the Recall to Religion must be the recall of the Church to the living God of revelation.—Australian Church Record.

GIRLS' FRIENDLY SOCIETY.

Miss Winifred W. Gieve, who had been on G.F.S. deputation work in Australia, arrived in Napier on Wednesday evening, 16th June, 1937, at 5 o'clock, from Rotorua and attended the evening service of re-dedication

of the G.F.S. in St. Augustine's Church, taken by the Rev. S. R. Gardiner. After the service, associates and members went on to St. Augustine's Schoolroom, where Rev. S. R. Gardiner introduced Miss W. Gieve and said how lucky they were to be able to have her address them that evening. Their guest had unfortunately contracted influenza in Sydney, losing a precious three weeks there, and so could only stay in New Zealand one week. Miss Gieve, who is President of a large branch and sub-branches in Guildford, England, spoke with much conviction. She spoke of the ideals and objects of the society. She showed how the G.F.S. stood for God, fellowship and service. The G.F.S. was a Church organisation; it belonged to the Church and the branches were encouraged to work for the Church. When its members married they were passed on to the Mothers' Union. At the conclusion of her address the speaker answered questions. Miss Gieve was accorded a very hearty vote of thanks. After the meeting Miss Gieve went on to see the G.F.S. Lodge on Sea View Terrace. Rev. S. R. Gardiner kindly motored her there, accompanied by Mrs. S. R. Gardiner and Miss White, Diocesan Secretary G.F.S. Miss Gieve left next morning for Wellington, to catch the steamer for England.

Late Mrs. Ann Ruddock.

The death of Mrs Ann Ruddock, widow of Archdeacon Ruddock, of Hawke's Bay, and sister of the Rev. W. E. Lush, has removed from the ranks of the Church Militant a brave and courageous soul, who, like Dorcas, was full of good works and and alms deeds which she did, and was a most devoted and cheerful churchwoman all through her busy and useful life.

With the passing away of Mrs Ann Ruddock the Girls' Friendly Society has lost a most energetic and sincere member of many years. At the re-dedication service of the Girls' Friendly Society in St. Augustine's Church on the Wednesday evening of the 16th June, 1937, Rev. S. R. Gardiner paid a tribute to her long years of valuable work for the Girls' Friendly Society in Hawke's Bay, and especially for her keen interest in St. Augustine's branch of the G.F.S.

The associates and members of that branch offer sincere sympathy to her relatives in their sad loss.

FREDERIC WALLIS HOUSE.

In spite of inclement weather, a large number of friends gathered at the Frederic Wallis House on Friday, June 11th (St. Barnabas' Day), for the dedication of the Chapel which has been fashioned from the brick motor-garage in the grounds. Much labour and skill and loving care have been employed in the transformation. The Bishop, in his address, spoke of how much had been accomplished since the House had been opened. The building in which they stood had then been a garage, and was now a chapel, furnished for the worship of God. It was a most fitting memorial to Frederic Wallis. The gifts received for the furnishing of the chapel include:—

Communion Vessels, Mrs Wallis; Altar Service Book, Bishop and Mrs Holland; Curtains, The Rev. H. E. K. Fry and Mrs Fry; Sanctuary Carpet, Mr and Mrs Giesen; Lectern, Mrs and Miss Barker; Credence Table, Mr and Mrs Young; Candlesticks, Commander and Mrs Tottenham; Altar Cross, the Pupils of Marsden School (their own work); Oaken Cross, the Pupils of Chilton St. James School; Altar Linen, Mrs Wallis and Miss Humphreys, and St. James' Ladies' Guild; Picture, Mrs Barclay (England); Alms Box, Mr Palmer.

The offerings at the Dedication Service amounted to over £40, and were devoted to the fund for the necessary alterations to the buildings forming the Chapel. After the service those present were the guests of Mrs Wallis at afternoon tea, and many availed themselves of the opportunity of inspecting the house and grounds. The clergy present were the Right Rev. the Bishop, the Rev. H. E. K. Fry, who acted as Bishop's Chaplain, the Ven. Archdeacon Hansell, the Rev. N. F. E. Robertshawe, the Rev. A. T. B. Page, the Rev. G. V. Kendrick, the Rev. W. J. Durrad, the Rev. H. S. Kenney, the Rev. C. R. Kreeft, and the Rev. T. F. Fagg.

That the Frederic Wallis House is serving many useful purposes is fully proved by the following facts. Already gatherings have been held or

arranged for numerous Retreats, Refresher Courses and Conferences. There have been week-end devotional meetings for leaders or members of the Bible Class Unions. Lone-Guide officers have held a four-days' Conference; the Student Christian Movement has held gatherings twice, on the first occasion when about a hundred members of the Auxiliary assembled to meet Dr. T. Z. Koo, and on the second occasion when the Executive met for a Quiet Afternoon. The C.M.S. Missionary Auxiliary has met for a Quiet Afternoon, conducted by the Bishop, and the St. James' Hutt Vestry for a week-end Retreat conducted by Canon Watson, our Diocesan Missioner. Members of the Mothers' Union, the C.E.M.S., and other Church bodies are also availing themselves fully of the inestimable advantages offered by this Retreat House.

MAORI CHURCH NOTES.

As we now have one Organiser of Maori Church work for the two Dioceses of Waiapu and Wellington, identical reports of the progress of the work will be published in the monthly papers of both Dioceses. This will mean a saving of the time expended in the writing of two accounts; and it will no doubt be an added interest for the Church people of each Diocese to know something of what is going on in the neighbouring sphere of work.

The Bishop of Wellington Amongst The Maoris.

Sunday, June 27th, was a memorable day for the Maori community of Wellington and Petone, for on that day Bishop Holland paid a special visit to this Maori portion of his flock. The Maori Church Hall at Petone was filled with a congregation gathered from Wellington, Petone, The Hutt, and the Wairarapa district. At 10.15 a.m. the people of Petone and Wellington welcomed the party of visitors from the Wairarapa with all the rites of ancient Maori ceremony. The Bishop of Wellington, with Canon and Mrs Williams, arrived at the Hall at 10.45, and was also received with the customary Powhiri to a distinguished visitor. During the celebration of Holy Communion, which followed, the Bishop dedicated a beautiful altar, which

has been given by the local Maoris in memory of the late Sir Maui Pomare, and other prominent members of the Maori community of Wellington and Petone, who have recently passed away. In a very inspiring address, the Bishop expressed his pleasure at the indication, which the gift of the altar afforded, that the Maori people appreciated the value of beautiful things as external aids to the worship of God. He was glad also to see the use which had been made of ancient Maori art in the decoration of their Church Hall. He appealed to them to remember that it was by an earnest application of the principles of the Gospel of Christ to every walk of life, that Maori and Pakeha would be welded together in one Christian nation. After an excellent lunch, to which over a hundred people sat down, representative Maoris made speeches of welcome to the Bishop, who, after his reply, had to leave for other pressing engagements.

The Putiki Memorial Church.

This beautiful building, to the memory of the pioneers of Christian work in the Wanganui district, both Pakeha and Maori, is now practically completed. It will be consecrated by the Bishops of Wellington and Aotearoa on Sunday, September 5th. Sir Apirana Ngata, who directed the Maori portion of the work, has stated publicly that he considers it will be the most beautiful example of the application of Maori art to church decoration in the country. It is most gratifying to be able to announce that, through the kind personal interest of the Bishops of Wellington and Waiapu, the fund to provide the East windows in memory of the late Rev. A. O. and Mrs Williams is now complete, and the sum of £100 is in hand. It is regretted that it will not be possible to have the windows installed before the church is consecrated, but it will be satisfactory to know that the cost is assured, and that the windows are on order. As stated before, the total cost of the church, apart from the windows, has amounted to £2320. A sum of £70 is still required to complete this amount, in addition to anticipated subsidies. We wonder if some of those who read these lines would send a small contribution towards this balance,

and so enable the building to be opened free of debt. We feel it will be a distinct asset, not only to Wanganui, but to the whole of the Wellington Diocese. Contributions may be sent to Canon W. G. Williams, 26 Napier Terrace, Napier.

Evangelistic Missions

From Tuesday, June 29th, till Sunday, July 4th, the Bishop of Aotearoa and Canon Williams conducted, at Pakipaki near Hastings, the fourth of a series of six-day evangelistic missions, which are now being carried on in the Dioceses of Waiapu and Wellington. This last mission was perhaps the most inspiring and encouraging of all. In spite of a pouring wet week, a large congregation gathered each night of the week. The singing was led by the young peoples' choir from Kohupatiki, some five miles away. On the Sunday, services and meetings were held all day, from 11 a.m. till 11 p.m., with short breaks for meals. The general theme of the messages was Spiritual Worship. It was pointed out that for any worship three things are necessary: a Priest, a Temple, and an Offering. Since the death of Jesus Christ on the cross, and the rending of the veil of the Jewish Temple, the only Temple in which God can be worshipped in spirit and in truth is the threefold Temple of the dedicated human spirit, soul, and body. The only Priest who can offer this worship is the redeemed personality of the individual Christian. The only Offering which can express this worship is that of the daily thoughts, emotions, and actions of each worshipper. At the conclusion of an inspiring service on the Sunday evening an appeal was made to all those who were prepared to make a definite dedication of themselves to God, to become the Temples of His indwelling spirit, to stand, thirty people, young and old, arose and came forward to receive the Bishop's blessing. A prominent Maori member of Parliament who was present said it was an inspiration to see such a working of the Spirit of God amongst the people. He expressed his opinion that the time was ripe for a definite evangelistic campaign to the whole of the Maori people, and said he would like to see the organisation of a great national gathering of the

people in some central place, in order to conduct a week's mission for them, and send them back to their districts with a new inspiration. In the meantime requests have come in for special missions to be held in the near future at Moteo near Napier, at Tolaga Bay, at Te Puke between Whakatane and Rotorua, and at Foxton in the Wellington Diocese. We are confident that these missions will accomplish a very definite spiritual result at the present time, and we commend them to the earnest prayers of all Christian people.

W. G. WILLIAMS,
Superintendent.

BOARD OF MISSIONS' NOTES.

Melanesia.

Final Details Of Mr West's Death.

At what the boys say was probably about 3 a.m. on the Tuesday the boat was caught broadside on by a big wave, which turned her completely over. Mr West was lying in the stern in his rainproof, covered with a sail from the boat wrecked in December, 1935, at Utupua), with one of the boys lying alongside—David Kau, of Manbahiana, Santa Cruz. The boatswain was forward, bailing. The overturning took place so quickly that none had time to do anything and all were thrown into the sea with the boat on top of them. The boatswain says that he managed to catch hold of the bowsprit, and although once washed off, managed to regain his hold. Some little time later his feet touched bottom and he realised he was near or on a reef or sand spit. Having got clear he found three others of the party already on the reef—Patteson W., of Nepia, Santa Cruz; John Still Pelau, of Tonga, Reef Islands, and the boy David. But there was no sign of Mr West or the other boy, Matthias M., of Nea, Santa Cruz. It was pitch dark at the time and they were unable to see anything or even to stand up owing to the force of the wind.

China.

General Synod.

The ninth triennial General Synod of the Chung Hua Shen Kung Hui was held at Foochow from April 18th to 25th, under the presidency of the

Right Rev. F. L. Norris, Bishop in North China, chairman of the House of Bishops.

Readers may be reminded that the work of several missionary societies of the Anglican Communion, hailing from the British Isles, Canada, and the U.S.A., has contributed to the building up of this Chinese Church, which has now a communicant membership of nearly 40,000. There are about 280 Chinese clergy, and foreign missionary clergy now number under one hundred. Recently another diocese has been added by the division of Szechuen into East and West Szechuen, making thirteen dioceses in all, including the Missionary District of Shensi. The work in the last is under the able direction of Bishop Shen (consecrated three years ago), and is supported by contributions from the other dioceses.

Trend Towards Reunion.

Bishop Sung, the Assistant Bishop in W. Szechuen, preached an inspiring sermon to a congregation of about a thousand. There was a long procession into the Cathedral of all the members of Synod and many other visiting clergy in robes, and representatives of the Methodist Episcopal Church and of the Congregational Church were also seen in the procession.

Problems in one form or another connected with reunion came up frequently; and it may interest readers to know that the standing committee working on a Prayer Book for our Church in China was authorised to get into touch with the similar committee of the Church of Christ in China and collaborate with it so far as may prove practicable—the Church of Christ in China being the body that was formed some few years ago by the union of Presbyterian, Congregational, and other Churches. **Hangchow Hospital.**

We are thankful for the success of a mission held on the hospital compound at Hangchow. As a result the Chinese doctors and nurses each formed a live Christian Endeavour band.

The new Board of Hospital Governors is planning the rebuilding of Hangchow Hospital, part of which was recently destroyed by fire.

This is the hospital where our New Zealand Missionaries, Dr Phyllis

Haddow, Nurse Bargrove and Nurse North are stationed. Miss North is due home on furlough before Christmas, 1937.

Japan And China.

The fact now, beyond dispute, is that the world source of illicit white drugs to-day is China, north of the Great Wall and some distance south of it and that these areas are under direct or indirect Japanese control, says Russell Pasha in his annual report to the Central Narcotics Intelligence Bureau.

The chief market of this Chinese-produced heroin, he adds is America by way of the Suez Canal. He recommends tighter control of the canal zone in close co-operation with Egypt, Britain and America and demands that the world should "not be re-poisoned solely and entirely for the monetary profit of a mob of international rascals living under the protection of the political chaos in the Far East."

Reuter.

India.

Mass Movements.

In the New Zealand section of the C.M.S. "Outlook" for this month, will be found letters from Miss Laugetson (Sukkur, N. India) and Miss Reynolds (Dornakal), both dealing with work among the "Sweepers."

The School For Which Rev. J. Jones Vicar of Hunterville) is to Leave in September.

In the community school at Chapra in the Nadia district of Bengal there is a troop of Rover Scouts. Some of these senior Scouts spend part of their time at work in the school fields and are studying to be farmers; others are learning a trade in the industrial department of the school. As well as Scouts there is in the school another group of boys called Brotocharis, a company something like Scouts started by Mr G. S. Dutt of the Indian Civil Service. One of the ideals of the Brotocharis is service for others, and another is "stand on your own feet," and they have some fine songs. Last year the Scouts and Brotocharis got together to see what service they could do for others while they are still busy at school.

They discovered first of all an old Hindu widow living alone in the village, with no relative to help her.

Her tiny house needed repairing; in fact, it had no proper walls. The Scouts and Brotocharis combined to put her house in order. They worked each day when school was over, and it took all their spare time for a week to repair the old lady's house. Their next effort was to plan a village fire brigade; there had been several disastrous fires, but now these senior schoolboys have organised their plans for fighting fires. Another job they have undertaken is to carry out of doors into the fresh air every day a man who is very ill; it is necessary to lift the sick man out on his bed. Still another bit of work is the improving of sanitary arrangements at the school, and they have also undertaken some of this work for villages to help to make the homes and neighbourhood more healthy.

Jerusalem And The East.

The Jubilee Of The Jerusalem Bishopric.

In this year 1937, which is the Jubilee of the reconstruction of the Anglican Bishopric in Jerusalem and of the founding of the Jerusalem and the East Mission, supporters of the work in the Near East will be interested to read of the early days of the Bishopric and of some of the problems and difficulties which were met and overcome by Bishop Bylth and Bishop MacInnes.

The Bishopric in Jerusalem was actually founded in 1841 under an agreement made between the King of Prussia and England. The Bishop was to be nominated alternately and had to be in Anglican orders, at the same time the Archbishop of Canterbury had the right to veto any nomination. There were three Bishops under this arrangement: Bishop Alexander, a Hebrew Christian, nominated by England; Bishop Gobat, the nominee of Prussia; and Bishop Barclay. The arrangement did not prove satisfactory to either party in the scheme, and after Bishop Barclay's death in 1881, the King of Prussia declined to exercise his right of nomination and withdrew the annual grant of £600 which had been his share of the endowment fund. The Bishopric then fell into abeyance for six years.

It was in 1886 that the Archbishop of Canterbury (Dr. Benson) decided

to reconstitute the Bishopric solely on the basis of Anglican order and discipline. He was no doubt influenced in this decision by the Greek Orthodox Patriarch of Jerusalem, who urged that the Church of England should have a Bishop as her representative in the Holy City among the other bishops of the Church Catholic. When some English churchmen opposed the Bishop's residence in Jerusalem as an infringement upon the rights of the Orthodox Patriarch, Beirut was suggested instead. The Patriarch decidedly opposed this on the ground that every branch of the Eastern Church believes that it is in Jerusalem, where Christ willed and prayed for the unity of His Church, that His Will must be fulfilled, and that therefore all branches of the Church should gather at Jerusalem to await their Pentecost.

Africa.

The Northern Sudan.

The Sudan shares in the desperate need of all parts of Africa for an increase in missionary staff. For the whole area (Northern and Southern Sudan) at least ten recruits are needed immediately. The opportunity of providing Christian education for the pagan Nubas in their first contact with civilisation has been committed to the C.M.S., but already the Government is going ahead with other plans, because missionaries are not forthcoming for the extension of the work.

The most urgent need is for two trained teachers (men) to extend the work in the Nuba Mountains, where civilisation is transforming the life of the people at lightning speed.

The Southern Sudan.

"Send us more workers" is the burden of missionaries' letters from this area. The Church is growing rapidly, but unless recruits come forward, large numbers of Christians will lapse into paganism or turn to Mohammedanism of a very low type, or the Government will be compelled to offer to the Roman Church the area now committed to the C.M.S.

The Nugent School, Loka, is an intermediate school to which are sent the pick of the boys from station vernacular schools. Grants for four men are available, but the present

staff is one, with another borrowed from Malek, leaving the latter station vacant.

The Zandi are coming in hundreds to seek the Christian life. There are two stations and money for a third, but the one missionary has been invalided Home.

Financial Result.

Increase Of £1267, But Still Below Budget Level.

We thank God for an encouraging result this year. The increase over last year is £1267, though the total still falls short of the Budget requirements by £380. In other words, £16,120 was provided on a Budget of £16,500, and last year's amount on a similar Budget was £14852.

The Board at the beginning of the year had hoped, and asked, for an increase of 10 per cent. on last year. This would have meant an additional £1485 or £218 more than the increase actually realised. Three dioceses, however, did provide an extra 10 per cent., viz., Auckland, Waikato, and Wellington. The amounts from the dioceses are as follow (last year's amount, the respective quotas, and the percentage for this year are also given):—

	£ This year	£ Last year	£ Quota	Percentage this year
Auckland	2598	2890	2970	97.3
Christchurch	3621	3799	3630	104.6
Dunedin	1406	1448	1569	92.2
Nelson	1498	1618	1320	122.5
Waiaapu	2224	2140	2556	83.7
Waikato	426	612	990	61.8
Wellington	3039	3510	3465	101.3

Nelson diocese deserves much praise. It has the highest percentage, has exceeded its quota by £298 and exceeded its last year's contribution by £120.

Christchurch comes second as regards percentage of quota, and has the distinction of giving the largest amount of any diocese—a distinction it has held for many years. Wellington diocese shows an increase of £471, and has exceeded its quota. Auckland shows an increase of £292, Waikato of £186, and Dunedin of £42.

All these are happy features, and our hearts rejoice over them. Remembering, however, our Lord's

caution not to pride ourselves on our performance, even if we do our full duty, we take the sober view that we are still far behind where we should be in regard to Missionary contributions. We are still working on a budget that was "cut" to meet "depression" circumstances. We ought to have exceeded it in this year of prosperity. We lag behind "the world" in the matter of recovery. Totalisator receipts are up 20 per cent or more. Prices are good, businesses are thriving, high wages are being received. Ought not the work of God to be flourishing at least in proportion?

We look forward to a great advance this year, while still rejoicing in such recovery as we have, by God's grace, attained at present.

SUNDAY SCHOOL CORNER.

My Dear Girls and Boys,—

I am going to ask you a question which I hope all of you can answer. Into what family were you born at your Baptism? Splendid! I think I can hear your answers: "Into God's Family." If we want to help the Family to grow, we must show people what a happy thing it is to belong to God. For you and for me, and indeed for most people, we can best do that by being loving, and kind, and helpful, and straight, in the little things which happen every day. Sometimes we think that these little things do not matter; but one day, if the little things have been done well, God may call us to do a big work for Him. It is helpful to hear about the work of members of the Family who have heard God's call to leave their homes and their country to help the Kingdom grow in other lands.

Within the last few weeks New Zealand has had a visit from "The Southern Cross," the ship which carries missionaries with the Good News of the Love of God for His children, to our brown brothers and sisters in Melanesia. While the ship was in Napier some of the Melanesians who were aboard her came to see us; and I felt that their happy, fine faces showed what was in their hearts—true love for their Lord and Master, Jesus Christ.

Not a hundred years ago the people of Melanesia had not heard

the Name of Jesus, and to-day many hundreds of them belong to Him, and they too are helping the family of God to grow in Melanesia.

A little over eighty years ago a young Englishman heard Bishop Selwyn, New Zealand's first bishop, ask for a man to work amongst the Melanesian boys. John Coleridge Patteson heard God call him to leave his beautiful English home and his friends, to give his life to the Melanesian people. He spent some years travelling between Auckland and the Islands and later he was consecrated Bishop of Melanesia.

This event happened three years afterwards. I read it in a book written by Basil Matthews.

The brown crew of "The Southern Cross" breathed freely again as the schooner left the Island of Tawny Cannibals and made her way into the open sea. Every hour on that island was full of dangers from club and flying arrow.

As they set her course to another island, that of Santa Cruz, the crew talked together of the men of the island they had left. In his cabin sat the bishop writing a letter to his people far away in England. This is what he wrote: "As I sat on the beach with a crowd about me, most of them suddenly jumped up and ran off. Turning my head, I saw a man coming to me with club uplifted. I remained sitting and held out a few fish hooks to him, but one or two men jumped up and, seizing him by the waist, forced him off. After a few minutes I went back to the boat. I found out that a poor fellow called Moliteum was shot dead two months ago by a white trader for stealing a bit of calico."

Bishop Patteson was not surprised that they wanted to kill him, but he did think it was remarkable that some knew that he was not a wicked man, and saved him from those who would have murdered him.

The ship sailed in close to the reef of Santa Cruz, and a little boat was let down from her side. Into it tumbled a British sailor named Pearce, a young Englishman named Atkin, three Melanesian boys and Bishop Patteson. He who had faced clubs and arrows now walked into peril unflinchingly to lead the people of this island to know Jesus.

One of the brown boys, Fisher

Young, was specially dear to the bishop, and Fisher would have died for his white leader. When shallow water was reached the bishop swung himself over the side and waded across the reef between the savages, and in every hand was a club, or spear or a wooden bow with an arrow ready to fire.

The bishop was unarmed, and he sat and talked to them. His face was full of love and tenderness, and he longed to gather into God's Family these straying children. Then he rose and went back to the boat. The water was full of men, walking, splashing and swimming. The four boys swung their oars, but they had only moved when a cloud of arrows whizzed through the air. Six canoes filled with savages surrounded them and joined in the shooting. The bishop tried to shield the boat with the rudder and they pulled for "The Southern Cross."

Pearce, the young sailor, lay with an arrow in his chest, one of the Melanesian boys with an arrow under his eye, and Fisher was shot through the wrist. Still they pulled on, in spite of their wounds, and finally reached the ship. The bishop drew out the arrows and attended to the wounds of his faithful friends. Only one did not recover. Fisher, the lad whom the bishop loved, died; but he died with words of kindness on his lips for the savages who had killed him; and he died loving His Master, Jesus Christ.

Next month I shall tell you another story about Melanesia and the bishop.

Perhaps you would like to put this prayer in your book of prayers and use it to help God's work in Melanesia.

Jesu, Thou art the hope of the world. Without Thee nothing is happy, nothing is holy. Shine in Thy love upon those in Melanesia who lives are in darkness, and lead them into Thy Kingdom of Light. Give joy and strength to the Christian Melanesians and to the missionaries, and hasten the day when all nations shall call Thee, Lord, and worship Thee.

Your friend,

D. M. BEATTIE.

CORRESPONDENCE.

(To the Editor).

Sir,

It is difficult to deal briefly and effectively with such a statement as that of the Rev. C. G. G. Salt, but these ideas occur to my mind as sufficient refutation of the position he takes up.

At the beginning of his letter he uses the term "abominable" as descriptive of the Non-Conformity. My dictionary gives the meaning of that word as "detestable, loathsome, odious in the utmost degree." Does Mr Salt really think thus of his fellow-Christians of other Churches, or does he not know the significance of the word? He later on admits that some of these Non-Conformists are more God fearing than many Anglo-Catholics. . . . One remembers that the Great Teacher Himself said: "Neither can a corrupt tree bring forth good fruit." From the same source come the words "By their fruits ye shall know them." I prefer to think of Non-Conformists in the light of Christ's utterance rather than as Mr Salt does.

Mr Salt's reasoning is altogether beyond me where he quotes from the Book of Acts to show that the Christian life is a "way" and then proceeds to say: "Belief alone, in the Lord Jesus, if not accompanied by obedience to the Church which He founded and left with us here in earth for our help and guidance, can never accomplish anything." Does Mr Salt really assert that the Church of England has a monopoly of the teaching of the "way" and that she alone may guide men into that "way?" One is reminded of the occasion on which John came to our Lord and said, "Master we saw one casting out devils in thy name, and he followeth not us" and Jesus said: "Forbid him not—For he that is not against us is on our part"—Mark 9: 38-40.

It seems regrettable that in these days of such sore need of spiritual revival Mr Salt should emphasise the things that make for division and feeling instead of endeavouring to foster that spirit of unity which would encourage all the branches of the Christian Church to work in closer touch, and therefore, more effectively.

Some of us deeply deplore the things about which we differ; but surely it is more Christ-like to rejoice over the indisputable fact that the vital and eternal things of the Gospel of Jesus Christ are our common heritage. Unity of spirit is more than unity of form and creed.

"Though I speak with the tongues of men and angels and have not love, I am become as sounding brass or a tinkling cymbal" and "Love suffereth long and is kind; love envieth not, love vaunteth not itself, is not puffed up.—Yours, etc.,

FROM ONE WHO LOVES HIS BROTHER MAN.

(This correspondence will now cease, unless Mr Salt wishes to make a brief reply).

S. MARY'S HOME.

Every reader of the Gazette knows at least something of the good work that has been done for many years at S. Mary's Home. There should be some among them who would be glad to know that there will shortly be an opportunity for one or two of helping in the work there, and so doing good service to God and His children. There will very shortly be a few vacancies on the staff, and any who feel called that way can apply to the Lady Superintendent at the Home. No specialist qualifications are asked for, but applicants ought to have a good general education, pleasant manners, and a real love for our Master and for souls.

OUR CHURCH CONSTITUTION.

The Church News, the organ of the Christchurch Diocese, emphasises the 80th anniversary of the signing of the Church Constitution, by which we are governed, on June 13th last. It would have been well if it had been generally observed. It says:—

On June 13 the Church of the Province of New Zealand celebrates the 80th anniversary of her birth as an organized unit of the One, Holy, Catholic and Apostolic Church, and her emergence as a self-governing Province in the Anglican Communion thereof. "A day," wrote our historian, Dean Jacobs, "much to be remembered in the annals of the Church of New Zealand." It falls on a Sunday this year, and no doubt the Clergy will take the opportunity to furnish up their history and enlighten their congregations on the origins of the New Zealand Church. The only two detailed histories of the

Church, by Dean Jacobs and by Canon Purchas, are unfortunately almost out of print; owners of copies should cherish them and never lend them, for they are becoming scarce.

On June 13, 1857, all was ready for the formal signing of "The Constitution for associating together as a Branch of the United Church of England and Ireland the members of the said Church in the Colony of New Zealand, agreed to at a general conference of bishops, clergy and laity, assembled at Auckland on the 13th day of June, in the year of Our Lord 1857. In the Name of God, Amen."

Men famous in New Zealand history signed it. The two Bishops, Selwyn and Harper; Premier Stafford and Attorney General Whitaker, both afterwards knighted; Postmaster-General and Canterbury Pilgrim H. J. Tancred; former Attorney-General Swainson (voicing the views of the beloved Chief Justice Sir Wm. Martin, who was absent); Captain, afterwards Colonel Haultain, Dr. Prendergast, Mr. Thomas Hirst, a New Plymouth business man; amongst the Clergy the two famous Williams brothers—Henry restored to his honourable estate and cleared of the foul libel on his integrity, William soon to be first of the line of Bishop Williams' of Waiapu; Hadfield and Abraham, destined both to be Bishops of Wellington; Archdeacon Paul, formerly of Avonside, and the Rev. James Wilson, representing Canterbury; Missionaries G. A. Kissling and A. N. Brown. These were the men who hammered out the Constitution under which we owe our title to a place in the Anglican Communion. Let us now praise God for our famous men and our spiritual fathers that begat us!

INTERCESSIONS.

For Diocesan Organisations.

That it may please Thee to guide our Mothers' Union Diocesan Executive, Diocesan Council and 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 it may please Thee to guide the Leaders of the Fellowship of Marriage Groups in the Parish of Holy Trinity, Gisborne; and to grant that other Groups may be formed in the Diocese.

That it may please Thee to give to all members of the Mothers' Union Prayer Circle the gift of faithfulness in their work of intercession; and the comfort of Thy Holy Spirit in their times of pain and weariness.

That it may please Thee to grant Thy blessing to the Bible Class Unions (boys' and girls') that they may be the means of teaching the members and helping them to be loyal followers of Christ and active members of His Church.

That it may please Thee to give Thy special favour to our small and struggling classes that the members may be faithful and the leaders may be guided by Thy Holy Spirit.

That it may please Thee to inspire all Lone Members of the Union that they may feel the presence of Thy Holy Spirit guiding them in their studies.

That it may please Thee to guide the Executives of the Union, that all their plans may be in accordance with Thy will.

That it may please Thee to further the work of our Sunday School Organiser with Thy Blessing.

That it may please Thee to inspire our Sunday School Teachers, that being taught by the Holy Spirit they may be apt to teach and lead Thy little ones to Thee.

That it may please Thee to bless the children of our Sunday Schools, that Thy Holy Spirit may lead them in the knowledge and obedience of Thy Holy Word.

That it may please Thee to help the Organiser, teachers and scholars of the Mail-bag Sunday School.

That it may please Thee to strengthen the branches of the Fraternity of the Resurrection at Gisborne and Napier.

That it may please Thee to pour Thy grace upon the principal staff and scholars of Te Aute College, Hukerere School, Waerenga-a-hika School, Hereworth School.

For Our Hospitals.

O Lord, let Thy perpetual providence guide and direct the conduct of all hospitals, that doctors and nurses, together with the patients under their care, may be brought through contact with the mystery of suffering into union with Thee, where alone it is solved. Amen.

For The Departed.

O Lord, by Whom all souls live; we thank Thee for those whom Thy love has called from the life of trial to the life of rest. We trust them to Thy care; we pray Thee that by Thy grace we may be brought to enjoy with them the endless life of glory;

through Jesus Christ, our Lord. Amen.

For The Leaders Of The Nation.

O God, Almighty Father, King of kings and Lord of all our rulers, grant that the hearts and minds of all who go out as leaders before us, the statesmen, the judges, the men of learning, and the men of wealth, may be so filled with the love of Thy laws, and of that which is righteous and life-giving, that they may serve as a wholesome salt to the earth, and be worthy stewards of Thy good and perfect gifts; through Jesus Christ our Lord. Amen.

For Missions.

We humbly beseech Thee, O merciful God and Father, to bless abundantly those Societies which are labouring for the extension of Thy Kingdom in foreign lands. Build up the native churches, enable all converts to walk worthy of the vocation wherewith they have been called, and give light to those now beginning to seek after Thy truth, so that they may pass out of darkness and become children of the day; through Jesus Christ our Lord. Amen.

A Thanksgiving.

Glory be to God in the highest, the Creator, and Lord of heaven and earth, the Preserver of all things, the Father of mercies, Who so loved mankind as to send His only begotten Son into the world, to redeem us from sin and misery, and to obtain for us everlasting life. Accept, O gracious God, our praises and our thanksgivings for Thine infinite mercies towards us, and teach us, O Lord, to love Thee more and serve Thee better; through Jesus Christ our Lord. Amen.

ENGLISH THEOLOGY, 1837-1937.

(From The Times Literary Supplement.)

The history of English theology in the years 1837 to 1937 is in the main the story of five movements—the revival of a Catholic outlook in the Church of England; the growth of the Liberal spirit; the development of Biblical criticism; the restatement of the Christian ethic in the light both of industrialism and of new problems of individual morality; and the recasting of Christian philosophy to accord with modern concepts and the

new discoveries of science. These five movements have by no means worked themselves out, and the year 1937 is no time to write their epitaphs. But it so happens that the year 1837 is very close to the origin of the first three of these movements.

The Oxford Movement was then barely four years old and dazzled the country by the learning, the eloquence and the piety of those who subscribed to its tenets. Pre-eminent among them was John Henry Newman (1801-90), who in his turbulent career had found a temporary halting-place in the conception of the Anglican Church as a *via media* between Protestantism and Romanism. He described his faith as Anglo-Catholicism, the religion of Andremes, Laud, Hammond, Butler and Wilson," and in its defence published in 1837 his "Prophetical Office of the Church viewed relatively to Romanism and Popular Protestantism." Almost all that was best in the intellectual life of Oxford was caught by the movement, and not least among the adherents was William Ewart Gladstone (1809-98), then "the rising hope of those stern, unbending Tories." He published in 1838 his first work, "The State in Its Relations with the Church," which led Peel to exclaim, "That young man will ruin his fine political career if he persists in writing trash like this." It argued that the State has a duty to enforce religious truths, and its interest is mainly that it provoked Macaulay's famous review.

Newman had barely developed his conception of the *via media*, so acceptable to the English genius, when he began to have doubts. He sought to maintain a precarious foothold in the Anglican Church by an addition to the Tracts for the Times. This famous series had changed its character since its inception in 1833. The first tracts were written "as a man might give notice of a fire or inundation, to startle all who heard him." That object achieved, the later pamphlets were designed as careful pieces of theological reasoning. Such was Newman's celebrated Tract 90, published in 1841. Its thesis was that the Articles of Religion do not oppose Catholic teaching, but where

they appear to do so merely reject Roman errors. Few pamphlets have had such momentous consequences. Newman realised that it made his position as leader of the Oxford Movement impossible, and the movement itself, which had once seemed irresistible, incurred the odium of the University authorities; it was driven into the parishes, where the ritual aspect naturally developed at the expense of the theological. Newman recognised later that from 1841 onwards he was on his "death-bed as regards membership with the Anglican Church"; but he then strove to shut his eyes to his ineluctable fate. Some of his associates had clearer sight. Among them had been Richard Hurrell Froude (1803-86), and the publication of his "Remains" (1837-9) by his friends had given the first warning of the Roman elements in the movement. A more strident Romanism came from William George Ward (1812-82), mathematical lecturer at Balliol. He claimed the right to hold in the Anglican Church "the whole cycle of Roman doctrine," and in 1844 published his "Ideal of a Christian Church," in which the ideal was indistinguishable from the existing Roman communion. The book was condemned by the University and "Ideal Ward," as he was thence to be known, degraded. He took this censure with the greatest good humour, and joined the Church of Rome in 1845.

A little later Newman brought himself to a similar decision and joined "the lonely priest in his lodgings, the unlettered throng at the altar," over whom his exotic imagination cast such a halo of romance. He had been engaged on his "Essay on the Development of Christian Doctrine," whereby he had finally resolved all doubts. The essay was provoked by the contrast between the highly articulated body of Roman Catholic doctrine and the simplicity of apostolic beliefs. Newman explained this by the concept of growth or development, and his essay is significant for applying in the field of theology that principle of evolution which Darwin was later to make so familiar in the realm of biology.

(To be continued.)

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