REMINISCENCE OF BISHOP SELWYN.

(By Mr P. E. CHEAL.)

Now that the centenary celebrations are being held in memory of the first Bishop of New Zealand, we may join with him some of his condjutors—some grand him some of his coadjutors—some grand-old men of fifty years ago—men above all the isms loyal to their Church, but more loyal to the Christlike spirit which goes beyond creeds or dogmas. One of those childlike spirits was that of Archdeason Brown, in the Taranski district. Night and day, always ministering to a'l kinds of denominations: never asking a man stong of denominations; never asking a man erced, but his need; a man who in his old age could ride in blinding rain along bush tracks, in a dark night, and tumble into a deserted sawpit; but these things never daunted him, as long as his help, cuniary or spiritnal, was needed. These grand old men of the past were beloved by all kinds and conditions of men, a kind of affairs which will never come to the of affairs which will never come to this Dominion agam.

Both Bishop Selwyn and Archdeacon Brown were muscular Christians, and of Bishop belown I heard a typical example of his muscular Christianity which may Brown were muscular Christiaus, and of Bishop Selwyn I heard a typical example of his muscular Christianity which may not be generally known. In the old Warkato days we had some first class drivers of cloth and Co's coaches. Carter, Eradley, Jack Connell, could handle the ribbons, and could put a whisky into each top boot as they sat on the box on a fresty morning, not forgetting to put one whisky in a hole below his moustache. It was Jack who told the Selwyn yarn. He was travelling with a number of soldiers in the coach, and the grand old bishop on the box. The men, some of them, were inebitated and quarreisome, two especially so, and they were using sulphornous language from the bottomless pit, to one another. The Rishop was not afraid of man or devil, but he objected to the devil's language, and in his short, sharp style of speech, when under strong feeling: "Jack! stop the coach. Seigeant, stop those men from quarrelling and swearing in that lurid language," Quietness for a space, the coach going on. Again the language, "Jack! stop the coach." Stoped accordingly, "Sergeant, do your day, and keep your men quiet." Quietness ones more, and the coach is under way again. The same old seems, the same drunken quarrel, the same language, "I shall Stop the coach." The Belhop descends the goes to the back, opens the coach is out; it was a language and they it out," the solider comes out and strips for the fray, the other refuses to badge, and the Bellon peace of it you have it out," the solider comes out and strips for the fray, the other refuses to badge, and the dier comes out and strips for the fray, the other refuses to budge, and the Biship gives him a bit of his mind, what he thought of him, and if he wasn't man he thought of him, and if he wasn't man enough to fight it out, he would have to keep his fourgie quiet on the journey. The rest of the journey was pea c + not a word or a "savar". The men knew their master—that the Bishop could have polished off every one of them with very little trouble. But they loved and respected a manly man- even if he were A curron. # parson.

THE KINDER LIBRARY.

A NOBLE GIFT.

A NOBLE GIFT.

The Kinder Library is to be built as a momorial to the late Rev. J. Kinder, D.D. M.A. a former warden of St. John's College. Dr. Kinder was born in 1919, was educated at Trinity College, Cambridge, of which he was a scholar and wrangler, also a member of committee of the tollege tanden society. He was colained priest in 1848, in Liehidelt Cathodral. He was a strong churchum and an able teacher, naving been futtor in his tollege and a teacher in the Church schools. His connection with New Zealani came through Bisane selwyn. Eucognising the need for a school here on the lines of the English Church schools, the Bishop estilianced one in Auskland, and choose as its first prin ipal Dr. Kinder, who came out to this work in 1853. The great Bishop knew the value of the inner for whom he sent to England, for Dr. Kinder's work at the Church Crammar Shool and his after work at \$1. John's College, proved actionly that he knew men and could deal with them, but also that he had knowledge to impart, and the additive to impart, and the additive to impart it. In the year 1872, Dr. Kinder was selected for the position of marden of St. John's College, a deficielt position then to fifth became if meant ball ling up work, for the College had been closed for some time previously. His connection with the time previously. His connection with the

College lasted for nine years, and during that time many men passed under his influence. Eighteen of them were ordained, and some of them are still working in this diocese. Shortly after his appointment to the wardenship, the degree of D.D. was conforred on him by Lambeth. Those who had a close acquaintance with Dr. Kinder knew his worth; they saw him not as a self-seeker, but as a self-imparter, desirous and willing at all times to give whatever he had-knowledge, advice, time-for their benefit. No student who ever worked under him will ever forget him or the debt knowledge, advice, same fit. No student who ever worked under him will ever forget him or the debt they owe to him. A year before his death, which took place in 1903, Dr. Kinder, ever caring for the welfare of the College, donated to it 3000 volumes, classical and theological works. It was a most valuable gift, and the only condition imposed, and a wise one, was that they should be housed in a permanus building of brick or stone. In that they should be housed in a per-manent building of brick or stone. In order to enable the College to avail itself of the library, a movement was initiated by the men who had known Dr. Kinby the men who had known Dr. Kin-der in the past as master, to raise a fund or in the past as master, to raise a fund wherewith to build a permanent structure for the safe housing of the books, as a memorial to Dr. Kinder, to be called the Kinder Library. Their efforts met with great success, for from North to South of the Dominion past students of Dr. Kinder, and friends of the College, glad to recognise the debt they owed to him, and glad for the sake of the College at receiving such a handsome benefaction, sent donations to the fund. A sum of over £500 is now in the hands of the St. John's College Association (which consists chiefly of past students), to hand over to the College trustees to help build the Kinder Library. The books so generously given

will form the nucleus of a splendid library, and it is hoped the College will receive further gifts of books for the benefit of the many students who will in the future obtain the benefit of edu-cation and senions at St. John's College. cation and training at St. John's College.

PRAISE OF FAMOUS MEN.

(Sermon preached by the Right Rev. M. R. Neligan, D.D., Bishop of Auckland, in St. Paul's, Auckland, at the Selwen tentenary Service on April 29th, 1909.)

"Let us now praise famous men, and our fathers that begat us. The Lord hath wrought great glory by them through the power from the beginning." — Ecclesiasti-cus xity, 1-2.

It is but a truism to say that no nation can afford to forget its past; but it is a truism oft forgotten. There are two main errors made in this connection: one in the direction of excess, the other in that of defect. That great Hebrew nation whence sprang Him who is and was and ever shall be "The Light of the world" made both mistakes. We may do the same. The Hebrew treasured his past, but it was as a dead thing apart from his present. "We have Abraham for our father," was his creed: and, blinded by the thick mists of unreliable tradition gathered round that creed, he was unable to interpret his present or guide his future by the light of his past. For it is true, as Lord Morley, that eminent man of letters, has told us: The value of the study of history lies in the fact that thereby is acquired a guide for the future because an interpreter of the present. We may make the same mis-

take. We sometimes do. Again, the Hebrew forgot the past in his haste to be rich in his commercial undertakings. We often do the same. We are so intensely busy—as we call it—in being practical, so much concerned in making money, so feverishly commercial, that we are inclined to believe that the one thing we can afford to forget is the past, and the one thing we cannot afford to forget is the past, and the one thing we cannot afford to forget is the present. But life, national or individual, cannot be separated off into compartments. The present mational or individual, cannot be separated off into compartments. The present is the outcome of the past, the future lies in the womb of the present. The temptation to try and forget the past is peculiarly real to us who are engaged in the thrillingly romantic task of making the young nations. We are inclined to think that the past was so mistaken, so old-fashioned, so out of date, that it can teach us nothing to-day. We are inclined to say: "I am wiser than the aged," while leaving out the rest of the Psalmist's words. With a vision undimmed by hoary-headed and venerable tradition, we are inclined to think and believe that the present is the all-important.

Then there breaks in on our national

important.
Then there breaks in on our national and ecclesiastical and individual life the commemoration of the birth 100 years ago of a famous man, and we are called upon to praise him and "our fathers that begut us," and to assert that through them our good God hath "wrought great glory."

Let us try to get hold of some thoughts.

"wrought great giore."

Let us try to get hold of some thoughts
that may help our national life, because
helping our religious life, from this eentenary year—the first, if I mistake not,
that as a nation we have been privileged to observe. It will be more profitable for us to emphasize principles
than to dwell on details; for the Selwyn

interested and palified by the sixt Turing on stay swelted welle pealest part ofthe Abland withing the other Improve stations at thehips and them the former I had another school heeting . with 125 children , all a steerful Countrance, respicatent with al. but not neither self just have coronant or a limited a hagrant. The nature chafel at Shipps to a noble building, tertiont hacks, but brand topedus to the broad and sole, beautifully amount in varieties platter to the head for the property of Congression of the present of the present of the place of the blanco and and the place of the blanco and and ding warafor told by two) 05 h! Turners chapel now stands on the He sate of the foil of No described in marries Tonga Islands; and lythe ride of it lies the boiling after Cooker of her to dif Faromete who was fulled in an upanel whom the heather toutup of Bea with middle ofthe Island: wited the place of his death, which is a large Kolo or fort surrounded by a most; with strong gain formed opollow of trees. Itollow trees are laid with embarlment for look holes to fire through and a stockade walthed with reeds is placed at the top Recinde phe fort is full of total rute a towney as . De mly find oflings qualter are in the neighbourhood -ي نيداني د

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