



The

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Calendar.

APRIL.

18th.—2nd SUNDAY AFTER EASTER. Psalms, M. 120, 121, 122, 123; E. 65, 66. **Mattins**, Exodus 16, 2 to 15, or Isaiah 55; John 5, 19 to 29, or I. Cor. 15, 35 to end. **Evensong**, Exodus 32, or Exodus 33, 7 to end, or Isaiah 56, 1 to 8; John 21 or Phil. 3, 7 to end.

23rd.—(St. George).

24th.—Eve of St. Mark. **Mattins**, 18, 9 to end; Acts 13, 44-44, 7. **Evensong**, Ezekiel 1; Acts 12, 25 to 13, 13.

25th.—ST. MARK, EVANGELIST and MARTYR. (3rd Sunday after Easter). Psalms, M. 124, 125, 126; 127; E. 81, 84. **Mattins**, Eccles. 51, 13 to end; Acts 15; 35 to end. **Evensong**, Isaiah 62, 6 to end; II. Timothy 4, 1 to 11.

30th.—Eve of St. Philip and St. James. **Mattins**, Deut. 31, 30 to 32, 14; Acts 19, 8 to 20. **Evensong**, Proverbs 4, 10 to 18; John 1, 43 to end.

MAY.

1st.—ST. PHILIP AND ST. JAMES, APOSTLES AND MARTYRS. **Mattins**, Job 23, 1 to 12, John 6, 1 to 14. **Evensong**, Isaiah 30, 15 to 21; John 17, 1 to 8.

2nd.—4th SUNDAY AFTER EASTER. Psalms, M. 128, 129, 130, 131; E. 145, 146. **Mattins**, Deut. 4, 1 to 24, or Isaiah 60; Luke 16, 19 to end, or Acts 3. **Evensong**, Deut. 4, 25 to 40, or Deut. 5, or Isaiah 61; Luke 7, 1 to 35, or Rev. 2, 18 to 3, 6.

7th.—George V., Accession to Throne.

9th.—5th SUNDAY AFTER EASTER (Rogation Sunday). Psalms, M. 132, 133, 134; E. 107. **Mattins**, Deut. 6, or Isaiah 62; Luke 20, 27 to 21, 4, or Acts 4, 1 to 33. **Evensong**, Deut. 8, or Deut. 10, 12 to 11, 1, or Isaiah 63, 7 to end; John 6, 47 to 69, or Revel. 3, 7 to end.

Extravagance.

Some sections of the press, both here and in the United States, have been moved to utter strong protests against the way in which Christmas is celebrated in the English-speaking world. The "Daily Express" observes that "the moral and religious aspect of the feast becomes obscured by its merely social side, and, to speak quite plainly by too much eating and drinking." "We are not mere 'celebrating' at a holiday; we are celebrating the dawn of a new hope for the world." Our contemporary then goes on to condemn the fault of the modern world which leaps to the eye—namely, extravagance, a vice which springs to a large extent "from the ignoble motive of competitive energy. The profiteer sets the pace in furs and cars and presents, and each man determines not to be outdone, quite regardless of what he can afford." In like manner the "New York World" inveighs against this materialistic Christmas, this "orgy of wanton extravagance and wild expenditure" such as has never been known before. Emphasis is added to this indictment by recalling the fact that, "while Americans are revelling in luxury, millions of people in Europe are facing one of the most terrible calamities of all history. Hope and assurance of peace are denied to them because the United States has refused to permit peace. These unfortunates are not concerned with partisan squabbles, but what they know is that the richest and most powerful nation in the world has abandoned them to their fate." The bitterness of that fate would be aggravated by the knowledge that those who threw them over were indulging in a surfeit of luxury.

Our American contemporary goes on to criticise with great severity the failure of public opinion to force a settlement of the Treaty dispute, and its allowing the world to continue in a state of war nearly fourteen months after the signing of the Armistice. It accuses certain of its countrymen of profiteering, of "squeezing out the last drops of

blood" that remain in the emaciated bodies of the starving millions of Europe. To the latter this callous indifference seems not unjustly a ground for deep resentment. Could it be otherwise, if the charge which our contemporary brings against Americans is substantiated by fact. And yet we can hardly think that, unless it had complete proof, it would have written thus: "Once the hope of the world, we have made ourselves the despair of the world. It is something of which no American can ever be proud, this Christmas of ours which mocks the misery of mankind." Meanwhile, things in the United States are at a deadlock. The President maintains a stony silence on the one side, and, on the other, the party opposed to him refuses to budge from the position it has taken up. There is nothing left for the Allies to do but to carry on without the help that they were led to expect they would receive from America.—"Church Times."

Do not these remarks as to extravagance apply to some extent to New Zealand?

Diocese of Waiapu.

Private letters intended for the Bishop should be directed to him personally at Bishops Court, Napier. Official letters for the Bishop should be directed to him care of the Diocesan Secretary.

All parochial business communications 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 Secretary is the Archdeacon of Hawke's Bay, the Ven. Archdeacon Simkin.

Phones—Office, 877; House, 798.