



The Waiapu Church Gazette.

VOL. XVII.—No 2.

NAPIER, AUGUST 2, 1926.

Price 3d. or 4s per Annum Post Free.

Diocese of Waiapu.

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Phones: Office, 877; House, 798.

Bishop's Engagements, 1926.

August—

- 1st.—Ormondville.
- 8th.—Maori (Clive).
- 15th.—Porangahau.
- 22nd.—Wairoa.
- 29th.—Wairoa (Country District).

September—

- 5th.—
- 12th.—Waipawa.
- 19th.—Otane.
- 26th.—

Sunday School Ideals.

(Continued).

I remember reading a Sunday School lesson on the text "Hallowed be Thy Name," and it was an excellent lesson—excellent in every way, except one. It said that there were three things: "His Book," "His Day," "His House," and because they were his gifts they were to be used very reverently; and there was an excellent illustration of reverence; It said that if a boy had been

left a book or Bible by his mother, and she had died, and he happened to come in and see somebody ill—using it, sitting on it, turning over the pages roughly, tearing it, he would say: "Now, stop that; you must treat that Book carefully and for the right purpose."

The Book, the Day, the House were given by God, and therefore they must be used very carefully and for the right purpose.

This is a good practical meaning of reverence. But it does not embody the whole. The dreadful part is not what it taught but what it left out, i.e., it is implied that only God's House bears His name. The Church, the House of God, belongs to Him, and no other House belongs to Him.

The same with the Book: the Bible is His Book and bears His name, but all other books are purely secular.

The Lord's Day belongs to the Lord, but all the other days belong to, maybe, the devil!

And that ghastly separation of the sacred from the secular, of the religious from the ordinary life, was the root evil of the religious teaching in the last generation; and it still continues to be the root evil of a good deal of our teaching now. It will continue to be so if we don't see, and get the children to see Christ everywhere in the world: see Him crucified again in the world's sin; see Him rising again in the world's struggle; see Him ascending to His triumph in the world victory; if we don't teach them to see everywhere that all things are given by God, and therefore all things must be used rightly, very carefully, and for the right purpose.

They have to be taught that with regard to everything they have: their hands, their feet, their body, their money, time, leisure, play, work, and the position they are going to occupy in the world. It ought to be taught them as part of their education to use the gifts of God—the Great Giver of All, Whose Face was revealed in Jesus—to use all the gifts of God carefully and in the right fashion.

Devotion to God is to be the soul and centre of our nature. I believe that we have to be dogmatic and de-

finite in our teaching. But dogma is not the expression of spiritual devotion: our real enthusiasm to Christ—Christ—the Centre of Life—is the most definite thing in the world. But definite Church teaching which has no love behind it, is, the very devil. When a man cries out in his creed: "I believe in Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, begotten, not made, being of one substance with the Father, by Whom all things were made," that is not an expression of an intellectual truth; it has got the passion of a devoted lover behind it. In says, in effect (if you like to pile anything else on). He is my all and my everything; He is mine and I am His; in Him my life is centred; to Him my powers I give; He is to me Very God of Very God, Lord of Lords, the Revelation of the meaning of Religion; the centre of all Truth.

Now that is what your object is: to produce a devotion to Christ and His kingdom as the meaning and purpose and object of life, into which the children will bring all their natural feelings, all their natural powers, all their natural desires, and lay them at His feet. So their enthusiasm will find its adequate centre, and they will enter into the Peace of God which passes all understanding, and the joy and peace which is beyond all other joys, by the power and in the grace of our Lord Jesus Christ, through Whom alone they can become purely rational.

From a wedding report:—"The Vicar, who was given away by her father was attired in a two-piece gown of Sherwood green bengaline and floral crepe de chine and wore a becoming hat of rust straw and felt ornamented at the side with a flat silk rose to tone."—It was hard lines on the reverend gentleman to be given away after he had taken such pains to disguise himself.

Wife of author (entering his study): "Take a mental note, Horace, of where everything is, because we start spring-cleaning this room to-morrow."

Diocese of Waiapu.

Missionary Contributions for 15 months ended June 30th, 1926.

	N.Z.A.B.M.	Melanesia	N.Z.C.M.S.	N.Z. Chinese.	N. China	Total	Quota	Contributions Other Missions
European Parishes and Districts—								
Clive		7 9 6				7 9 6	38	4 6 6
Dannevirke ...	15 0	56 16 11			25 0 0	82 11 11	150	
Gisborne	46 12 0	82 17 8	24 10 0			153 19 8	250	
Hastings	45 17 7	162 14 1	44 2 2	10 0	10 0 0	263 3 10	263	12 4 6
Havelock N. ...		228 11 4	130 2 0		9 1 0	367 14 4	200	3 17 5
Matawai	2 0 0	6 0 6				8 0 6	38	2 10 0
Napier—								
Cathedral ...	83 19 8	143 18 3	117 6 9	4 0 0		349 4 8	275	24 18 2
St. Andrew's ...	22 7 7	29 6 7			2 0 0	53 14 2	75	6 1 3
St. Augustine's ...	93 12 10	57 18 2				151 11 0	125	
Opotiki	2 9 2	13 2 6				15 11 8	94	14 16 4
Ormondville ...	22 18 11	11 18 10	6 17 6			41 15 3	56	6 12 3
Otane	11 10 6	330 10 8	125 0 0		13 13 3	480 14 5	225	10 0 0
Patutahi	3 9 0	18 5 9				21 14 9	63	
Porangahau ...	12 5 0	32 17 9				45 2 9	75	
Puketapu	6 0 0	71 7 0				77 7 0	75	1 7 6
Rotorua	60 19 1	41 18 9	20 6 3	1 4 5		124 8 6	100	16 5 0
Takapau	55 1 4	10 18 8				66 0 0	88	3 17 5
Taradale	20 19 4	13 1 6	61 10 6	1 1 9		96 13 1	100	6 3 9
Tauranga	16 14 4	59 9 8			15 14 5	91 18 5	100	12 14 0
Te Araroa ...	10 3 3	1 14 10				11 18 1	60	
Te Karaka ...		27 7 2				27 7 2	80	2 18 5
Te Puke		8 16 7				8 16 7	63	
Te Rehunga ...	15 4 0	8 19 7				24 3 7	20	5 3 0
Tolaga Bay ...		21 9 3				21 9 3	94	
Waerenga-a-hika	7 2 4	26 15 5	10 0 0			43 17 9	80	2 12 6
Waipawa	7 11 10	30 12 9	8 6 10			46 11 5	125	4 10 0
Waipiro Bay ...	6 0 0	63 17 10				69 17 10	150	3 8 2
Waipukurau ...	55 0 5	55 13 11				110 14 4	100	14 12 0
Wairoa	4 10 0	43 5 5				47 15 5	100	5 7 6
Whakatane ...		13 11 11				13 11 11	75	
Woodville ...	8 4 2	26 8 2	2 0 0			36 12 4	94	2 11 1
Maori Districts—								
Hikurangi ...	4 11 0	10 1 10	1 16 4			16 9 2		1 0 0
Manutuke ...		3 11 1				3 11 1		
Moteo		2 5 0				2 5 0		
Mohaka		2 12 2				2 12 2		
Nuhaka	10 0					10 0		
Porangahau ...	4 0 0	1 0 0				5 0 0		
Rotorua	7 19 6	3 4 1		5 7		11 9 2		14 5 6
Ruatoki	1 2 4	8 6				1 10 10		
Tauranga ...								3 0 0
Te Kaha		12 15 3				12 15 3		1 6 8
Te Puke		3 9 0				3 9 0		3 0 0
Turanga		10 0				10 0		
Waiapu		30 0 0				30 0 0		3 14 11
Waipatu		2 1 0				2 1 0		17 13 9
Whakatane ...	1 10 0	4 17 11				6 7 11		
Schools—								
Hukarere ...					15 0 0	15 0 0		5 0 0
Te Aute		11 15 10				11 15 10		
Diocesan Grant ..				25 0 0		25 0 0		
	£641 0 2	£1796 8 7	£551 18 4	£32 1 9	£90 8 8	£3111 17 6	3431	£215 17 7

Ordination Sermon.

(Sermon preached on St. Peter's Day, in Napier, by the Rev. R. F. Geddes).

1st John, 15-8: "Here is My Father glorified, that ye bear much fruit; so shall ye be My disciples."

I have chosen this text with care, for I think that long after the words of my sermon have sunk into oblivion this text will remind you of your ordinations.

I do not think that I am entirely responsible for choosing it. All of us who preach to others are conscious, more or less, of a feeling of inspiration; more especially when we are privileged to preach at the ordination of a brother. We indeed ask for that inspiration and depend upon it. The more we feel our personal unworthiness to preach to others, the greater must be our reliance upon the Holy Spirit.

"Stir up the Gift of God, which is in thee by the putting on of my hands," says St. Paul; and if we are to rely upon the Gift of the Spirit given in Confirmation, how much more on the further and fuller Gift in Ordination.

We are to aim at nothing less than the fullness of the Spirit; and it is only by deliberately giving up ourselves to the Personality of the Spirit that we become transformed into His likeness.

It is, I think, hard for us to grasp this idea of the Personality of the Holy Spirit, for personality suggests to us limitations. The word is indeed inadequate, yet it may convey to us all those tender and strong associations with which we are so familiar in the Person of Our Lord. Perhaps much of our spiritual weakness is due to our neglect of this foundation of our religion. We forget too often that the Gift of the Spirit is the Gift of Himself. So we forget that the Fruit of the Spirit is nothing else than the Personality of the Spirit shown forth in a human life.

And so we come to the meaning of the words of Our Lord which I have given you in my text that you may bind them upon your foreheads: "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples."

Over and over again in this chapter Our Lord uses the word "fruit." He is sending you out into the world to bear fruit; only so are you His disciples.

It is an arresting thought, though perhaps more so for us who have for many years been priests in the Church, even than for you who are about to be ordained. Perhaps as we look back on life we see little fruit

there; perhaps again we see much fruit. But, my Brothers, it is not back on life, or even to the life before us, that we are to look. We are to look inwards: into ourselves as we are. For the "fruit" is the Personality of the Holy Spirit shining through us and transfiguring us. Herein is the Father glorified; herein are we seen to be the disciples of Jesus.

It is your personality that counts all the way and all the time. We are "stewards of personality" for others. It is just as real as the stewardship of time or wealth or influence or talent.

The increasing realisation of this stewardship of personality will, I think, condition the increase of our own personalities through the indwelling Spirit. More and more as we realise this increase in personality will it be borne in upon us that it is given us for the building up of the Church of God.

All through the 15th Chapter of St. John Our Lord is concerned with the future of the Church. It is the great appeal to our loyalty. Loyalty to Him is loyalty to His Church. Our life is derived from Him through the Church. He and His Church are One. He is the Vine; we are the branches. As living members of the Vine we bear fruit; cut off from the Vine we wither and die. All our gifts and graces are derived through the Church; the fruit that we bear is due to the life of the Church thrusting up through us. 'Tis fruit is the Personality of the Holy Spirit.

There is an ever growing sense in the Church of this Personality of the Holy Spirit. Indeed it has occurred to me that this deepening sense of His Personality and Presence may account for the widespread belief in the nearness of our Lord's Second Advent.

Here is the strongest appeal to our loyalty. The highest stewardship of all is the stewardship of personality. It is a sacred trust to be used for others: for the edifying of the Church; for the edifying of the Father. It is not only for your own sakes that Our Lord appeals to you to live the life of the Spirit, but also for the sake of all other human beings: for the sake of the Father: for His own dear sake.

How often it has been said of Christianity that it is a selfish religion! Here is the exact opposite. If you will not save your souls for yourselves, save them at least for the sake of the Church. You have no idea how far the influence of your personality extends. One life of love, of inner harmony and contentment, gives back to untold numbers their belief in God; it compensates for innumerable discords. The only true witness

that the Church can bear is the Fruit of the Spirit: the complete harmony of individual lives. No witness to the Spirit is more needed in the modern world.

To-day, being St. Peter's Day, we are reminded that the Church has Her roots deep down in the unseen world. Thence comes her strength, and Her inspiration. There is seen Her Fruit in its perfection. We all, living and departed, share in the one life of the Spirit. The merits of the saints adorn the Church. We think of Her now, not as the Body of Christ, but as the Bride of the Heavenly Bridegroom. Her body is a living organism composed of all the faithful. The Spirit gives Her life and personality. So we can understand how the Saints help us; and how through our prayers to the Father for their intercessions there comes an added grace.

It is not that they can give anything which the Spirit can not give. It is that we are drawn more closely to each other in the life of the Spirit, so that the personality of the Spirit may be more clearly manifested. It is the adoring and the beautifying of the Bride of Christ through Her increased response to the indwelling Spirit. How wondrous and how beautiful will be the Bride of Christ! What entrancing loveliness and grace will be Her's, past even the highest imaginings of Angels!

Some such vision must St. Paul have had when he wrote to the Ephesians: The love of Christ of which he speaks is the mutual love of the Bridegroom and the Bride in the fulness of the Father. It is the eternal love of the Holy Trinity shed throughout the Universe.

How wonderful are these words in the 3rd Chapter: "That ye, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God."

Ven. Archdeacon Simkin.

FAREWELLED BY THE CLERGY.

ENTHUSIASTIC TESTIMONIES.

All the Hawke's-Bay clergy, with the exception of two prevented by sickness, met at the Deanery on July 14th to bid farewell to the Venerable Archdeacon Simkin, who is leaving Napier for Auckland at the end of the month to take up his position as provincial and diocesan secretary as well as that of Archdeacon of Auckland South. In the unavoidable absence of the Bishop through illness, and to his Lordship's very

great disappointment, the Dean presented a gift from the whole of the clergy in the Diocese—the wherewithal to purchase a writing table.

Probably in the history of the Diocese no such presentation has been so spontaneous and enthusiastic. From Maori and pakeha representatives at the meeting, testimonies as to the Archdeacon's kindness, sympathy and help, always so readily shown, were given. Emphasis was laid upon the fact that he had shown in his administration of the Diocesan office that true spirituality could be and had been shown in the management of what would be by some persons regarded as a secular occupation. After, the clergy lunched with the Dean at the Salisbury rooms.

PRESENTATION TO MRS SIMKIN. DEPARTURE MUCH REGRETTED.

On July 14th a very largely attended meeting of the ladies of the Cathedral parish was held, by kind permission of Miss Bulstrode, in the dining-room of Hukarere School to bid farewell to Mrs Simkin. The room was beautifully decorated by the girl scholars. The Dean, having read a telephoned message from Mrs Sedgwick, expressing her keenest regret at not being able to be present owing to the illness of the Bishop and her daughter, dwelt upon the love with which all the women of the parish had for their guest. The work she had done for the parish was invaluable, especially at the Ormond Sunday School, where she acted as superintendent. Indeed, they were all wondering who would succeed her.

He then asked Mrs Mayne, on behalf of the ladies, to make the presentation, which consisted of a solid silver tea-pot and stand. Mrs Simkin, in a few graceful words, thanked those present and absent for so beautiful a tribute of their affection. She could only hope that the kindness meted out to her by Napier people would be experienced in her new home. She had come to Napier as a perfect stranger, and would leave it with regret. Afternoon tea was then served, and with a vote of thanks to Miss Bulstrode and the girls a very pleasant afternoon ended.—("H.B. Herald").

A Scotch Kirk Blessing.

If after Kirk you bide a wee
There's some wad like to speak to ye.
If after Kirk you rise and flee,
We'll all seem cold and stiff to ye.
The one that's in the seat with ye
Is stranger here than you may be.
All here hae got their fears and cares,
Add you your soul unto our prayers.
Be you our angel unawares!

—“From an old Manuscript.”

Editorial Notices.

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Literary Matter should reach the
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Waipau Church Gazette.

Monday, August 2nd, 1926.

SHORTAGE OF CLERGY.

The decline in the number of candidates for the ministry has become a very serious matter. The Anglican Church is not suffering perhaps to the same extent as the Nonconformist bodies, but the problem is nevertheless acute in England. When the Great War broke out the theological colleges were emptied of all their young students; a large number of these fell in the war. When the war was over there was such a large number of men who desired admission to Anglo-Catholic colleges, that it was found necessary to refuse the majority of applicants and to open a special training school at Knutsford in which the vocation of the remainder might be tested, and all except those whose vocation could not be doubted were sifted out. The number of applicants for admission to Anglo-Catholic colleges still so far exceeds their accommodation that in many cases two have to be rejected for every one admitted. Excellent men have thus been turned away because in spite of large sums of money having been raised for the founding of new colleges and the provision of the necessary teachers, much more is required.

On the other hand the case is altogether different with "Evangelical" colleges, which are comparatively empty, and in spite of constant appeals from Bishop Barnes of Birmingham, Modernist colleges are looking in vain for students. It would appear that if the Anglo-Catholic party could raise the necessary funds no shortage of clergy would exist in the Anglican Church. The "Evangelicals" have the colleges but not the men; the "Anglo-Catholics" have the

men but not the colleges. The reason of this is not far to seek. The terrible experiences of the Great War proved that in times of stress and in the presence of death men need something more than mere sentimentalism and platitudes. They want something they can lay hold of with certainty, a definite faith and a grip of the reality of spiritual things, such as is given by a conviction of the real presence of Christ in His Sacraments. Modernism utterly fails to satisfy the craving of the soul for personal contact with the living Christ. The narrower forms of Protestantism waste their energies in denouncing the convictions and practices of others and do not attract. What is required is a positive not a negative religion.

Nonconformists are suffering from the results of the Advanced Higher Criticism that has had its origin in large measure in German Lutheranism and has so permeated the Nonconformist ministry that it has sapped the foundations of the faith they are appointed to teach; for the faith of the Nonconformist is based upon "the Bible and the Bible only."

The school of thought in the Anglican Church which is nearest in sympathy to Nonconformist ideas is suffering in the same way. The C.M.S. was recently forced to face the risk of a serious schism in its ranks and to modify the declaration it formerly required of its missionaries as to the inerrancy and plenary infallibility of Holy Scripture.

It does not matter to the Anglo-Catholic whether the Creation Stories are merely ancient traditions, symbolical descriptions of spiritual experience, or literal history; or whether the Book of Job is an epic on steadfast endurance or an account of veritable facts. He is not worried by the many varying theories as to the interpretation of the Apocalypse, nor even by problems as to the origin of the Synoptic Gospels. He knows by his own experience the peace and strength that come from the power of Christ in His Sacraments, and believes the faith once delivered to the Saints because the Catholic Church has always taught it and he has seen it at work.

The shortage of candidates for the ministry is felt elsewhere in the Anglican Church, though not to the same degree as in England; possibly and partly because, wisely or unwisely, the bishops of many "Colonial" dioceses have lowered the standard of requirement in the matter of education; still the same thing is happening here on a smaller scale as is happening in England.

For example in Australia Moore College, Sydney, sufficiently provides the necessary education for "Evangelical" students, but it has been found

necessary to build a new central college at Morpeth, Newcastle, for the increasing number of Anglo-Catholic students. Through the courtesy of

the Editor and of the managers of the "Church Standard" in lending us a photographic block, we are enabled this month to enliven the pages

of the "Gazette" with an illustration of the procession of Bishops and their chaplains at the laying of the foundation stone of the new college.



It is interesting to note from the above picture, that the Australian Bishops are far ahead of New Zealand in the matter of episcopal attire. The six Bishops in the above illustration are distinguished, as all Bishops should be, by their mitres. Copes and mitres are now worn by a great number of Bishops in England; we believe by practically all Bishops in South Africa, and by very many in other provinces of the Anglican Church. In New Zealand the only Bishop we have seen in the proper episcopal vestments ordered by the Prayer Book was the former Bishop of Christchurch, Archbishop Julius. It is curious that practically every Bishop wears a mitre on his spoons, on his letter paper, on his coat of arms, on his tombstone, and in stained glass windows, but until fairly recent years few Anglican Bishops have

worn them on the place provided by nature. Surely the proper place for a hat is on the head!

As for the cope, Canon 24 of the Anglican Church orders it to be worn by Bishops, Deans, Canons and others when celebrating the Holy Communion in Cathedrals; and, in accordance with Anglican custom and the ornaments rubric, it is worn also in processions and at certain other times not only by Bishops but by other clergy and even by choirmen. There is nothing "High Church" or "Roman" in the use by Bishops of the vestments ordered by the authority to which they have sworn obedience.

The Bishops of the Church of Sweden, which is Lutheran and decidedly "protestant," wear copes and mitres as a matter of course; as for

the Bishops of the Orthodox Churches of the East everyone knows that their vestments far outshine in glory and dignity anything to which we are accustomed. If the policeman, the postman, the judge, the Mason, the Orangeman, the stationmaster and all the rest have their distinctive uniforms it is surely preposterous if the Bishops, the chief pastors of the Christian Church, who ought to set an example of obedience, disobey those laws which the whole Church has laid down, and which our Anglican Church endorses, the object of which is to surround the worship of the Supreme God with all the glory and beauty that we can provide. We shudder to think what would happen to a high officer of the Army if he appeared on parade in mufti or in a uniform of his own devising.

Choir Boys.

The "Guardian" recently offered a prize in its literary competitions for an essay on Choir Boys or "A Portrait of a Scoundrel." The most commended contribution on the former subject was the Rev. G. F. Naylor, of Bournemouth, whose essay was as follows:—

"H'm!" commented a reader. "An essay on choir-boys, or a sketch of a scoundrel. Same entry ought to do for both."

They certainly can be villains. In Spain they call them "Monocillos," which means "little monkeys." This is neither a slang nor a reproachful term, but a sober dictionary-word. The reputation of the choir-boy is international, so also is his character. A memory rises of the Solemn Liturgy in a Russian cathedral. As al-

ways in Russia, the singing was wonderful—and when the service was ended the choir-boys were to be seen sliding down banisters from the singers' gallery.

They are the vicar's worry and the curate's constant anxiety and, as for the organist, words fail him, which is perhaps unfortunate. Their insight into character and peculiarities is uncanny and they bestow irreverent nicknames with an unholo approximation to truth. Their capacity for mischief is unbounded, and they rend their choir garments. And ladies by the efficiency with which they rend their choir garments. And the sad fact is that the naughtiest boys always seem to have the best voices. This often leads to war between vicar and organist.

But in spite of all, there is a good deal to be said for choir-boys. Their loyalty is a great and marvellous

thing. A very small boy once turned up with a heroic black eye, upon the origin of which he maintained a determined silence. A friend, however, informed the interested incumbent that another boy at school had said "our church was like Roman Catholics," and a sanguinary conflict was the result. (It may be added that a Roman Catholic would have had difficulty in finding the resemblance). It is probable that the boy understood little or nothing of the charge, but his church was impugned, and that was enough.

They work hard for little pay, sometimes for no pay. Practices can be very dull, especially when the organist is crabby, but still they turn up. And if at times they laugh and fidget in church, possibly the angels sympathise more than the congregation. Grown-up people occasionally undergo agonies of suppressed laugh-

ter in church at happenings which would not seem nearly so amusing in other places. And suppression is more difficult in the young. Again, it is often urged by the clergy that we should feel at home when we are in church. A home without laughter is a sorry place. Most clergy would prefer a snigger to a snore when they are preaching, and here the boys often set a good example to the choir-men. The latter, indeed, often provoke the sniggers by their own snores, and so the double disturbance is set up, and who shall apportion the blame?

All unwittingly, at times, they render great service. A prosy preacher celebrated his "firstly" and "secondly," and opened his "thirdly" with an emphatic "And now." The boys at once sprang to their feet, which so disconcerted the preacher that he took the hint and stopped.

Oh yes, there is much to be said for the young monkeys. Some vicars, tried beyond endurance, have dismissed all the boys and introduced girl-choristers. The vestries are orderly, the books are always tidy, and all is calm. But in the very calmness there is something unnatural. Something is lacking, some spirit of gaiety and hope. After all, we have excellent authority for knowing that "the fear of the Lord maketh a merry heart," and on one occasion the unruly shouts of the children in the Temple were found acceptable.

And let this be said in gratitude to choir-boys—they do supply us with after-dinner stories. The writer on one occasion entered his vestry during choir practice, and noticed a number of drops of whitewash on the floor, left apparently by workmen. A rather unnecessary query drew from a boy the explanation, "Been a ghost with its nose bleeding, sir."

Correspondence Lessons.

Lesson 71. GOD'S LOVE FOR SINNERS.

Jesus told several stories to show how God loves us and is always ready to forgive us if we repent of our sins. One of his stories is about the lost sheep. In Palestine, when Jesus was on earth, people did not keep thousands of sheep on big farms as we do in New Zealand; they kept only a few. The shepherds kept watch out on the hills at night time and kept the wolves away from the sheep; sometimes the sheep were gathered together in the evening and put into "folds." A fold is a kind of yard with a big stone fence round it too high for wolves to jump over. The shepherds knew every sheep by name and the sheep knew their names and

came when they were called. They followed their shepherd wherever he led them. If a man had a hundred sheep but one of them wandered away and got lost, he would be so sorry for the poor sheep that he would leave the other ninety-nine to look after themselves and would go into the mountains to look for it. When he had found it he would carry it home on his shoulders, and be full of gladness because he had found it. He would be so glad that he would call his friends together for a feast so that they too might rejoice with him. You can read this in the Gospel according to St. Matthew, Chapter 18, verse 12, and in the Gospel according to St. Luke, Chapter 15, verse 4. Jesus said that He loved His sheep just like that. If a sinner goes astray Jesus is never satisfied till He has found Him again and the angels in heaven who are Jesus' friends rejoice with Him whenever a sinner is converted and is brought back to God. Jesus told this story especially to show His love for children. He said: "It is not the will of your Father, which is in heaven, that one of these little ones should perish." You are sheep in God's flock; perhaps you know some boy or girl who used to love God and go to Sunday School and Church and try to do God's will, but he has wandered away. He does not love the voice of Jesus now, he does not love other Christian boys and girls, he does not say his prayers, he does not love his church, he cares more for the things of the world. Jesus longs for him to come back again. Jesus is not like an ordinary shepherd who would have to leave his ninety-nine sheep while He went to look for the lost one; and you are not silly like a sheep. You can help Jesus to find the sheep that has gone astray. You can try to get him to come back. Whenever you know a boy or girl, who has wandered away from his Church and from God you can help Jesus to bring him back again. Is it not a glorious thing to be able to show your love for Jesus in this way and to make Him glad, and to know that the angels in heaven are rejoicing too because the lost sheep has been found? St. James says in his letter, Chapter 5, verse 9: "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Nothing you can do will please Jesus more than that. Help Him to find and save the lost sheep. Ask mother if she has a picture of the Good Shepherd carrying home the lost sheep on His shoulders. I hope you will never wander away from God's fold (His Church) yourself, but if ever the devil and the

world entice you away, remember Jesus is longing to bring you back. He follows the sinner wherever he goes, He will keep begging you to repent, you cannot resist His love. He will help you through some Christian friend, very likely through one of His shepherds, the pastors or priests of His flock. It is the duty of His shepherds to help lost sheep and to bring them home. Go to one of them, and tell him all your trouble and your sins. He will pray for you and God will forgive you; see the Epistle of St. James, Chapter 5, verse 16. Write out the second verse of hymn 258 (A. and M.).

Lesson 72. THE PRODIGAL SON.

We say that a man is "prodigal" when he wastes all his money on luxuries and pleasures. Jesus told this story (see St. Luke, Chapter 15):—

A certain man had two sons. The younger son got tired of being at home, he wanted to "see the world" and try its pleasures. He said to his father, I know that when you die a part of your property will come to me. Give me my share of the property now, so that I can go out and make my own way in the world. So the father divided up his property, and gave it to his two sons. The older son stayed at home and worked. The younger son went away with his money into a far country and wasted it all in luxuries and extravagance and social pleasures. When nothing was left a famine came in the land where he was, and he was starving for food. The only way he could get food was to go as a slave on a farm. The farmer sent him to feed his pigs, he was all in rags and all he had to eat was the pigs' food. At last he began to think of the happy home he had left and of his father who had loved him so much. He thought how even the servants on his father's farm had plenty to eat, so he made up his mind to go back to his father, and confess his sins and ask him to take him back as a servant on the farm. All this time his poor father was longing to have his son back again; so one day when he saw the son a long way off coming back home, he ran to meet him. The father was very sorry to see his son in rags and almost starved; he welcomed him home and put his arms round him and kissed him. But the son said, "Father, I have sinned against God and in thy sight and am no more worthy to be called thy son."

His father was so overjoyed to see his son back again, that he did not even reprove him for his faults, but forgave him everything, and he said to his servants, "Bring forth the best robe and put it on him; and put

a ring on his hand, and shoes on his feet; and bring hither the fatted calf and kill it; and let us eat and be merry. For this my son was dead, and is alive again; he was lost, and is found."

I think this is one of the most beautiful of all the parables that Jesus told. What the younger son did is just what young people are often doing. They have become the children of God in their baptism; yet some of them leave the house of their Father and think they would like to be independent. They think religion is too tame. It is hard to keep on doing right, they get tired of going to Sunday School and to Church and of living the Christian life. They think it is far easier to be "independent"; they go far away from God, "into a far country," and enjoy the pleasures of sin, they get into bad company, they give up their prayers, they think of nothing except enjoying themselves and "having a good time." By-and-bye they find that, when they have given up their youth and strength in sin, they have lost their purity and their good character and have become the slaves of lust and of the devil. Some of them never come back to their Heavenly Father and they get deeper and deeper into wickedness. But some find that the pleasures of the world, which they so much longed for are mere pig food; they see how vain and empty the world is and then say, "I will arise and go back to my Father"—they make their confession to God and repent of their sins. When they come back they find their Heavenly Father waiting to receive them, and running to meet them. God and His angels rejoice. God tells his servants (that is His ministers or priests) to clothe them with the best robe of innocence and to welcome them back to their home. The heavenly feast of Jesus' own Body and Blood is prepared for them and the angels in heaven rejoice because the son who was lost has been found again. Of course it is no good for the prodigal son to come back home unless he quite gives up his sins and renounces for ever the devil, the world and the flesh. God cannot forgive us our sins unless we are really sorry for them and are determined to fight against them. For an exercise write out these two verses of Hymn 117 (Mission Hymns):—

I am in want, I have spent all, and now
The wasted years can never more be mine;
My Father, I have learned that only Thou
Cans't help me from Thy store of Love Divine.

Thou art my only hope, I have no claim

Upon Thy mercy, I am so defiled;
But I will dare to call Thee by Thy Name;

I am a prodigal, but still Thy Child.

Lesson 73. DIVES AND LAZARUS.

This parable is to teach us that if we use God's gifts all for ourselves and neglect to share them with the poor we shall lose eternal life in Heaven. Dives means "The rich man."

There was a certain rich man who wore the very best of clothes and feasted on the best of food every day.

And there was also a certain beggar named Lazarus, who was sick and covered with sores because he was starving, and who begged for the scraps that the rich man threw away to the dogs; even the dogs were sorry for him and licked him, but the rich man would do nothing for him.

Lazarus died and the angels carried his soul to paradise, which the Jews call "Abraham's bosom."

The rich man died too, and his soul went to the place of torment. When he saw Abraham afar off with Lazarus in his arms, he cried out and said, Father Abraham, have mercy on me and send Lazarus to dip his finger in water and cool my tongue for I am tormented in this flame. You see the rich man was supposed to be religious, he posed as a good Jew, he called Abraham his father; and he thought a rich man like him could treat Lazarus as a servant or slave to wait on him.

But Abraham answered, "Son, remember that when you were alive God gave you all good things and Lazarus had only evil things; now Lazarus is happy but you are in torment. Besides there is a big chasm between you and me, and neither you nor Lazarus can get across it." Then Dives said, "Well, if Lazarus can't come and help me, send him back to earth to warn my brothers so that they won't come into this place of torment." But Abraham replied, "They have Moses and the prophets, let them listen to the warnings they give them."

Then Dives said, "Yes, but even though they won't listen to the Church they might listen to Lazarus if he rose from the dead." But Abraham answered, "If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead."

People take no notice of the teaching which the Church and the Bible give; they do not care for God; they do not worship Him, they do not help the poor. They just enjoy themselves and wear nice clothes, and ride in beautiful motor cars and waste heaps of money on pleasure, whilst all the time the Church is asking them for money for orphanages and for missions and for Church expenses. Per-

haps they give nothing, perhaps just a little and they think God's work is a nuisance; as Lazarus was at Dives' door. Lots of poor people are like the dogs, they show their sympathy with the sick and with God's work. By and bye the rich mean man will die, and he will have to explain to God why he refused to help. He will say, "If only God had sent some great prophet to me I would have done differently." But God will say, "You had your Bible and the Church to warn you, but you took no notice of them. Depart from Me ye cursed into everlasting fire, prepared for the devil and his angels; for I was hungry and you gave me no food, thirsty and you gave me no drink; I was a stranger and you would not give me a bed, dressed in rags and you gave me no clothes, sick and in prison and you did not help me; for, inasmuch as ye refused to help the poor and the sick ye refused to help Me."

Not all rich people are like this. There are many of them who know that God has given them their wealth so that they may use it for Him and help His work, and they do help God liberally. It is only the mean and selfish rich men who are like Dives and keep all their riches for themselves.

As an exercise write out verses 34 to 40 of Chapter 25 of the Gospel according to St. Matthew. Find it for yourself in your Bible.

Lesson 74. THE GOOD SAMARITAN.

One day when Jesus had been talking to the people a learned Jew thought he would try to puzzle Jesus and perhaps make Him say something that would show Him to be ignorant, so he asked Him a question: "Rabbi, what shall I do to gain the eternal life you talk about?" Jesus answered him, "You are learned in the law and you know what it teaches. What does it say?" The Jew answered, "It says thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbours as thyself." Jesus said, "You are quite right; do this and you shall have eternal life." But the Jew saw that he looked foolish to ask a question that he could easily answer himself, so he said, "Yes! but whom does the law mean by 'my neighbor'?"

Then Jesus told the beautiful parable about the Good Samaritan. The Samaritans lived in Samaria. They had a religion of their own, made up partly of the truth and partly of their own ideas, they were a mixed people, not Jews, and the Jews would not eat with them, or go into their houses. They despised them because they were aliens or

foreigners. Jesus told this story to show that even people who do not know the truth often do good deeds that put to shame other people who do know the truth and ought to do better.

The story was this: A Jew was travelling on the lonely road between Jerusalem and Jericho when robbers came upon him and stripped him and wounded him and took away all he had and then left him half dead on the roadside.

By-and-bye a Jewish priest, on his way up to Jerusalem, passed along the road; but, although he saw the poor man, he did not help him; he passed by on the other side of the road. Then a Levite, whose work was to help priests in the temple, came by. He went over to the wounded Jew and looked at him, but did nothing for him, and then he too went on his journey.

Later on a Samaritan came by. When he saw the wounded Jew, he was filled with pity; and although he knew he was one of those who despised and hated him, he went over to him and washed his wounds, he put oil on them and wine to stop the bleeding, and then he bandaged them up, and put the man on his own ass to ride, while he walked himself. He brought him to an inn and gave him to the innkeeper to be taken care of: and he said to the innkeeper, "Take care of him, here is some money to pay for his keep. If it costs you more than that, I will pay you when I pass next time." When Jesus had told the story He said to the learned Jew, "Which of these three men behaved as a neighbor to the poor man?" The Jew said, "The one who had pity on him and was kind to him." Then Jesus answered, "Go thou, and do likewise." I think this parable is so easy that I need not explain it, except to say that to love your neighbor as yourself is just to be kind and helpful to everyone who needs your help even if he is a perfect stranger and even if he is your enemy. Jesus said, "Love your enemies: do good to them that hate you, and pray for those who treat you spitefully."

As an exercise write out verse 27 of the 10th Chapter of the Gospel according to St. Luke.

Parochial News.

Waipukurau.

On July 4th the Bishop confirmed 20 candidates; the church was packed, and it was a very inspiring service.

The complimentary social to the Bishop on the following evening was a very jolly one, and the parishioners, who came in large numbers, were delighted to come in personal contact with our Chief Pastor.

A social evening for the young people of the parish was organised by the Bible class on July 16th. About 70 turned up, and a very happy evening was spent in games and dancing.

The Mothers' Union was to hold a gift afternoon for St. Mary's Home on July 29th. The previous month Mrs J. H. Murdoch came up and gave a very inspiring address to the Union.

Some beautiful green sanctuary curtains and altar frontal have been worked by Mesdames Leigh and Scruby with material given by Mr C. Saunders.

Holy Trinity, Gisborne.

The Holy Trinity Ladies' Guild held a most successful sale of work lately. In spite of a very stormy day a good number of parishioners attended, and over £70 was taken. The president, Miss A. Booth, and those in charge are to be congratulated on the amount taken, which is to be used for Church funds and expenses. This Guild is now hard at work, sewing for their next big effort in November.

There was a good attendance at the Mangapapa Church Hall on July 14th, over 50 parishioners being interested in the presentation of a runabout car to the assistant clergyman, the Rev. D. J. Davies. Canon Paake occupied the chair. The vestry was represented by Mr C. A. de Lautour, vicar's warden, and several others.

The Canon, in his opening remarks, recalled the fact that for four years out of eleven of his ministry here, he had to get about the large parish on his feet, so was able to appreciate what the gathering, intended as a very necessary and kind action towards the assistant priest, and his successors. He also suggested that it would be a great help to the deaconess in her work amongst parishioners, if she could learn to drive, and be provided with a car.

Mr de Lautour, in making the presentation, said that the effort to provide a car originated from the ladies, but the culminating point reached really was a work of love, showing the feelings of parishioners towards the assistant priest, who was esteemed by all. Mr de Lautour then read the letter to Mr Davies accompanying the gift of the car, and signed by the joint secretaries, Mesdames Trowell and Barriball.

Mr Davies expressed thanks to all concerned for the gift.

All present were then treated to a dainty afternoon tea, provided by the ladies, after which the Ladies' Guild held a sale of useful articles, fruit, jams, pickles, and sweets.

The gathering was a great success; the rain fortunately clearing before the appointed hour.

Tolaga Bay.

Foreign Missions.—The Whit Sunday offerings in this connection were quite good, the collections amounting to £10 7s 6d, and we wish to thank all those who responded so generously to the appeal. There are many in the country, however, who failed to contribute. It is to be hoped that these do not intend to neglect their obligations but that they will be prepared to take their share of the burden laid upon the shoulders of everyone of us by our Saviour's last command. It is earnestly requested that during the coming financial year, one and all will make a consistent effort by giving regularly and systematically to this worthy cause, so that the district of Tolaga Bay may become a real Missionary centre and hold an honored place in the Missionary world.

Church Shop.—A successful Church shop was held on Saturday, 12th June, and in spite of the absence of some of our active workers the ladies made a real effort which resulted in a considerable benefit to the Church funds. We have to extend our sincere thanks to all those ladies who assisted either directly or indirectly to make the shop a success. Their efforts are truly appreciated.

Ladies' Guild.—The Guild met again on Friday, 11th June, with Mrs Thornton presiding. The Stipendiary Lay Reader opened the meeting with prayer and special prayers were offered for the recovery of the secretary, Mrs C. Taylor, lying sick in the Gisborne Hospital. A pleasant afternoon was spent and much useful work was done by the ladies for the annual bazaar.

(The above notes were accidentally omitted from our July issue).

The Stipendiary Lay Reader was ordained to the Diaconate in Napier Cathedral on St. Peter's Day, the 29th June.

On Sunday, the 11th July, he was instituted to the cure of the parish by the Rev. John Pigott, who acted on behalf of the Ven. Archdeacon H. W. Williams, the latter being unable to be present through sickness. The usual form of service, as prescribed by the Church of the Province, was followed in due order, after which there was a celebration of the Holy Communion.

Ladies' Guild.—At the last meeting, held on the 2nd July, there seemed to be a falling off in attendance. This may possibly have been due to the cold weather. During the winter months it is proposed to hold the meetings at the Vicarage in future instead of in the Church Hall, where there will be a nice warm fire and therefore no excuse for absence. It is hoped that members will turn up in large numbers in the future and

make an effort to maintain the high reputation which this Guild has justly earned for itself throughout the Diocese in the past. Now then, ladies, look to it, and show the same hardihood in coming to the Guild meetings which is shown in going to a dance or golf.

Sickness.—There has been much sickness in the parish during the past month and our sympathy and prayers have been with those who are suffering and intercession has been regularly made on their behalf.

Ormondville.

The annual meeting, held in the Sunday Schoolroom on the 16th July, was presided over by the people's warden, Mr R. J. Whibley, the Vicar being too unwell to attend. After prayer had been offered the Vicar's report was read. The churchwardens, in their balance-sheet, showed a very satisfactory financial position. The general offertories have increased from £91 11s 3d in 1925 to £94 5s 6d in 1926. Special missions decreased slightly from £58 15s 9d in 1925 to £57 1s 11d in 1926. Donations to stipend fund increased from £116 19s in 1925 to £139 in 1926. Hire of car: £20 in 1925, £33 15s in 1926. The balance-sheet, showing the year's expenditure to have been £1218 16s, with a dr. balance of 12s 8d, was passed.

The Vicar, in his annual report, congratulated parishioners on the erection and consecration of the new church at Whetukura, the building fund had been accumulating since 1903. He thanked Mr C. Saunders, Mr T. Fothergill and Mr R. H. Jones for their assistance as lay-readers. He also thanked the Sunday School teachers and church officers, especially Miss Vigers, whose illness was greatly regretted.

The new church officers are:—Mr H. M. Sanders, Vicar's warden; Mr R. J. Whibley, people's warden; vestrymen, Messrs A. Bayliss, A. F. Dampney, T. Fothergill, W. Harding, G. H. Lay, R. H. Schaare, W. Walker, and W. J. Williams; auditor, Mr C. H. J. Pease; lay representative at Synod, Mr Speight.

Mr W. S. Williams regretted the absence of the Vicar and spoke in eulogistic terms of the work he was doing in the parish and trusted that he would soon be in good health again. These remarks were received with affirmation by all.

Miss Webb submitted the balance-sheet of the Ormondville Sunday School, which showed a credit balance of £1 8s 9d.

A requiem for the Guild of All Souls will be held in St. Matthew's Church, Hastings, on Tuesday, August 10th.

Spiritual Healing.

The Rev. Dr. O'Flaherty of Edinburgh has been lecturing on Healing in Nottingham. Under the heading "Doctor and Priest," the "Church Times" publishes a report, extracts of which follow:—

The doctor and the psychologist, he said, do not claim to be healers, but merely to assist nature, for there is but one Healer, and that is God. There should be no conflict between nature and nature's God. Divine healing was divided into three kinds—physical, mental, and spiritual. Things may go wrong in the mind just as they do in the body, and both are dependent on each other. They were told that every disease proceeded from inflammation, which if understood rightly put them in a fair way to deal with the disease.

GOOD AND BAD DOCTORS.

The bad doctor treats his patient as if he were only a bag of bones, but the good doctor knows that mental rest is as necessary as physical relief. Everything disturbing to the patient's mind had thus to be kept out. If they had a doctor whom they did not trust, he would never be able to cure them. They should have him no longer, but choose one in whom they had confidence. The very step of the physician in the house had a curative effect when there was confidence in him.

Illness is governed by mental causes as well as by physical ones. The psycho-analyst and the psychologist employed suggestion as a factor for healing; but in the case of sin, which was a failure to correspond with God's will, the psychologist could never bring peace to a patient unless he had regard to that patient's relationship to God.

Sin played its part in the mental condition, and that was where the religious aspect came in. God's forgiveness was a great relief to the mind, and often helped towards healing bodily diseases which had been hindered by mental suffering. Therefore the priest could do much to help. Spiritual healing should bring the sin which troubles man, not merely into the light of day, but into the light of God's presence and love.

CONFESSION AS A CURE.

The speaker stated that the Sacraments had become the battle-ground of hate and rancour and misunderstanding, instead of what they were intended for. In illness, the priest as well as the doctor should be summoned. The priest has got to find out what is the matter with the patient's soul; he must study psychology closely, for sins confessed are often indications of forgotten things which

themselves are really at the root of the trouble, rather than those sins which have been confessed. They are buried underneath the conscious mind. Auto-suggestion had been practised by the Church from the earliest ages, but she called it meditation.

By a wise co-operation of priest and doctor, through prayer and sacrament, medicine and scientific treatment, peace of mind and health of body could be brought about, and the right relation of the patient to his environment could be secured. It was imperative, however, to secure priests and doctors who really knew their work, for unskilled practitioners in either class could easily do more harm than good.

OUR ATTITUDE TO LOURDES.

In reply to a question as to the value of Lourdes, the speaker said we ought to be very careful in criticising those with whom we do not agree theologically: it was exceedingly wrong to be ready to think other religious bodies capable of deliberate fraud, or to cast suspicions on their methods. Whether the healings were miraculous or not was difficult to determine. It was untrue to say that the bulk of cases cured at Lourdes were of nervous ailments, for they were largely tubercular in kind. Cures certainly took place.—("Church Standard").

Wanted—Men.

Passionately fierce the Voice of God is pleading,

Pleading with men to arm for the fight.

See how His hands, majestically bleeding,

Call us to rout the armies of the night!

Not to the work of sordid, selfish, saving

Of our own souls to dwell with Him on high;

But to the soldier's splendid selfish braving,

Eager to fight for righteousness and die.

Bread of Thy Body, give me for my fighting!

Give me to drink Thy sacred Blood for wine!

While there are wrongs that need me for the righting,

While there is warfare, splendid and divine.

—Quoted in a sermon in the "Church Times."

Love led to death's keen agony. Can I endure that end with Thee

Great Victor Guest?

No danger now appalleth me, With Christ as King and Guest to me I dare; and rest.

—Agnes E. Van Kirk.

Rennion

In a letter in his parish paper Canon Jellicoe Rogers, of Deniliquin, writes:—

There are some in their anxiety for re-union, who are, we believe, taking wrong steps to secure the wished for end. They have suggested inter-denominational services, united services, attendance at the services of different denominations, joint communion services and the like. All those who do support these means are in reality only making confusion worse confounded. We simply cannot unite till we are in agreement. Therefore any outward acts of unity which are not based on the inward unity are deceptive and false. We cannot say "we are all going the same way and making for the same place," when we are really at variance on important matters of faith and practice. We cannot say, "let us pretend there is no difference between us all," because a union based on such a falsehood could not last a year. We must be prepared to go slowly. We must hold the faith we have and endeavor to commend it to others. We are not at liberty to wander to this and that place of worship. Our duty is to stick to our Church and make it the best we can, then in time when the best that each can produce is accomplished we will be able to go forward. Compromises, deceptions, falsehood of any kind must be absolutely eliminated from any basis of union.—("Church Standard").

What is Lacking.

IN THE CHURCH.

At a recent meeting (the Oxford Church Congress) speakers complained about all sorts of "failings" in "the Church," and adduced them as a reason for the alleged shortage of clergy. A writer in the "Church Times" comments thus:—

"We might go back to the first century and remember that Christ said, 'Blessed are ye when all men speak ill of you.'"

The speakers at the Congress confined themselves almost entirely to explaining what the Church should do for young people, what the Church did not do for young people, what young people looked to the Church for, and what young people failed to find in the Church. One of these days it will possibly, but not, I fear, probably, occur to these bright young people that the Church does not exist in order to do things for them, but in order to give them a chance of doing things for God and for their day and generation. If, and when,

that awakening occurs, they will understand that the question as to what young people desire from the Church is infinitely less important than the question what gifts of body, mind, and soul, what enthusiasm and what grace, the young people are able and willing to devote to the service of the Church. For our young mentors seem, in their hurry to set the Church right, to have overlooked the text, "It is more blessed to give than to receive."

As for the shortage of candidates for Holy Orders it will be enough to point out that there is no such shortage. This is a fact well known to every parish priest who takes the trouble to keep in touch with his young men. For each candidate ordained there are a score anxious to offer themselves, and only withheld by lack of means to maintain themselves during the long years of training. I understand that the Church Assembly passed a resolution some time ago which declared (I do not pretend to give its exact wording) that if it ever had ten thousand pounds which it did not want for anything else it would be rather nice to spend it on training young men for the ministry, but that it had not that sum, and did not expect to have it, and that at any rate nothing was to be done now. So the shortage of clergy (there is a very real shortage of clergy, though not of candidates for ordination) will probably continue, and grow worse.

The Old Testament.

DENUNCIATION OF IDLE RICH.

At a meeting of the Liberal Churchmen's Union at the Cathedral Buildings, Bishop Green delivered an address on the Christian use of the Old Testament.

Bishop Green said that the ordinary worshipper was confronted in the Old Testament with certain statements which were disproved by modern science, or a morality which was at least questionable, or by extensive details of a worship and a national life which did not touch his own experience in any useful way. In the early Church there were two methods of dealing with the difficulties of the Old Testament. One was the method of renunciation, and the other the method of allegorising. The Old Testament had much to say concerning what was called social righteousness. It was a continual source of wonder to him that the modern tribunes of the people preached the doctrines of Karl Marx and those contained in Moscow manifestos, when they could do so much better with such denunciations of profiteers,

land-grabbers, profligates, and the idly luxurious rich as were contained in Isaiah, Amos, Hosea, or Micah. The New Testament was concerned with the inward principles destined, no doubt, as in the case of slavery, eventually to bring about radical social reform; but the direct application of religion to social and national life was more obvious, possibly, in the Old Testament. He would undertake to make a cento of passages every word of which would be taken from the Old Testament and which would be a more graphic, burning, and forceful denunciation of the arrogance of riches and the wantonness of self-indulgence than anything applauded on the Yarra Bank.—("Church Standard").

A Dean's Burial.

(Contributed).

The Dean of Westminster (Bishop of Ryle) died on August 20th last and was buried in the Abbey. The following is an extract from the account of his burial in an English paper:—

The alabaster casket containing the ashes was borne in a coffin from St. Faith's Chapel, where it had remained overnight, to the cloisters. The procession, singing "For all the saints," entered the Abbey by the west cloister door and passed through the choir to the high altar, where the coffin was placed on a bier and covered with the Abbey's magnificent damask pall, embroidered in gold and colors, with Tudor roses and the City of Westminster arms. Three tall candles stood at the head and foot of the coffin, their lights flickering from time to time on the black and silver copes worn by the Abbey canons. The casket was interred about three feet east of the grave of the Unknown Warrior.

It was in Aberdeen, and the minister had just finished the wedding ceremony. "And what would the fee be?" said the bridegroom. "Weel, Donald," said the minister, "just whatever it's worth tae ye." The bridegroom looked at the rather dour and unprepossessing bride, and then rather reluctantly produced a shilling. But the minister was a man of humor, and promptly gave him sixpence change!

A child may have to die for its parents; but the purpose of Heaven is that it shall rather live for them; that not by sacrifice, but by its strength, its joy, its force of being, it shall be to them renewal of strength; and as the arrow in the hand of the grant.—M. Maeterlinck.

News and Notes.

The Rev. R. T. Hall has been appointed Vicar of Otane.

A conference of Hawke's Bay Sunday School teachers is to be held at Hastings on Saturday, August 7th, at 2.45 p.m., for the purpose of forming a branch of the Diocesan Sunday

School Teachers' Association.

Has not the time come for us to present a more virile religion to our young men? Is the Christ of love, gentleness and mercy the whole Christ? Might we not win the loyalty of such men if we fixed their minds upon the mighty power of Christ—His zeal, His loyalty, His

victory over the world. His sacrifice for man, and, finally, His claim on our personal devotion and service? The Church of old knew the value of what the cross on our foreheads meant. The Church in the future must refurnish the cross and make it a fiery one—not on the forehead only but in the heart.—(Bishop of Nottingham).

Statement of Missionary Contributions.

Month.	Amount required at end of each month.			Amount raised at end of each month.			Deficit at end of each month.		
	£	s.	d.	£	s.	d.	£	s.	d.
June, 1926	3408	15	0						
May, 1926	3181	10	0						
April, 1926	2954	5	0	2541	19	6	639	10	6
March, 1926	2727	0	0	2089	2	10	637	17	2
Feb., 1926	2499	15	0	1914	11	10	595	3	2
Jan., 1926	2272	10	0	1871	15	6	400	14	6
Dec., 1925	2045	5	0						
Nov., 1925	1818	0	0	1313	16	3	504	3	9
Oct., 1925	1590	15	0						
Sept., 1925	1363	10	0	926	10	1	436	19	11
Aug., 1925	1136	5	0						
July, 1925	909	5	0	818	4	0	91	1	0
June, 1925	681	15	0	701	2	9			Nil
May, 1925	454	10	0	217	9	7	237	0	5
April, 1925	227	5	0	217	9	7	9	15	5

NOTE.—Deficit at end of May £639 10s 6d

“Since the universe is the thought and will of God expressed under the forms of time and space, everything in it reflects the nature of its Creator, though in different degrees. Erigena says finely, ‘Every visible and invisible creature is a theophany or appearance of God.’ The purest mirror in the world is the highest of created things—the human soul unclouded by sin.”—(Dean Inge).

One of the newspapers, writing of the funeral of the late Dean of Manchester, told of a young man who was seen in tears. One of the clergy present asked whether he had known the Dean. “He would not have recognised me,” was the reply, “but I shall always think of him as the man who gave me back my soul.” I have nothing but admiration and gratitude for the surgical profession. Yet when I die I would rather be remembered by some young man as the man who gave him back his soul, than as the man who took away his appendix.

The Diocesan Intercession Paper.

Let us pray for—

- The Church throughout the world
- The Church in New Zealand.
- The Bishops and Clergy.
- The Board of Missions.
- The Church in this Diocese.
- The Bishop and Clergy.
- The Lay Readers in the Diocese.
- The Synod of the Diocese.
- The Women Workers.
- The Dean and Chapter.
- The Standing Committee and all Boards of Trustees.
- The Board of Nomination.

The Schools Established in this Diocese.

- Te Aute College.
- Hukarere School.
- Waerenga-a-hika.
- St. Winifred's School.
- Heretaunga School.

The Mission Houses.

- Whakarewarewa (Miss Seth Smith).
- Ruatoki (Nurse Jones).
- Tekomaru (Mrs Hughes).
- Manutuke (Miss Newman).

- Te Hauke (Miss Aplin).
- Porangahau (Miss Bulstrode).
- Whakatane (Miss Clayton).
- Nuhaka (Mrs Anderson).

The Diocesan Institutions.

- St. Mary's Home, Napier (Nurse Carter and helpers).
- St. Hilda's Home, Otane (Miss Waller and helpers).
- G.F.S. Lodge, Napier.
- Abbotsford Children's Home.
- G.F.S. Lodge, Hastings.
- Deaconess House, Gisborne (Deaconess Esther Brand).

Organisations Established in the Diocese.

- The Church of England's Men's Society.
- The Girls' Friendly Society.
- The Mothers' Union.
- The N.Z. Anglican Bible Class Union.
- The Officials of the Diocese.

- The Archdeacons.
- The Organising Secretary.
- The Diocesan Secretary.

SPECIAL INTERCESSIONS.

- For God's blessing on the various Annual Parish Meetings.
- For all newly appointed Church-wardens.

For all newly elected Vestrymen.

For God's blessing on the work of rebuilding of Te Aute College, especially for the protection of the workmen engaged therein.

PRAYER.

For the Divine Guidance and Blessing upon the steps to be taken in the creation of a Maori Diocese.

Almighty and Everlasting God, who dost govern all things in Heaven and Earth, mercifully hear the supplications of us Thy servants and of Thy loving kindness guide and direct each successive step in the creation of a Diocese for the Maori race.

Give to those upon whom will fall the solemn responsibility of choosing a Bishop for the new Diocese, the guidance of Thy Holy Spirit that they may be led to choose him whom Thou hast chosen, so that Thy Holy Will may be done and Thy blessed kingdom enlarged, for the sake of Jesus Christ our Lord. Amen.

BEFORE THE SERVICE COMMENCES.

Prostrate before Thy altar I adore Thee, O Almighty God, confessing my own unworthiness to take part in these high and holy Mysteries; but trusting in Thy mercies which are infinite. Thou alone, O God, canst make me fit to celebrate this Sacri-

Chat Cable.

AN ENGLISH CANARD.

The Bishop writes:—My attention has been called to a cablegram from London, quoting a prediction made by the "Daily Express" that there will shortly be a split in the Church of England. This is to follow the decision which the Bishops have to make with reference to the Reservation of the Holy Sacrament. As no one knows what the Bishops will do, no one with any degree of intelligence would venture to say what the Church will do when these three bodies have dealt with the question. The only certainty is that the outcome will not be what the "Daily Express" predicts. It is a pity that the Church news cabled to us from England should so often be based upon the opinion of ignorant and irresponsible writers.—(The Bishop of Newcastle in the "Church Standard").

THE "CRISIS."

Many churchpeople probably got a shock quite recently when they read in the newspapers that there was a "crisis" in the Church in England, with the possibility of 700,000 perverting to the Roman communion. As given in the cable it seemed as if something new had arisen, and 36 pre-

lates were sitting behind closed doors to consider and deal with it. As a matter of fact, the prelates were sitting as a House of Bishops of the National Assembly in pursuance of their work of revision of the Prayer Book. Readers of the "Church News" have been reminded of this from time to time. They have also had the subject of Reservation, which is the crux of the "crisis" placed before them. They have seen from the correspondence of the last few months something of the controversy aroused by it. The cable was based upon the "Daily Express," and that should be some indication of our judgment, for the "Daily Express" cannot by any stretch of imagination be called a leader of public opinion. There is need for the guidance of the Holy Spirit in the National Assembly, and also in the whole Church, as the subject is highly controversial. But we cannot see the crisis with which the "Daily Express" attempts to scare us.—(The Perth correspondent of the "Church Standard.")

St. Mary's Home.

At the annual meeting of St. Mary's Home the following officers were elected:—House committee, Deán Mayne, Dr. Harvey, Rev. W. T. Drake,

Rev. J. B. Brocklehurst, Mesdames Sedgwick, Ruddock, Henley, C. H. Maclean, Mayo, Herbert Coleman; J. H. Williams, W. T. Drake, Pinckney, Miss. Elsie Williams, Deaconess Isabel, Deaconess Lilian and Mr. Turner-Williams; treasurer, Mr. R. Pilson; superintendent and secretary, Nurse Carter; hon. medical officer, Dr. Harvey; hon. solicitor, Mr. I. B. Logan.

A colored man once gave this explanation of the pale face of the white man: "God once asked a European, 'What hast thou done with thy black brother?'—and he went white through fear."—S. Nicholas, N. Goulburn, Parish Paper.

IN CHURCH ARMY WORKSHOPS.

BADLY Disabled Soldiers make Wreaths in artificial flowers from 10s to 20s each.

The C.A. place them on soldiers' graves without extra charge (on birthday if required).

Also Rose Leaf Confetti for weddings, in boxes containing 1000 petals for 1s 6d.

And Copper or Brass Tea or other Trays, Fruit Dishes, Table Mats, etc., from 4s to 25s. Apply to—

SECRETARY,

Church Army,
Box 20, Ormondville.

face, Thou Who canst make clean the unclean, and sinners to be righteous. Give me grace, therefore, O gracious God, to assist at this Holy Service with purity of heart, and living faith, with deep reverence and holy fear, with fervent love and holy joy, with earnest attention and heartfelt devotion; and grant that by virtue of this adorable Sacrifice which I now desire to join Thy priest in pleading before Thee, I may be enabled to mortify and kill in myself whatever is contrary to Thy holy will, and to become a living sacrifice acceptable unto Thee, through Jesus Christ our Lord. Amen.

AFTER THE PRAYER OF CONSECRATION.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God that takest away the sins of the world have mercy upon us.

O Lamb of God that takest away the sins of the world, grant us Thy peace.

Jesu, spotless victim, I adore Thee, really though invisibly present under these sacramental veils of Bread and Wine. I humble myself before Thee,

Holy Saviour, for I am sinful. I am unfit and unworthy to be so near Thee, yea, in Thy presence my sins cry aloud for justice; but I am near the Friend of sinners, the Hope of the contrite, the Healer of the broken-hearted, the Consoler of the afflicted. I cannot turn away from Thee, Holy Saviour; for without Thee I must perish. Oh, deepen my sorrow for sin; cleanse and purify my heart from the stain of sin; fill my heart with burning love to Thee, and grant me grace to continue Thine for ever. Amen.

AFTER THE BLESSING.

I thank Thee, I bless Thee, I glorify Thee, O gracious Lord, for Thy great mercy in admitting me, a most unworthy sinner, to this rich banquet of Thy love. I am not worthy of the least of all Thy mercies, and yet Thou hast given me the greatest, even Thyself, to be my spiritual food and sustenance in this Holy Sacrament. O what am I, that such love, such condescension, such riches of grace should be bestowed upon me! What didst Thou find in me, O King of Glory, to draw Thee to so poor a dwelling place as my sinful and oft polluted soul? Was it deep calling

unto deep? Even the depth of my weakness and misery calling to that depth of love which passeth knowledge. I cannot thank Thee as I ought, my King and my God. I cannot thank Thee as I desire; for cold and dead are my best praises, when I compare them with Thy great mercy. But, O Lord, accept my poor and imperfect thanks, and grant that I may daily learn to thank Thee more worthily, by daily growing to live to Thee better. Praise the Lord, O my soul, and all that is within me, praise His Holy Name. Praise the Lord, O my soul, and forget not all His benefits. Who forgiveth all thy sin: and healeth all thine infirmities; who saveth thy life from destruction: and crowneth thee with mercy and loving kindness; who satisfieth thy mouth with good things; making thee young and lusty as an eagle. Praise the Lord, O my soul. Amen.

PAROCHIAL INTERCESSIONS

Requests for Intercessions to be included in the Diocesan Intercession paper should be sent to Archdeacon Sinkin, P.O. Box 227, Napier, not later than the 18th day of each month.

The N.Z. Churchman

An Inset for Diocesan Papers.

Vol. VII.

AUGUST 1, 1926.

No. 8.

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Literary matter to be addressed: "THE EDITORS, N.Z. CHURCHMAN, Box 346, Dunedin."

In no sense are the opinions expressed in the "N.Z. Churchman" to be understood to be the official opinions of the Church of the Province of New Zealand. They are merely the opinions of the particular writers who express them, whether Editors or other contributors.

Within the limits of space, the columns of the "N.Z. Churchman" are open to any Churchman, who has something of general Church interest to say, and who can express himself with reasonable moderation. These must be sent in by 16th of the month previous to publication.

Contributors are asked to sign their articles. In the event of a writer not wishing his name to appear, the article will be marked "Communicated." The Editors do not necessarily endorse the opinions expressed in contributed articles.

The N.Z. Churchman.

Our Correspondents.

We have been favoured with the copy of a letter in which the Editors of the "N.Z. Churchman" are condemned in no measured terms for publishing certain correspondence in our last issue.

Had the letter been addressed to us, instead of a third party, we should have published it with a footnote pointing out the utter absurdity of the writer's contention.

As it is, we must limit ourselves to once more explaining to our readers what our position really is. "The N.Z. Churchman" is not the official organ of the Church, and does not profess to speak with the voice of the Church; we strive to make it suitable for the whole Church, which embraces members of various views and shades of thought; we are the advocates of no party, and we honestly endeavour to give our readers the best matter we can obtain from any section of the Church.

Our requirement from all who help us is, that while they may express their own views freely, it must be done in such a way as not to hurt the feelings of any who may differ from them.

We endeavour to give our readers articles on subjects of interest to the Church, but in no sense to lay down a policy ecclesiastical or political, and we seek to get and to give the best information procurable as to the work of the Church in the various Dioceses.

The same principle guides us in our publication of correspondence.

While we should not admit anything disloyal to Church or State, or anything containing personalities, we should consider it distinctly unfair to refuse to insert a letter because we did not agree with its contents.

We disclaim all responsibility for the views of our correspondents, but it seems to us only fair that on matters where there are avowedly differences of opinion each side should be allowed to express itself, as long as it does so temperately and courteously: it is true that few are entirely right, and few are entirely wrong, and an interchange of views may be distinctly beneficial to both sides.

Moreover, it is certainly good for our readers to see an important subject from different points of view.

We invite articles from representatives of all sections of the Church, and it is not

our fault if any one such section is less in evidence than another. We desire to be fair to all—to give to all equal opportunities, and to let our paper be in reality what it calls itself: "The N.Z. Churchman."

From All Sedition, . . . And Contempt of Thy Word.

The genius that inspired Archbishop Cranmer to couple together in one petition in the Litany a prayer for deliverance from strikes and upheavals, as well as from contempt of Thy Word and Commandment, has hardly borne the fruit it should; for in all the outpourings in the English press we have hardly seen one reference to the true cause, and also the only remedy, for all social upheavals.

One of the greatest dangers to our modern civilisation is our narrowness of view; ask the average man what he means by progress, and he will define it in terms of organizations, schemes, majorities, and social machinery, in which the individual worker is of little more importance than a cog in the vast machine which he tends, he is, in fact, only a cog; the average New Zealander will refer to the growth of political methods; but what is the result? They merely go on producing more and more paid officials whose one aim and object is to perform at greater cost, and far less effectually, that which ought to be done by individual initiative. Practically nowhere does one hear a word said of change of character. No one denies that there is a great amount of social suffering, but what one wants to hear proclaimed, if not upon the house-tops, at least in the leading journals of to-day, is the fact that the cause and prevention of social upheavals are to be in a large degree determined by an inquiry into one's own heart, and that the beginning of a great part of

social reform is in the recognition of that personal responsibility which the Bible does not hesitate to call sin.

The weakness of our modern life lies in the fact that we have lost the sense of personal responsibility for social imperfections, and we gaily fix the blame on the War, or the state of the franc, or some other unpropitious circumstance, completely forgetting that there is no remedy that will guarantee social welfare, unless there is first brought home to a vast number of individuals a profounder sense of personal sins.

A very great deal of our social suffering is due to the social order; but much, and probably more, is due to human sin, and what is sadly overdue in England is a mission to coalowners as well as to coalminers, and "mutatis mutandis" the same is overdue in New Zealand.

But supposing for a moment that we should continue to attack the problem from the other end, what happens? The social order is improved, on paper at any rate, but the more perfect it becomes the better trained must be its engineers, and where are we to get the necessary depth of character if we start from the shallow end? A high state of civilization is bound to fail if we have not a corresponding depth of character in those who administer it; the fall of the Roman Empire is a concrete example of a civilization that failed for lack of men of character to manage it.

It is customary nowadays for certain people to quote the New Testament in support of their social schemes, quite forgetting that our Lord taught that the social order is not the product of mechanism but of personality. His supreme concern was the soul of the individual man, and we as a Church are sometimes inclined to forget this point: we stand like a soldier in the smoke of battle, obscured by the fog of external organizations, and fail to see the whole plan of campaign, in which every individual soul is being led into the Kingdom of God.

We forget that all social reforms, if they are to be of any permanent value, must come from within; the sanctification of the individual human soul must come first, and from its coming will spring the Kingdom of God here on earth; it will never grow out of a Royal Commission, but it might quite conceivably grow out of a general mission. At present the daily press tacitly ignores the stumbling block of human sin; except in rare instances they leave it alone as not being their province,

or else because it is not good copy! With the result, of course, that the large majority remain in ignorance of the fact that it is their own individual sin that is the root of all their social unrest; and some even may not have realized that they have sins! It is now close on 400 years since Cranmer coupled these words together in the Litany; would it be too much to hope that the Church of to-day will remove the causes of contempt of Thy Word in order to save us from the sins of sedition?

E. E. MALDER.

The Provincial Church.

Auckland.

The Rev. T. Cable has resigned from S. George's, Kingsland, as from December 31, and the Rev. Ken. McFarland has been appointed to succeed him. The latter is at present in England, and has been associated with the Toc H movement.

Preparations are well in hand for the Foreign Missionary Exhibition, which is to be held in the Auckland Town Hall from August 23 to 28. It promises to be the biggest thing of its kind ever attempted in the Dominion, and should be a tremendous spur to missionary work throughout the province.

On a recent Sunday His Grace the Archbishop confirmed no less than twelve prisoners in the Mt. Eden gaol.

The first batch of immigrant lads under the Church of England scheme has proved very satisfactory indeed. The boys are all settled on farms and doing remarkably well. A lot of applications are coming in from farmers for lads in the future.

A Social Service League, combining all the philanthropic works of the Church, has been formed in Auckland, and Mr. T. W. Williams appointed as secretary.

There was a large congregation at the annual Service of S. John Ambulance on Sunday, June 27, at S. Matthew's. The offertory was given to the Ophthalmic Hospital at Jerusalem.

His Grace the Archbishop has made an appeal for £3,000 to secure new Church sites and help to erect buildings in the outskirts of Auckland, and nearly £1,000 has already been subscribed.

Waiapu.

A Church Army Captain has sailed in the "Ruapehu" for special work in the Diocese.

A poster is being prepared, to be exhibited in the porches of all the churches in the Diocese, setting forth the needs of the Diocese for the maintenance of social work.

S. Winifred's property is to be offered for lease or sale.

The following were ordained by the Bishop on S. Peter's Day:—Deacons, Captain Smith and Mr. Wi Ti Hauwhao (both of Tolaga Bay); Priests, Revs. R. McKenna and J. J. Anderson.

Wellington.

At a meeting of clergy, churchwardens, and vestrymen of Greater Wellington, with the Bishop in the chair, it was decided that the time was opportune to erect a large central Church Day School in place of the present S. Mark's School, which cannot accommodate all the children whose parents wish them to attend. Several prominent Churchmen who have expressed their confidence in the proposal to raise £25,000, which is the approximate cost of the site and proposed building, have each donated £100. A general appeal for the full amount is shortly to be launched. The scheme was approved of by Synod.

The Committee that controls the S.P. C.K. Book-stall in Mulgrave Street report a favourable year's operations. The sale of literature shows an encouraging increase. Each year part of the profits is used in repaying the parent Society for lending funds to make it possible to establish a N.Z. agency. The Book-stall does a large business by post, receiving orders from all parts of the Dominion.

There is in Wellington a branch of the Servants of the Sanctuary. Although its membership is not large, it arranges an annual Quiet Day, which is attended by others than members.

S. Mark's, Wellington, has been celebrating its Jubilee. The first vicar was the Rev. Richard Coffey, who did a wonderful work in building up a strong church life. Subsequent vicars have been the Rev. A. M. Johnston (now Archdeacon of Wellington) and the Rev. F. W. Askew (now Dean of Nelson). The present vicar is the Rev. H. E. K. Fry, who came from the Winchester Diocese three years ago.

The Rev. F. S. Ramson, Vicar of Petone, has had another serious operation. He has been unfortunate in having a whole run of sickness. As Petone is near to Wellington, it has been possible for different city clergy to help him.

The Bishop's synodical address touched upon a number of matters. He referred at

length to the increase of gambling through the sale of art union tickets, and appealed to all Church-people to back up the Prime Minister in any efforts that he might take to deal with this evil. Synod agreed to the appointment of a Sunday-school organizer, and to the spending of a considerable sum on the improvement of the diocesan buildings.

Christchurch.

The Synod this year will be a month earlier than usual. It is to open on Tuesday, September 14. The reason for the earlier date is to enable the meetings to take place in the dining hall of Christ's College during the vacation. It has been found difficult to secure any other satisfactory meeting place, and the present arrangement is really a return to old conditions.

Timaru is hoping to build a new parish hall and Sunday School at an estimated cost of £6,000. The roof of S. Mary's Church requires reslating, which will mean a further expenditure of about £500.

The Jubilee of the Mothers' Union was marked by a "big day" in Christchurch. The Bishop celebrated Holy Communion at 10.30 a.m. in the Cathedral, when a sermon was preached by Archdeacon Haggitt. In the afternoon there was a great gathering of women in the Caledonian Hall, when Mrs. West-Watson gave an address. The Bishop was the preacher at the Cathedral Service at night, and had a good deal to say about the Christian home and its influence.

The annual meeting of the Diocesan Union of the C.E.M.S. was held in the middle of June. The Bishop was elected to the presidential chair. The Diocesan Executive Council was elected as follows: Revs. A. H. Norris, F. Dunnage, J. F. Coursey, and N. A. Friberg, and Messrs. Bradbury, J. W. Baker, Fleming, Clibborn, Watters, and C. Taylor. The subjects dealt with at the Dominion Conference—Hospital Work, Immigration, Bible Classes, and Foreign Missions—formed matter for discussion during the evening. The Rev. F. R. Rawle, Chaplain of Paparua Prison, spoke on work in the prisons, and endeavoured to enlist the sympathies of the members in this part of Church work.

Miss M. Woods, C.M.S. Missionary in China, who has just returned after twelve months' furlough in New Zealand, was dismissed with a farewell service at S. John's, at which the Bishop was the preacher.

In order to help make up the diocesan quota for Missions, Mrs. West-Watson

held an "American Tea" at S. John's schoolroom. Each visitor was expected to bring a gift for the stalls, buy something, and partake of afternoon tea. We understand about £160 was realized as the result of the afternoon.

A series of lectures on "Anglo-Catholicism," arranged by the Guild of S. Mark, is being given during the winter months in S. Michael's hall. The Ven. Archdeacon Taylor opened on July 8 with "Anglo-Catholicism—What's in a Name?" Other lectures and subjects announced are:—Rev. T. M. Curnon, "The Mass in the English Church"; Rev. E. Chard, "Reunion of Christendom"; Rev. H. W. Smith, "Confession"; Rev. C. E. Perry, "The Church beyond the Veil"; and Canon Mutter, "Catholic Ceremonial."

The Revs. A. H. Acheson, Vicar of Cust, and H. O. Hanley, of Woolston, have exchanged cures.

The Rev. F. R. Rawle has been appointed Minor Canon and Precentor of Christchurch Cathedral, and will continue to act as Chaplain at Paparua Prison.

The Orange Lodges held their annual parade at S. John's, Latimer Square, on Sunday afternoon, July 11. The Rev. T. M. Curnow, Vicar of S. Saviour's, West Lyttelton, was the preacher, taking the place of the Rev. J. F. Coursey, who was in bed with influenza.

Dunedin.

Attention is drawn to an important vacancy at All Saints', Dunedin. Dean Fitchett, who has been Vicar of All Saints' for close on half a century, is giving up parish work.

A service in connection with the Jubilee of the Mothers' Union was held in the Cathedral on the evening of June 23. The preacher was the Rev. J. H. Rogers. There was a large attendance of mothers, and a few fathers. There were celebrations at 10.30 a.m. in all the parishes where a branch of the Mothers' Union exists.

The Rev. F. C. Long, of Karachi, India, is giving a series of lectures in the various parishes of Dunedin.

The Clerical Society has widened its personnel, and now includes all the clergy in Dunedin and the suburbs.

When the war broke out there was a tremendous hullabaloo about the failure of the Christian Church. We had been teaching about heaven and forgetting the earth, we had neglected to warn men of the sin of war and to point them to the path of peace. There would be the same ramp all over again if another came.

Board of Missions Notes.

A Record Year.

The Board reports another good year. After meeting all its obligations there is a credit balance of over £2,000. It is pleasing to note that the missionary contributions are increasing year by year, and that the expenses have decreased, so that, including the loss on the sale of literature and the publication of "The Reaper," they are under 10 per cent. of the total income, which is less than half the expense ratio of the big societies at Home.

A Great Recovery.

The satisfactory position of the Board's finances at the end of the financial period is particularly gratifying in that there was a big shortage in all the diocesan receipts a few weeks before the end of June. But through the splendid efforts of the Diocesan Missionary Committees there was a magnificent recovery in each Diocese. More than £5,000 was received at the Board's office in Wellington during the last few days before the closing of the books.

Diocesan Totals.

Auckland, Nelson, and Wellington exceeded their quotas, and although the other Dioceses failed to reach theirs, they all made a big effort to do so. The total missionary contributions, for all Missions except the Maori Mission, were:—Auckland £5,255, Christchurch £5,178, Dunedin £2,016, Nelson £2,121, Waiapu £3,327, Wellington £4,839.

Income.

The income for the financial period was £27,585. Perhaps the most striking feature of the receipts is the greatly-increased proportion that was contributed to the General Fund of the Board. This fact can be taken as an evidence of the increasing confidence Church-people have in the Board, for instead of ear-marking for some particular work they are trustful that their contributions will be used where help is most needed.

An American Tea.

A splendid effort in the form of an "American Tea" was organized in Christchurch by Mrs. West-Watson to help the diocesan quota. It brought in no less than £160.

"The Clash of Colour."

This popular book by Basil Matthews, published in London, has gone through 15 editions in as many months. It has also had a big sale in New Zealand. A few

copies are still left at the Board's office in Ballance Street, Wellington. Its price (including postage) is 2s. 6d.

Boys' Bible Class.

The Bible Class Camp this year will be held at Timaru. The tentative dates are from December 27 to January 5, the charge being £1 for ten days. For campers north of Wellington it will be only 10s. All information can be obtained from the Dominion Secretary, Mr. Trevor Williams, College House, Christchurch.

Correspondence.

To the Editors,

"N.Z. Churchman."

Sirs,—When Canon Wilford thought it necessary to fill two columns of the July issue of the "N.Z. Churchman" with autobiographical details, he tacitly acknowledged the need of some apology for the lame and impotent conclusion of his letter—his statement of the grounds of his opposition to the policy of the Religious Exercises in Schools Bill. The plea that Canon Wilford's own work of 22 years will be undone if the Bill becomes law will not persuade any large body of New Zealand Churchmen to revolt against the action of their leaders. Moreover, if they will read the provisions of the Bill, which have stood unchanged for three years, they will find that it does not contemplate the undoing of anything which has been hitherto accomplished in the long fight for religion in our schools. Clause 6 provides that "if at any school it has been the practice prior to the commencement of this Act to conduct religious exercises in a form other than that prescribed herein, the controlling authority of the school may authorize the continuance of the first-named exercises in lieu of those prescribed by this Act."

Let us look at the facts. Because various Christian bodies could not agree 49 years ago as to the manner of introducing religion into the schools of the community, it was decided (against the wishes of the majority of the people) to exclude religion altogether. Who have been responsible, in the final analysis, for barring God out of the schools and banning the Bible? Our education has remained "godless" because Christian people have never before reached substantial agreement about what they want and ought to have. At last there is a policy which by its fairness and

reasonableness has commended itself to the leaders of our own and other religious bodies, who represent between 70 and 80 per cent. of the population. The Bill has won the approval of parents and others throughout the Dominion. If it becomes law, then in every school in the land, great or small, in town or backblocks, the Name of God will be honoured, something of His law and His love will be told in the words of Holy Scripture, and the children will be led to lift up their hearts to God in a simple act of worship. Canon Wilford reminds us that "by not teaching a truth, you do by that very fact teach that it is not a necessary truth." This very thing has been done for half a century in our schools: the total exclusion of religion has tended to create in the minds of the children, at their most impressionable age, a positive presumption against religion. Few will be found to deny that the provisions of this Bill would confer great religious benefit upon the children. When Canon Wilford opposes this reform in the supposed interests of the Church, he incurs a grave responsibility, hardly justified by his arguments. He condemns the Bill because it would "rob the Church of the first work its Founder gave," and would "separate the Bible from the Church at enormous risk." Let us examine facts again. The Bible lessons are to be contained in a "manual compiled by the Education Department after consultation with the representatives of the Christian Churches." [This clause appears to be the justification for Canon Wilford's phrase (which has been prominent in recent Roman Catholic attacks on the Bill) "a new kind of State religion."] What more could the State do than call in the accredited leaders of the various religious bodies as experts? Let us suppose that they decide (as well they may) to adopt the "Children's Bible" and the "Little Children's Bible," edited by Dr. Nairne, Dr. Glover, and "Q," for similar schools in England. What "enormous risk" could attend the introduction of those books into our schools? But, presumably the risk is incurred by allowing the State school teacher to fill a place which should be exclusively reserved for the recognized minister of religion or his deputy! Is there not the same risk in allowing the mother to read the Bible to her little ones at home? Would Canon Wilford view such action with apprehension and alarm? In all civilized countries to-day education is regarded as one of the most important functions of government. We may approve it or not; but the fact is that the

State, through its schools, is taking ever more complete possession of the child. The influence of the teacher is a factor in the development of the children, second only to the influence of the parents. Many teachers realize the great truth that there is no agent to be compared with religion for moulding and strengthening the character of the growing child. Is it Canon Wilford's contention that the teacher must nevertheless be deprived of this weapon? Are we required by Catholic principle to keep the Bible out of the hand of the teachers? Of course Canon Wilford, having said so much, is compelled to say more; and he does not shrink from branding the great mass of teachers as irreligious men and women, who would "not understand what they were handling, have not found God, have no faith, do not know what prayer means." It is difficult to find words to characterize such reckless language. Are our teachers irreligious beyond the average of the community?

There are few parochial clergymen who have not a fair proportion of State school teachers among their communicants and workers. As for the picture of teachers who "reject the faith" yet take part in religious exercises "in which they do not believe" rather than "take shelter under a conscience clause"—let the conscience clause speak for itself. The teacher need only "notify the Board or other controlling authority of the school in writing that he has conscientious objection" to the exercises and he becomes automatically exempt. The Bill contemplates the case in which all the teachers will notify conscientious objection. There is complete freedom of the teacher. Religious persecution in New Zealand is unthinkable to-day. Does any Christian parent wish his children to be taught religion by those who reject it? Canon Wilford finds the Bill "unfair to the teachers"; but his own scheme would compel any teacher who desired to bring a religious influence to bear on the children, to do so as the accredited representative of some denomination for the children of that denomination. That might certainly prejudice "both his popularity in the district and his chance of being appointed to another district."

The Church is not seeking to shirk her duty to the children: she is welcoming the chance of being able to do it better. Of course we do not believe that the religious exercises can be substituted for the religious training that the Church must provide for her children. But we believe that these exercises will in many cases provide

a better foundation for us to build upon. The Bill will pass into law sooner or later, because it is based on a sound democratic principle which has been flagrantly violated through half a century of "secular" education.—I am, etc.,

PERCIVAL JAMES.

To the Editors,

"N.Z. Churchman."

Sirs,—May I be permitted space in your valuable columns to present a few facts with regard to the burning question of Religious Education in Schools? But, first, I should like to offer my congratulations to you on having such excellent contributions in your last issue, the one from an Archdeacon, the other from a revered Canon—both heads of important Church educational institutions. This in itself is significant.

The advocates of the Bill, known as Isitt's Bill, are agitating for the bare Bible reading in schools; such a procedure would be a mere pretence of religious instruction, opposed to the highest principles of education, and alien from the mind of the Mother Church of England, and also in New Zealand from its earliest days. In those early days the Church had her own schools, and the change through which most of them were lost was a disastrous change not merely to the Church of England, but far more to the whole community; and, moreover, at the time the Education Act was introduced (1877) there was no idea or wish that the Bible was to be excluded from the schools. The exclusion was brought about, greatly to the surprise of the country, by the united action of a small knot of determined men. The State practically swept away the private and denominational schools in which the children were receiving religious instruction, and provided that the syllabus in the Government schools should be of a secular character alone.

The first Bishop of Christchurch and also the first Dean were consistently opposed to this exclusively secular system of Government education, and both Diocesan and General Synods have repeatedly expressed profound dissatisfaction, deplored the evil, and protested against it in some way or another. Dean Jacobs in his "New Zealand" (Colonial Church Histories) shows that four successive General Synods after this sterile legislation had taken effect put forward in the form of petitions to the Government these two principles as necessary conditions of any system of public instruction with

which Churchmen ought at any time to be satisfied: "(a) That the Education Act be amended that provision may be made for imparting religious instruction in school hours, in the public schools of the Colony, by ministers of religion (or persons duly authorized by them) to the children belonging to their respective communions; (b) that any fully satisfactory measure for education by the State should contain a provision for grants in aid being made to schools set on foot by any religious denomination, provided the attendance and secular instruction in such schools shall come up to the required standards and satisfy the Government inspector."

Surely these are the principles that Church-people of to-day should uphold steadfastly against all opposition.

It cannot be open to doubt in the mind of any student of history that the central idea of our ancient English universities and great schools is an idea essentially Christian. Is not this simply and nobly conveyed in the motto for Oxford: "Dominus illuminatio mea"? Of the present educational system of New Zealand one might proclaim: "Dominus obscuratio mea, Dominus obtenebratio mea."

The co-existence of State schools and voluntary schools—recognized and aided by the State in consecration of public service to the whole community, supplementary but not antagonistic—is certainly the fairest system in relation to religious liberty and conscientious convictions. And those schools which the Church has she should endeavour to keep inviolate, to keep them as homes of traditional religious education, and make them in all secular teaching thoroughly efficient, in a large measure self-supporting, and able to challenge official inspection. It is the solemn and sacred duty of the Churches to carry out their own work unfettered, and it is worth labour and sacrifice to do it; therefore, let the ministers of religion, where they have not their own schools, get into the existing secular schools, and expunge this national taint of secularism.

To-day our State school children are absolutely debarred from religious education, which is the very foundation of life and character, and ministers of religion have no facilities allowed them for giving children the definite teaching of their own Churches. Some would advocate a worthless undenominationalism, but the Churches cannot yield to this without unfaithfulness to their pastoral responsibility and without danger of sacrificing the vitality and definiteness of teaching, which alone makes it worth while.

The laity should help the already overburdened clergy, and doubtless there are many ready and willing to serve their Master in the work of training up our children in the Faith.

Archbishop Julius in his synodical address (1913) says: "Undenominational teaching is not Christian teaching nor anything like it. For practical purposes it is about as effective as the teaching of mechanical engineering by rule of thumb." In 1919 he said: "Every Church Primary School is a centre of living influence, sending out into the country men and women who have been taught the faith, and trained under the guidance and with some knowledge of the Church of their fathers." This should be a significant indictment on the Bible in Schools League. Churchmen and women should hesitate before they commit themselves to any scheme not consonant with the principles above outlined, to which the Church, both in the Mother Country and in the overseas dominions, has for long centuries adhered. Any departure therefrom can only be looked upon as unfaithful to the heritage bequeathed to us by devout statesmen and wise pastors.—I am, etc.,

CHURCHWOMAN.

[Although this letter is written over a "nom de plume," we may inform our readers that the writer's special knowledge of the whole history of the subject entitles her views to be considered with great respect.—Eds.]

Answer to Correspondent.

THE GRANTING OF FACULTIES.

In our last issue a correspondent asked in whom was vested the power of granting faculties in New Zealand, and we replied that in view of the importance of the matter we would obtain expert opinion on the subject. Accordingly we consulted Mr. H. D. Andrews, of Christchurch, and Mr. A. A. Finch, of Dunedin, and append a summary of their considered opinions:—

(a) **The Ordination of a Deacon under the age of 23 years.**

"In New Zealand neither the Archbishop, Primate, nor any other Bishop has been authorized to grant the Dispensing Faculties which the Archbishop of Canterbury has been expressly empowered to grant; and power to grant these cannot be held to be inherent in the episcopal office, as in England no Diocesan Bishop possesses, or apparently has ever possessed,

such power. Therefore in New Zealand there is no person, or authority, who has the power to grant a faculty dispensing with the observance of the Prayer Book rule.

"It may, and probably does, lie within the power of the General Synod to enact a Canon under the latter part of Clause 13 of the Constitution to authorize the Archbishop or other Bishop to grant a faculty to permit the admission as a Deacon of a person under the prescribed age.—(H. D. A.)"

(b) Additions to, or the removal of Churches, or of their furniture, ornaments, and so forth.

"The authority to grant these is, as in England, vested in the Bishop of each Diocese.—(A. A. F.)"

The above is a very condensed summary of the opinions asked for. If anyone desires to see the opinions, we shall be glad to afford an opportunity for doing so. We think that eventually they should be handed to the Provincial Secretary for filing.

Book Notices.

We have received an exceedingly useful little book entitled "A Religion for Monday Morning" (S.P.C.K.; 1/9) by Rev. K. E. Maclean, B.A., of Havelock North. It is "written for those who are thinking of being confirmed or have forgotten the teaching they received when they were prepared for Confirmation." We think that the book thoroughly achieves its purpose. It is marked by a deep spiritual tone, and a very strong vein of common-sense runs throughout it. The chapter on Prayer is particularly valuable. Incidentally we should imagine from the illustrations used that the author is a keen motorist.

Once more there has been set before us the challenge of the world—an urgent call to give ourselves to serve the Kingdom of God, and to seek, in prayer and communion with God, strength to face the great call of the world tasks that await every Christian to-day. For those who will give themselves to those tasks great powers are available, and all the resources of God are at their backs. We have been told of the urgency and yet the hopefulness of the present situation. A great door and effectual is open before us, and there are many adversaries! What are we going to do about it?—Margaret Walke.

From Various Sources.

The Bishop of Goulburn, writing in the "Southern Churchman," gives the following information in regard to the proposed Cathedral at Canberra:—

Our choice of a site was made as far back as October, 1923. It is a splendid site on a low hill overlooking the greater part of the whole city area. Provisional sketch plans have been obtained from a leading architect to indicate to the authorities the scale and style of the buildings contemplated, but of course competition will be invited when the time arrives shortly to issue an appeal to the whole Church in Australia for a Canberra Cathedral Building Fund. Meanwhile, we have to erect some portion of the building within the next two years.

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Dr. A. J. Westcott, the Secretary, gives some statistics anent the Waifs and Strays' Society. Certainly it is an amazing record, the history of this society. During the brief time since it was founded in 1881 the number of Homes has increased from 1 to 109. Instead of 8 children there are 4,448, which is an increase of 52 over 1924; and 29,500 have been provided with a home and have been given a chance in life.

The Society is the official organization of the Church of England for this sort of work, and keeps two points steadily in view: (1) Church teaching; (2) the establishment of homes, not institutions.

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According to the "Official Catholic Directory," just issued, the Roman Catholic Church in the United States made a gain for the year 1925 of 224,694 members. This is equal to about one-third of the total gain made by all Churches last year. The statistics recently published of the gains made by all Christian Churches give a figure of 753,656 as total gain, and 220,183 as the gain among the Methodists. These statistics give only eighty-five per cent. of the Roman Catholic increase in membership, as the compiler deducts the children who have not been confirmed or made their first communions. Including these children, the Roman Catholic gain is the figure given above, which is the largest of any single Christian body.

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At the festival of the Guild of the Servants of the Sanctuary at Southwell Cathedral and neighbouring churches, Canon E.

Weston in his sermon spoke of the dignity of the office of a server:—

No one, he said, could be a server without first preparing his body and soul. A server must be a regular penitent. It is not everyone whom we ask to be a server. No one who bore the holy vessels to the altar could forget the tremendous importance attached in the Bible to that office. We must take care that familiarity with holy things does not make us unregardful of sacred matters. The separation of servers into a distinct body should not thereby cause them to consider themselves in a superior light. Such temptations as these beset the clergy almost more than the servers, and preparation and penance were constantly needed to withstand them. In the office of serving, many a young man had found his true vocation, and had entered into the priesthood, which was both the most splendid and yet the most awe-full office in the Church.

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We have only just seen the following report of a speech made by the Metropolitan of Kiev at one of the meetings held in connection with the anniversaries of the Council of Nicaea. The speaker took the opportunity of reading a careful statement favourable to the validity of English ordinations. Generations of devout Churchmen have keenly felt the isolation of the Church of England, and some Roman Catholic controversialists have not scrupled to use it as a weapon. That isolation no longer exists, though much has to be done before formal communion is established. There is good cause for great thankfulness, and the unity of opinion over the matter in the Church of England is very remarkable. What is technically called "economic communion" is already within reach, and with wisdom and caution—for nothing is to be gained by undue haste—the union of the English Church with the Orthodox East may be accomplished within a measurable distance of time. The importance such a union would have upon Christian unity as a whole can hardly be overestimated.

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The South African correspondent of the "Church Times" writes:—

Perhaps the most striking demonstration ever witnessed in the Transvaal in the cause of religion took place in Johannesburg on Good Friday night. For years Christians have noticed with regret the increasing tendency to desecrate Good

Friday—a tendency which in Johannesburg has resulted in making Good Friday one of the chief days of amusement in the year.

At the last Diocesan Synod the Dean moved that a procession of witness be arranged for the next Good Friday, which would be alike a testimony and a protest.

The procession was headed by the processional crucifix from the Cathedral, the Bishop following in purple cassock, crook in hand, and supported by the Cathedral wardens carrying their staves of office. Next came two Archimandrites of the Greek Church, leading a contingent of their people.

Then came the different sections, each headed by its own cross, men, choirs, and clergy in surplices, Guild of the Servants of the Sanctuary and diocesan servers, women, coloured people, natives and Indians—a truly "Catholic" procession.

As the procession passed down the principal streets the Litany was solemnly sung by the clergy and choir, and the attitude of the spectators lining the roads was very marked—hats were taken off as the crucifixes passed, and pipes were removed, and not a disrespectful word was overheard.

All the Nonconformist chapels held services on Good Friday, and in the Central Methodist Church daily services were held during Holy Week. On Good Friday morning that best beloved of padres, Fr. Eustace Hill, C.R., went out to the Agricultural Show, the centre of the Good Friday and Holy Week desecration, and addressed a crowd of over 500 people.

* * * *

The "Living Church" of America, says the "Church Standard," has a recent editorial on "Grape Juice in the Holy Communion":—

From time to time we hear of celebrations of Holy Communion in which some form of so-called grape juice is used in place of wine.

It may not be amiss to recall that the Church has always required actual grape wine for sacramental use. No doubt it is true that the juice of freshly pressed grapes, consumed before fermentation has become noticeable, would be a valid use; but the practical impossibility of obtaining such material excludes it from serious consideration. Any commercially prepared grape juice necessarily contains foreign matter calculated to stop the natural process of fermentation, and that automatically makes a product that is not wine, and that no priest is justified in using for sacramental purposes.

It is not necessary to attempt to prove that the Sacrament administered with something that is not wine cannot be made the means of conveying sacramental grace. The point is rather that the Church is bound to use as the matter of the Sacrament exactly what our Lord commanded, and nothing else. One does not speculate upon what happens when something else is used, particularly when the helpless communicant receives in good faith. The Church simply insists that the matter used be that which our Lord commanded, and has always held that a substitute is strictly forbidden. For the loyal son of the Church, that is enough.

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From the United States comes the information that a large organization, which is rapidly spreading and plans to become nation-wide in scope, has been formed in the South to fight evolution. The object of the enterprise is not to bring about the enactment of legislation forbidding the teaching or preaching of evolution, as they consider this an ineffective means of bringing about a reform. They prefer methods of education, and have recently given 100,000 dollars to the Bryan Memorial School at Dayton, Florida. A large radio station in the mountains of Georgia is another feature of the plans of this group. It is emphasized that the order is entirely different in objects and methods of procedure from the Klan, as membership in it is free and extended to all, including Jews and Roman Catholics, who were excluded from the Klan.

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When Dr. Heywood, the new Bishop of Southwell, was recently given a welcoming reception by Derby church-people, he said that he was not a stranger to Derby and Derbyshire. He was particularly acquainted with Matlock, a place which recalled a slip of the tongue by a clergyman at Leeds parish church who, in reading the banns, could not remember whether to say "matrimony" or "wedlock." He, however, proceeded to say: "If any of you know cause or just impediment why these persons should not be joined together in holy Matlock!"

* * * *

The Fifth Sunday in Lent, 1926, will ever be remembered as a red-letter day in the history of the Diocese of Labuan and Sarawak, for on that day the Bishop admitted to the holy office of Deacon, in S. James' Church, Kudat, B.N. Borneo, three young Chinese. Their names convey but little to the English reader—Chong

En Siong, Vun Nen Vun, Lim Siong Teck—and it may even be news to some to know that the first name is the surname in Chinese. They have been known to the Diocese for an average of 14 years, and in each case have passed through the Mission Schools, afterwards to become teachers. The Diocese comprises the island of Borneo (five times as big as England and Wales) and adjacent small islands.

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The "World Call" is naturally very much in people's minds just now. The Bishop of Salisbury said at a recent meeting:—

To-day the besetting sin of the Church was the forgetting of vital tasks in the immense amount of business and superficial work in which they were engaged. In the first place, the Church was ordained of God to establish a certain kind of character. Christian character stood out in sharp contrast to human society in many of its phases, but it was an ideal one could point to and follow. A second task was to establish the relationship of brotherhood. Christianity was not for a group of chosen nations. At the present moment a recoil against the white races was apparent in certain parts of the world.

For instance, young China was convinced that there was no such thing as a disinterested white man. Religious India was scandalized by the materialism of Western civilization. They denied being materialistic, and the only way to convince India would be by sending enough people to live the Christian life there. God willed revival, and also that the missionary spirit should extend throughout the Church. The level of Christian self-sacrifice was at present very low, said the Bishop; they were all of them very comfortable. But when that level was raised, the men and women needed would be forthcoming.

* * * *

Much has been said and written about the parable of Dives and Lazarus, but the following by an English preacher has an element of freshness:—Take the case of the dogs. As children, we loved the dogs "licking" like that. And someone told us no treatment is better to heal an open sore. And then came preachers who spoilt all that. They were Jewish dogs, unclean, insulting and defiling the poor man. We were to see the dogs through Jews' eyes. But the story comes to us through a Greek, a doctor. These dogs are of the breed of the wise dogs with the wistful eyes who understand when

anything is wrong. They are of the breed of the dogs of the Greek woman in the coasts of Tyre and Sidon: dogs that lie under the table at the children's dinner-time; not dogs that scavenge in Jezreel at the Queen's murder-time. The parable comes to us through S. Luke. It is like him to give it to us; to save it for us out of all the memories he must have found, after twenty years, in Jerusalem and Caesarea, among the Christians.

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In "The Everlasting Man" Mr. G. K. Chesterton records the following incident: "I remember defending the religious tradition against a whole luncheon-table of distinguished agnostics, and before the end of our conversation every one of them had procured from his pocket, or exhibited on his watch-chain, some charm or talisman from which he admitted that he was never separated. I was the only person present who had neglected to provide himself with a fetish." Superstition, asserts Mr. Chesterton, recurs in all ages, and especially in rationalistic ages.

A Bright Idea.

From the "Southern Cross Log" we cull the following and commend the idea to our readers:—It was such a tiny, negligible paragraph in the "Church Times" that caught my eye—"From Bath—a constructive idea for practical almsgiving." But it just transformed for me the dealings with a dull, ordinary missionary box into a most interesting and inspiring "forward movement."

The idea is that instead of merely counting one's blessings, one should take account of them. Whenever you find yourself saying (or thinking), "Well, I am thankful!" or "It is a blessing!" you drop a little expression of your gratitude into your missionary box. Sums may vary "from a penny to a shilling," according to the weight of your gladness. You've got rid of a cold; someone has passed an examination, or arrived safely at a journey's end; or succeeded in getting a post. You have found a cook, or your spectacles, or received an increased dividend, or some piece of good news. The variety of the blessings adds to the interest of looking out for them. If you make a list, the number will certainly surprise you. Be bold enough to make your intention known, and let the "blessing box" become a family habit. You will find a real pleasure in saying the little solid "Thank you's," which, small as

they are, serve to show that in our gladness we do not forget "from Whom all blessings flow."

Human Nature.

There are various ways of looking at life and human nature. One is the way which St. Paul would call the way of the flesh, that is, a way of thinking of man as an entirely natural product of natural causes, a being whose nature does not change fundamentally, who under the surface is much the same to-day as he was in the stone age, and governed in the long run entirely by self-interest.

According to this view the only factor that really counts in man's social development is selfishness in some shape or form; and if it really comes to the test, human beings to-day are quarrelling about the food supply just as cave men may have fought for the best hunting ground in the dark dawn of prehistory. Man, they say, is a fighting animal, and in the long run force is the decisive factor by which his world is ruled. The law that lies behind all other laws is the law of the jungle. This was to many minds the philosophy of the great war.

This is one form taken by "the mind of the flesh, which is death." In so far as we believe, however reluctantly, that this is the theory which really sways men's minds there is no prospect but the death of our civilization. But the Christian belief is fundamentally different. We believe that human nature, though it carries within itself the seeds of its own destruction, can be changed, and is being changed by Jesus Christ our Lord, through God the Holy Ghost, the Lord and giver of life Who came at Pentecost, Whose work is "fellowship." And we believe that with good reason, because we can see that it is true.

You may have noticed in the papers one feature of the comments of foreign newspapers on the strike. It is that they were astonished to see that we behaved in quite an unaccountable way. We did not carry on in the least as ordinary human beings might have been expected to behave. We were quite unnatural, irrational and absurd. And we must remember that most of those foreign observers from Russia or in French newspapers represent the non-Christian point of view. They are men who frankly repudiate any idea of taking Jesus Christ into consideration in the affairs of men.—M. R. NEWBOLT in the "Church Times."

The Miner.

In the "News Sheet," the organ of the Student Christian movement in New Zealand, Mr. A. W. Page writes a most interesting article on his experiences in the mining district of the West Coast. After describing how the owners made a certain improvement only after a drastic threat by the men, he says:—The case is typical of the employers' policy. No concession or improvement is granted, no provision for greater safety made, except by compulsion through action or threat of action by the men. Even then it is usually a grudging minimum that is given.

It is little wonder that there is all the time a feeling on the part of the miners of injustice done them, and a bitter hostility towards their employers, rising to the surface at every grievance or fancied grievance. There is no trace of a sense of loyalty towards the men they are working for, nor of obligation to give their best effort. On both sides the spirit is "give the least and get the most." Is it surprising that the world to-day is cursed with industrial conflicts and menaced by the shadow of violent revolutions?

Every day in the mine makes me more convinced of two things: First, our present system of society, based on competition and the incentive of individual gain, is fundamentally unchristian, and therefore unsound. No material increase of human happiness is possible till that system is replaced by one founded on co-operation and the incentive of service.

Second, the road to a Christian ordering of society is blocked by the wide chasm that separates employers and employed. Until these classes realise their fundamental sameness and kinship, until they work for, instead of against, each other, the desired change cannot come. And the way to bring about improved relations, and eventually abolish the distinction, between the two classes, is education. The hope of the world lies in our public schools—not as they are at present, but as they could be. Equalise the opportunities for education; give every child a chance of full development of his or her faculties; make our schools and colleges miniature copies, not of the world that is, but of the world that might be, wherein success is judged not by wealth, but by service; and there will be no need of wars and strikes and slums. Then will Christianity be not merely a name, but a realised fact.