

visits to the Schools every year. It was doing no injustice to ask for them just what they did in another country. Then there was the accepted fact that tens of thousands of Roman Catholic children had, with the full consent of their parents, read the Scripture lessons in New South Wales with their own schoolteachers. It was desired to give them the same privileges here that was utilised by them elsewhere. How could that be unjust?

STATE AND RELIGION.

Dealing with the statement that there was no connection between the State and religion, Canon Garland said that the State did have something to do with the Christian religion. We were a Christian Empire and a Christian people, and had to remain so or else cease to be an Empire. The very fact that work was prohibited on Sundays showed that the State did have something to do with religion, else why was that painter punished in the police court last month for painting a public building on the Lord's Day? Those who said the State had nothing to do with religion would, if consistent, protest against the State enforcing the sacredness of the Christian Sabbath. Some of those who said the State had nothing to do with religion made the assertion in circumstances which disproved it. Members of many religious conferences received reduced railway fares from the State because they were members of a Christian conference. All Churches were free from rates because they were edifices devoted to the cause of religion. That was very definite State aid to religion, and to be consistent, those who claimed no connection between the two should refund railway concessions and pay the rates remitted to them. The regulations governing marriage, again, showed connection between the State and religion. In every part of our religious life, the State could and did step in whenever it was necessary. It was absurd to say that the State had nothing to do with religion. What about Chalmers Presbyterian Church now appealing to the State to settle whether the congregation should kneel or stand?

It was absurd also that the Bible should be admitted to the prison cell while it was denied admission to the State School. He believed

that the State permitted Bible lessons to Maori children in their State Schools, and to the High Schools of the Dominion. If for these, why not for the primary Schools of the Dominion as well?

"FOR THE CHILDREN'S SAKE."

An interesting address was concluded with a peroration which stressed the importance of child life. To the assembled mothers, Canon Garland said: "You have an immense power and an immense influence if you will but use it. We must ask you to make your influence felt in a wider sphere. You of the Mothers' Union must no longer hide your light under a bushel in this matter. Let it be known that every branch of the Union, almost without exception, is supporting this movement. Let it be known that with hardly an exception every member is determined to have religious instruction restored to the State Schools. Let your public men know that. Let your politicians know it. Let the people of New Zealand know that the Christian women of New Zealand are prepared to thoroughly support this matter, and I will fear nothing as to the result."

AN IMPORTANT RESOLUTION.

On the motion of Mrs Kirkpatrick, seconded by Mrs Julius, the following motion was passed unanimously:—"That this annual meeting of the Mothers' Union for the Province of Canterbury, representing 37 branches, with a membership of nearly 1900, expresses its unanimous and hearty support of the Bible in State Schools' League. As mothers and women concerned with the moral welfare of the children of New Zealand, we are convinced that the 37 years of agitation for religious instruction in State Schools should no longer be protracted. As an organisation, independent of the Bible in State Schools' League, we urge upon the Government that any further delay in granting the referendum will cause many of us to place the Bible in Schools' question before any party issue, or any other question. We believe the granting of the referendum in the coming session will save us from taking that course, which we earnestly trust we shall not be forced into."

Bible in State Schools.

The Women's Attitude.

Following upon the devotional exercises attended in Christchurch Cathedral on Wednesday morning, the Annual Meeting of the Mothers' Union for the Province of Canterbury was held in the afternoon, when about 400 representatives were present from various parts of the country, and representing all classes in the community.

In the course of the meeting it was stated there were about 4,000 members of the Union in the Dominion, nearly half of whom were in Canterbury.

The meeting was devoted chiefly to the consideration of the Bible in Schools' question, in the course of which it was stated that only one Branch in the whole Dominion was known not to be actively supporting the Movement, and that with hardly any exception every individual member of the Union had pledged herself to support the Bible in State Schools' League platform.

The certainty that He who went through death, who restored the connection between nature and the spiritual world, changes death to us into triumph, a triumph that is awaiting us like the warrior who is going toward a certain victory. Although I want to live and labour as long as God lets me, I consider the moment of my death the most precious one of my life.—Father W. J. Von Schelling.

S. Luke's writings, as internal evidence shows, were designed for Gentile readers; and at this period there was only one channel through which the works of a Christian could be published at Rome. By the Roman law, a literary production when presented to some man of station could claim, were the gift accepted, his support as "patronus libri." In the case before us, S. Luke's dedication imposed upon Theophilus the duty of multiplying copies of the Gospel and of the Acts, and of distributing them to the utmost of his ability.—Ven. W. Lee, D.D.