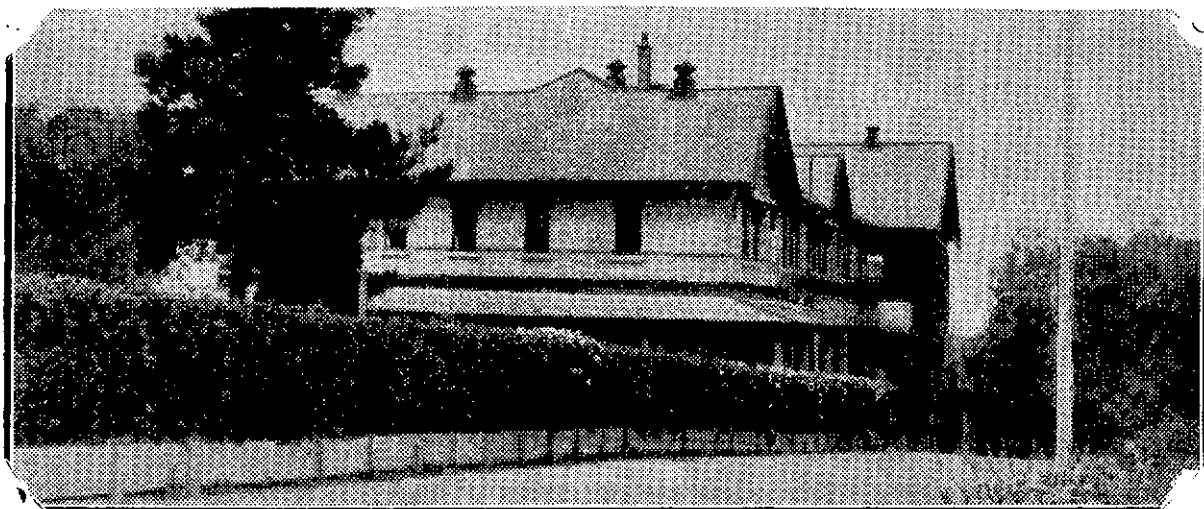


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The Waipapu Church Gazette

CALENDAR FOR MAY.

1. Saturday. SS. Philip and James A.M.
2. Fifth Sunday after Easter.
3. Monday, Rogation Day.
4. Tuesday, Rogation Day.
5. Wednesday, Rogation Day.
6. Thursday, Ascension Day.
9. Sunday after Ascension.
16. Whitsunday.
17. Monday in Whitsunweek.
18. Tuesday in Whitsunweek.
23. Trinity Sunday.
30. First Sunday after Trinity.

NOTICE.

It is the wish of the Bishop that the Sunday before the Coronation, May 9th, should be observed by special services. As was announced last month special forms of service may be obtained from the Church Book Store, Wellington.

AOTEAROAD CHURCH BOARD.

Report of Select Committee of Synod "appointed to give further consideration to the question of the Aotearoa Church Board and to all matters affecting the further work and stipend of the Bishop of Aotearoa, and to report to the present Synod."

Members of committee: The Bishop of Dunedin (chairman), Archdeacons Gavin, Hawkins, and Simkin, Mr Huggins, Mr Loten, Mr Pilson.

The committee reports as follows:—

The committee has devoted considerable time to this order of reference and has conferred with each of the Diocesan Bishops in the North Island individually and with the Bishop of Aotearoa, and has also twice met the four Diocesan Bishops together.

The committee has considered the constitution of the Board proposed to be set up by the Canon and is convinced that the setting up of a board so constituted at the present time is impracticable.

The committee is unanimous in the opinion that the responsibility for the organisation of the work

amongst the Maoris in each Diocese must rest upon the Doicesan authorities in each Diocese. At the same time, it is desirable that there should be co-operation between the Dioceses in the North Island in order that the work of the Bishop of Aotearoa may be facilitated and applied when and where most needed. The committee also formed the definite opinion that the four Bishops of the North Island should act as a temporary board and, having approached them, is happy to report that the Bishops have agreed so to act.

The committee has given careful consideration to the question of finance and has recommended to the Bishops a scheme of assessment which it has asked the Bishops to submit to the authorities in their respective dioceses. If this scheme be accepted—and the committee has reason to believe that it will be—the stipend of the Bishop will be placed on a satisfactory basis.

After meeting several times and spending many hours in exploring the whole position, the committee is unanimous and definite in the opinion that the procedure provided for in this report will best make for efficiency. It is essential that there should be the fullest and closest co-operation between the Diocesan Bishops and the Bishop of Aotearoa, and it is clear to the committee that the course suggested will best serve that end.

The committee is fully seized of the importance of making the work of the Bishop of Aotearoa as effective as possible and of extending his influence amongst the Maori people.

CHURCH OF ENGLAND MEN'S SOCIETY.

ANNUAL CONFERENCE

At the last meeting of the Dominion Council of the Church of England Men's Society, and at which the Right Reverend the Bishop of Wellington presided as chairman, arrangements were made for the 1937 annual Dominion Conference of the Society in New Zealand, to be held at Tauranga on 14th to 16th September, 1937.

The general subject to be dealt with in the addresses to delegates at the conference will be his Grace the Archbishop of Canterbury's broadcast, "The Recall to Religion." The intention is to arrange for suitable sub-headings, and for the interpretation to be given of the need for definite Evangelistic work on the part of the society.

Satisfactory progress is now being made in several dioceses, in the formation of new branches, and the conference should be an encouragement to us all.

The hospitality secretary is Mr A. S. Newland, Box 31, Tauranga, and all communications in respect to hospitality should be addressed to him.

PARISH NOTES.

Waipukurau.

On April 6th the Takapau and Waipawa Mothers' Union joined the local branch in the world-wide corporate Communion, and were entertained to morning tea after. The Rev. H. R. Blathwayt was the celebrant.

The Vestry has accepted the tender of Messrs L. Hawke and Co. to instal tubular heating in the Church: it is a very necessary improvement, which has been postponed for some years owing to the financial depression. In sending out the annual appeal for funds the Churchwardens have asked the parishioners to meet this extra expense.

Sunday, May 30th, is the day for the retiring collections for the Church Army, which is doing such a wonderful work for Christ's Kingdom, and deserve the liberal support of the whole Church. The sum of £3,000 is required to put its work in New Zealand on a sound footing, and will be mostly used in training New Zealand men and women for the work. Many suitable candidates have volunteered, but their training is held up through lack of funds.

On April 16th our branch of the Mothers' Union was most hospitably entertained by the Waipawa branch, and a very happy time was spent.

Tolaga Bay.

Mrs Balfour, vice-president of the Gisborne branch, very kindly came

up and gave a talk at the last meeting of the Mothers' Union. She gave an interesting outline account of the history and development of the Union, and emphasised the point that if members wish to make a success of their branch, they must not simply expect to get something out of it, but must be willing to put effort into it too. At this meeting we had our first admission service, when eleven members were admitted by the vicar. The services at Pouāwa and Mihiwhetu have been very well attended lately, "full house" being recorded on two occasions. We hope to hold our Coronation Service at 11 a.m. on Sunday, May 9th, in the Parish Church, when the Vestry has invited members of local bodies to attend.

Ormondville.

What might have resulted in the Vicarage being burnt down was checked in its early stages by a friend passing by. Owing to a neighbouring fire the fence at the back of the vicarage caught alight and also the hedge. When the vicar returned from services in the country, the hedge had disappeared and the verandah was covered with ashes. Forty-two feet of new iron fence has now been erected.

We regret to state that Miss Annie Webb, our Sunday School Superintendent and valued worker, who has been ill for a few weeks, has been removed to Wellington for special treatment. We hope she will soon be restored to health.

Mothers' Union meetings have started again, and members are preparing for a busy year. Mrs Martyn, the enrolling member, having been transferred to another district, Mrs J. Palmer has been appointed to succeed her.

Captain Kee, of the Church Army, has been with us recently and delivered interesting addresses and showed lantern slides illustrating C.A. work both in England and New Zealand. His visit was greatly appreciated, and many renewed happy memories of his former mission.

Owing to unforeseen circumstances. Miss Eva Brabazon, who has been organist at Norsewood for several years, has found it necessary to resign. We have placed on record our appreciation of her valued services. On account of infantile paralysis.

the garden fete which was to have been held in January had to be postponed. In lieu of this a "Paddy's market" and dance is to be held in the Ormondville Hall on May 7th. It is sincerely hoped that all friends and supporters will rally round and make this event a great success.

Gazette subscriptions are now due. We hope these will be sent in before the end of the month.

The vicar will be inducted to the charge of St. George's, Thames, on May 25th and expects to leave Ormondville on 20th inst.

(S. B. R. Corbin).

Woodville.
OBITUARY—MRS ANNIE WESTOBY

Mrs Westoby came to Woodville with her husband 57 years ago. She was always a keen Church worker, being president of the Ladies' Guild for 13 years. It was largely due to her business ability that the Parish Hall and new Vicarage were built, the latter free of debt. She was never happier than when out in her garden amongst the flowers. She was an original member of the Sanctuary Guild and always did more than her share when decorating for Church festivals. It seemed most fitting that her funeral should take place on Easter Tuesday while the Church was still decorated. Mrs Westoby was always an ardent worker for the Holy Trinity Bazaar and Bulb Show.

APPEAL FOR THE CHURCH ARMY.

The position of the C.A. is that the Bench of Bishops consents to the effort being made to establish the C.A. on a permanent footing in N.Z., and the Dioceses of Auckland, Waiapu and Christchurch are co-operating in the effort. From November last the C.A. staff in the Dominion has been entirely supported by well-wishers in N.Z.

£3000 FOR TRAINING COLLEGE

The minimum amount aimed at is £3000, the immediate purpose of which sum is to establish the Training Centre for the training of young N.Z. men and women in the principles and technique of C.A. work. The Diocese of Auckland has already placed at the disposal of Capt. Banyard, Field Secretary of the Army in N.Z., a large building in

Richmond road, Ponsonby, formerly used as an orphanage, and for the first few years, until permanent quarters are obtained or the site of the permanent headquarters is decided, this commodious building will serve as the headquarters of the Army in N.Z. and its College. Already there are twelve C.A. workers engaged in N.Z., and there are many prospective trainees awaiting their call to college for training as soon as the financial support is assured.

The minimum of £3000 aimed at is the minimum for the Dominion or the co-operating Dioceses. It must be remembered that this sum is merely a nucleus, the minimum on which the C.A. authorities in England consider it safe to establish the C.A. in N.Z.. The primary need, of course, is for trained workers familiar with N.Z. conditions. Capt. Banyard and his associates are convinced from their experience that they can get the right C.A. type in the Dominion, and once they have got their first group through their college, the C.A. will indeed begin to move. Our Lord Himself began his own evangelistic and social work with a small band of workers, and He trained them before He sent them out; and from the work of that small band, whose names are almost all we know of them to-day, the whole mighty edifice of Christianity has grown. So from the small band of trainees it is hoped that the Church Army work will grow in New Zealand.

WHAT THE C.A. WORK REALLY IS.

It is likely that the average Churchman's impression of the C.A. work is that it is nothing but the evangelism of conducting missions in this and that cure, and then passing on. The impression arises from the fact that the C.A. work in N.Z. has hitherto been limited by force of circumstances to this type of evangelism in most places. Pure evangelism was and is the primary purpose of the C.A. but when Prebendary Carlisle began his work in London, he quickly found that he must do something more to help the souls he saved from sin than sing hymns to them and soothe them with comforting words. The evangelistic mission quickly became a social mission with an economic object—the men and women had to be

helped back on to the social rails. And from that need has grown up piece by piece the magnificent network of social relief institutions in various parts of England which has made the C.A. one of the institutions of which the Church of England is most proud. Last financial year the C.A. provided 655,920 beds for homeless men and lads, 131,347 for shelterless women and girls; nearly 320,000 days work was given to men, 4677 were admitted to training work-aid homes; over 8000 women were admitted to free night shelters in London, about 9000 beds were provided for women at the Night Advice bureau in Marylebone.

The evangelists visit in England 1½ million homes of people annually. The C.A. has its own model housing scheme for giving the poor of London better homes at cheap rentals.

The methods of the C.A. are its own. They are no slavish copy of any other organisation. The Salvation Army has its own tried methods and preferences; the Church Army, in an experience of over 50 years, has followed and developed along its own lines within the fabric of the Church. The work of both is admirable. The difference for us is that the Church Army works with the Church, teaches as the Church teaches, brings those it saves to the Church, does all its good in the name of the Church and not of itself, and never sets itself up as an organisation independent of the Church or at variance with the Church. It does the work of the Church in departments where specialised technique is called for, but on its own approach to its task it is not under the thumb of the Church or any section of it. It prides itself on being the humble maid-servant of all. It believes in the spiritual teaching and the Sacramental life of the Catholic Church as expressed in the Church commonly called the Church of England. That is the main difference between the Church Army and the Salvation Army. Apart from that they are not rivals.

MISSIONS.

The debate on the missionary work of the Church at the recently held General Synod held at Hamilton showed that the Church is alive to

its obligations. The late Bishop Sadlier was praised for his vision and the resoluteness with which he brought it into operation; and it was regarded as a solemn duty to ensure the continuity of the New Zealand Anglican Board of Missions as the one and only missionary agency of the Church of the Province.

It is true that there was a doubtful note expressed; based on the possibility (which had no foundation) of jealousy between the co-ordinated missions. But Major Robinson, secretary of the Melanesian Mission, clarified the position by explaining the appointment of Mr J. Wilson and appraising the very cordial and harmonious relations which existed and deepened between the Melanesian Mission and the Church Missionary Society and the other co-ordinated missions. The visit of the Bishop of Central Tanganyika was commented upon: the Archbishop saying that the Bishop was the finest beggar who didn't beg that he had met. The general feeling was that although the Bishop had taken money out of the country he had given a great impetus to missionary enthusiasm in New Zealand.

The Bishop of Wellington, who has had great experience amongst the many missionary societies in England, expressed pleasure at the harmony which existed in New Zealand in the fact that there was only one missionary agency. Archdeacon Bullock voiced the general feeling of Synod when he said that the N.Z.B.M. must grow in vision and in enterprise. The presence of the Bishop of Polynesia and one of his priests helped the Synod to realise her duty to Polynesia and to give Polynesia direct representation on the Board of Missions executive.

Altogether the interest shown in Melanesia, Church Missionary Society and Polynesia augurs well for increased support in this, the Church's primary work.

CORRESPONDENCE.

(To the Editor).

Sir,

The question of marriages in Lent and, more particularly, in Holy Week, which the Rev. C. G. G. Salt raised in your correspondence column last month, is of importance.

The Bishop's ruling is, as you say in your footnote, clear enough. Nevertheless it would appear from a study of the marriage ceremonies, reported in the daily press as taking place during this season, that clergy are still in ignorance of this ruling.

The failure of Clergy to act upon such a ruling unanimously, not only tends to weaken the authority of the Church, but also to confuse the mind of the laity. It is hardly necessary to add that it places in a very invidious position, those Clergy who are endeavouring to abide by it to carry it out in their parishes.—Yours, etc.,

A. H. R. MORRIS.

The Vicarage,
Waipiro Bay.

Hastings, 16/4/37.

(To the Editor, The Waiapu Church Gazette).

Dear Sir,

As a layman belonging to the Church of England for over fifty years it is painful to read a letter signed by C. G. S. Salt in your April issue. What right has he to criticise the Non-Conformists? Does he know that many Church of England adherents are married to Non-Conformists and find them very much more God-fearing people than many Anglo-Catholics? It makes a layman feel sorry to be connected with our Church.—Yours, etc.,

A. LAYMAN.

SOCIAL SERVICE.

"Your committee wish to express their satisfaction that since last General Synod considerable progress has been made in reference to certain matters which were commended by the 1934 Committee on Social Service to the careful attention of the Church and the Government—namely, the substitution of sustenance grants for the methods of unemployment relief then in vogue, and the reduction of working hours, involving a new adjustment of the relations between work and leisure," states the report of the Sessional Committee on Social Service presented by Bishop West-Watson, of Christchurch, at the General Synod.

"We have considered the report presented by the Central Council on Social Problems set up by Archbishop Averill in accordance with the resolution passed by the 1934

General Synod. We feel that, while many excellent institutions are doing noble work in the various dioceses, yet our Church people are often lacking in appreciation of the duty not only of salvaging the wreckage of our present social system, but of re-thinking and remaking that system in the light of the new factors which are constantly emerging in society, and which ought to be led captive to the law of Christ. We still hope that some kind of councils may be set up in the various dioceses which, without attempting to assume any control of institutions already established, may consider general questions of policy, openings for new work, and the response demanded from the Church to social needs and problems."

Witness Against War.

The committee had considered the resolutions of the Auckland Diocesan Synod in regard to war which had been laid before the General Synod, and cordially approved by them, the report adds. There was a danger lest the Church should be swayed from the consistency of its witness against war. The mere fact that organisation for peace had been for the time being submerged by the rising tide of re-armament did not change the essential contradiction which was offered by war to the teaching of Christ. It might be that it was a menace to peace for one country to remain under-armed when others were re-arming. "We can only say that such re-armament may be the lesser of two evils. So far from viewing it with any sort of complacency, the Church must keep insistently before her people the fact that the path which the world is following to-day is dictated by national exclusiveness, by fear and selfishness, and that such a path is not the high road to peace. Men do not gather figs of thistles."

"We welcome the greater leisure and the advance in wages which have so increased the amenities of life for many of our people," says the report, "and we look forward to seeing these advantages used for the spiritual, intellectual and artistic enrichment of the nation. At the moment the new leisure may be too often looked upon as only an extra opportunity for sport and recreation, but we believe that such a view is the result of narrowness of outlook and ignorance of

the resources and possibilities of life. We believe that in time the appreciation of the blessings of this leisure will more than counterbalance its dangers. It will be the function of the schools to develop a new educational policy to meet the new proportions of work and leisure; it will be the function of the Church to centre all recreations, occupations and interests on the life that is life indeed.

Poverty of Ideas.

There was a considerable body of evidence which went to show that much of the increased earnings of to-day was being spent in unproductive ways, the report added. Here again it was believed that such spending was as much due to poverty of ideas as to poverty of character. The understanding of the possibilities of right spending needed to be developed, and there were inducements to wrong spending which needed to be restricted.

"We think, for instance, that our people, and especially our young people, should be better protected from inducements to drink, and even to drink to excess. We should like to see the system of private profit extinguished. With a view to this we believe that a thorough investigation should be made in Great Britain and other countries of systems of liquor control by the State. We consider that in the conflict between continuance and prohibition this third alternative has never been fairly appreciated by our people. A dispassionate inquiry conducted by the Church might be of great use, and we recommend the subject to the notice of our Central Council for Social Problems.

"We wish to express our admiration of the courage with which the commission on abortion has faced those facts which must be to all New Zealanders both shocking and humiliating. We understand that the Mothers' Union was able to be of service to the commission in its investigations. There is no doubt that the economic conditions and the restlessness of modern life are contributory causes to this evil, but behind all lies the fact that many of our young people are looking in the wrong direction for satisfaction and peace, and are in danger of spiritual bankruptcy if not rightly guided," adds the report.

LIQUOR TRADE REFORM.

There was a long and interesting debate in General Synod on this subject, but unfortunately no conclusion was reached. The Bishop of Wellington told of an interesting and satisfactory experiment of a Church-managed public-house in his former parish in England, and Synod smiled when a lay member, who had not heard the Bishop, said that managing public-houses always had a bad effect on the character. After various amendments the motion was finally put in the form given below, but lost. The Bishops were nearly all in favour of it, and so were the clergy, but the laymen rejected it by a small majority.

"That whereas under the present laws a large percentage of the population are enjoying greater leisure, and whereas the spending power of the community in general has been largely increased, and whereas evidence is accumulating of the large increase in the consumption of intoxicating liquors, it is resolved by this Synod of the Church of the Province of New Zealand, commonly called the Church of England: (1) That the Government be urgently requested to take steps to provide facilities for the profitable use of the longer leisure hours now enjoyed by the people. (2) That urgent steps be taken more effectively to control the traffic in intoxicating beverages by—(a) Insisting on a higher standard of purity in the liquor sold to the public; (b) a more rigid control of the use of liquor (i.) in the King Country and other prohibited areas, (ii.) on private motor vehicles, and (iii.) on unlicensed premises where public entertainment is provided; (c) the immediate setting up of a commission to inquire into the results of the various systems of liquor control in vogue in the United Kingdom with a view to the taking over by the State of the whole of the liquor interests in New Zealand and so eliminating private profit from the trade."

BOARD OF MISSIONS NOTES.

HOME BASE.

Foundation for Missionary Service,
(By J. A. Tyndale-Biscoe.)

Every parish priest is confronted with the problem of holding Con-

firmation candidates after they have been confirmed.

Confirmation is so often the end of a youth's connection with his Church when it should be a vital beginning. If every confirmed man and woman were active members of the Church there would not be so much said about the empty pew. There is an answer to this problem.

"The trouble with England," said a clerk in a motor works the other day, "is that there is nothing to do or think about. We go to work, draw our money, spend it on the pictures or the races or the dogs or a girl. Now, if you will lead off something worth while we'll follow you, thousands of us."

When candidates realise that in saying "I do" they are committing themselves to a whole-time and adventurous life work there may not be so many of them at first, but they will stay. Confirmation could mean the mobilisation of thousands of young men and women, who would work together and plan together to bring a revolution, based on absolute honesty, absolute purity, absolute unselfishness and absolute love, in every home, every business and every sector of the nation's life.

Youth "Camps."

In the writer's parish some candidates have been having training in the recent Oxford Group Youth "Camps," and they have decided to enlist without reservation in God's army. As a result they have been able to translate the meaning of the confirmation vows into language that can be understood by the other candidates who were not fortunate enough to attend a "camp." These others are now beginning to see to what they are asked to commit themselves. If they are not willing to give themselves to God without reservation they know that it would be a farce for the Bishop to lay his hands on them.

It is necessary to break down the idea that refusal on the part of the priest to recommend a candidate is a slight on him. It is also necessary to build up a public opinion that to be confirmed is a tremendous privilege and a recognition that the candidate is offering his life to God for spiritual leadership under His control.

This is a matter vital to the future of the Church.

How to Prevent International Wars.

(By Bishop Linton, formerly of Persia).

You believe that the only solution to the fear of the world, which is leading the nations on in this mad race to ruin, is Jesus, accepted as Saviour, and as Lord and King of the Kingdom of God. Jesus, who was crucified, and who liveth for evermore. You believe that—I know you do.

Then say so! Every one of us. Say it in your club. Say it in your factory. Say it in your office. Say it in your school. Say it at your bridge party. Say it in your letters. Say it in the Press. And keep on saying it. And, then, go on to say why you believe it is true, because He has taken fear out of your life and filled you with the peace of God. And if you can't say that—because you have not honestly tried it in your own life—then put Jesus Christ to the test now, and you will know that peace; and then you can go on preaching peace by Jesus Christ.

Yes. Let us make no mistake about it; the world catastrophe for which we are planning to spend about a million a day, is not this time to be a war of soldiers against soldiers. You got a glimpse of it last week when you read what happened at Malaga—when planes flew down and bombed and machine-gunned the refugees, women and children among them, who were fleeing for their lives. And it has passed on into history with no effective protest! We have even got to that now!

AN ITEM FROM HANGCHOW.

Where N.Z. Has Five Women Missionaries.

A Mr Chang, of Hangchow, Chekiang, being one of the regular listeners to our station X.M.H.D., over the air, and having heard talks on public health and hygiene, together with the doctrine of Christ, became greatly anxious. One day he came to Shanghai and called on us so as to ask many questions regarding the Christian religion. He said he was a worshipper of Buddha but wanted to accept the true and leave the false. He became interested. A letter was written to one of the pastors in Hangchow. He has definitely accepted Christ and joined the Church. He is an earnest Christian. (From one of the Chinese speakers).

MISSIONS AND PRISONS.

Miss Jennings in Kowloon (British Territory) and Miss Tobin in Kweilin, have great opportunities for prison work, and have recently been cheered by the following news from Nanking:—

The latest set of prison regulations issued quite recently by the Nanking Government includes a rule whereby, in accordance with a League of Nations memorandum on the treatment of prisoners, all prison authorities are instructed to arrange for prisoners to have the ministrations of clergymen of their religion, and to join in worship.

JERUSALEM.

(By Professor Norman Bentwich, in the "Times").

The appearance of new Jerusalem, spreading with breathless rapidity over the hills, causes anguish to those who feel that the conservation of the character of the Old City and the seemly planning of the new quarters are a part of the sacred trust imposed on the Mandatory Power.

During the last three years Jerusalem has grown on every side, save the east, where the gorge of the Kidron and the steep ascent of the Mount of Olives and Mount Scopus still afford a precarious check on the activities of the speculative builder. It may be hoped that the check will be effective long enough for the realisation of a plan to acquire the un-built-on area of these slopes as a park for the city. Jerusalem must be the only important capital without a park; and it is strange that, while the many religious and philanthropic bodies of every creed and people are concerned to endow it with institutions which only appeal to a section, none of them has yet had the inspiration to endow it with a garden for the whole population.

The Mount of Olives.

The acquisition of the Mount of Olives would be a fitting object for a Jerusalem Preservation Trust—on the lines of the Oxford and Cambridge Trusts—which have been contemplated for several years, but has been postponed time and again because of political complications.

Colonel Wedgwood said he asked to give evidence as the principal critic of the Palestine Administration. They had to-day in Palestine more public officials per mile probably than in any other country under

British administration. These officials had gradually been changed from British to Arab, and his conviction was that the idea of placating by office had been carried out to an excessive degree. Sections of the Administration had become anti-Jew and pro-Arab. There was no social contact between the Administration and the Jews outside the High Commissioner's house.

The worst feature, Colonel Wedgwood thought, was that the Jews were not allowed to have arms to defend themselves.

The Royal Commission met in private session on Friday, when evidence was given by Sir John Chancellor, who was High Commissioner and Commander-in-Chief in Palestine from 1928 to 1931.

AFRICA.

Miss Lindsay's work in Tanganyika is illustrated by the following:—A Class for Wives: Nearly all have babies who do their best to divert the attention of their mothers, and their mothers' teacher, from the tasks in hand. It is difficult to concentrate on words of two syllables when Kaposta, who can just stand, rears himself up and shows off with crows of delight; or when Kavyanera, a diminutive damsel dressed in nothing but a frill about three inches long, is licking off the words I have carefully written beforehand on the blackboard. Kavyanera is the third child of the family, and as the two first died in infancy her parents gave her this name, meaning "she won't come to anything," in the hopes that evil spirits would overlook her.

Kaposta has an inquiring mind, and he is puzzled by his stool. When he tries to sit on it, it will tip up, but his mother seems to manage it all right. Poor Kaposta! He does not know that because he is so little he is only able to sit on the extreme edge, which makes the stool over-balance.

When Mr and Mrs Stovold came to Kaloleni all the mothers were very interested in their white baby, Elizabeth, and the way in which she was brought up. They noticed that Mrs Stovold did not carry Elizabeth about on her back all day, and that she was often laid on the rug on the floor, or in a pram. Elizabeth seemed

to flourish, so some of the mothers began to copy these methods.

OUR FINANCES.

Improvement of Over £1,000.

Receipts for "Budget" purposes up to the end of March were £1074 better than this time last year. The amount was £6555 as against £5481. Truly we thank God and take courage. As a glance at the following table will show, the increase has been well spread over the various dioceses, though Wellington shows the greatest advance. Interim figures, however, as we frequently point out, have nothing like the same weight as final returns, as any particular diocese may show to less advantage through delay in remitting to Wellington. But allowing for this, the advance this month is distinctly encouraging, and we all hope and pray that it will now be sustained to the end of the financial year—June 30th.

God is certainly blessing this land in a wonderful manner, and we could give Him no better thank-offering than by doubling our usual contribution to the great cause of spreading His Kingdom.

Budget Receipts.

Diocese.	To 31st March, 1937.		Last year.	
	£	s. d.	£	s. d.
Auckland ..	868	10 5	718	8 8
Christchurch	1123	12 7	1121	7 4
Nelson ..	645	7 3	438	0 10
Dunedin ..	695	6 7	577	14 7
Waiapu ..	708	6 1	762	2 2
Waikato ..	346	19 11	266	8 10
Wellington ..	2129	5 8	1572	15 1
Extra Diocesan	38	1 8	23	16 1

£6555 10 2 £5480 13 7

F. C. LONG.

THE SUNDAY SCHOOL CORNER.

Diocesan Office,
Napier.

My Dear Girls and Boys,

In my first letter I told you that in the Church's Calendar there were special days called feast days and fast days.

Why is it important that we remember the great feast days and fast days? Because they tell us of the events or happenings in Our Lord's life.

The solemn season of Lent, Good Friday and Easter Day have passed. During those times we have thought

of Our Lord as He prayed for strength and guidance, as He suffered and died on the Cross and as He rose again on Easter Morn.

What joy the festival of Easter brings us! And before I write again another two great festival days will have come and gone.

May 6th is Ascension Day. On this day we remember that a few weeks after His Resurrection, Our Lord ascended into Heaven, that is, He went back into the very presence of God. Always, while He was on earth, Our Lord was in touch with God, and very close to Him, but His Ascension took Him back to be with God.

Where is heaven? Is it above the clouds and above the blue sky? I do not think so. Heaven is where God is.

Here, on this earth, boys and girls can know something of heaven because you and I can get very close to God. Some day, when we are ready, we shall go right into the Presence of God and then we shall be in heaven.

May 16th is Whit Sunday. On that day we remember that the Holy Spirit of God came to live in men's hearts—the hearts of the disciples of Our Lord.

Before His Ascension, Our Lord gave the disciples some work to do, but He also promised to send a Helper. On the first Whit Sunday, Our Lord sent the promised Gift—His own Spirit, who was to be their friend, their guide, their strengthener.

Jesus asked His friends to be His witnesses in the world; and they were so, by the help of His Spirit.

Can we receive this same gift? And are we witnesses? At Confirmation the very same Gift whom the disciples received is given to us—Our Lord's disciples to-day. This friend and strengthener is longing to work in and through us. He is a most precious gift, for the Holy Spirit is God's Gift of Himself and there is no task which we have to do, and do alone.

Take your Prayer Books and find the Confirmation Service. Look for the prayer which begins with the words: "Defend O Lord" This prayer is worth learning because it helps us remember that we are God's children, and that we have His help.

daily. If we depend upon the Holy Spirit daily, we shall daily get closer to God and nearer to heaven.

In my next letter I shall tell you what a witness is.

Girls and boys, if there are any questions you would like to ask, or if there are any stories you would like to have, please do write and tell me. I want this to be your corner, and I should like to hear some of your ideas about it.

Your friend,

D. M. BEATTIE.

MARRIAGE PROBLEMS.

(From the Archbishop's Address.)

Many Church people who are puzzled by the moral and ethical questions which confront them at the present day naturally look to this Synod, as representing the voice of the Church, for some guidance or authoritative statement. I have sometimes wondered whether the General Synod, the Parliament of the Church, is quite fulfilling all that it might fulfil in connection with the many difficult social and moral questions which confront the community generally and the rank and file of Church people particularly at the present time. Our triennial meeting of Synod is so absorbed with improving the machinery of the Church and with much necessary and important routine business that little time can be spared for the consideration of questions which are vitally important to the welfare of the community and which touch the consciences of earnest Christians very deeply. If the Church is to furnish guidance to the consciences of men and women, and if the community looks to the Church for a considered judgment upon such matters—are we really attempting to face our responsibility? Congresses, conferences and pastorals emanating from the Bench of Bishops cannot speak with the same authority as can this General Synod. The pronouncements of Diocesan Bishops and Diocesan Synods make some attempt to deal with social and ethical problems, but what could be more important than the authoritative voice of the Church as expressed in this Synod on questions which concern the conscience of the people? It is just because the General Synod is not a conference that it can and also

does speak with authority to members of the Church.

Another question closely allied with the foregoing is that of publicity. The decisions of the Synod are, of course, recorded in the Proceedings of the Synod and to some extent in the daily Press and the Diocesan Magazines, but are these latter means of publicity regarded as official declarations for the guidance of the members of the Church? Take, for example, the Synod's pronouncements upon the important questions concerning marriage and divorce. Judging by the experience of every Bishop and Parish Priest, it would seem as if the Church's pronouncements upon these questions were absolutely unknown to the great majority of our people. Even with regard to important matters which come under quite a different category, how many of our Church people are acquainted with the valuable introduction to the report on the history and boundaries of the several Diocese included in the Province which is recorded in the Proceedings of the last General Synod? It is quite true that the whole report can be obtained for the sum of one shilling, but so far no applications for this important document have been received. Is it quite impossible for the General Synod to print and broadcast free of charge some of its more important pronouncements—important, I mean, so far as the education of Church people generally is concerned?

Previous Pronouncements on Marriage.

Many of our Church people seem to be hopelessly confused owing to the fact that Ecclesiastical law and civil law on the question of divorce and re-marriage express different and divergent points of view—and whereas the sanctions of the civil law are fairly generally known, how many people are acquainted with the real reason for the Church's attitude to divorce and re-marriage and the principles on which that attitude is based?

The Encyclical Letter of the Bishops at the 1930 Lambeth Conference says truly: "What many Church people need to recognise is that Christ's Community has been commissioned to set a standard of life which is not that of this world. Too often has the standard of Christians

been assimilated to that of the surrounding society or of the spirit of the age?"

In 1899 the Bishops of the Province issued the following "Declaration on Divorce and Re-Marriage":—"We, Bishop of the Church of the Province of New Zealand, commonly called the Church of England, being assembled in conference, and having regard to recent legislation on divorce, and to the uncertainty which prevails in the minds of men touching the law of the Church in this Province as it concerns the re-marriage of divorced persons, do hereby declare:

- (1) That the Church of this Province received its Constitution on the 13th day of June, 1857.
- (2) That the rule which prevailed at that time in the Church of England became the rule of the Province, and must continue to be so until such time as it shall be altered by Act of the General Synod.

We wish it to be known that the re-marriage of a divorced persons, during the lifetime of the other party is therefore contrary to the law of the Church of this Province, and that no Bishop or Priest of the Church is at liberty to celebrate such a marriage."

I am not aware that the Synod has ever definitely confirmed that Declaration by the Bishops. I would that it had done so.

Lambeth, 1920.

The Lambeth Conference, 1920, resolved that: "The Conference affirms as our Lord's principle and standard of marriage a lifelong and indissoluble union for better for worse, of one man with one woman, to the exclusion of all others or either side, and calls on all Christian people to maintain and bear witness to this standard. Nevertheless, the Conference admits the right of a national or regional Church within our Communion to deal with cases which fall within the exception mentioned in the record of our Lord's words in St. Matthew's Gospel, **under provisions which such Church may lay down.**"

General Synod, 1922.

The General Synod of 1922 associated itself with the first part of the Lambeth pronouncement and respectfully requested the Primate to

appoint a recess committee to consider fully the question of the Church's attitude to the exception mentioned in St. Matthew's Gospel and report to the next Session of Synod.

Apparently, that recess committee was, for some reason, not appointed, or, if appointed, did not function.

It would, I think, be of great value to the Church of this Province if such a committee could be set up, with the same order of reference so that the General Synod might make some definite pronouncement upon the bearing, if any, of that exception upon the general rule of the Church. Such pronouncement would be an assurance to the community that the attitude of the Church on the question of the re-marriage of divorced persons was not the outcome of cold and unsympathetic ecclesiasticism, but the result of a careful and unbiassed study of the teaching of Jesus Christ, the Truth.

The prevalent misunderstanding of the meaning and force of the so-called exception is the main stumbling block which prevents many Church people from giving their wholehearted support to the Church's definite teaching re the indissolubility of the marriage bond. Personally, I cannot believe that the so-called exception gives any sanction whatsoever to divorce and re-marriage, much as I sympathise with the unhappy lot of those who are unequally yoked together. The State is quite at liberty to make its own laws and has to legislate for "all sorts and conditions of men," but human laws cannot alter or suppress or water down God's laws, and Christian men and women are in honour bound to obey God rather than man. The Church is not a subservient department of State, but the body of Christ sent out and commissioned to teach and uphold in the world the will of God and the teaching of Christ. "Divorce", as Mr. Gladstone said in 1857, "is opposed to the law of the Church, to the law of nature and to the law of God." "Marriage," as Lord Merivale says in his little book "Marriage and Divorce," "was no evolutionary development or organised outcome of human progress. It is founded on words of Divine authority, spoken nineteen centuries ago with a certainty quite unmistakable."

Important Problems.

(1) In view of the fact that the exception mentioned in St. Matthew's Gospel is held by many scholars to refer to pre-nuptial sin, and in view of the fact that wilful pre-nuptial deceit on the part of either party might be held to invalidate the very essence of marriage, it is quite possible that the Church in some cases through her own Courts, should issued a "decree of nullity" after the Civil Courts have dissolved such a marriage for

other reasons. In such cases there could be no "cause or just impediment" why the innocent party at any rate should not be "re-married" in the Church with the full marriage-service. At present, however, we have no such Courts and no such custom.

(To be continued next month)

DIOCESAN AND MISSIONARY SUBSCRIPTIONS.

Schedule showing Receipts for the General Diocesan Fund and Missions to 23rd April, 1937.

Quotas and Balances to be raised for the year ending 30th June, 1937.

Parish or District.	General Diocesan Fund.			N.Z. Board of Missions.		
	Receipts.	Quota.	To Raise.	Receipts.	Quota.	To Raise.
	£ s. d.	£	£ s. d.	£ s. d.	£	£ s. d.
Clive ..	17 11 0	42	24 9 0	13 5 15	15	14 6 7
Dannevirke	90 9 4	154	63 10 8	51 12 6	125	73 7 6
Gisborne ..	77 15 7	224	146 4 5	87 1 0	200	112 19 0
Hastings ..	115 12 4	350	234 7 8	43 14 7	180	136 5 5
Havelock N. Napier—	33 19 2	280	246 0 10	89 6 6	210	120 13 6
S. Andrew's	55 11 7	98	42 8 5	29 7 6	50	20 12 6
S. Augustine's	62 16 11	133	70 3 1	32 8 5	90	57 11 7
S. John's ..	126 13 1	357	230 6 11	52 19 3	150	97 0 9
Opotiki ..	37 5 5	56	18 14 7	10 0	30	29 10 0
Ormondville	11 10 6	84	72 9 6	6 13 3	40	33 6 9
Otane ..	165 6 2	420	254 13 10	117 6 0	350	232 14 0
Patutahi ..	66 11 1	84	17 8 11	1 1 0	40	38 19 0
Porangahau	3 14 6	84	80 5 6	9 0 0	45	36 0 0
Puketapu ..	8 13 6	98	89 6 6	14 0 0	95	81 0 0
Rotorua ..	87 17 1	126	38 2 11	50 14 4	100	49 5 8
Takapau ..	2 8 1	84	81 11 11	10 0	40	39 10 0
Taradale ..	11 0 0	42	31 0 0	2 11 8	40	37 8 4
Tauranga ..	75 14 0	126	50 6 0	7 1 0	85	77 19 0
Te Karaka ..	35 13 5	84	48 6 7	3 7 3	65	61 12 9
Te Puke ..	29 19 4	42	12 0 8	7 12 9	35	27 7 3
Tolaga Bay ..	53 17 3	42	— — —	43 8 6	35	— — —
Waerenga-a-hika	62 4 8	84	21 15 4	36 0 1	60	23 19 11
Waipawa ..	23 13 3	84	60 6 9	9 9 0	75	65 11 0
Waipiro Bay	203 16 2	420	216 3 10	123 2 1	125	1 17 11
Waipukurau	30 15 9	98	67 4 3	39 1 7	95	55 18 5
Wairoa ..	10 0 0	84	74 0 0	13 14 3	30	16 5 9
Whakatane	36 7 8	70	33 12 4	20 4 10	45	24 15 2
Woodville ..	54 18 4	70	15 1 8	7 3 4	30	22 16 8
Maori ..	19 10 4	35	15 9 8	6 12 10	50	43 7 2
Hukarere S.	— — —	—	— — —	— — —	5	5 0 0
Sundries ..	17 16 10	245	227 3 2	64 3 8	22	— — —
	£ 1629 2 4	4200	2582 14 11	970 10 7	2557	1637 1 7

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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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