



The Waiapu Church Gazette.

VOL. XII.—No. 7.

NAPIER, JANUARY 2, 1922.

Price 3d. or 3s 6d per Annum
Post Free.

Diocese of Waiapu.

Private letters intended for the Bishop should be directed to him personally, Bishopscourt, 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, P.O. Box 227, Napier.

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.

Subscriptions and Donations.

DIOCESAN SECRETARY'S ACCOUNTS.

Melanesian Mission.—"Anonymous" (Wairoa) per Rev. Watson £1, Te Karaka £7 10s; total £8 10s.

"Gazette".—H. Collier (Te Karaka) £1 7s, Gisborne (per Miss Davies) £6 3s, Mrs E. M. Hutchinson £2, Mrs Watkins (Takapau) 7s, H. Collier (1922) 3s, A. L. Muir (1921) 10s, C. A. De Lautour (1921) £1 1s, Patutahi £1 1s, E. R. Ludbrook (1921) 7s, Opotiki £7 9s 6d, F. N. Pilgrim 10s 6d, Miss Newman 3s 6d, W. G. Cheeseman 7s, G. Creeke 7s, G. W. Davidson 7s 6d; total £22 4s.

Waiapu Maori Mission.—Diocese of Nelson for Matenga bequest £12 10s.

GENERAL DIOCESAN FUND.

Offertories and subscriptions received from April 1st to November 30th, 1921:—

	£	s	d.
Clive	2	1	9
Dannevirke	83	19	8
Gisborne	8	17	7
Hastings	216	14	9

Havelock North	122	14	10
Hikurangi Pastorate ..	23	0	0
Matawai	5	6	0
Napier—			
St. John's	263	13	6
St. Andrew's	6	10	3
St. Augustine's	35	12	7
Opotiki	12	0	3
Ormondville	18	11	9
Otane	93	7	10
Patutahi	55	11	10
Porangahau	10	9	10
Puketapu	35	16	6
Rotorua	9	3	2
Takapau	24	8	3
Taradale	40	8	3
Tauranga	13	15	6
Te Karaka	24	7	3
Te Puke	1	13	10
Tolaga Bay	102	12	10
Turanga Pastorate	1	10	0
Waerenga-a-hika	14	14	3
Waipawa	37	15	1
Waipiro Bay	29	3	9
Waipukurau	26	5	0
Wairoa	4	8	8
Whakatane M.D.	1	7	0
Woodville	14	17	0
Sundries	165	11	10

£1506 10 7

Total made up as follows:—

General Diocesan Fund .	850	15	7
Waiapu Maori Mission .	227	4	5
St. Mary's Home	175	4	3
St. Hilda's Home	173	18	1
Sundries	79	8	3

£1506 10 7

The matron of St. Hilda's Home, Otane, acknowledges with many thanks the following gifts:—Rhubarb, Mrs Giblin, Te Aute College; eggs, Miss Howard, Mr George Williams, Mrs Couper; sweets, Mrs Butterfield; cakes, Mrs Couper, Mr F. D. Waller, Mrs James Tod, Mrs Carlson, Mrs W. Rathbone, Mrs Warren; jam, Mrs McLean; books, Miss Jull; clothing, Mrs Blundell, Mrs Hedges; fish, Mr Santini; butter, Mrs Henry Tiffin; vegetables, Rev. G. W. Davidson, Mrs Gordon Williams, Rev. Canon Williams, Mr Alec Williams, "A Girl Friend," Mr Cowley, Mr Howell, Mr Wedde, Mrs Frank Smith, Mr George Williams, Mr Cou-

per; milk, Mrs James Tod; scones, Mrs Davidson; books and toys, Betty Blundell; bedding-out plants, Mrs Armstrong, Rev. Canon Williams; hen and chickens, Mrs Baker and Mrs Wall; meat, Mr R. Tod, Mrs Baker; mushrooms, T. Driscoll; jam jars, cocoa and sifter, Mrs Clark; gooseberries, Rev. H. Blathwayt, Miss Ingleton; sets of clothing, St. John's Dorcas Society; donations of £1 for Christmas gifts, Mrs Blathwayt, Mr George Williams; jam jars, Mrs B. White.

The Bishop's Pastoral.

Bishopscourt,

Napier, Dec. 22nd, 1921.

My Dear People,—

The year 1921 from an economic point of view has been a year of considerable anxiety for us all, the financial stringency being greater than probably at any period in the history of New Zealand. This has affected us individually and corporately, and has of course affected the finances of the Church, more especially of the Maori Mission, the greater part of its revenue being derived direct from land. In spite of this and in the face of the uncertainty of the future, your response to the appeals that have been made to you have been most generous, and I have been very touched, as I have toured the Diocese, to find that our Lay people are determined that if possible the stipends of the clergy shall not suffer.

This fine spirit has cheered me much and I would take this opportunity of expressing my sincere thanks to Churchwardens, Vestrymen and all Church people who are doing all they can during this crisis for Christ's work in this Diocese.

Whatever 1922 may have in store for us I trust that this splendid spirit will be maintained.

With every good wish for this New Year and praying that it may be a year of new effort, and of renewed spiritual vigour.—I am,

Yours Sincerely in Christ,

WM. WALMSLEY WAIAPU.

S.O.S.**FINANCIAL CRISIS.**

It is of the utmost importance that the critical position of the work of the Church in the Diocese should be known as widely as possible among Church members.

Owing to the present financial depression the income of the Church for all Diocesan purposes has been very considerably reduced, partly from the decrease in grants from Trusts, partly from the non-payment of rents and interest, and partly from the falling off of amounts hitherto received in subscriptions. As a result, many of the Diocesan accounts were overdrawn at the 30th November last, and a considerable sum will be required before the end of the financial year if the work of the Church is to be carried on.

For instance, the Waiapu Maori Mission account had a debit balance of £388 10s 10d, and in addition to this a sum of at least £1400 is required before the end of the financial year (31st March, 1922) to meet expenses to which the Church is already committed.

The Standing Committee met recently to consider the position and especially the following resolution of the Finance Committee:—

"The finances of the Diocese being so straitened, the Finance Committee can see no other way to meet the position than to suggest that expenses be drastically curtailed, and it is for Standing Committee to decide which Diocesan works should cease or be curtailed."

After a long time had been given to the consideration of the resolution the Standing Committee referred the matter back again to the Finance Committee, acting with the Bishop, to take whatever steps appeared to be most necessary.

Which Diocesan work is to cease or be curtailed?

ST. HILDA'S HOME.

Is it to be closed? The Chapter have already the sad task of having constantly to refuse applications for admission on behalf of children in most distressing circumstances. The Home is full. It is, without doubt, the most efficient Home in New Zealand, a Home of which we are justly proud. Its excellent management, under a splendid matron, enlists the sympathy of all who visit it and know the grand work that is being done there. The whole of the original cost of the building will be paid off as soon as certain legacies are received; legacies that have been given by people who saw it at work, and felt bound to express their ap-

preciation. These legacies are not yet available and meanwhile we are paying interest on the balance of the cost of building; in addition to this there is the cost of the maintenance of the Home. Fees are paid by friends of some of the inmates, but these are not sufficient to pay also for the maintenance of those who have no friends to help them, or whose friends can afford only a small fraction of the cost. Are these children to be

turned out?

Then again, must we give up our work of reclaiming the fallen? Surely this is one of the chief duties of the Christian Church.

ST. MARY'S HOME,

owing to certain legacies, is not so badly off as some parts of Church work, but at least £50 will probably be required before March 31st if it is to be maintained. This will have to come out of the General Diocesan Fund.

POORER PARISHES.

Or shall we have to
refuse help

to struggling country parishes, which have hitherto been receiving from forty to seventy-five pounds per annum to enable them to keep their heads above water? Many of these parishes have been very hard hit by the slump, heavy travelling expenses have to be provided, subscriptions have dwindled, other expenses have increased. If the help from the General Diocesan Fund is refused, what are they going to do? Reduce stipends and starve their already poorly paid clergy? or close the churches? Must the clergy be forced by poverty to look, perhaps in vain, for other work? When work has once been discontinued in a parish it is very hard to build up again what has been thrown down. Yet how is the work to be maintained unless money is forthcoming, both from the parish, for its own needs, and from the Diocese as a whole? Will not those who live in "wealthy" parishes help the weaker ones to survive this time of depression?

Then comes

THE MATTER OF PENSIONS.

Already a few pensions are being provided for clergy who broke down before reaching the pension age. When a clergyman does reach the pension age, 65 years, he receives only £106 per annum. Will this keep himself and his wife and pay rent? The Synod decided last September that an extra pension of £50 per annum should be provided. The premiums for this extra pension must come out of the General Diocesan Fund—but that fund bears all the many burdens of the Diocese and, ow-

ing to the depression, some of its principal supporters have had to cut down their subscriptions to almost nothing, whilst there are many Churchmen quite able to help, who, so far, have given nothing at all to it.

Are you one

of them? The extra pensions cannot be provided unless considerably more support is given to the General Diocesan Fund.

Then there is

THE MAORI MISSION.

The Maori work in the Diocese consists of (1) Native Pastorates (corresponding to pakeha parishes), which maintain their own clergy, and (2) Mission Districts which receive considerable assistance from the General Diocesan Fund. In addition there are (3) four Mission Houses conducted by devoted and earnest women, where real efficient and valuable work is being done. For example, at Ruatoki, in the heart of heathen Maoridom, children are being snatched from degrading heathenism and are being taught the love of Christ. Are the

Mission Houses to be closed?

Or take the case of the Maori clergy in charge of Mission Districts. These men have, like the Pakeha clergy, renounced secular occupations and opportunities and have, after a long college training, devoted themselves to the service of the Church. They could, of course, go back to secular work—in which case the work of the Maori Mission would virtually collapse, and it would be very difficult to man the mission districts again when better times come. The Maoris are suffering from the financial depression quite as much as are the Europeans. Are these Maori clergy to be dismissed, and is the Maori Mission, for the first time in history, to have a serious setback? Yet if funds are not forthcoming the grants to Mission Districts must be refused.

Briefly, then, the Standing Committee are faced with the problem:

WHAT MUST GO?

Must our Homes be closed?

"Inasmuch as ye did it not to one of the least of these, ye did it not unto Me."

Must Churches be closed?

Must Pensions be refused?

Must the Mission Houses go?

or the Maori Mission cease?

In addition to the funds that we can normally expect to be forthcoming, £2000 more must be received before March 31st if the present work is to be maintained. And then, what about next year?

Subscriptions earmarked for any of these purposes can be sent to the

Organising Secretary, Box 227, Napier. Subscriptions, not earmarked, will be used by the Standing Committee for those purposes which they consider most urgent.

Prayers Sanctioned by the Bishop.

FOR USE IN THE DIOCESE.

Prayer for the Freewill Offerings of the People during this Crisis.

O Almighty God and Heavenly Father who didst by Thy Holy Spirit found a Church for Christ, for the extension of His Kingdom amongst men, and didst call us, in thy love to share in this great work, look mercifully we pray Thee, upon the Church in this land. Give to all members of the same, true faith, burning zeal for Thy service, and such a deep sense of responsibility, that they may offer to Thee in the spirit of sacrifice both themselves and their substance for the advancement of Thy glory. Keep this for ever in the imagination of the thoughts of the hearts of Thy people, and incline their heart thereto that their offerings may be acceptable unto Thee, and Thy Holy name may be glorified through Jesus Christ our Lord, Amen.

Disarmament Conference at Washington.

O Lord, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee, and grant to the members of the Disarmament Conference now assembled at Washington, that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same. May Thy Holy Spirit so guide their deliberations that peace may be established on a surer foundation and Thy blessed Kingdom enlarged, for the sake of Jesus Christ our Lord, Amen.

Prayer for Russia.

O let the sorrowful sighing of the prisoners come before Thee. According to the greatness of Thy power preserve those that are appointed to die. Psalm 79, v. 2.

Almighty God, who by Thy Son Jesus Christ hast bidden us to ask of Thee our daily bread, have mercy upon the people of Russia in their hour of need, save them from the perils of famine and disease, and guide and bless all efforts to bring them help, through the same Thy Son, Jesus Christ our Lord, Amen.

Prayer for Ireland and Present Unrest.

O Lord who sittest above the water floods be the earth never so quiet; look mercifully upon the world of men in these latter days,

and send forth Thy Holy Spirit that their hearts may be turned to Thee, that through fellowship one with another all may be united in desire for the common good, and that so the present strife and confusion may give place to peace and order, according to Thy will, through Jesus Christ our Lord, Amen.

Intercessions.

Let us pray—

For the Unity of the Church, that the wider vision and the spirit of the Lambeth Conference may pervade the Church of this Province.

That all Christian people may desire the Unity of Christendom.

That the Board of Missions may have guidance in the stirring up of Missionary fervour in the Church of this Province.

That the Organising Secretaries may have grace and strength for their work.

That the members of General Synod may be guided in the preparation of the approaching session.

That the Bishop and Clergy of the Diocese may be helped and blessed in their work of winning souls to Christ.

That the members of Standing Committee and of the Cathedral Chapter may have a right judgment in all things.

That a real Missionary spirit may be enkindled in every parish in the Diocese.

That God will bless the Schools in the Diocese, especially St. Winifred's, Gisborne. (The school opens on February 7th.)

That those who are responsible for the conduct of these schools may have the wisdom and guidance of the Holy Spirit.

That God will bless all work undertaken by women, educational work, work in the Mission Houses and all social work.

That Deaconess Esther Brand may have help and guidance in her ministry in Hastings parish.

That a Deaconess' House may be established in Hastings for the training of Deaconesses and other workers both for the Mission Field, and for work in the Diocese.

That our people may be constrained to give of their substance for the establishing of this house.

That the Retreat for Women to be held (in Hukarere School) this month may be of power to all attending it, and that the conductor may have the guidance and help of the Holy Spirit.

That our people may give willingly to God for the work of the Church, especially at this time.

That parents may hold before their sons the work of the ministry as a possible vocation.

That faithful priests may be found

for the vacant cures of Matawai and Wairoa country districts.

That the Rev. Ernest Draper may be blessed in his work as assistant curate of Dannevirke, and Mr W. Cameron in his work at Rotorua.

For all Church workers in the Diocese, especially our Sunday School teachers that they may begin the work of the New Year with a new fervour and that more may offer themselves for this work.

For a fuller realisation of the sanctity of marriage by the governing bodies in New Zealand.

For parents and children, that purity and love may dwell in our homes and that duty and affection may be the bonds of family life.

For the weak in body or mind that they may be strengthened and restored to health.

That the ministry of Healing may be restored to its right place in the Church.

That the work of Ratana may be blessed and that he may have God's guidance in all he undertakes for the welfare and spiritual growth of his people.

A. Prayer of Consecration.

Teach us, good Lord, to serve Thee as Thou deservest, to give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest; to labor and not to ask for any reward, save that of knowing that we do Thy will, through Jesus Christ our Lord, Amen.

O Lord support us all the day of this troublesome life until the shadows lengthen and the evening comes and the busy world is hushed, and the fever of life is over and our work is done; then Lord in Thy mercy grant us safe lodging and holy rest and peace at the last, through Jesus Christ our Lord, Amen.

Thanksgiving.

For the generous response of Church people to the appeals that have been made to them, for the support of the work of the Church in this Diocese.

Clergy are requested to use one or more of these Collects at all Services, and Intercessions at any special Services.

WM. WALMSLEY WAIAPU.

The "Daily Chronicle" is entertaining a correspondence on congregational singing, to which "A Business Man" contributes the following gem:—When the ordinary man goes to church, and finds a simple, favorite hymn like "The King of Love My Shepherd Is" set to a tune which only a soprano can sing, it is not surprising that he stops going to church.

Editorial Notices.

Please address all Editorial matter to The Editor, "Church Gazette," Box 29, Waipawa.

Literary Matter should reach the Editor on or before the 15th of the month. News Items, including Parish Notes, on or before the 18th of the month.

All Business Communications must be sent to the Diocesan Secretary. Alterations to Subscribers' List should be sent to the Editor.

Waipapu Church Gazette.

Monday, January 2nd, 1922.

THE "CHURCH GAZETTE."

A CONFIDENTIAL TALK.

After making preparation for the "Gazette" to be published early this month, and when, already, some portion was in type, the Editor received a message from the Diocesan Secretary to the effect that the Finance Committee had met and decided that Diocesan expenses must be drastically curtailed and that, possibly, the "Gazette" would have to cease publication. Nearly a fortnight passed before a meeting of the Standing Committee could be obtained to decide what to do in the present financial crisis in the Diocese. The Standing Committee agreed that to suspend publication would be disastrous; so we breathe freely once more. However, owing to the Christmas holidays, unless we can publish on Christmas Eve the "Gazette" will not come out till nearly the middle of January. We are therefore rushing through the present issue. It has been found necessary, however, to deal firmly with the question of non-paying subscribers. It seems strange that the requirements of ordinary commercial honesty should not appeal to the consciences of parishes in the matter of the "Gazette."

It is obvious that it is impossible for the Diocesan Office to collect 1500 subscriptions of 3s each. Surely each parish should recognise that it is but a small thing to ask the vestry to arrange for the collection of the subscriptions due from parishioners. The "Gazette" aims at helping the work of Vicars and Churchwardens by the dissemination of sound teaching and Church news, and by emphasising the needs both of the parish and the Diocese. The narrow spirit of parochialism which ignores the fact that the parish is but a part of the Diocese, and the Diocese a part of the whole Church, is utterly foreign to the spirit of Christianity.

No parish can live to itself, its life depends upon the life of the Diocese; the Diocese must have its Bishop, its Synod, its committees, its organisers, and its Central Fund, and its organ of communication. It is strange that the parishes which are most narrowly parochial are usually those who depend most upon support from the Diocesan funds. The Diocesan "Gazette" is, next to the Bishop, the chief connecting link between the parishes. Can we afford to be without it? We claim that every Churchman should subscribe to the "Gazette," and every Vestry should be responsible that the subscriptions are duly collected. If the number of our subscribers could be doubled, and if every Churchman paid honestly for his Church paper, the "Gazette" might be largely increased in size, improved in matter, and made much more useful to both the parish and the Diocese. As it is, the "Gazette" would be almost self-supporting if all subscribers paid up.

There are nine parishes which have not yet paid for "Gazettes" for 1920!

There are eighteen parishes which have not yet paid for "Gazettes" for 1921! Yet the printer has to be paid, the "Churchman" has to be paid for, the postages have already been paid. We owe the printer at the present moment about £80 and the "Churchman" about £40. Against this there is the sum of £41 3s owing from subscribers for 1920, and £107 17s owing from subscribers for 1921.

If the printer's bills and those of the "Churchman" are to be met when they are presented, it is obvious that subscriptions must be received in advance. The Diocese has no capital fund for the "Gazette" out of which to advance the payments; they must come out of current income. We ask each reader: "Have you paid your subscription to date? If not, please pay it to the Churchwarden of the parish, and ask him to see that it is forwarded to the Diocesan Secretary.

Secondly: Will you help the parish, the Diocese and the Standing Committee by getting a new subscriber? Thing how much more useful the "Gazette" might be made if every Churchman in the Diocese became a subscriber.

We have cut off "deadheads" and reduced the number of subscribers to 1350. If the number is much further diminished the cost per copy will rise, so that we cannot supply it at the present rate. If the number increases to 1600 or more, it may be possible either to reduce the price or enlarge the paper. Will you help? If you have any suggestions for improvement send them along. We will do our best.

Re posted copies, the loss, owing to the rise in the postage rate, during the past year has been 6d per annum per posted copy. The cost of wrappers, addressing etc., has been another 7d per annum per copy. The Diocese, at the present time, cannot stand this loss, so, in future, all copies will be sent in parcels to the Vicars. You can help your Vicar in the distribution of the "Gazettes" by calling for your own and arranging to deliver copies to others. The districts of Tolaga Bay and Waipiro Bay are not served by a central post office. An exception is therefore being made in their case and "Gazettes" will be posted from the Diocesan Office to subscribers in these districts at 4s per annum. The ordinary subscription remains at 3s per annum. Every copy of the "Churchman" costs the Diocese one shilling per annum, and as the circulation fluctuates we have to get a few extra copies (above our circulation number) to provide for the fluctuation. The "Gazette" itself, therefore, costs you only 2s per annum. The "Churchman" costs less because of its very large circulation. Subscribers outside the Diocese will be charged 4s per annum for posted copies, and are asked to send their subscriptions in advance and save the Diocese the expense of sending out accounts.

St. Winifred's School, Gisborne.

The opening of the Diocesan School for Girls at Gisborne on February 7th will be an important event in the history of the Diocese.

Tremendous issues hang upon Education. The future of each of us was decided very largely by the ideas we imbibed in youth either at home or at school. It is strange that so many people fail to see that right ideas implanted during youth are bound to have a definite effect on character. The waster and the industrious worker, the saint and the criminal are the result partly of inherited tendencies but very largely of education. Imperfect as English Church schools have sometimes been, still they have had a wonderful influence in moulding the characters of English gentlemen and of women with high ideals.

With two first class teachers such as we have in the Misses Webb, of St. Winifred's, the school should soon rank as one of the most useful and efficient institutions in the Dominion. Its results should be seen not only in the personal character and influence of the girls who have the good fortune to be taught there

but in that of the next generation of whom they are to be the parents.

The School, as we have said, will be opened on February 7th. All information as to fees, etc., can be obtained from the Diocesan Secretary, Box 227, Napier; or from Miss Webb, the Principal, St. Winifred's School, Gisborne.

N.Z. Anglican Bible Class Union.

As we write all arrangements are complete for the first Conference at Carterton. As far as can be ascertained at present there will be from eighty to one hundred delegates at Conference, and a further one hundred members present for the camp only.

It is hoped that one result of the Conference will be the inculcation of a Bible Class consciousness, until this is attained we do not expect to see any great extension of the Bible Class movement.

The first step is to strengthen the sense of organic unity of individual classes—to lead each class to take up some practical work as its objective, when this is done the Class will be ready to spread out into its neighbourhood.

A study of the remits suggests that some classes have already attained to this ideal, and we hope that they will infect others.

A Bible Class, the members of which are content merely to meet once a week will neither grow nor be any influence in its neighbourhood. Our religion was meant to make itself felt, and if it fails to do so it will die, but we must be content to progress slowly.

A movement is on foot to hold an Inter-Bible-Class Rally in Wellington of all Bible Class Unions. It is felt that such a rally could not fail to be an inspiration to those who attend. Is it possible for other centres to follow suit?

H. FIELDEN TAYLOR.

Parochial Notes.

Gisborne.

Vicar: Rev. Canon H. Packe, M.A.
Assistant Priest: Rev. T. A. Cato.

The last two months of this year have been very busy ones in Church life in the parish. The Girls' Club held a most successful sale of work in aid of a Club room on November 24th, the takings being £73 8s, and there is still more to come in. A Nigger Minstrel concert was held a week later for the same object, and organised by the Girls' and Young Men's Clubs, the amount raised being

over £20. The Confirmation candidates made their first Communion on Advent Sunday at the 8 a.m. celebration in the Parish Church when there were 122 communicants. It was a service to be long remembered. Some of the candidates made their first Communion at St. John's, Mangapapa, the same day at 8 a.m. The big effort for extinguishing the debt of £1300 on the Vicarage exceeded all expectations, the takings of the Xmas Fair at the Garrison Hall for two days realising £1070. We are very grateful to the band of workers who worked so usefully for this object. The management of the "Waiapu Gazette" in this parish has been handed over to Mr W. P. T. Long, 'phone 58. We are grateful for his help and we wish him every success in the work. The Tennis Club is proving popular for the young people of both clubs. A very impressive children's service was held in the Parish Church on December 11th, when the children from the suburban Sunday Schools came in for the annual service in aid of the Waifs and Strays Society. The Vicar gave an instructive address to the children on the work of this Society. The church was well filled with children and the singing was very hearty. The four Sunday Schools break up the week before Christmas, and reopen again about the 2nd week in February. We hope to see a greater number of children next year. We will begin the New Year with a full staff of teachers. Please help and encourage these faithful teachers, by sending your children regularly to be taught the truths of Christ's religion.

Matawai.

On Friday, November 11th, Armistice Day, we had a short service of commemoration and thanksgiving, which was fairly well attended. The service opened with the playing of the Dead March in Saul. Mrs J. B. Clark then placed a wreath at the altar in memory of the fallen soldiers of the district, after which a short service was held. The fallen being mentioned by name during a prayer for the departed, a lesson from the Burial Service, and a prayer of thanksgiving for those who served in any way, those who gave their lives, and those who returned, and for the blessings of peace. The service concluded with the singing of the hymn, "Peace, Perfect Peace," and the National Anthem.

We have had the great pleasure of a visit from the Bishop, whose visit we have been looking forward to. He met the Guild at the Vicarage on Friday afternoon (December 2nd) and spoke to us of the position of women in the Church, after which

afternoon tea was dispensed by the ladies.

On Saturday he baptised eleven children (at Motuhora) and celebrated a wedding in the afternoon. On Sunday the services were 11 a.m. Otoko Holy Communion, 3 p.m. the Sacrament of Confirmation was administered to eleven candidates. This was a most impressive service. The church was crowded out by a reverent congregation. The Bishop's address was most helpful and listened to with great keenness. The candidates were greatly impressed by the service. May we ask the prayers of the faithful for them?

St. Matthew's, Hastings.

Vicar: Rev. R. T. Hall.

Assistant Curate: Rev. O. Gibson.

The Gleaners' Union met on November 24th, when the Study Circle was continued, and caused an interesting discussion.

Miss Fowler gave a very helpful address in November to the G.F.S. on the "Aims and Ideals of the Society."

A sale of work held on November 29th in aid of the Hostel Fund was very successful, £94 being raised.

St. Andrewstide was observed as a special period of Intercession, and St. Andrew's Day as a day of continuous prayer for missions. The daily services were on the whole fairly well attended, and, for a first effort, the response here and in other parishes was most encouraging.

We had the pleasure on December 4th of another visit from the Rev. F. A. Bennett, who preached at Evening on that day.

The C.E.M.S. held their last meeting for 1921 on December 7th, when an interesting discussion took place on the industrial problem. A resolution of regret at the Rev. W. Bullock's resignation was passed unanimously.

Christmas Day services will be as follows:—H.C., 7, 8, and 11 a.m.; Children's Service, 2.30 p.m.; Carol Service, 7 p.m.

St. Mark's, Clive.

Vicar: Rev. R. F. Geddes, M.A.

On Wednesday, November 10th, the G.F.S. gave a very successful concert in the Clive Hall. The proceeds have enabled us to pay off all the expenses of the year and also to start a banking account as a reserve fund for the Society.

Our services for Foreign Missions during St. Andrewstide were very well attended each night, and we had £2 10s to send in to the Board of Missions.

Our annual sale of work realised £50, which was extremely good for these bad times in a small com-

munity. Our thanks are due to all those who worked so hard for its success and to those who contributed to the various stalls. The proceeds go to the General Church Account.

We have just sent in 16s as a subscription to the Central Diocesan Fund from the G.F.S. This is the result of voluntary offerings from the girls at some of the meetings.

In future will readers please remember that we want all "Gazettes" to be paid for in advance.

St. Andrew's, Port Ahuriri.

Vicar: Rev. F. B. Redgrave, M.A.

Thirty-seven persons were confirmed at the annual Confirmation in St. Andrew's Church. The church was filled to overflowing and the service was a most impressive one.

Flower services have recently been held in the Port and Eskdale churches. The flowers were sent to the hospital, where they were distributed in the various wards. The younger Sunday School scholars have been making scrap-books for the children's ward at the hospital and their presents have been much appreciated there.

The attendance at the Missionary Intercession services during St. Andrewside were most encouraging. The effect has already been seen in more missionary boxes being taken.

The annual sale of work and produce was a big success, the net receipts amounting to £140, easily a record for the parish.

Some ladies from the Port congregation had a produce stall in Hastings street on behalf of the Maori Mission and netted about £11.

The competitions for the Sunday School scholars which have been published in the local parish magazine for some months past have created a great deal of interest and some of the work, especially the expression work and the models, has been of high order.

The first anniversary of the opening of the Eskdale Memorial Church was observed by a special thanksgiving service, when there was a very large congregation. A feature of the service was the hearty singing of the Sunday School scholars.

The country services have been well attended lately, especially those in the outlying parts of the parish.

Last year we had a Christmas Tree with a visit from Father Christmas for the scholars of the Westshore and Port schools, and it was such a success that we are having it again this Christmas.

Taradale.

Vicar: Rev. Canon A. P. Clarke.

The Bishop's visit to the parish was very highly appreciated by the Vicar and parishioners.

The solemn and impressive Confirmation service will not easily be forgotten by the large congregation present. The following received the laying on of hands:—Messrs E. Howard, C. A. Oakley, Arnold Butcher, E. Ellis, D. McClelland, and Misses Heap, Thomas, Butcher, E. Colwill, B. Colwill, M. Colwill, Lindsay and Steevens.

The Bishop preached to large congregations at Meanee and Pakowhai.

An exceedingly successful social was given in honor of Bishop and Miss Sedgwick, Mrs Sedgwick unfortunately being unable to attend owing to an accident. The Vicar and Mr Turner-Williams spoke a few words of welcome, after which the Bishop gave some of his experiences at the Lambeth Conference, dealing particularly with the question of Reunion.

The children's concert in aid of the church funds was a pronounced success. We are grateful to Misses Thomas and Clarke for getting it up.

The Vicar would warmly thank those who kindly filled his place during his absence in Christchurch: Ven. Arch. Simkin, Rev. T. Fisher, and Mr Marsack were good enough to be responsible for the services in the various centres.

The Missionary Intercession services were well attended, an increase in the number present being noticeable each evening.

By the time these notes appear the 1922 subscriptions for the "Gazette" will be due. Would subscribers kindly communicate with the Vicar as soon as possible, as payment in advance is particularly desired by the Diocesan Secretary?

Mrs Turner-Williams, president of the Mothers' Union, kindly entertained the members at a garden party. Short but helpful addresses were given by the president and Mrs Henley.

St. Augustine's, Napier.

Vicar: Rev. E. D. Rice, M.A.

There were good attendances at the five week-day evening services of Intercession for Missions at St. Andrewside, when the clergy of Napier and the surrounding parishes arranged a system of exchanges; the numbers ranged from 32 to 59, and the various addresses did much to arouse missionary interest. The result was that the prayers were more intense and effectual. The offerings of £5 15s were sent to the Board of Missions.

The Sunday School, which has just finished a very successful year, together with the Bible Classes, will be closed from Christmas Day till the first Sunday in February. The roll number has increased, and there are 29 on the staff; but even then it has

been under-staffed. The Vicar's Young Men's Bible Class, which meets from 1.55 to 2.30 p.m., numbers 30, and the Young Women's Bible Class, under Mrs P. Macfarlane, has about the same number. The Men's Bible Study Circle, at 10 a.m., has only numbered 7.

The Rev. W. J. Durrad conducted the monthly Intercession service for Missions on November 24th; and met the members of the Missionary Association afterwards. It was decided to take in two copies each of the "Mission Field," the "Wide World," the "Gleaner" and the "Southern Cross Log," and pass them round amongst the members. It was also recommended that the Sunday School be affiliated to the King's Crusaders.

The Vicar hopes to exchange with the Rev. J. H. Sykes, Vicar of Kilbirnie, for January.

Ormondville.

Vicar: Rev. F. W. Whibley.

Last year the teachers of our Sunday School at Ormondville invited their scholars to an "egg service," which would be held in the church.

Thirteen dozen eggs were given last year. The offering was then sent to St. Hilda's Home. As it is desired to make this an annual gift service the scholars were invited to the church on Sunday, December 11th. Twenty dozen and 10 eggs were given this year and sent to St. Hilda's Home on December 13th. The 1st lesson was read by Master Weston Morrah and the 2nd by Master Cecil Newling.

We are glad to hear that the support given to the Church Army Christmas Dinner Fund this year has enabled the secretary at Ormondville to send Home sufficient money to provide for at least 3000 dinners (perhaps more). The Church Army is the Church's own recognised institution for helping ministering to the poor, and as such, deserves the prayers and support of Church members. We are glad this is being as generously given in New Zealand as in the Old Country.

There will also be a fairly good sum to be sent Home as the proceeds of the Black Wool Fund. This goes to help maintain the motherless children of our soldiers and sailors in Church Army Homes; £10 is being sent this week on account. The secretary has several hundred pounds of wool in hand to be sold in due course. There is very urgent need for help in this branch of the Church's work.

The children and congregation sang the text, taken from St. Luke 2, by rendering the two first verses of "While Shepherds Watched, etc." The address was given on the Ministry of Angels, "The Angel of the

Lord came down." A great interest is taken in this service by some of those who were unable to come, therefore we are encouraged in our endeavor to make this offering annually.

We are sorry to hear of the loss of revenue sustained by the Maori Mission, and therefore gave our outside centres an opportunity to assist the Mission by collections on the two Sundays immediately following the Sunday set by for the Maori Mission.

Girls' Friendly Society.

About 130 associates and members attended the annual Diocesan Festival of the Girls' Friendly Society on Saturday, December 3rd.

The service was held in the Cathedral, being conducted by the Very Rev. the Dean of Waiapu.

A beautiful sermon was preached by the Rev. R. Geddes, Vicar of Clive, who spoke from the words of St. Paul found in Philippians, 11. 8. (20th Century N.T. rendering). He spoke of the heart of a maiden, in which was a secret chamber, holding nothing artificial. Shaping her destiny, she might for a time refuse to face her true self, but the master masons of conscious thought were working, helping her to build up the truly beautiful. She might escape for the time from conscious but not from sub-conscious thoughts. Therefore to her the advice of St. Paul was of incalculable worth.

After the service all were entertained at Bishops Court.

During the afternoon four members of the Cathedral branch, who had worked together as one group, were presented with a picture for use in their G.F.S. room as an award for the best answers to a Bible searching paper, set by Deaconess Esther Brand.

The collection, amounting to £3, has been given to the Hastings Lodge Fund.

On Being a Sportsman.

I went to a wedding, and afterwards a man made a speech. He said how awfully nice the bride was and how awfully lucky the bridegroom was to marry her; and then he said how awfully nice the bridegroom was and how awfully lucky the bride was to be married to him. And then he said that the bridegroom was a sportsman and that nobody could say anything higher or better than that of any man.

Don't several million people think that? That you can't say a higher or better thing of a man than to call him a sportsman? Very well, then,

what exactly do you mean by a sportsman?

And several million people will have a sort of idea what they mean but they won't be able to tell you. A sportsman—oh, well, I can't exactly explain; you know what I mean by a sportsman; a sportsman is—er—well—he's a sportsman, you know! And that sort of answer is—er—well—it's not so frightfully enlightening after all, is it, you know? So let's try and worry out some conception of what "sportsman" means. It's puzzling at the start because the name seems to be applied to such different sorts of people. A centre who passes out, and an old lady of eighty-nine who's game to go up in an aeroplane, and a boxer who stands up for more when he's groggy and almost blind, and a man who stakes the rest of the family capital on the fall of the dice when he's lost half of it, and the boy who doesn't funk the dentist—they are called sportsmen.

It's quite different from

a "sporting man, who quite often isn't a sportsman at all.

It doesn't seem to have anything special to do with sports; an amateur or professional footballer or golfer or billiard player may be a sportsman, or he may not; on the other hand a lame cobbler or a rheumatic old woman who never kicked or handled a ball in their lives, unless it was a ball of cobbler's wax or a ball of worsted, may be sportsmen of the best. It really is puzzling.

"How it confuses, Sang the Nine Muses,

"Oh, my poor head!"

"Well," says the Editor to me, "if you're so keen on knowing, get busy with your psycho-analysis and don't let's have a column and a-half of frills and no nearer at the end." And I am so terrified of editors that I blurt out, "unselfish"; but the minute I've said it, I know it's the wrong answer. Lots of the best sporting things are unselfish; the boat that stops in a race because the other boat has fouled a punt is unselfish and sporting; the boy who sticks to a job he hates so that his brother can go to college is an unselfish sportsman.

But on the other hand you can call a plucky gambler a sportsman though he is as selfish as the day is long, and a rider who sportingly tries an almost impossible jump may be as unselfish as you please only he's not displaying it just then. Besides

the world has whole lots of heroically unselfish people whom nobody ever dreamed of calling sportsmen.

No, unselfishness is the characteristic of the Christian man if he's true to his Phil. 2. 4 principles, not of the sportsman; we must try again.

Perhaps it's sticking it out to the very end, not knowing when you're beaten—nil desperandum. The boxer

who comes out of his corner again when he can hardly stand or see is a sportsman; the man who knocks him finally out is the winner and it's all according to the rules of the sport, but I hardly fancy he feels much of a sportsman at the moment. And lots of sporting things get their merit from heroic endurance, but it's not their special characteristic, and lots of sporting actions are decisions of the moment, fine things done straight off the reel without any question of being a "laster and finisher." It's the Christian of course who is professionally pledged to endurance, the sportsman may have it well developed or he may not. We've got to get nearer to it than that. What do you think of this—the sportsman is a man who is willing to risk something big on his faith?

Do you know I think we are getting nearer it now. The world admires the man who's willing to take big risks, and the world is quite right. The man who rides straight across country, and the old lady who goes up in an aeroplane, risk their lives; and the boy who faces the dentist risks being hurt frightfully, and the gambler risks his money; and the general who takes on an almost hopeless situation risks his reputation. Big risks, and people praise them for it, and, so far, they're quite right. The typical man who is not a sportsman is the man in St. Luke 19. 20, who kept his valuables quite safe and was taking no risks whatever, and you know what was said about him. Of course the world falls in sometimes in its estimates because there are other things to be taken into consideration. The man who is game to run big risks when other people will have to pay, and the man who risks things for purely selfish purposes are not really such sportsmen as they'd like you to think. The dog who risked his bone to grab at the reflection was a sportsman, but we don't admire him much because it was pure greediness. The pluck of the gambler who bravely risks his wife's comfort and his children's education is, I can't help thinking, rather a shoddy sort of article. Still it's a fine thing to think that the world admires the man who is willing to take big risks on his faith, whether it is faith in God or in himself or in his pal or in the wing that he passes out to.

Well, now, you just read a Beatitude or two out of the beginning of St. Matt 5, and if that isn't a list of sportsmen, I'll eat my hat. Do you suppose the meek man enjoys being meek? He's risking, for his faith's sake, the loss of the pleasure of biffing you in the eye and calling you a ——. A man risks the loss of satisfying his appetite for beef and

beer when he decides to hunger and thirst after righteousness, and I call him a sportsman. Just you cast your optic over what St. Mark 10. 29 and St. Matt. 16. 25 and Job 22. 24 have to say about being a sportsman. The world's not so very far out in its estimate, don't keep your valuables and yourself wrapped up safe in a napkin, teach yourself to risk everything that you have and are, unselfishly for your faith's sake, and you'll be a sportsman and a man, my son.

H.S.R.T.

"True religion is betting one's life that there is a God."

—Donald Hankey.

News and Notes.

The Bishop presented the prizes at the Napier Boys' High School, and at Woodford House.

At a meeting of the Standing Committee held on December 15th, the Diocesan Secretary reported that copies of the Divorce Act Amendment petition had been going forward to the House for some time and had included so far 6469 signatures from women in this Diocese.

The Constitution of the Welsh Church has now received its finishing touches, and appeared in its authorised form. In the last stages there was much labor upon the incorporation of amendments, and modification of clauses in accordance with them. The invaluable assistance of three legal luminaries has earned for the volume the familiar title of The New Book of Judges.

In the course of a very breezy address, the Bishop of Chelmsford, pleading for more unconventionality, said that wherever the Apostle Paul went there was a row. "The unfortunate thing," he added, "is that I cannot get up a row in Essex. Honestly, it troubles me."

Howlers.

It is the season of examinations and the crop of howlers is always plentiful. To our mind the study of howlers is one of the most useful means by which teachers may obtain an insight into weaknesses of method. It does not do to conclude that a pupil has grasped your meaning till you have proved it by careful questioning. Out of eleven

papers only we have chosen the following for their quaintness of expression or ingenuity in "padding":—

"Next to nearly everything in the world, Isaac, to Abram was his everything, naturally the command to sacrifice his son did not appeal to him."

"The Pharisees were a religious sect of people amongst the Jews and Rostile Alabastan."

"Adam lived for nine hundred years. His wife lived for a certain time. Both of them were from Egypt. Cain, who was the tiller of the ground, was a very bad man. The reason why he killed Abel because he was jealous of him being a keeper of sheep. Adam loved Eve very much and Eve was in the same mood. This is the reason why they fell in love with each other and so they married."

Anent the parable of the Prodigal Son: "The fattest calf was killed and old man was merry." "This was one of our Lord's parables commenting on a missing link in certain places."

"The miracle of the boy with the devil in him."

"Adam who caused the apple to be taken and for this she was punished by bringing forth children, and the former was punished in buying clothes for the family."

Fixing Easter.

A well informed writer in the "Birmingham Post" says:—"A Vatican announcement to-day intimates that next April there will be a conference of astronomers in Rome, under the presidency of Cardinal Mercier, with the object of reforming the calendar and fixing Easter. Seeing the admirable work done by Pope Gregory XIII. in the former regard in the sixteenth century, something in the latter should be hoped for from Pope Benedict XV. in the twentieth; and it would be very interesting to know whether, in the promised endeavor a hint has not been taken from the Archbishop of Canterbury. When Lord Desborough's Fixed Easter Bill was before the Peers last spring, and looked for a moment like passing, the Primate effectually "scotched" it by securing the adjournment of the second reading debate on an amendment declaring "That this House recognises the desirability of a fixed date for Easter; is of opinion that steps should forthwith be taken by His Majesty's Government to ascertain the views of

Christian Churches in Europe with respect to the matter, together with the views of civil authorities and of the representatives of commercial and educational interests; and this House is further of opinion that the Fixed Easter Bill should not be proceeded with until such information has been procured." The Government did not show any particular keenness to undertake the suggested task, but it may be that the hint has sufficed. Yet, though Rome may speak, Russia will perforce remain, in present conditions, silent, and the Anglican Communion may plead the silence of the Greek Orthodox Church for not proceeding in the matter."

Gems.

True faith will live and grow in any climate.—J. R. Miller.

It is the courage of decision which makes men strong.

Keep a quiet place in your heart for restful thoughts of God.

If there be no enemy, no fight; if no fight, no victory; if no victory, no crown.—"Savonarola."

Faith is nothing in itself. It is its object which is everything. It is just the opening of the soul which lets in God.

God desires to be inquired of by His children, while reserving to Himself the immediate control of all the major issues of our destiny.

A humble man is a joyous man. There is no worship where there is no joy. For worship is something more than either the fear of God or the love of Him. It is delight in Him.—F. W. Faber.

ST. JOHN'S COLLEGE, AUCKLAND.

APPLICATIONS are invited for four Scholarships of £90 per annum on the Marsh Foundation. Such Scholarships are available only for students studying for Holy Orders.

The College is open for admission of students not holding Scholarships upon payment of the customary fees.

Copies of the Regulations and Forms of Application for Scholarships are obtainable from the Diocesan Office, 40 Shortland Street, Auckland, to which applications must be addressed to reach the undersigned not later than January 25th, 1922.

G. A. THOMPSON,
Secretary to St. John's College
Trust Board.