

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.