



The

Waipapu Church Gazette.

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Calendar.

AUGUST.

4th.—10th S. AFTER TRINITY.
Mattins, I. Kings xii.; Romans
iv. Evensong, I. Kings xiii., or
xvii.; Matt. xviii. 21 to xix. 3.

6th.—Transfiguration.

11th.—11th S. AFTER TRINITY.
Mattins, I. Kings xviii.; Romans
ix., 19. Evensong, I. Kings xix.,
or xxi.; Matt. xxii. 15 to 41.

18th.—12th S. AFTER TRINITY.
Mattins, I. Kings xxii. to v. 41;
Rom. xv. 8. Evensong, II. Kings
ii. to v. 16, or iv. 8 to 38; Matt.
xxvi. to v. 31.

24th.—ST. BARTHOLOMEW A. and
M. Athan. Creed.

25th.—13th S. AFTER TRINITY.
Mattins, II. Kings v.; I. Cor. vi.
Evensong, II. Kings vi. to v. 24,
or vii.; Mark i. to v. 21.

SEPTEMBER.

1st.—14th S. AFTER TRINITY.
Mattins, II. Kings ix.; I. Cor. xi.
17. Evensong, II. Kings x. to v.
32, or xiii.; Mark v. 21.

NOTE.—All Collections on Sunday,
September 1st, are for the Diocesan
Home Mission Fund.

Synod Programme.

A Missionary meeting will be held
in Napier on Thursday, August 26th,
when the Dean of Nelson will be the
chief speaker.

Friday, August 27th, will be a
"Quiet Day" for clergy, in the
Cathedral. Conductor, the Dean of
Nelson.

Synod will open in St. John's
Schoolroom on Friday evening, when
the Bishop will deliver his Synod
address.

On Sunday, August 29th, in the
Cathedral, Choral Communion will
be held at 11 a.m. The sermon will
be preached by the Dean of Nelson.

Work in a Church Army Hut.

A chaplain is quite helpless in the
winter, unless he can get some sort of
place to hold services in, a Church
Army hut for preference, or some sort
of room or barn that can be roughly
seated for services and entertain-
ments, and if possible warmed and
lighted for the men to come in at
night to write their letters, etc. If
you are lucky and have influence with
the powers that be, you may perhaps
be fortunate enough to have one or
more Church Army huts allotted to
you. Then the fun starts. These huts
are bought by the Church Army in
France, and come by rail in sections.
At last they arrive at railhead,
usually when you least expect them;
and they then have to be carted to the
site selected, perhaps five to ten miles.
By the time you have levelled and
drained the ground, and after many
labours got the hut erected and ready
for use, precious days have gone by.
Stores and coffee urns, cups and fuel,
woodbines and biscuits, then haunt
you like a nightmare, for they have
all to be brought from a distance, and
transport on the muddy winter roads
is difficult and hard to come by. If
you once start this sort of thing, you
must see it through to the bitter end
at all costs. A cup of tea or coffee,
really hot and sweet, and food, a
few cakes or biscuits, are small things
in themselves, but for men who have
been enduring all the miseries of the
mud and shelling in the trenches they
are everything. Poor lads! one is re-
paid a thousand times for any little
worry or trouble by their very evident
enjoyment. And if through lack of
supplies or want of transport, or one's
own lack of foresight, you are "sold
out" early in the day, their looks of
bitter disappointment—they rarely
grumble or complain—are almost more
than you can bear. I am more than
ever convinced that this is a very real
part of the chaplain's work, or rather
the Church's work, for he in his offi-
cial position stands to the men as the
measure of the Church's care for
them. Quite in the early days at
Grantham, when the new Army was in

its birth pangs, I realised this truth,
and after two and a-half years I am
more than ever convinced of it.
Neville Talbot, in his little book,
"Religion at the Front," says there
is something wrong with the Padre's
position in the Army, with his uni-
form and salutes and officer's status,
and all that they mean. He says he
cannot picture our Lord as such, and
that we should find him as a regi-
mental stretcher-bearer. I am sure he
is right, but I think I could see Him,
too, working in one of these huts.
What a hut that would be! Would
to God we could make some of ours
like it.

To Subscribers.

We should esteem it a favor if all
subscriptions sent to the Manager
were addressed to Box 29, Waipawa,
and not to the Diocesan Treasurer,
Napier.

The "Gazette" is edited and man-
aged in Waipawa, and it entails extra
work on the Diocesan Secretary if
subscriptions are sent to him instead
of to us.

Diocese of Waipapu.

Letters intended for the Bishop
should be directed to him personally
at Bishopscourt, Napier.

All parochial business communi-
cations should be sent to the Diocesan
Secretary. Such letters should not be
addressed to him, or to anyone by
name, but as follows:—The Diocesan
Secretary, Diocesan Office, Napier,
P.O. Box 227.

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

The Diocesan Office has been re-
moved to the Cathedral precincts.
The building has been enlarged and
greatly improved.

Diocesan Secretary—

Rev. W. J. Simkin.

Phones— Office, 877; House, 798.