

IDOLATRY OF NATIONALISM

CONFIRMATIONS.

Seeing the Modern State for what it is

is the great thought which lies behind the liii. chapter of Isaiah, that chapter which can never have been fully understood until the cross of Christ confirmed it and illuminated it forever.

WHAT WE NEED TO HAVE.

There is a very present danger that our suffering and apprehensions may only embitter us and so prevent our being used by God for any regenerative purpose at all. And so I would say that if we are to be found worthy to be God's instruments in upsetting that idolatry of nationalism which breeds such ferocious rivalry and strife we need much more than the will to victory over our opponents; we need to have some gospel, some good news of better ways and better things which we want to commend to mankind. If the real victory which we have in view is a victory for love and fellowship over hatred and division, then any military victory will be not an end in itself, after which we divide the spoils, but just a stage on the way to the victory which is spiritual and redemptive.

Now it is clear that the men on whom falls the burden of strategy and policy at the present moment cannot be asked to give themselves over to reflection on the shape of things to come after the war. If they did there might never be an "after the war" opportunity for them to do the shaping. Mr. Churchill in his speech at Glasgow made this very plain. But if that were interpreted to mean that nobody is to bother about anything except winning the war, then I believe that we should have lost our spiritual justification for seeking victory or for committing our cause to God. If I may adapt the famous line of the Latin poet, "Et propter victoriam victoriae perdere causas," that is to say that we should be in danger of sacrificing all that makes victory worth winning for the mere winning of victory.

Confirmations were conducted by the Bishop of Aotearoa during 1940 in the following centres as under:—

PAKEHA

Apr. 6—Taradale	2
May 29—St. Mary's Chapel Napier	1
June 5—Otane at Hastings	1
13—Tauranga	9
24—St. John's Napier	1
Aug. 16—St. John's Napier	18
18—Te Rehunga, Dannevirke	3
18—Dannevirke	25
22—St. Augustine's Napier	29
29—Makotuku, Ormondville	8
Oct. 17—Wairoa	27
27—Hastings	74
27—Woodford House School	49
27—Havelock North	13
Nov. 24—Gisborne	112
24—Waerenga-a-hika	10
25—Patutahi	14
26—Te Karaka	4
27—Tokomaru Bay	6
29—Clive	11
Dec. 8—Taradale	16
8—Port Ahuriri	6
15—Waipawa	23
15—Otane	5
Pakeha total	467

MAORI

Mar. 4—Murupara	4
May 26—Porangahau	6
June 12—Wairoa, Tauranga	2
14—Hairini, Miss Burleys	7
July 21—Takapau	3
Aug. 11—Manutuke	17
Sept. 4—Wairoa	9
12—Ohinemutu	6
15—Taupo	7
22—Paki Paki, H.B.	33
29—Te Aute College	19
Oct. 10—Hukarere College	15
18—Nuhaka	12
Nov. 26—Hospital, Gisborne	1
27—Hikurangi Pastorate	12
27—Tokomaru Bay	8
Dec. 27—Hick's Bay, Te Kaha	5
28—Potaka, Te Kaha	8
29—Raukokore, Te Kaha	3
29—Torere, Te Kaha	15
Total	192

Grand total **659**

Archbishop Averill kindly took some Confirmation services in the Tauranga Archdeaconry which should be added to the pakeha total for the Diocese.

In his latest letter to his Diocese the Archbishop writes:

We have had some wonderful encouragements following on the appalling disasters of last winter, but there are heavy clouds much nearer than the horizon, and possibilities of trouble very near home. That the cause for which we contend must ultimately triumph we do not doubt, for we cannot believe that in God's world He will allow the men and women for whom Christ died to become mere cogs in a machine to the greater glory of such an artificial god as the State. We are beginning to see the modern State for what it is, not the handmaid of liberty and light and brotherhood, but an idol which men have laboriously made and stupidly worship. And they look each to their own particular idol to give them security and to protect them from rival gods. We do not really seem to have got so very far beyond the idolatry which Isaiah denounced with such scorn! The chapters of Isaiah from chapter xl. on make great reading at such a time as this. For his great convictions are, first, that there is only one God of all the world and that He is utterly reliable and good, and, secondly, that He is carrying out His will in history and never fails those who trust Him. Their sufferings do not mean that He has forgotten them, but they may be part of His redemptive purpose for mankind. I say "may be," for they may also be the inevitable punishment for their pride and selfishness.

Our sufferings and anxieties today cannot all be laid at the door of someone else's wickedness, but they may be so borne as be made in some sense a sacrifice for mankind. This

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