



The Waiapu Church Gazette.

VOL. XIII.—No. 5.

NAPIER, NOVEMBER 1, 1922.

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Diocese of Waiapu.

Private letters intended for the Bishop should be directed to him personally, Chaucer road, 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.

The Bishop's Engagements.

November 5th.—Gisborne.
 November 12th.—Patutahi.
 November 19th.—Waerenga-a-hika.
 November 26th.—Te Karaka.
 December 3rd.—Matawai.
 December 10th.—Napier.
 December 17th.—
 December 24th.—
 December 31st.—

Correspondence.

(To the Editor).

Sir,—I have been much interested in the letter from Mr C. Saunders on "Congregational Singing" in the "Gazette" for October, and your notes thereon.

I know it is the fashion nowadays to decry Hymns "Ancient and Modern," but most of us were brought up on that Hymnal, and those old enough to remember its predecessors will know what a great improvement Hymns "A. and M." were upon anything that had gone before.

It does not seem to be generally

known that the publishers of "H. A. and M." issued a second supplement as long ago as 1916 comprising 141 additional hymns with tunes, besides many fresh tunes to the earlier hymns. Certainly I have never come across it in use anywhere in New Zealand. At the same time the repertory of our choirs as a rule seems a very small one, at any rate we have the same old hymns and tunes over and over again at frequent intervals, while there are dozens or scores we never sing at all.—Yours faithfully,

HENRY J. SAVORY.

[Editor's Note.—The Second Supplement contains some very fine hymns and tunes, though, as in the main book, many of them are quite unsuitable for Congregational singing. It is a pity it has not been more widely adopted where A. and M. still holds the field].

Reunion with the East.

An important step in the direction of reunion has been taken by the decision of the Holy Synod of Constantinople to recognise Anglican Orders as valid. The Patriarch addresses the Archbishop of Canterbury as "Chief Hierarch" of the Anglican Communion announcing the decision. He says that the Holy Orthodox Church having examined the question "from every point of view has concluded that, as before the Orthodox Church, the ordinations of the Anglican Episcopal Confession of Bishops, priests and deacons possess the same validity as those of the Roman, Old Catholic and Armenian churches possess, inasmuch as all essentials are found in them which are held indispensable for the Orthodox point of view for the recognition of the Charisma of the priesthood derived from Apostolic succession."

The decision does not bind the Patriarchs of Alexandria, Antioch, Jerusalem and Russia, nor the Churches of Cyprus, Jugo Slavia, Rumania and Czecho-Slovakia, but these churches are almost certain to follow the example of the primatial See.

Subscriptions and Offertories.

GENERAL DIOCESAN FUND.

Subscriptions and Offertories from 1st April, 1922, to 30th September, 1922:—

	£	s.	d.
Dannevirke	27	0	0
Gisborne	1	2	0
Hastings	195	16	7
Havelock	23	1	5
Matawai	5	11	11
Napier—			
St. John's Cathedral	178	2	4
St. Andrew's	5	18	0
St. Augustine's	41	7	0
Opotiki	2	2	0
Ormondville	17	13	11
Otane	62	5	4
Patutahi	5	19	5
Porangahau	2	0	3
Puketapu	2	0	0
Rotorua	26	0	10
Takapau	8	0	0
Taradale	28	13	5
Tauranga	9	11	6
Te Karaka	7	10	9
Te Puke	5	1	8
Tolaga Bay	116	14	0
Waipawa	4	5	1
Waipiro Bay	56	5	0
Wairoa	8	17	0
Whakatane	14	2	5
Sundries	10	10	0
Maori Subscriptions and Offertories	48	7	2
	£913	19	0

The above amount is made up as follows:—

General Diocesan Fund	554	14	7
Waiapu Maori Mission	166	0	5
St. Mary's Home	78	10	9
St. Hilda's Home	69	19	6
Deaconess Home	6	3	0
Sundries	38	10	9
	£913	19	0

A. E. TURNER WILLIAMS,
 Organising Secretary.

WANTED.—For St. Peter's Parish, a Stipendiary Lay Reader, especially to work amongst young men and boys. Fine sphere for experience. Apply to the Vicar, St. Peter's, Wellington.

Parochial Notes.

St. Augustine's, Napier. (Vicar: Canon E. D. Rice. Assistant: Rev. B. R. Brierley).

The large new porch has been built at a cost of £125, and is a great improvement to the church. It was dedicated at the morning service of our dedication festival. Tenders have now been called for a new stone fence with iron gates. We had large congregations at our Dedication Festival on October 15th, when there were 180 communicants and the services were very hearty. The Rev. O. S. Gibson preached an inspiring sermon at the evening service. In connection with the Festival, there was a well attended parish social evening on the Monday, and tea and games for the Sunday School on the Tuesday. The Bishop confirmed 25 males and 22 females on October 25th. The choir gave an evening to Miss Sproat on October 10th, and presented her with a chair on the occasion of her marriage to Mr L. Rolls.

St. Mark's Clive. (Vicar: Rev. R. F. Geddes, M.A.)

A good deal of interest is being taken in the Sale of Work which is to be held on November 29th. The Grange is to have a stall to itself representing the trans-Tuki Tuki (lovely word!) district. We are having regular services at the Grange now. 1st Sunday, Evensong, 7 p.m.; 3rd Sunday, The Communion, 11 a.m. A most enjoyable afternoon was spent on the 12th, when the M.U. assembled at the Vicarage, which looked charming. We were very glad to welcome Mrs Sutton into the parish, who has lately come from England. We sympathise most sincerely with Mrs Ritchie in her accident, and pray for a speedy recovery.

Waipawa. (Rev. Canon Butterfield, B.D., Vicar).

The introduction of the authorised music (Merbecke) at our monthly Choral Eucharist has had a marked effect in making it much more worthy and dignified. We cannot manage all the service yet, but in the meantime a setting of the Gloria in Excelsis to the 8th Tone, 1st ending, is being used instead of Merbecke and is much brighter than plain monotone. A hymn is usual as a Gradual, The Benedictus and Agnus Dei are sung in their appointed places. We hope soon to be able to sing an introit psalm as ordered by the first prayer book. We are practising several of the hymns appointed for the Choral Festival in April, and some have been sung at Evensong. They are undoubtedly a great improvement on some of the old accustomed hymns and tunes. "Ye Watchers and Ye Holy Ones" has distinctly "caught on," the congregation began joining

in, at the third verse and most were singing lustily when we came to the last. On Monday evening (October 16th) the Girls' Club, through their vice-president, Miss Lee, presented Dr. Jessie Maddison with a set of linen handkerchiefs in recognition of her kindness in giving them lectures on Home Nursing. The lectures have been greatly appreciated.

Otane. (Vicar: Rev. G. W. Davidson).

We have lost by removal Mr and Mrs Armstrong, to whom we might well have given a good social send-off, but they preferred not. Letters received by the Vicar finds them very happy. We wish them God-speed. Mrs Armstrong was a devout and regular Communicant, also a member of the Mothers' Union. Mr Armstrong seldom missed Sunday Evensong. The attendance both at Otane and Elsthorpe has increased very much. Nothing cheers a Vicar up more than bright services, especially the Holy Communion. The Vestry, in spite of our overdraft, which is very big just now, has decided that the Vicarage outside woodwork shall be painted at once. There is a move being made to have a real effort after the holidays to raise at least £200 and a hearty response is being promised. Two gift efforts for the St. Hilda's Home have been made. The Elsthorpe under the enthusiastic management of Mrs Macaulay raised £10 in cash and over five pounds' worth of produce, whilst at Otane a few young men raised a sum of £4. A bigger result in each case is aimed at for next year. The call for volunteer Church workers is very poorly answered. At Otane we were fortunate to secure the services of Mr Selwyn White for the Sunday School in place of Miss Dorothy Walworth, who has gone back to her home in Palmerston. Will parishioners please note the intended bazaars, etc., to be held after Christmas and be ready to respond?

Rotorua. (Vicar: Ven. Archdeacon Chatterton, B.D.)

A meeting was held in St. Luke's Parish Hall on September 28th for the purpose of forming a Council of Christian Congregations similar to those formed in Auckland and Christchurch, and also in some towns in England. Archdeacon Chatterton presided, and there were also present the Presbyterian and Methodist ministers and Salvation Army captain as well as lay representatives from each denomination. After the chairman had explained the objects of the Council, which were to speak with united voice in the name of the Christian Church on questions affecting the moral and spiritual welfare of the community; a constitution was adopted by the meeting which provided that the Council consist of all the ministers willing to join and six lay

representatives from each congregation, the Maoris of Whaka and Ohinemutu counting as one congregation. An executive was appointed consisting of each minister and one lay member from each congregation. General meetings will be held about once a quarter and executive meetings as often as necessary. It is hoped that it will not only prove a step forward in the direction of Christian unity but that it will influence in a practical way, where necessary, the civic life of the town.

Opotiki. (Vicar: Rev. A. F. Hall, M.A.)

No notes from here have appeared for two months. The reason is that little of diocesan interest has happened elsewhere. The Nukuhou Church people got up a social, by which some £9 was raised. This brought many people together, and in a small outlying centre it is a necessity, if our religion is to affect our body, soul and spirit, for our social side to be developed. Anyhow, at Nukuhou both hosts and guests were happy, and we are grateful for the help given. The Sunday School children had their tea party on October 20th, and in games and songs passed a very happy time. The parish paper, with its circulation of 400 a month seems to be supplying a real need, as it keeps the country people in touch with the Church. There is always a column of missionary news as well as parochial information, and the paper serves as a medium of instruction as well. It is entirely paid for by advertisements, and therefore is distributed free, 185 copies going away from the township monthly. It has not been found possible to revive the G.F.S. at present for various reasons. In the meantime the Girls' Bible Class at the Vicarage is, we hope, doing useful work.

Cathedral Parish. (Vicar: The Very Rev. the Dean).

At the last meeting of the Mothers' Union two beautiful little water colors, appropriately framed, were presented by the Dean on behalf of the members of the Dorcas Society and Mothers' Union to Mrs H. Judd as a slight memento of her untiring and enthusiastic assistance to both societies when a member of the Cathedral Parish. Mrs Judd has gone to reside in the Waipukurau Parish. Our loss is indeed their gain. At Mattins on the Sunday after Trinity Mr C. H. Edwards unveiled a memorial window to the late Mrs Edwards, and the Dean dedicated the gift. The prophets Ezekiel and Daniel are depicted, and the window is a beautiful adornment to the Cathedral. The Dean spoke a few words of kindly memory, and then dedicated as follows:—"In the faith of Jesus Christ I dedicate this window to the Glory

of God and in loving memory of Matilda Edwards, in the Name of the Father and of the Son and of the Holy Ghost." The 20th annual meeting of the Girls' Friendly Society was held on October 11th, the Dean presiding, supported by Mrs Sedgwick and Mrs Ruddock. Reports were read from seven branches, and the reformed St. Andrew's branch, Port Ahuriri. Many helpful addresses have been given at various branches, on Mission subjects in particular. The Hastings branch has £520 in hand for a hostel which it is keen to start. A very satisfactory report was presented from the Napier Lodge. It shows that the Lodge is most useful, and that the management of Miss Makeig is fully appreciated. The committee heartily thank all those friends who contributed to the support of the Napier Lodge, whether in money or in kind.

Havelock North. (Vicar: Rev. Canon K. E. Maclean, B.A.)

We had the pleasure of a visit from the Bishop in the beginning of the month for part of a week-end. The Vicar kindly invited the Vestry to meet him on Saturday evening, when we saw him from a new point of view, as an excellent teller of yarns. On the day following we listened to him as the preacher of an inspiring sermon which should help his hearers to seek earnestly to be not only Christians, but "fully" Christians. A few days afterwards the sensible people in the Parish came to the Sunday School concert, which was a marked success. There was no lack of variety, pianists, soloists, plays, Morris dances, action songs in full dress, whose charm was enhanced by the lack of self-consciousness on the part of the performers, and the simple and artistic character of the dresses. The preparation for such an evening is part of a good education, and one could not help noticing the improvement in the use of colours and style that has taken place during the last few years in dress, in the arrangement of the stage, and in the movements of singers and actors. Surely this increasing intuition of what is beautiful in color, sound and movement, is part of the religious education of mankind; for beauty is an expression of the Love of God for His children, as is shown in all nature, and it must give joy to the Lord Jesus Who loved the "little children" to find them—though it may be unconsciously—absorbing it into their being.

St. Andrew's, Port Ahuriri. (Vicar: Rev. E. Drake).

It is only out of a strong sense of duty that the Rev. F. B. Redgrave has consented to undertake the position of General Secretary to the N.Z. Anglican Board of Missions that the Archbishop in the name of the

Church of the Province has urged him to accept. It is with very real regret that Mrs Redgrave and he leave the Port after a residence of nearly 5 years, and they wish very heartily to thank all the parishioners in country and town for their many expressions of goodwill, especially those manifested during the past few weeks. The annual Sale held during the past month realised just about £100 clear profit. Two Confirmations were held during the past month, 23 being confirmed at St. Andrew's and 16 at Eskdale. At Eskdale one who had been confirmed in the Roman Church was solemnly received by the Bishop into our branch of the Catholic Church.

Waipukurau. (Vicar: Rev. A. W. Stace).

This parish has suffered a good deal from sickness during the past winter and early spring. In common with other places there have been several cases of pneumonia. Among those who have suffered from this was Mr Charles Scruby, who passed peacefully to his rest on Thursday, October 5th. The late Mr Scruby had attended St. Mary's Church twice every Sunday, almost without a break, for 33 years. He was a faithful and devoted Churchman, a great help to the Vicar in many ways, a good husband and a respected member of the community. To Mr Scruby the services of the Church were very real. These he found good for the journey of life, shelter, and lights along the road. A special memorial service was held on Sunday, October 8th, at St. Mary's, the Vicar taking as his text Rev. 14-13, "Blessed are the dead which die in the Lord . . . for they rest from their labours." For Mrs Scruby the very deepest sympathy is felt. We all miss our dear brother, but we know that "He which hath begun a good work will perfect it until the day of Jesus Christ."

St. Matthew's, Hastings. (Vicar: Rev. R. T. Hall. Assistant Curate: Rev. O. Gibson).

Patronal Festival services were held on St. Matthew's Day, September 21st, there being Choral Eucharist at 7 a.m., and sung Evensong at 7.30. The Festival was continued during the Octave, on the Sunday morning, at a very beautiful service, the Rev. J. B. Brocklehurst was the preacher and he also dedicated the new reredos erected in memory of the late Mr and Mrs Beamish. The parish is very fortunate to possess such a beautiful work of art as this reredos is. At Evensong the Ven. Archdeacon Simkin addressed a large congregation, another inspiring service being a fitting conclusion to a very happy day. At the meeting of the Gleaners' Union on September 28th it was decided to forward a

donation of £11 to the Rev. F. Long in China. Mrs Hunter Brown, of Wairoa, desires to thank the Gleaner who forwarded, anonymously, a box of dolls for the Missionary stall at a sale recently held. On Sunday, October 1st, we had the pleasure of a visit from our Bishop, who preached a very fine, inspiring sermon at Evensong. The Bishop also addressed a large gathering of children in the afternoon. The Mothers' Union held its usual meeting on October 3rd. There was a large attendance and all present enjoyed an excellent address by Mrs Rice on "The Rights of the Child." The monthly meeting of the C.E.M.S. was held on October 11th, when there was a good roll up of men, the chief subject of the evening being Prohibition, which produced a very interesting discussion. A Mother Goose Fair, organised by the Women's National Reserve and the G.F.S., in aid of the Girls' Hostel Fund, was held on October 14th. The effort was very successful, and is expected to clear nearly £120.

Puketapu. (Vicar: Vacant).

His Lordship the Bishop came to us on August 13th and it was a joy to all to have him. He travelled 80 miles with three services. There was a Confirmation at Puketapu, when the following were confirmed:—Keith Jones, Eric Tong, Albert Fearn, Myra Jones and Lucy Tong. We celebrated our Patronal Festival on October 1st, when we had the Ven. Archdeacon Simkin with us. The Vicar, having accepted the cure of St. Andrew's, Napier, will be leaving his old parish early in November. His stay in Puketapu has been short and extremely happy.

Girls' Friendly Society.

The 20th annual meeting of the Girls' Friendly Society was held in St. John's Schoolroom on October 11th, there being a very fair attendance of members and of associates. The Very Rev. Dean Mayne presided and the following clergy were present:—Canon Rice, the Rev. T. Fisher and F. Redgrave, an apology for absence being received from His Lordship the Bishop of Waiapu. The annual Diocesan, the Lodge, and the Literature balance-sheets were read and adopted, also branch reports from St. John's Cathedral, St. Augustine's and St. Andrew's, Napier, Wairoa, Clive and Hastings, the chairman remarking all were very satisfactory. Officers were elected as follows:—President, Mrs Sedgwick; vice-presidents, Mesdames Stopford, Hansard, Mayne, Ruddock and H. Williams; secretary, and treasurer, Mrs E. Cornford; auditor, Mr Hansard; literature associate, Miss Mitford.

Taylor; members of council, Deaconess Esther Brand, Mesdames Fannin, Simkin, Nelson, Leask, Misses King, Pallot, Holmes, Twigg; Lodge House committee, Mesdames Hansard, Murdoch, Simkin, Cornford, Smith, Misses Pallot, King, McLean and Twigg. Votes of thanks were accorded Mr Hansard, hon. auditor, Mr and Mrs Stopford, Miss Mayne, Mrs Rice and Miss Makeig (matron of G.F.S. Lodge). The president (Mrs Sedgwick) gave a short account of the paper laid before the bishops at General Synod relating to Central rule 3 and how the Archbishop had replied stating the whole of the bishops were in complete agreement with the views expressed therein and that he himself had written to the Central Council urging the modification of this rule. The chairman in a few concluding remarks expressed his pleasure at the satisfactory condition of affairs.

(The annual statement of accounts and the reports of branches will appear in an inset to the "Gazette" in our next issue).

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. All communications regarding subscriptions to the "Church Gazette," and all notices of alteration in number of copies required should be sent to the Diocesan Secretary, Box 227, Napier.

Waipapu Church Gazette.

Wednesday, November 1st, 1922.

THE "SECESSION" OF THE AUSTRALIAN CHURCH.

The ignorance of the majority of sub-editors with regard to religious and ecclesiastical questions is notorious; cables dealing with religious events in other countries are quite unreliable. The Press agent who sends them has usually a false impression of the facts which he reports, and the local sub-editor frequently misunderstands the message and gives it an utterly misleading heading. An instance in point is given in the headings in several newspapers of news items from Australia dealing with the question of the "Nexus." We wish to make clear the following points: The Church of

Australia is by right as independent of the Church of England as Australia is of the Parliament of England. The same is true of the Church of New Zealand. To assert this independence is not a "secession" or a "separation" or anything of the kind. When Australia was a Crown colony it was governed by the British Parliament. As soon as it was strong enough it became self-governing. So also New Zealand long ago secured its own Parliament, and now governs itself. There was a time when the Church in Australia and the Church in New Zealand were merely offshoots of the Church of England, but that time is long past. The Roman Church is governed from Rome, but the elementary principle of the English reformation was that National Churches have the right of self-government. Each National Church must, of course, retain the Catholic creeds and the Episcopal succession and some other characteristics which are common to all parts of the Catholic Church, but the way in which we say our prayers, the prayers we say, the rules of ceremonial and similar questions are matters for each church to decide for itself. It was on this principle that the Church of England revised its own prayer book during reformation times and is revising it again, whilst in no way condemning the usages of other National Churches; it is on this principle it has acted throughout, governing itself, so far as an Erastian State allowed it, from then till now.

The Church of England is oppressed by the Erastian tyranny of the Privy Council and other secular courts and has herself long groaned for freedom. The daughter churches of Australia and New Zealand during their childhood bound themselves to follow the example of the mother church in certain matters of customs and rites, for example, in the use of the English prayer book. But this discipline was self-imposed and we are at liberty to assume the freedom which belongs to us when we are disposed to do so.

It is not necessary for the Church of New Zealand to remain in slavery because her mother is not yet free. Her subjection, for example, to the Act of Uniformity, is perfectly voluntary. If the Church of New Zealand wishes to cast away its self-imposed restrictions it can do so by the same authority by which it imposed them. The only difficulty in the way is that in the eyes of the State the Church is a voluntary association with certain fundamental principles adopted as its Constitution. As an association it holds property, and its continued enjoyment of this property depends upon its remaining the same identical corporation as it has been. If "fundamental" provisions of the Constitution are to be changed, the State

must be satisfied that such a change does not affect the identity of the Church. It is a serious anomaly both in Australia and New Zealand that we (by our self-imposed restriction of our liberty) are bound to use a prayer book, with which the English Church herself is dissatisfied. The Bishop of Queensland recently called attention to the fact that the older dioceses of Australia had by their constitution bound themselves to accept the decisions of an English secular court (the Judicial Committee of the Privy Council) in matters of prayer book interpretation, a court before which they could not even plead. "It would be equally reasonable to refer the question of expenditure in concrete for the streets of Sydney to the London County Council." To sum up no one proposes any secession or separation of the Colonial Churches from the Church of England, only that being now come to years of discretion they should no longer be tied to the apron strings of a fond mother who would much prefer them to realise that they are no longer little children but capable of managing their own affairs, and to enjoy the freedom which belongs to them but which she herself has not yet obtained. The cables inform us that among other strange doings of the diocese of Sydney a motion for severing the "nexus"—that is, that the Australian Church resume its rights—was rejected by its Synod last month. The motion had been relegated to the Diocesan Synods by the General Synod for their consideration. Sydney is so far the only diocese that has rejected the motion. Of the rest several have accepted the principle of autonomy unanimously, others have appointed committees to further investigate the question.

The claiming of the rights of "autonomy" by the Australian Church is not a "secession" or a "schism" or anything of the kind.

The cables frequently mislead the public by informing us of all kinds of strange sayings of extreme modernists, extreme "evangelicals" and extreme "Catholics." Many of these do not in the least represent the sane opinions of their "party," certainly do not represent the English Church, and they are frequently obscure preachers who have no weight whatever in the Church. It would be strange if the Anglican Church had no faddists among its thousands of clergy, but it is unfair for the Press representatives to cable their effusions as if they represented the mind of the Church.

HISTORY IN SCHOOLS.

The Hawke's Bay branch of the Navy League has been asking the

Education Department to provide for prominence to be given in the history lessons in public schools to the importance of the British Navy. The Department has promised to accede to this request, and to publish articles in the School Journal on the subject. "The primary school syllabus in history, and the history readers that are most generally used in the schools are at present under review, and steps will be taken at an early date to effect such improvement as will make the teaching of the subject more effective. The Department will welcome any suggestion by the League in regard both to the syllabus and the text books used." The Navy League appointed a committee to wait on the Education Board with reference to the question of teaching history in the schools. This paragraph from the daily Press has given us hope. For many years we have protested against the distorted accounts of ecclesiastical events during the reformation period, which have been taught by the teachers and in the history text books used in schools, but no organised attempt has been made to get this teaching corrected. If the Department is prepared to consider suggestions from a committee of the Navy League on the choice of text books surely it will be prepared to consider suggestions from the authorities of the Church. Unfortunately history, as far as we can gather, is not, nowadays, usually taught from text books. Individual teachers give lessons from their own notes, and it is difficult to know exactly what is being taught. The history lesson, when it deals with the story of religious movements, especially with that of the Reformation, can be made to distinctly favor the interpretation of historical events that is characteristic of a particular religious party. We have known history text books to teach that Elizabeth, or Henry the VIII. or somebody else founded the Church of England!! That the Roman Catholic Church was abolished and a new Church founded by the State to take its place. That the Roman Catholic Church is "the Catholic Church." That religion was persecuted under Charles 1st and liberty of conscience allowed by the "saintly" Cromwell. It is natural perhaps that historians with a religious prejudice should magnify the faults of those who disagreed with them, and minimise those of their heroes, but to teach a one-sided history of religious movements is distinctly sectarian. Unless such history text books are specified for use in the schools, as are acknowledged by the authorities of the various denominations to give a fair account of their history and origin, it is cant for the educational authorities to view with horror the introduction of "sec-

tarian" religious teaching into schools by authorised religious teachers. Anyhow, we have never asked to be allowed to teach our views of Christianity and of Church history and principles to any but children of our own denomination, and even this is not allowed on the score of "sectarianism." It would be a work well worth doing if the Bishops would appoint some competent person or committee to go into this question and to review such history text books as may be chosen by the Department, or, better, to make suggestions to the Department as to books which give a fair account of events that have moulded the character of Christian denominations and the religious opinions of Englishmen.

The Three Layers of Life.

Every Christian realises that his or her personality is expressed by body, soul (mind, reason) and spirit. Now there is a whole layer or level of life corresponding properly to each of these three divisions, and each level has its own laws; but the laws of the lower level are cut right across the moment we try to live by the laws of the level above. Thus we may say that we have three strata, body, soul, and spirit, and the most terrible mistakes are made when men insist that the laws of the lower stratum shall be applied to the higher.

Thus Darwin discovered some laws that govern plant and animal life. The Law of Natural Selection, in a nutshell "the survival of the fittest." The stronger weed, the sturdier insect, the fiercer animal wipes out the weaker. This law is true enough as far as it goes—it is true of vegetable and animal life—including the animal life of man. The ghastly blunder was to apply Darwin's theory to reasoning human beings, Prussianism and Nietzsche's "blonde beast," are simply Darwinism mis-applied to human life. The stronger race has the right (following weeds, etc.) to eliminate the weaker. Darwinism, true as applied at the biological level, is an appalling mistake—as this generation has learned to its cost—when mis-applied at the human level of life. For—as Huxley has well said in his *Romances Lectures*—there is another law dominating human life—the law of the sacrifice of self for others. Man, as such, has the reason and the feelings which enable him to rise above the mere assertion of the individual self, and to work for the good of others—for the good of the nation, the good of the race—even when it means toil and loss, and the sacrifice of self. We feel, we know instinctively, that these the higher, altruistic, human instincts are right, and that to inter-

pret human life on a merely animal plane is wrong. So much is this conviction embedded in human nature, that it took something like forty years of Neitzscheism to debauch the German mind to the superman animalism, for the filthy work their rulers meant them to do. What they learnt, with such horrible results, was Darwinism mis-applied to the human layer of life.

But there is a third layer—the Spiritual. There is something more, something higher than "the good of man," "the greatest good for the greatest number," there is "the greater Glory of God." There are Divine sanctions in the world. There is a definite Divine Law, and history tells, with no uncertain voice, the fate of nations that disregard God's Law. To apply this in one direction only—that of sex. Many of our politicians, and others, regard the matter of divorce solely from the second layer point of view. What decides the question of divorce, and the consequent right of re-marriage, is the question whether, in the opinion of the Judge, the longer continuance of the marriage bond, is likely to be of benefit to society! Not a thought of God's Law. Thus the Marriage Laws of the State in this country have quite definitely gone down to the second, humanitarian, level. But Christians cannot for a moment allow this. We are bound to maintain the spiritual level. The Laws of God, as expressed by Christ, are at least as high above merely humanitarian law as that law is above "the struggle for existence" and "the survival of the fittest." It devolves then upon us Church men and women, and Christian people generally, to endeavor to make it clear to our politicians that we shall not quietly acquiesce in the dragging down of marriage in New Zealand to the lower—level life.

G. D. WILSON.

Ruatoki Mission Station.

This year we have had no Native priest residing amongst us, so have been obliged to depend upon a Lay-reader, with a monthly visit from the Rev. Ernini, of Whakatane.

The Parishioners of Avonwick, South Devon, have presented the Chapel with a Font, beautifully designed by Mr Gurnsey of the School of Art. It was dedicated by the Bishop when he and Mrs Sedgwick visited us in June. Four of our little ones are preparing for Baptism, one being the daughter of the "Prophet" Rua, a most intelligent child and greatly devoted to the Mission. At Christmas time instead of being keen to return to her parents, she concealed herself for an hour or two in the

bracken. A fifth, the baby of the family, such a lovable wee thing with great brown eyes, died of haemorrhage of the brain, but not before a layman had baptised her while lying unconscious in a tent and surrounded by four tohungas. They and the Ringatu relations were present to hear, many of them for the first time, the Burial service read over her. When the little sufferer had complained of her head, the Tohungas attributed the pain to Maori Atuas biting her.

Yet another case of sickness we had—Pneumonia—and the Ringatu parents came at once to remove her also to the Tohunga's camp, but Miho understood and refused to be taken. Neither could the Mother remain with her child, for our food, water and everything was "Tapu" to her. Our relief was great when one morning the patient woke up remarking "I'm fit for Chapel this morning."

In time we trust to win the confidence of our Tuhoe people, but they are not yet accustomed to the ways of the pakeha. They are persistent too as regards clinging to their own religion, but the rising generation are leaning more to the Church so we must be content to look forward.

Again we thank the Christchurch Diocese for their annual donation towards the carrying on of our Home and work; the Sunday Schools of Sumner and Redcliffe for supporting Toro and Miria, the Sumner children's Missionary Band for £5 worth of delightful story books, and St. Luke's parish for their monthly magazine.

IRENE M. HARE.

September 18th.

Missionary Musings.

(In the "Church Standard").

And then comes another picture. Quite a number of my dark-skinned parishioners can read English tolerably well. Several of them have served on sailing ships, and know something of England and America; not a few have been to Brisbane and Sydney. They have advanced beyond the day when "bluff" and simple stories went down without question. They have their own local interests, but they like to know what's going on in the outside world. And so newspapers are in constant demand. Quite naturally, they like the picture papers—the "Daily Mirror," "Graphic," and so on. They like to see what their more highly civilised brother elsewhere says and does. And many of their comments come my way. "They got plenty trouble along England and Ireland this time," said one old chap one day. "And plenty men he make strike

along south. I look, those Indian people they no like English government now." And then, "My word, plenty man look at that box-fighter (Carpentier and Dempsey), that nother day; I think he make plenty money along that thing. You think by-and-bye might we do that one here?" I thought not. He mentioned that "along Sydney" he had seen a "box-fight," and told me how they had "made bet." And it was another enlightened one who informed me—"Plenty men he break marriage (divorce) along England now. I look those paper—one boy he bring them on boat—he got plenty picture along that one!" Yes, it's quite true; the native is getting new ideas, and especially of our English life and social organisation. Still, this again does not figure in the mission school curriculum, though perhaps the necessary explanation may have to. "Watch the papers" is a good catchy phrase—it applies here, too, though perhaps in a different sense; and I sometimes wonder whether that verse from Proverbs, which a certain overseas paper adopts on its front page—"As cold waters to a thirsty soul, so is good news from a far country"—ought not to bear a trifling attention!

Which recalls something else. I had been reproving a man for behaving uncharitably towards his wife. He had been away working on the boats for some time, and on his return found that she had been unfaithful. Hence he had "slapped" her (with a stick), and had then told her to clear out and go to her mother. "But I not all same white man!" he exclaimed proudly but scornfully. I inquired as to wherein lay the difference. "Well, suppose I white man, I shoot that woman and that man!" Had the mission taught him that way? I asked. "No! but he proper white man fashion. I look along those moving pictures south, and I see plenty men do that way!"

But then the mission encourages laziness. Well, there is a lot in definitions, I suppose. And perhaps it would be unkind to draw comparisons. But possibly my loquacious friend meant that the missions don't always encourage the native to work hard to make fortunes for white masters! Still, I fancy that he surely could not have seen those reports from the representatives of His Majesty's Governments, concerning the industrial progress of mission stations in the north and in Papua, nor the impressions of a certain celebrated traveller who spent some time "on the spot." But still, here again men differ—for did not a man send a message a little while back to some tribes of natives amongst whom it is hoped to form a "mission"—"More better you don't have that mission, more

better you no come, that mission he make you work too hard!" Had the gentleman an interest in not desiring the proximity of the missionary? Oh, well, that need not enter into these reflections.

One of my old churchwardens, now grey-headed, and an old saint despite his color, a man who has passed from darkness to light, and who can narrate many an incident of the earlier days—was telling me about the doings of a certain Government official who had besmirched the white man's name, and had covered his office with anything but glory. And looking up quite seriously and solemnly into my face he informed me—"That white man he a fair —, he spoil we all the time, he tell lies like h——!" It was he also who complained to me of the severity of the weather one morning. "I no sleep all last night, he cold like h——." I understood that his adjectival expressions were not taught him in the mission school, and that he had acquired his English from a certain captain. Still, I may be wrong!

And now, whether it is the languor of the day or the steady thud-thud of the engines, but I am in Rome—Rome of the sixth century, and passing by the slave market. A missionary is speaking—he says something about a far-off country called Anglia, and of a Church's commission. His companion is listening intently, his heart already ablaze. But what was it the sneering group hard by muttered, as they overheard the love-inspired words—"Missions. Why, missions are no good! They only make the people lazy, and give them wrong ideas; and anyway, those nude, uncultured people belong to the lower grades—God only made them to be slaves! I haven't any time for—." But the vision has passed!

And so I ponder! A Japanese steamer, white passengers crowding her decks, a brown-skinned officer on the bridge, salutes us as she passes on her way south. Shall we soon be seeing ships skimming down our coasts, I wonder, flying that new "black cross" flag, owned and captained by that vast colored organisation which has come into prominence lately with its slogan of "Africa for the Africans." Is it beyond the bounds of possibility? Cast your thoughts back 50 years. Glance at the ever-rising line of color. Shall prejudice and selfishness and the insularity of ignorance keep the Christ from them? Is He to be only the white man's Christ, or the Great Bond bringing His influence of love to bear upon all alike?

And so we churn through the tropic waters. The conversation of the trio has drifted into other channels, and one of them presently ejaculates, in answer to some remonstrance—

"But then, that's the law!" The law? Oh, yes; it came, if my reading serves me correctly, as the result of missions in the first instance. Was my friend somewhat inconsistent, then, in his denunciation of missions? But perhaps that grand old man of New Guinea, Sir William MacGregor, was more nearly right when he "pronounced mission teaching to be indispensable to the progress and settlement of a country."

True, the missionary makes mistakes. He is only human—"an earthen vessel," so the Apostle to the Gentiles described himself, and his less worthy followers have but the same frail tenement. But there is the Commission, from Him who did believe in missions. He recognises his own weaknesses, his limitations. But his vision is of the countless hosts beyond the veil. And the results lie with God.—W.H.M.

The Two Great Needs.

AN APT PARALLEL.

The Bishop of St. Albans, writing to his diocese, says:—"Some little time ago I was driving past what is now, I believe, called The Slough Trading Company. This Company took over from the Government a huge 'dump' of every sort of motor car and motor lorry, with thousands of spare parts and all sorts of odds and ends. It struck me as being not altogether unlike the Church of England! There you had some of the finest machinery in the world; some of it was perhaps a bit out-of-date and needed to be scrapped; a good

deal of it had not been 'assembled' and was lying about in a disjointed mass; it needed being brought together; that was all. No! it needed one thing more—the driving power to make it go. So it is with the Church of England; it contains some of the finest machinery in the world; its got all sorts of glorious 'spare parts,' but they need to be 'mobilised' and 'assembled.' Some of the machinery no doubt is out-of-date and needs 'scrapping,' steps are being taken to that end; but one big thing it seems to lack, and that is the driving power to make the machinery go. Power and cohesion: those are the two great needs before us to-day, in parish, diocese and country, and the glorious thing is that neither is out of our reach; we can, if we wish, get them both. Let's make the effort, then, to get them; and start doing so together this Lent."

News and Notes.

A Diocesan Conference of the C.E.M.S. will be held in St. Augustine's Schoolroom, Napier, on November 17th, at 7.30 p.m.

Mr Reginald Gardiner highly recommends the book "Psychology and the Christian Life" by the Rev. T. W. Pym, D.S.O., M.A., published by the Student Christian Association, as a most helpful book for present reading.

A retreat for women will be held at Hukarere School, Napier, from January 22nd to January 26th, 1923. The Rev. A. Neild, M.A., will be the conductor. For all particulars intend-

ing retreatants should apply to Deaconess Esther Brand, King street, Hastings.

The Rev. F. B. Redgrave, M.A., having been appointed General Secretary of the Board of Missions has resigned the cure of St. Andrew's, Napier. The Rev. E. Drake has been appointed by the Board of Nomination to succeed Mr Redgrave as Vicar of the Port. Mr Drake will leave Puketapu to take charge of his new parish at the beginning of November.

The Northern Hawke's Bay Clerical Society met at St. Luke's, Havelock North, on October 18th (St. Luke's Day). A choral celebration (Merbeke) was held in the Parish Church at 10 a.m. The Vicar (the Rev. Canon Maclean) was the celebrant; he was assisted by the Rev. B. R. Brierley. The service began with a solemn procession from the choir round the nave and back to the choir, the hymn 309 (Pange lingua) being sung as the processional. Hymn 311 (Verbum Supernum) was sung as a gradual and 322 during the Communion. The offertory hymn was No. 433. The whole service was most devotional and impressive. After the service the clergy met at the Vicarage and discussed the subject of Prayer Book revision. The Rev. E. Drake was elected secretary in place of the Rev. F. B. Redgrave, who is leaving the diocese to become General Secretary of the Board of Missions. The next meeting of the Society will be held on November 20th at Wai-pukurau, when the Rev. Canon Rice will open a discussion on Sunday ob-in light, through the merits of Thy Son Jesus Christ our Lord.

Intercessions.

[The copy for our Intercession column has not come to hand. We therefore take the opportunity to insert the following prayers which are among those proposed to be added in the revised Prayer Book]:—

For Hospitals and Infirmaries.

Let us pray for God's blessing on all Hospitals and Infirmaries.

V. Himself took our infirmities;

R. And bore our sicknesses.

Almighty God, whose blessed Son Jesus Christ went about doing good, and healing all manner of sickness and all manner of disease among the people: Continue, we beseech Thee, this His gracious work among us, especially in the hospitals and infirmaries in our land; cheer, heal and sanctify the sick; grant to the physicians, surgeons and nurses wisdom and skill, sympathy and patience; and send down Thy blessing on all who endeavor to prevent suffering and to forward Thy purposes of love; through Jesus Christ our Lord,

For the Absent.

Let us pray for absent friends.

V. The Lord preserve thy going out and thy coming in.

R. From this time forth for evermore.

O God Who art everywhere present, look down with Thy mercy upon our friends now far from us. Give Thy holy angels charge over them and grant that they may be kept safe in body, soul and spirit; through Jesus Christ our Lord.

Or this:

V. He shall give his angels charge over them;

R. To keep them in all their ways.

Lord Jesus, Saviour of the world, have pity on those who in other lands are deprived of the ministrations of Thy Word and Sacraments, or have forgotten Thee. Visit them, we beseech Thee, with Thy salvation, and hasten Thy Kingdom, that the earth may be filled with the knowledge of Thy glory; who livest and reignest with the Father and the Holy Ghost, one God, world without end.

For Travellers.

Let us pray for those who travel.

V. The Lord which dwelleth in heaven prosper their journey;

R. And let His angel go with them.

O God who ever bestowest Thy mercy on those that love Thee, and unto those that serve Thee art always near; direct the way of Thy servants that, Thou being their protector and guide, they may finish their journey in peace. Through Jesus Christ, our Lord.

Occasional Collects.

O God of the spirits of all flesh, we praise and magnify Thy Holy Name for all Thy servants who have finished their course in Thy faith and fear, for the Blessed Virgin Mary, for the holy Patriarchs, Prophets, Apostles and Martyrs, and for all other Thy righteous servants, known to us or unknown; and we beseech Thee that, encouraged by their examples, and strengthened by their fellowship, we also may be found meet to be partakers of the inheritance of the saints

Bishopscourt has been sold and the Bishop is now living in Chaucer road, Napier.

The Rev. J. Shardlow (Vicar elect of Wairoa) is expected to arrive in Auckland on November 10th.

The Rev. G. B. Malcolm has resigned the cure of Porangahau and has accepted appointment as Vicar of Paramatta in the Wellington Diocese.

The Rev. R. F. Geddes, of Clive, has been appointed Vicar of Puke-tapu.

Excuses for Humbugs.

An American gentleman, who has been much touched by the difficulty experienced by nominal Church people in finding an excuse for neglecting the worship of God, has kindly supplied a list out of which those who feel disinclined for Church-going may be able to find one or more to suit their case. He does not pretend that any one of them will really satisfy the conscience, or be accepted by the Great Judge but they may perhaps serve to put off any enquiring parson who is too polite to remark upon their thinness. We give them for what they are worth:—

Don't seem to get around on time.

The hours of church services are inconvenient for us.

Have callers on Sunday evenings.

Have to work hard all through the week and want to rest on Sunday.

The church is too small.

I don't go to church because I can't get my husband (or wife) to go with me.

I'm just as good as those who go every Sunday.

The church was closed one time when there was no rector.

I'm afraid the church might be closed.

I've had my feelings hurt too many times.

I did not like one of the former rectors.

I don't like the music (or the candles, curtains, pictures or any other old thing).

I have gotten out of the habit of going to church.

I board with a Baptist family and go to church with them because I enjoy myself in any Protestant church. (Note the emphasis).

I have a small baby.

My health is poor.

The seats are uncomfortable.

I don't like some of the members.

I went one Sunday and there were not very many there.

I had too much religion at school (or, when I was a boy).

The Christian Healing Mission.

Definite information has been received from Mr James Moore Hickson with regard to his proposed visit to hold missions of healing in Australia. Mr Hickson, who is at present engaged in a series of similar missions in the Province of South Africa, will spend six months in Australia, beginning from Tasmania in March, 1923, and undertake missions in not more than eighteen centres. The committee appointed by General Synod for the purpose of making preparations for this visit has already drawn up a draft plan of missions in

the different provinces and dioceses, and communicated with the Bishops with a view to making its final selection of diocesan centres. Mr Hickson's original proposal was to visit only chief cities, but in response to urgent requests from the Bishop of Willochra and the Bishop of Goulburn he has extended the range of his mission. In the light of Mr Hickson's suggestions the committee has decided to confine his mission to one centre in each diocese visited. As soon as the answers of the Bishops permit, the draft plan of the series of missions will be revised and published. The Bishop of each diocese to be visited is being asked to form a diocesan committee, which shall make all local arrangements and preparations. For this purpose the committee will receive copies of memoranda sent by Mr Hickson or prepared by the General Synod Committee.

The religious Press and also the secular Press will receive in due course such notices of the mission as will help to create the right kind of expectation. At this stage it may suffice to lay stress upon these facts: (1) It is a mission not merely of spiritual healing, but of Christian healing. (2) The deepest and greatest results attended those missions where the way had been prepared by prayer. (3) The mission depends upon spiritual conditions, and those conditions are an awakening of the corporate faith of the Church in the healing power of our Lord, and a deepening of the faith and penitence of all who are looking for benefit from the mission. These are the things for which to pray from now onwards.—("Church Standard").

For Missions. (At Evensong Prayer).

Let us pray for the extension of Christ's Kingdom throughout the world.

V. How beautiful are the feet of them that preach the gospel of peace;

R. And bring glad tidings of good things.

O God our heavenly Father who did'st manifest Thy love by sending Thine only begotten Son into the world that all might live through Him: Pour Thy Spirit upon Thy Church that it may fulfil His command to preach the Gospel to every creature; send forth, we beseech Thee, labourers into Thy harvest; defend them in all dangers and temptations; and hasten the time when the fulness of the Gentiles shall be gathered in, and all Israel shall be saved; through the same Thy Son Jesus Christ our Lord.

For Candidates for Confirmation.

Let us pray for those who are being prepared for Confirmation.

V. Our Father which is in heaven;

R. Shall give His Holy Spirit to them that ask Him.

O God, Who through the teaching of Thy Son Jesus Christ did'st prepare the disciples for the coming of the Comforter: Make ready, we seech Thee, the hearts and minds of Thy servants who at this time are seeking the gift of the Holy Ghost through the laying on of hands, that drawing near with penitent and faithful hearts, they may be filled with the power of His divine blessing; through the same Jesus Christ our Lord.

At the Time of An Election.

Let us pray for God's guidance in this present election.

V. In all thy ways acknowledge Him;

R. And He shall direct thy paths.

Almighty God, the fountain of all wisdom, guide and direct we humbly beseech Thee, the minds of all those who are called at this time to elect fit persons to serve in the Parliament of this nation. Grant that in the exercise of their choice they may promote Thy glory and the welfare of this people. And to those who shall be elected give, we pray Thee, the spirit of wisdom and true godliness. All this we beg for the sake of our Lord and Saviour, Jesus Christ.

The prayers of Church people are desired on behalf of a Mission to be conducted among the Maoris at Whakarewarewa from October 20th to November 12th (inclusive) by the Rev. Canon A. F. Williams and the Rev. Karira Karaka of Waikato.