



The Waiapu Church Gazette.

VOL. XIII.—No. 6.

NAPIER, DECEMBER 1, 1922.

Price 3d. or 4s per Annum Post Free.

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.

Subscriptions and Offertories.

GENERAL DIOCESAN FUND.

Subscriptions and Offertories from 1st April to 31st October, 1922:—

	£	s.	d.
Clive	2	16	0
Dannevirke	43	3	10
Gisborne	13	19	7
Hastings	248	16	7
Havelock	37	17	10
Matawai	5	11	11
Napier—			
St. John's	190	3	4
St. Andrew's	5	18	0
St. Augustine's	45	18	0
Opotiki	7	5	4
Ormondville	17	13	11
Otane	96	5	4
Patutahi	5	19	5
Porangahau	2	0	3
Puketapu	14	10	0
Rotorua	26	0	10
Takapau	8	0	0
Taradale	38	0	5
Tauranga	16	7	3
Te Karaka	9	0	3
Te Puke	5	1	8
Tolaga Bay	116	14	0
Waipawa	5	12	9
Waipiro	63	6	3
Waipukurau	3	16	0

Wairoa	12	13	0
Whakatane	14	2	5
Sundries	11	0	0
Subscriptions and Offertories from Maori sources	48	7	2
	£1115	1	4

The above amount is made up as follows:—

General Diocesan Fund	£724	5	11
Waiapu Maori Mission	176	0	5
St. Mary's Home	87	1	9
St. Hilda's Home	80	19	6
Deaconess House	7	3	0
Sundries	39	10	9
	£1115	1	4

Annual Meeting of Mothers' Union.

HELD 25th SEPTEMBER, 1922, IN THE WAIAPU DIOCESE.

The annual meeting of the Mothers' Union of the Diocese of Waiapu was held in St. John's Schoolroom yesterday afternoon, when the Bishop of Waiapu presided over an exceptionally large attendance.

The various reports of the branches, showing the activities of the union in the diocese, were read and adopted. The position of the branches was acknowledged to be very satisfactory.

The secretary's report is printed below.

The Bishop said the Mothers' Union was a deep organisation and was a bigger thing than most people imagined. It had an imperial mission and its idea was to bring Christ into every home. There were enormous possibilities for the union; but it would have to extend greater than ever if the women of to-day were to retain their womanhood. The war had opened the doors to liberty for women, and that liberty was being abused by license. Lady Astor, the English M.P., advocated the entry of women into all high offices of State and departments of life, but, she said, if women were to lose their womanhood in so doing it was better for them to drop all ideals and retire

from public life. Sometimes he thought that the young men of to-day had the power with which to right things. No man could admire brazenness in the girl of to-day and it was up to these men to awaken to their responsibilities. There was one danger that beset the union and that was to centre in itself too much, and think that a large membership was the hallmark of success. What they wanted was quality not quantity, and to do this it was necessary to purge the rolls and remove useless members. In concluding the Bishop referred to the excellent work accomplished by Mrs Henley, the secretary, who had devoted much time to the deserving cause.

The following officers were elected to the Diocesan Council:—President, Mrs Sedgwick; vice-presidents, Mrs C. H. MacLean (Hawke's Bay), Mrs H. Williams (Waiapu); Mrs Ruddock (Tauranga); secretary and treasurer, Mrs Henley; literary secretary, Mrs Henley; member of the council ex officio, Sister Brand.

REPORT FOR SEPT., 1922.

In presenting the annual report and balance-sheet of the past working year of the M.U., I have been greatly struck with returns from some of the branches at the number of members returned. Some branches have a paper membership of 50 or more, while only returning fees for about half that number. This, in conjunction with the fact that 250 new members' cards have been applied for, shows the necessity of purging the rolls, as financially our numbers do not show that increase, and it means while our new members are growing considerably, some of the old ones are either gone or no longer attend meetings.

I would suggest that other branches purge their lists this coming year, as, in spite of continued calls for cards, the membership does not rise in proportion.

In many ways the past year has shown progress. The appeal from the women of the diocese to Parliament re the Divorce Act, was not without effect, and will show the Dominion that the M.U. is a live organisation

and that concerted action may achieve great ends.

This appeal was all financed without touching branch funds, and we are greatly indebted to Archdeacon Simkin for his help and interest in the matter.

It was thought advisable by the Council to print new copies of the Wave of Prayer owing to demands, and also as Home Council decided to continue it for another year.

During the past few months I have visited Takapau, Dannevirke and Gisborne, and was greatly encouraged by the interest shown and the desire to go forward.

In Gisborne, while there was a large meeting, Canon Paacke referred to the falling off in numbers of members which used to be 90, and this year's returns show only 18 financial members (showing the need of revision of roll as suggested) but the new secretary is very keen and we hope before long to have a larger branch return.

While in Gisborne I visited Wae-
renga-a-hika and addressed a large gathering of mothers and Mrs Morse is starting a branch at once there. Opotiki has restarted with a membership of 15, while Taradale is making rapid progress and keen interest is shown by members.

A fund has been started in the Post Office to enable all branches to send in subscriptions, however small, to the Mary Sumner Memorial; as all subscriptions are voluntary, anyone wishing to contribute may do so by sending contributions through branch secretary to me, to be placed in Post Office till sufficient is collected to send Home.

With regard to Literature, the demand for "Mothers in Australia," edited in Sydney, has been great, and increases each quarter, the present quarter's order reaching 152 copies. The demand for Moral Literature, too, shows a great increase and the little booklets issued by the Mothers' Union are a great help to many mothers.

As all papers have to be paid for in advance I would ask the secretaries to advise those members who have not yet paid their annual subscription for Literature to branch, to do so at once, as otherwise we cannot receive publications.

Diocesan Council.—President: Mrs Sedgwick. Vice-presidents: Hawke's Bay, Mrs C. H. Maclean; Waiapu, Mrs H. Williams; Tauranga, Mrs Ruddock. Secretary and treasurer: Mrs Henley. Literature secretary: Deaconess Esther Brand.

"When is it dangerous to go to Church?"

When the choir is rendering the anthem and the organ is drowning the choir.

Correspondence.

THE FUNDAMENTAL CLAUSES.

(To the Editor).

Sir,—I have read with much interest your article in the November number of the "Gazette" on the so-called "Secession" of the Australian Church. Needless to say I am in entire agreement with the general tenor of the article. There is, however, one paragraph on which I personally want some further light. You say, "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." What "same authority?" What authority imposed the "Fundamental Clauses" of the Constitution? Not General Synod, for it was itself constituted under the Constitution. The original Constitution, according to Purchas, has upon it seventeen signatures, the first four being "G.A., New Zealand; H.J.C., Christchurch; Henry Williams and William Williams." My belief is that Bishop Selwyn personally visited all the principal centres of European population and secured the assent to the Constitution, and especially to the "Fundamental Clauses," of all who claimed to be Church of England people. If I am wrong in the above statement I hope that some one with more accurate knowledge of early New Zealand Church history will correct me. I certainly understood this to have taken place from my father, who at that time took an active part in Church matters, and was in a position to know the facts. If this did take place it would seem that only a vote of the whole Church of the Province could annul the "Fundamental Clauses." Such a vote could, of course, be taken, e.g., special meetings of parishioners could be called for the purpose under the authority of General Synod. If no such general assent of the Church people of New Zealand has ever been given to the Constitution, the only authority for the "Fundamental Clauses" would appear to be the seventeen who signed it, together with its subsequent confirmation by the Synod of the Church of New Zealand, practically General Synod. There is much need for a little more light being thrown on the history of this subject. What authority exactly did impose the "Fundamental Clauses" upon the Church in this Province? On the answer to this question depends the nature of the procedure necessary to get rid of the "Fundamental Clauses."

G. D. WILSON.

Woodville, Nov. 5th, 1922.

Week of Prayer.

Attention is drawn to the Universal Week of Prayer to be observed from January 7th to January 13th, 1923.

A circular letter from the representatives of the World's Evangelical Alliance reads as follows:—
Beloved Brethren in Christ Jesus,

It is again the privilege of the World's Evangelical Alliance to call Churches and Christians throughout the world to begin the year with a week of Thansgiving and Prayer.

There are many things for which the Church may well be grateful as we cross the threshold of another Year. A Christian mind cannot fail to note some signs which refresh our weariness and quicken our vigilance. The disillusioned world, baffled by wounds beyond its own power to heal, is turning with a more open mind to the message of Jesus Christ. The craving for peace is widespread; but the difficulty of securing it by the methods of the past is driving the nations back on the spiritual way of trust and goodwill, which is the method of our Lord.

Combined with this there is a wistful longing for a recovery of personal religion. The interest which certain spasmodic signs of revival have awakened both in the Church and in the world is significant of a deep sense of the need of God stirring at the heart. The religious wistfulness of many outside the Churches betrays a yearning which can only be satisfied by the ancient and abiding forces of the Gospel of Christ.

The opportunity of the Church in face of these things has never been greater than it is to-day. The truth is, the world has become ware that it is a family without the family spirit. How can this spirit be supplied but through the medium of the Christian fellowship? For fellowship is a Divine creation. It is born of the vision of Jesus Christ as together we see Him. The sad persistence of suspicion and prejudice reveals the fact that these things can only be slain in the shadow of the Cross. Fellowship becomes possible in a community only in the measure in which Christ becomes Lord. Differences can be dissolved only as self-interest gives place to the spirit of love and sympathy. The barriers between nations and classes cannot be broken down save as we come to realise our oneness in Christ Jesus. The world is yearning for this spirit of fellowship which only the Church of Christ can create and foster. Men are looking to us for a Christianity united enough to dissolve their baffling differences, and for a loyalty devoted enough to mirror the glory of the Lord in the authentic radiance of His Spirit.

How shall we face this call for light from a despairing world? Two things it demands of us. It demands a new perseverance in exploring the way of unity and capturing its spirit by a new loyalty to Christ. And it demands a new perseverance in Prayer, both as a means of personal union with God and as a task for the Kingdom. For true Prayer is both a means of grace and a task of service, and the one depends on the other. Only as we go out with Christ, taking on us with Him the burden of a world warred through sin, can we find Him for our own personal fellowship. Only as we revive our allegiance to Him can we become his helpers to bring in His Kingdom through the ministry of intercession.

(Signed by British and Foreign representatives of the World's Evangelical Alliance: by heads of Churches in Great Britain and other Countries; and by official representatives of Bible and Missionary Societies, etc., with whose co-operation the programme is annually circulated and used throughout the world).

An Alliance camp will be held at Waimarino during the week of prayer. Copies of the programme may be obtained from the Rev. F. H. Spencer, Remuera.

Spiritual Healing.

The South African "Church Chronicle" of September 21st reports a wonderful instance of Mr Hickson's work at Johannesburg:—

An old St. George's Cathedral Choir boy who served in German West, and overseas with the Artillery for the rest of the war, writes from Johannesburg to a friend:—Mr Hickson's Mission started here on Monday, and he has caused much deep thinking and a turning away from the material life. At lunch time to-day I was much moved by seeing a boy of 12 years of age, who was born blind, fully restored to sight. I attended the service on Sunday evening in St. Mary's, and even then there seemed to be a new life and spirit waiting for those who profess the Faith.

The same journal quotes a letter from a medical man to the "Cape Times," in which the following paragraph occurs:—

It is a well-established medical fact that growths (cancerous and others) are largely dependent on the patient's state of mind, so that even in cases "given up by the doctor" we may expect much relief when the mind is set at rest and ceases to brood over the trouble. And similarly in the case of all the many diseases to which the flesh is heir. Even a broken leg

will heal more quickly when the owner ceases to grumble, and still more so when his whole being is impressed with the conviction that all is going well, a state of mind often only to be induced by one of the methods mentioned above.

The distinction between Coue's method of auto-suggestion and the various forms of faith-healing is that the assistance of religious emotion is added in the latter instance, an addition which experience teaches us is by no means to be despised. Thus, although the use of the word miracle is scarcely correct, in many instances the effects are so striking as to fall not far short of the "miraculous."

A Methodist Opinion.

OF ANGLICAN CATHOLICISM.

As evidence of a broad-mindedness amongst our non-Conformist friends that is too frequently absent amongst members of our own communion the following extract from a recent article in the "Methodist Recorder" is of interest:—

"In the somewhat dark and grimy northern city in which I live we have had a conference and a 'procession of witness.' A company of bishops and priests paraded our streets, wearing gorgeous robes, swinging incense, and carrying unashamedly a crucifix at their head. I am not horrified by that, nor frightened. I am profoundly thankful for it. To put it at the lowest, if we are to have a brighter London, why not a brighter Leeds? That procession did brighten things up for an hour in our meaner streets. If at a football match men may patch themselves with team colours, and at elections be-ribbon themselves with self-declaring blues and reds: if our Universities may parade in their degree gowns and hoods, and judges wear the ermine and even Lord Mayors their gold chains, may not the Christian Church when it moves in a procession of witness, boldly fronting the world with its message of the saving love of God—that good news—may she not come forth robed in the brightest and best? I certainly prefer to see 400 men thus garbed than to see the same company in black trousers, frock coats and tall hats, that funereal invention of tailordom. They might be mistaken for a company of shopwalkers, politicians or undertakers. And if regiments can have their bands and their banners, and are proud to step it under colours that symbolise their courage, victories and patriotism, then I am not ashamed to carry the symbol of a stronger, purer love, and a greater victory—even the Cross of my Lord. No, I am not worried about the procession or the pretty clothes. If we Protestants had kept

the pretty clothes in the parade of our religion, we might have kept prettier tempers, and perhaps if we had kept the crucifix before our eyes we might not so easily have forgotten it in our hearts.

"But this movement is more serious than millinery, and has bolder ambitions than processing the streets, good and useful as that may be. The movement is the liveliest in the Church of England, spreading fast—perhaps the most enthusiastic movement in the country to-day. I feel friendly towards this movement because here I find the Church of Christ setting about its chief work to declare Jesus Christ as the Saviour of the world. They have got hold of that idea, and unashamedly they preach and declare it at every point, even to the very gestures of head and hand. I know that in furthering this they do many things with which I cannot agree, just as many revivalists I have heard of have adopted methods I strongly dislike. But I have a prejudice in favor of men who have made their chief end to preach Jesus Christ as the Crucified Redeemer, I feel friendly towards them."—
"Church Times."

St. Hilda's Home.

St. Hilda's children are to have all the joys of a holiday at Napier this year, for we have been granted the use of Hukarere School, and hope to go there from December 20th till January 18th. We are delighted that they should have a seaside change, for several will have been at St. Hilda's for four years, and the greater part have been with us for over three. I hope that all who have kindly sent gifts during the year have received "thank-you letters" from the children, but we wish to thank you all again, and to wish you a very happy Christmastide.

Hawke's Bay Clerical Society.

A meeting of the Northern Hawke's Bay Clerical Society was held at Waipukurau on Monday, November 19th. After intercessions in the church the clergy adjourned to the Vicarage, where an interesting paper was read by Canon E. D. Rice on Sunday Observance.

A motion was carried expressing regret at the departure for Wellington of the former secretary, the Rev. F. B. Redgrave, assuring him of the prayers of his brother clergy on behalf of his work as General Secretary of the Board of Missions.

A similar motion was passed with regard to the departure of the Rev. F. G. Malcolm from Porangahau to the Wellington diocese.

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.

Waipua Church Gazette.

Friday, December 1st, 1922.

Parochial Notes.

Rotorua. (Vicar: Ven. Archdeacon Chatterton, B.D. Assistant Curate: Rev. W. S. G. Cameron).

St. Luke's Church, Rotorua, has sustained a severe loss by the departure of Mrs. D. Gardner and her two daughters, Misses Ruth and Nellie Gardner, who have gone to Takapau. Mrs. Gardner was a regular attendant at, and a generous supporter of, the church. Miss Ruth Gardner for thirteen years officiated as honorary organist and Miss Nellie Gardner did good work in the Sunday School and the choir. In order to bid them farewell and to express appreciation of their services they were entertained at a social gathering in the Government Gardens tea kiosk on the night of Thursday, November 2nd. The Vicar, the Ven. Archdeacon Chatterton, expressed the general regret at their departure, and stated that an illuminated address was in preparation for presentation to Miss Ruth Gardner, expressing appreciation of her excellent work for the church. Several speakers warmly endorsed the Vicar's remarks. Miss Nita Gazenby, on behalf of the Sunday School teachers, presented Miss Ruth Gardner with a Doulton vase, and Miss Nellie Gardner with an artistic cup, saucer and plate.

The monthly meeting of the Rotorua branch of the C.E.M.S. was held on Monday, November 6th. The Vicar presided over a good attendance. Mr. J. Wrathall was elected to represent the branch at the Dominion Conference of the Society in Christchurch during December, and it was decided to request Mr. R. W. Dyer, S.M., to act as representative of the branch at the Diocesan Conference of the Society at Napier. It was decided to forward to both conferences reprints

on the subjects of gambling and Sunday observance. An interesting discussion took place on the question of idealism in industry.

The ladies of St. Luke's Women's Guild have decided to hold a bazaar in the church grounds early in December, and are actively engaged in making preparations for the function.

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

The new stone fence to the church has greatly improved the look of things and the new porch has been appreciated by all. There was a large attendance at the Mothers' Union last month, when the Vicar admitted a batch of new members. After the service there was a short programme provided by the Rev. W. T. Drake, Mesdames Drake, Greer, and Rice and Miss Dimond. This was the last meeting till next March. The C.E.M.S. gave an evening for men last month, when the Vicar gave an address on Church History. The Vicar has finished his instruction classes on the Holy Communion for those lately confirmed, and they have all made their first Communion. They will be admitted as members of the Communicants' Guild at its next meeting.

St. Mark's, Clive. (Vicar: Rev. T. Fisher).

On November 6th the parishioners of Clive gave a farewell social to the Rev. R. F. Geddes and Mrs. Geddes on the occasion of their departure to Puketapu, and presented them respectively with a Daily Service Book and a silver photo frame, small tokens of their esteem and hearty good wishes. On Thursday, the 9th, the Mothers' Union met in the church and the Deaconess admitted two new members and gave an address on the second object of the Union—the training of our boys and girls. On Wednesday, the 15th, the G.F.S. gave a concert in aid of church funds, the public hall being quite full, and over £10 was realised. With the exception of a song from Mrs. St. Hill, the items were rendered entirely by members of the society, and did them great credit. A short missionary play, "Go Tell," by six girls, calls for special mention for the reverence and the simplicity with which it was rendered. Also a medical mission scene by the younger members gave evidence of much appreciation and study of the parts. The capable way in which this branch is being run by the girls themselves—a few of the elder members having become associates—shows that the G.F.S. can be well adapted to the needs of a New Zealand country district.

Waipiro Bay. (Vicar: Rev. J. Pigott).

The Rev. W. J. Durrad has just

concluded a prolonged visit to this parish on behalf of the Board of Missions. He conducted special services or lectures at Tokomaru Bay, Waipiro Bay, Kaharau, Tuparua, Waioamatani, Te Araroa and Hicks' Bay. In addition he did a lot of visiting and also conducted a "Quiet Day" for Maori and Pakeha workers at Waipiro Bay, which was very helpful and much appreciated by those who were fortunate enough to be able to attend. The missionary side of the work was greatly encouraged by his visit and we look forward to seeing him again next year. The Waipiro Ladies' Guild held a sale at the Vicarage on October 14th, and, as a result, the Parish Fund benefited to the extent of £23. A similar effort was made by the ladies of Te Araroa on October 29th, when £36 was realised. The ladies of Tokomaru and Ruatorea are all working hard and are making special efforts for later in the season.

Holy Trinity, Gisborne. (Vicar: Rev. Canon H. Paake, M.A. Assistant Priest: Rev. T. A. Cato).

Our beloved Bishop has paid his annual visit to the parish, and it has been an inspiring time from start to finish. His lordship celebrated at the 8 a.m. service, on Sunday, November 5th, when there were 132 communicants, a fairly big majority being members of the Girls' Club and Young Men's Club. The Bishop preached at the 11 a.m. service, and then conducted the Confirmation at night. It was good to see the large church comfortably filled with such reverent worshippers. The forty-seven candidates will long remember the loving counsel and advice of their Father in God. They make their first communion on December 3rd. On the Tuesday evening an Admission Service was held for members of Holy Trinity Girls' Club, when nine girls were admitted to the Club. During the service the Bishop, who is a patron of the Club, dedicated and unveiled the Club Memorial Board to members who have been called to their rest. It is a simple and artistic design. The Bishop preached a most helpful sermon on the life hereafter, and the influence of those members who had passed on. The parishioners tendered the Bishop a welcome social the night following in the City Hall, which was largely attended. Mr. E. H. Mann welcomed his lordship on behalf of parishioners, to which the Bishop replied in a happy mood. He also referred to the necessity of immediately securing two unmarried priests to help in the parish, and of the need for a Church Orphanage in Gisborne. Mention was also made of the splendid tone and atmosphere of St. Winifred's School. The evening passed with music and inter-

course. After supper the younger parishioners held a dance. The Ladies' Guild made a satisfactory amount at the Rose Show, netting over £80. We congratulate them on the result. The Girls' Club hold their annual Sale of Work on December 14th in aid of a club room. Gifts of all kinds will be welcomed at the Parish Hall on that date. The Christmas celebrations at the Parish Church will be at 7 a.m., 8 a.m., and 12 noon, with a carol service at night. Services will be announced in the daily papers. A very helpful intercession service for the sick and suffering is held every Wednesday, at 7.30 p.m. in the parish church. Names of those who are sick, and in trouble, desiring to be prayed for are asked to be given to the Vicar. Come and pray for your sick friends. An address is given by the Vicar on Spiritual Healing, and bright hymns are sung at this service. The service is held partly in preparation for the visit of the spiritual healer, Mr Hickson, to Australasia next year. Intercessions for all parochial work, for the doctors, nurses, hospitals and medicines, should be at the back of all work for the Master.

Taradale. (Vicar: Rev. Canon Clarke).

The concert held in our hall in aid of church funds was in every way a success. Miss Thomas, our organist, had worked very hard amidst many discouragements, and her efforts were well rewarded. Our best thanks are due to the performers, Miss McCarthy, Alexander and Thomas, also Mr Skeet (Taradale) and the High School boys, all of whom helped to provide a splendid evening's entertainment. The Bishop's visit to the parish was most helpful to us all. He did not spare himself, preaching at the Old People's Home at 8.45 a.m., Taradale with Confirmation at 11 a.m., Meanee 3 p.m., Pakowhai 7 p.m. His homely and impressive sermons will, we feel sure, bear abundant fruit. The meetings of the Mothers' Union were brought to a close for the present by a most enjoyable afternoon in the grounds of Mrs A. E. Turner-Williams, when a goodly number of mothers and friends gathered together. The Vicar is very grateful for the influence this splendid institution is wielding in the parish. The Thursday evening intercession services have been very much better attended for some months past. Addresses on Confirmation have been given, and it is fervently hoped that the young people lately confirmed will continue to attend in the future. None of us can afford such occasions of help as these services present, besides which intercession is a great power in the spiritual life of a parish. The Vicar will always be pleased to receive requests for prayer.

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

The Bishop visited the parish on October 31st, and administered the rite of Confirmation. There were 35 candidates, and the service was a very beautiful one. On November 7th the Mothers' Union had its usual monthly meeting. After the opening service the members spent a very enjoyable time in the Vicarage grounds. The subject discussed at the November meeting of the C.E.M.S. was "Capital and Labor." An address was given by Mr Geo. Williams, a former trades union secretary, and such a debatable question naturally led to a great deal of discussion. Miss Grant gave a very interesting lecture to the G.F.S. on October 26th entitled "People I Have Met." There was a large attendance, and everyone thoroughly enjoyed the address. We have again had the pleasure of a short visit from the Rev. E. P. Lee, Chinese Missioner. Mr Lee was able to be present at a meeting of the Gleaners' Union held during his stay.

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

An excellent organ recital was given by Mr Percy Tombs, assisted by Mrs Drake, Nurse Carter and Mr Drummond on October 25th. Great pleasure has been expressed and hopes that other recitals may follow. The annual meeting of the Mothers' Union was held on October 27th, the Bishop presiding.

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

Mr A. E. Turner-Williams paid a visit to the parish during the month and preached at St. Mary's on Sunday morning, November 12th. Later on, during the week, he, in company with the Vicar, called upon a number of the parishioners. The response to his appeal for contributions to the General Diocesan Fund was well received, indicating a growing interest in the work of the church in the diocese. The amount contributed in the Waipukurau parish was considerably in advance of the previous year. Mr Turner-Williams' visit was much appreciated, the general feeling being that he is the right man in the right place.

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

The choir, under Mr Naylor's capable management, is rapidly increasing in numbers. It is proposed to hold a carol service after evensong on December 24th, after which the time-honoured custom of "Wassailing" will be duly observed. We wish all our parishioners a very Happy Christmas.

On Christmas Day celebrations will be held at St. Peter's Church at 7 a.m. and 11 a.m., and at Onga Onga

at 9 a.m., and evensong at St. Peter's at 7 o'clock.

It is proposed to hold a sale on behalf of Missions and St. John's Home on Friday and Saturday, the 22nd and 23rd of December, in Mr Bibby's corner shop.

The Vicar will probably be away at Kairakau for about three weeks after Christmas, but will return to the parish for the Sunday services, and for urgent sick and other visiting.

We are greatly indebted to Messrs Gallagher and H. Rathbone for making kneelers for the choir. The Girls' Club have bought a piano. It says much for their enthusiasm that they have raised the necessary funds in such a short time. The piano will be decidedly useful for the club meetings and should help greatly in the social side of parish work.

C.E.M.S. Conference.

The C.E.M.S. Diocesan Conference was held in St. Augustine's Schoolroom, Napier, on 17th November, when over 20 members were present. Letters of apology for absence were received from the Dannevirke and Rotorua branches. Bro. E. J. Rich, of Berhampore, gave a very sound and inspiring address, in which he urged the necessity for the C.E.M.S. being a missionary society, existing primarily for the building up of the Church and only secondarily for its own advancement and strength. Bro. Rich described the progress made in the Wellington district, and also mentioned the fact that, largely as the result of the efforts of the C.E.M.S. Headquarters Executive, the Government has at last given permission for a representative from each denomination to be present in the arrival of steamers carrying immigrants. A remit was received from Rotorua in connection with the question of Sunday Observance, and the following resolution was passed, being a remit to the Dominion Conference:—"This Conference calls upon all its members to do everything in their power to preserve Sunday as a Day of Worship and for rest. It appeals to sportsmen, in the highest interests of the nation, to refrain from all kinds of organised sport on this day." It was also decided to forward the following remit to the Dominion Conference:—"That it be a recommendation to the Dominion Conference that a definite effort be made to secure information about the League of Nations and to help in the work of the League in every way possible." Bro. O. Gibson was elected secretary with Bro. F. L. Tucker as assistant. The Executive was elected as follows: Bro. Rice, Fowler, Hallett, Hoar, and Hamilton. The Executive is to consider the

possibility of encouraging the formation of new branches in the Diocese, and we hope that the clergy in the different parishes will give full sympathy to any suggestions made. Altogether the Conference was a most helpful one, and should not fail to bring forth good and lasting fruit.

Unintelligent Scepticism.

We have always felt that modern scepticism and irreligion are, generally speaking, simply unintelligent. This view is strongly expressed by Sir Henry Jones in his latest book, "A Faith that Enquires." He writes:—

"The looker-on at Religion, the secular minded sceptic, must recognise his limits. . . . A great deal of the scepticism of the present day is not worthy of respect. Men reject what they have never tried and condemn what they have never seriously reflected upon. They have been engaged with other things than those which are spiritual and which concern the making of their manhood. The affairs of Religion are as foreign to them as the computations of higher mathematics, and their judgment of the former has as little value as their knowledge of the latter. They have not tried it in practice; they do not know its history; they are not within reach of advanced arguments either for or against Religion. Their morality is traditional, and the whole movement of their thoughts is in another region and on another plane than that of Religion. And many of them being prosperous in a worldly sense, they are not in the least aware how contemptible they are in a higher and deeper sense."—"Bombay Diocesan Magazine."

For Holiday Reading.

A few howlers from "The American Child":—

"There were no Christians among the early Gauls, they were mostly lawyers."

"In 1620 the Pilgrims crossed the ocean and this is known as Pilgrim's Progress."

"Henry VIII. was very fat, besides being a Nonconformist."

"The Puritans drove Roger Williams out of Massachusetts because he would talk about God."

"The Pyramids are a range of mountains between France and Spain."

"Algebra was the wife of Euclid."

"Algebraical symbols are used when you don't know what you are talking about."

"Geometry teaches us how to bisect angels."

"A vacuum is a large, empty place where the Pope lives."

"The climate is caused by hot and cold weather."

"A brute is an imperfect beast; man is a perfect beast."

Here are some more, from examination papers in Baltimore:—

A blizzard is the inside of a hen.

A circle is a round, straight line with a hole in the middle.

George Washington married Mary Custis and in due time became the father of his country.

Sixty gallons make one hedgehog.

Georgia was founded by people who had been executed.

A mountain range ise a large cock stove.

Achilles was dipped in the river Styx to make him normal.

Pompeii was destroyed by an eruption of saliva from the Vatican.

Typhoid fever is prevented by fascination.

—"Church Times."

News and Notes.

We have been asked to call attention to the retreat for women to be held at Hukarere School from January 22nd to January 26th, 1923. Deaconess Esther Brand (Hastings) is secretary and will give any information required. There is nothing formidable about a retreat, the most simple-minded and the highly intellectual meet together in the presence of God, and, shutting out the world, listen to God's voice. A retreat is as its name implies, a withdrawal from earthly worries and mental distractions, into the peaceful atmosphere of silence and meditation. It gives detachment, clearness of mental vision, confidence in spiritual strength and the power of God's grace, and generally, a refreshment that sends one back into the world with new energy and high ideals. In these times of anxiety and the rush of busy lives retreats are absolutely necessary if we would retain our spiritual force and our mental clarity. A retreat is the most direct way of accepting our Lord's invitation, "Come unto Me all ye that are weary and heavy laden, and I will give you rest."

A Quiet Afternoon for Sunday School teachers was held at St. Luke's, Havelock North, on Saturday, October 28th, conductor, the Rev. Canon Maclean. Twenty-eight teachers were present and the best comment on the helpfulness of the three hours thus spent was their desire to have many such opportunities given to them. The intention is to hold a devotional afternoon two or three

times a year in Napier, Hastings, or Havelock.

A few years ago one of our parishes had a surpliced ladies' choir, and there is always a tendency in a certain number of people to advocate putting ladies in some sort of gown, surplice and mortar-board. "It looks so nice." But if it pleases some it disgusts others, for the one word which cannot be applied to it is "nice." It is never "nice" for a woman to dress in male garments, least of all in a church. Ladies' choirs are an essential in most churches; but why should they not dress as women? There is nothing so becoming to a girl as the various ecclesiastical vestments for women. The bridal veil is a female ecclesiastical costume, so is the veil for confirmation and for the churching of women. In some London churches the war time custom of women communicating in a kind of mantilla is still retained, and very preferable it is to the large hat in convenience. There should be no reason therefore why the ladies in the choir should not be "decently attired" in becoming female costume. They should not imitate either men or nuns. The Bishop of Goulburn (Bathurst—Ed. C.S.), it is said, has authorised a white linen head-covering (like a confirmation veil), together with a white linen garment that covers the figure and is girded at the waist. Something like that would be quite satisfactory. But after all, if the choir with the organ were in its right place, behind the congregation, there would be no need for special costume. For a choir is intended to be heard, not seen.—The "Northern Churchman," Queensland.

Canon Batty thus concludes a series of articles on "Church Music" in the "Church Chronicle," Brisbane:—

There is a strong vis inertia on the part of both priest and people with regard to any change in the music of the Church. But my short experience of experiments in change has taught me (1) that the tunes which our reformers want us to use, and of which a splendid selection is to be found in the English Hymnal, once they are known, are the most popular tunes of all; (2) that if the co-operation of the congregation is explicitly sought, and they are brought to regard themselves as having a definite function to fulfil in public worship, and are bound to do their part just as much as priest or choir, they will respond almost with enthusiasm; (3) that congregational practices before Sunday evensong are not only an invaluable and absolutely necessary means of familiarising the congregation with tunes which it is desired to introduce, but are eag-

erly welcomed by the congregation, who, in common with the rest of the human race, find community singing a natural and entirely delightful occupation.

A Blade of Grass.

Three men, sitting on the verandah of a seaside hotel, were discussing religion. "Credulous and timid persons need religion," said one of the two younger men. "Without it they would find life unbearable. Reason has little or no hold upon them; religion keeps them in line."

"Religion is well enough in its place," said the other young man, "but that place grows smaller. Science tells us that the whole mystery of life can be explained in terms of matter."

"Gentlemen," the older man, a well-known doctor, said gravely, "what you say leads me to believe that you may be able to answer one or two questions that I have thought over for a long time. What makes a blade of grass green?"

"It is merely a matter of vegetable salts," answered one of the younger men. "The kind and the variety of color depend simply on the proportions in which the salts are diffused."

"That is probably true," replied the doctor. "Given a certain proportion of those coloring elements, as provided by the soil and selected by the plant, we get a green blade of grass. But how account for it?"

We must remember that from all the varied properties of the soil the blade must select precisely that which it requires for its own color; we must remember too that what is true of the grass is true of the rose. The least mistake would bring about a like change in the plant. But no mistake is ever made. How does science account for it?"

There was a long silence that was broken at last by one of the young men. "Why, doctor, that's just plain instinct."

"Does that answer really satisfy your own intelligence?" asked the doctor. "What do you say?" he inquired, turning to the other man.

"That question sounds simple enough, sir," was the reply, "but it goes deep. To tell the truth, I never thought of it in that way."

"And yet, gentlemen," said the doctor, "though you have never thought deeply, as you say, of such simple everyday matters, you presume to belittle the province of religion in the world. My question about the blade of grass suggests that at the end of every path of human research God stands waiting. He is the only final answer to any question. The plant shares His life; its strange and wonderful intelligence is a part of His wisdom, as its use and its beauty are a part of his loving purpose toward men."

It takes so little to make us glad,
Just a cheering grasp of a friendly hand,

Just a word from one who can understand;
And we finish the task we long had planned,
And we lose the doubt and the fear we had—

So little it takes to make us glad.
There are nettles everywhere,
But smooth green grasses are more common still;

The blue of heaven is larger than the cloud.
—E. B. Browning.

Saw Wood.

(By Dr. Frank Crane).

American slang has a most expressive term—"Saw wood."

It means, keep right on.

The idea is that, while the uncertainty lasts, while the problem is still unsolved, while nobody knows the outcome, you go on with your job.

Keep the wheels turning, the goods moving, the business stirring, the store open and the work going on.

Then, whatever happens, il y a toujours cela, as the French say, or at least that's that, as the English put it.

Most things rectify themselves if you don't get panicky and quit.

It always stops raining, said J. P. Morgan.

Most diseases disappear if you can manage to forget them.

If your enemies are after you and the air is dark with threats, if the

Intercessions.

Thanksgiving and Humiliation.

Let us give Thanks—

For another year of the infinite patience and mercy of God.

For every victory in our individual and national life of the Spirit of Christ.

For the sense of failure revealing the greatness of our task; for the breakdown of worldly policies and the emptiness of earthly success, revealing our need of Christ and His sufficiency.

For every adventure of faith through the overcoming of fear and doubt; and God's response to it.

Let us Confess—

Our failure in past resolves; our lack of obedience; our denial of the spirit of fellowship; our feeble grasp of the range and glory of Christ's Kingdom on earth; the closed mind and the hard heart and the censorious temper.

And let us Pray—

For the spirit of utter sincerity; the open mind to truth from whatever quarter; the ready heart to carry burdens in fellowship with Christ;

the spirit of practical service and sacrificial sympathy; the willingness to accept rebukes, and to learn from those to whom by temperament or conviction we are opposed.

That being stripped of pride and searched in heart before the Cross, we may claim no standing but in His mercy and grace.

The Church Universal.

Let us give Thanks—

For all increases in charity, through a new sense of what lies behind our differences.

For an awakening social conscience throughout the Church, and a braver claim to spiritual leadership.

For a clearer vision of the things in which we can work together for the dominion of Christ.

For all scorn suffered through our loyalty; and for all criticism through which we have come to see and confess our failure.

Let us Confess—

Our frequent blindness to spiritual issues in temporal things; our resentment of rebuke; our bigotry and prejudice; our want of faith in new enterprises; our foolish fears for the truth; our failure to explore and employ the powers which are ours in

Christ Jesus; our want of the marks of the Cross, reflecting the spirit of the Lord.

And let us Pray—

For a new and burning conviction of the world's need of Christ and of His glorious appearing; for a love that will win its way through all hindrances into the hearts of men; for a new fearlessness and hope; for a message without confusion and a heart without despair.

That the desire for unity among the branches of the one Church of Christ may be strengthened; that movements towards reunion may be guided by the Holy Spirit in all things; that a new confidence in the Evangel of Jesus Christ may pervade the whole fellowship of faith.

Nations and their Rulers.

Let us thank God—

For the deepening desire of peace; for the settlement of questions in the Far East which have long threatened the future; for efforts towards the restoration of Europe; for a closer international unity; the willingness to forget the past and to try new paths; for the quickened sense of responsibility among rulers in the

clamour of tongues assails you, and if the grey wolves are howling in the woods—say nothing and saw wood.

If you are unappreciated and tend to discouragement and life altogether looks bleak—go ahead and saw wood. Things will take a turn.

We all have our tasks thanks be! If we don't understand and can't see and are buffeted by fears and flurries, at least we can go ahead with our work. That's that.

At the business of life we are employed by the day, not by the job. We have so many bricks to lay, so many shingles to nail or so many feet of ditch to dig.

As for how it's all coming out, who knows?

Meanwhile let us saw wood.

Blessed be routine! Sometimes we complain of it. We curse the daily grind. But, take people by and large, it is they who have some imperative thing to do, some exacting detail, that keep sanest!

At least they who work eight hours a day are not bored, usually. And it is those who do not know what they are to do next, or have nothing to do at all, who get into mischief.

Only the idlers are world-weary.

Recreation is good, but only as a fringe, corollary and appendix of work. Nothing but play drives a man to gaol.

The sun is an old routiner. Every morning he gets up, and every even-

ing he goes to bed. He's been at it lo! these many years. Yet every morning is fresh and dewy and every evening is new. The oldest things are freshest. Men change their clocks, they sleep late or rise early, and they dispute about the zodiac, but the sun goes on sawing wood.

Do your daily work, attend to your job, go on with your programme, and so line yourself up with the steady forces of the universe.

Only by sawing wood will we get our national debts paid, and bring back prosperity, and achieve success, and outlive scandal, and establish a reputation.

What you do every day is granite beneath your feet. Routine makes power.

Saw wood!

The Bishop of Peterborough, in his recent primary charge said:—"The time has come for the Church of England to get out of the valleys on to the heights, to survey the whole landscape of devotion, and to make her choice from the treasures of devotional life in all the centuries, always applying the unfailing touchstone which will show which is the true gold, namely, the spirit of the New Testament and the standard of the undivided Church. . . . The problem of the restoration of worship to its place in the life of the people is ultimately the problem of

the renewal of their spiritual ideals, the re-thinking of life's every activity as an offering to God. We ought to make our worship so impressive, so appealing to eye and ear, that men may be constrained to the consecration of their best to God."

Worshippers must ask, not, "Does this help or hinder my individual devotion, but, If there come in one unbelieving or unlearned, would it reveal Almighty God to him: and "make manifest the secrets of his heart?" The clergy should be careful of the dignity even of attire and appearance. The congregation should realise and manifest their corporate responsibility as God's family circle assembled in their spiritual home. Church music should be solemn and moving, virile and powerful, sweet yet emancipated from the sugary sentimentality of the nineteenth century, and, if not a return to "some of those fine arrangements of the old Plainsong in which everything is subordinated to the words," should no longer display an ignorant neglect of the grave and melodious treasures of Tudor and Stuart harmony, or of magnificent locally traditional hymn tunes, such as the Welsh and folk melodies of all nations. At the same time the Bishop commends the new school of composition, and speaks of the debt which is owed to the compilers of the "English Hymnal." All music should be a breath from God the Holy Ghost.

Maintenance of world-peace.

Let us Confess—

The defects of our patriotism; our false ideas of national greatness; our want of sympathy with the difficulties of other nations; the cruelty and inhumanity which have mingled with progress; our slow emancipation from the spirit of national selfishness.

And let us Pray—

For all rulers, that they may be fitted for spiritual leadership; have a clear eye for moral issues in political questions, and courage, at all costs, to follow the light.

For all nations, that the strong may increasingly respect the right of the weak.

That the rising spirit of nationality throughout the world may be safely guided; that a vision of God as Holy may be granted to cleanse from vice and selfishness; and a vision of God as Love to deliver from disdain or strife; that all nations may come to see their mutual dependence in the family of mankind; that the kingdoms of the world may soon become the kingdom of God and His Son, Jesus Christ.

Missions.

Let us give Thanks—

For the courage and loyalty of mission staffs and tremendous difficulties.

For the rallying of the Church to meet the strain.

For the power of Christian ideas in the outlook of native governments; and the witness of the Spirit in countless heathen hearts.

Let us Pray—

For true conceptions of the Kingdom of Christ, and for His coming to reign.

For union on the mission fields, and deliverance from intolerance and narrowness, from carelessness and disloyalty.

For all missionaries, that grace may be given in the application of Christianity to the practical guidance of life among their converts.

That the march of Islam may be stayed; that national movements may become a new Christian opportunity; that Christian men may find an increasing place in native governments.

For the deepening unity of all nations in the fellowship of missionary service.

Families, Schools, Colleges, and the Young.

Let us thank God—

For the increasing demand for education.

For the fresh interest awaking in many quarters in the teaching of the Bible.

For the growth of movements for child welfare, and the training of the young; for all Christian movements in our Schools and Colleges, and for all they have accomplished.

Let us Pray—

For the recovery of home religion and the practice of family prayer.

For the restoring of reverence by which love is purged from passion and base caprice.

For the capture by Christ of the student mind and a new recognition of Him as Leader and Friend of youth.

For the uplifting of ambition in youth from the spirit of gain into the spirit of service.

For increased efficiency in Sunday Schools; that the Church may lay the burden of the young upon her heart to bring them to God.