

Girls' Friendly Society.

The Dominion Conference of the G.F.S. will be held in April, 1922, in Auckland, at the time of the General Synod. G.F.S. branches are invited to formulate suggestions for extending and popularising the work of the Society. Such suggestions should be sent to the Diocesan Secretary of the G.F.S. before the end of August, for consideration at the September meeting of the Diocesan Council. The Diocesan Councils, through their delegates, will report their agenda to the annual Provincial Meeting of the G.F.S. in October.

At a Council meeting on June 29th, Deaconess Esther Brand consented to set Bible study papers for members of the G.F.S. who are to work in groups of not less than two, and not more than four.

The prize for the best Group to be given for the use of the Branch, in the shape of a picture or anything suitable for their room.

It is hoped that all members will enter for this study, which may be arranged for so as to suit all concerned.

The annual services in connection with the Girls' Friendly Society were held recently. There were celebrations of Holy Communion at the Cathedral at 7.15 and 11 a.m., and at St. Augustine's at 7 a.m. There was also a service at the Cathedral at 7 p.m., and notwithstanding the inclement weather there was a fair congregation. The Very Rev. Dean Mayne gave an address on "Christianity and Life," emphasising the points the joy of life, love for the beautiful, the happiness of friendship, all being unsatisfying and creating a Divine discontent apart from Christ. The offertories at the services (£2 10s 3d) were for the proposed G.F.S. Hostel at Hastings.

At a Council meeting of the Girls' Friendly Society held in Napier on June 29th, a letter was read from Miss Mytton, England, reporting that Central Rule III. had been retained, and is now Central Rule I. Also a letter from the Diocesan secretary, Sydney, in which she said, "Many of them desired a change, which she hoped would ultimately be brought about."

The Bishop, in commenting on these letters, said that the Rule in question was a hindrance to many clergy, and opposed to the principles of Christianity. He urged the Council to send strong delegates to the forthcoming conference, to be held during General Synod in Auckland in April,

1921, voicing their opinion on the matter.

A motion asking those in favor of an alteration in the rules to express their opinion was put to the meeting, and was carried.

News and Notes.

Synod opens Monday, September 12th, at 2.30 p.m.

The Rev. G. B. Stephenson is the preacher at the Synod Celebration, September 11th, at 11 a.m. The full Synod programme will be published in our September issue.

The Rev. E. W. Sara thinks that in the teaching of a little child by far the greater part of the Old Testament should wait till the Christian conception of God is part of the child's most vital experience.—Certain stories may be told to illustrate what we wish to teach, but only when these stories do not contradict the self-revelation of God in Christ. Later the child will learn of those who have followed Christ; and again, to take a definite example, will not the life of St. Francis of Assisi teach the child more about JESUS, his Master, than the life of Joshua or of any other Old Testament hero? Alongside this teaching in story in the infant school will go definite practice in prayer and worship. In this way the child will grow in his knowledge of the Presence of God in Christ.

In an article showing the need for co-operation between parochial councils and Sunday schools Mr H. A. Lester quotes the Archbishop of Canterbury:—"Among the administrative problems which confront the Church of England to-day, none, I think, is more urgent than the question how best to amend and strengthen our Sunday school system," wrote the Archbishop of Canterbury before the war, and his words are more than ever true to-day. Since 1914, the number of scholars in our Sunday schools has diminished by at least 600,000, and last year alone witnessed a loss of 100,000 scholars."—"Church Standard."

Owing to difficulties having arisen regarding the immediate supply of deacons and priests from Burgh College for the work of the Brotherhood district, the beginning of the Brotherhood work is postponed for the present. The Rev. Canon Foster has gone to the Auckland Diocese. The Rev. E. A. Hunt is seriously ill and has been ordered to South Africa for a change of climate. Mr Hunt, who

has done splendid work at Matawai and Motu, will be greatly missed from the Diocese. He will have the same earnest sympathy from all Churchmen as he has from his brother priests.

A good story is told by a French friend concerning General Petain, whose slow advancement in the great war was attributed by some to anti-clerical prejudice in the French War Office. When colonel, he was asked to send in a return of the names of his officers who attended mass regularly. Suspecting that this meant possible discrimination against them, he answered: "The Colonel of this regiment sits in front of his officers at Mass, and therefore does not know the names of those who attend. Petain." Bravo!—"Church Standard."

There is surely nothing much more blessed in this human life of ours than the faithful relations of masters and mistresses and servants when they are really Christians. But there is another side to it. The hardy-used drudge will be there with you before the judgment seat of Christ; the girl whose temptations and whose natural wants were forgotten, and never thought about, will be there with you before the judgment seat of Christ.

Always Begging for Money.

Alluding to this popular complaint against the Church, an article in the Rockhampton "Gazette" says:—"Now, my dear man of the world, you can't have it both ways. You see what a vast amount of things the Church ought to do; what have you done to enable it to do them? You complain of time spent in organisation; if the Church were not organised it could do even less. You complain that work is not done, and in the same breath you complain of being asked for the money necessary to do it. For an epidemic a doctor asks for hospitals, drugs, instruments, and gets them; or if he does not, does the best he can, and no man can do more. A bishop asks for churches, schools, books, altars, clergy stipends and training funds, doesn't get them, and is blamed for being inefficient. You cannot have it both ways. You can say that the Church's work is not worth doing, and call it a drag on the community. Or you can supply the Church with what it asks, and blame it for not doing the work. But you can't in the same breath refuse supplies and denounce the Church for work undone."