

that young parents should get some special help as to how they may bring up their young children until they are of school age, and they should get advice as to sending them to Sunday School, and reasons why they should do so. I believe that Professor Hunter said the other day in Wellington, that seventy-five per cent of the troubles of this Dominion were due to the want of proper home training in early years. It should surely be possible to put into the hands of parents when they bring a child to Baptism a handbook that they would find helpful. The Plunkett Society do that with regard to the care of the child's body, could we not do it for his soul? And in doing so, you are helping to save the parents. They will be susceptible, and never more so than at such a time, to the influences of a religion that is interested in their child. It is impossible to absolve the parents from responsibility in the matter of the religious education of the child. They must not come to look on the Sunday School as a substitute for, but as an assistant to their special work. But under the conditions in which we live they must have help.

There should be some system for helping those interested in the establishment of Sunday Schools where there are none at present. The proposed itinerant Diocesan Organiser might do much that way. But a system of correspondence teaching is absolutely necessary for children in out-of-the-way places where there are no Sunday Schools. Some use might perhaps be made of the Press. We do not use it at all as it should and might be used, at least not in these parts. As was suggested in Synod, by one of our Maori brethren, some use might also be made of wireless. But it is always the personal influence of the Vicar, the Sunday School Superintendent, and the Bible Class leader that will count most with the young people. Yet while this is so, they too need help in the supply of suitable literature, especially for putting into the hands of parents, and, wherever possible, they want help in the shape of some organisation for linking up the adults for the study of religion.

I feel that we are at a critical time. If we boldly set ourselves to a task which is bristling with difficulties, we may surely look for the help of the Holy Spirit, and be enabled to do what is otherwise impossible. On the other hand, if we let things drift as they are doing, we seal our doom. The Church cannot live unless it takes care for the nurture of its children, for they are the Church of the future. If know-

ledge grows from more to more, ignorance does so too, and at a still faster rate. The one harvest can only come at the cost of infinite trouble and pain, the other comes easily and inevitably by neglect.

I am, Sir,

Yours etc.,

H. SPEIGHT.

GREETINGS FROM THE BISHOP OF AOTEAROA

We have now entered the transition period, ecclesiastical and civil, between the old year and the new. When we look back we feel humbled by the realization of how very far short we have fallen of the ideal which our Christian religion has set before us; "to be Messengers, Watchmen, and Stewards of the Lord, to feed and provide for the Lord's family, and to seek for Christ's sheep that are dispersed abroad."

May our failures of the past be used as stepping stones to higher things in the future. We are not only to feed the Lord's family, but what is harder, and much neglected in these days, we are to seek the lost sheep. We want more of the aggressive spirit of the old missionaries.

We are in danger of being too easily satisfied. Most of our sheep are wandering outside the fold. Can we do a little more in the future than we have done in the past to win them in. It is not by might nor by power, but by My Spirit saith the Lord of Hosts.

Unless our lives are in tune with His, we receive no spiritual message. Advent, like Lent, is a period of spiritual preparation for the great festival that follows. Let us draw nearer to God, and then we can look forward confidently and hopefully to whatever the New Year has in store for us. Our time is very limited. The night is far spent; the day is at hand.

New Zealand needs a spiritual revival amongst pakeha and Maori alike. Let us pray for it daily. Let us each ask God that that revival may begin in our own souls.

I have come back from the Tahiti disaster with my spiritual sight, I hope, better focussed upon the things that are really worth while. In the hour of our calamity when things looked desperate, we were conscious of a Presence more powerful than death. It was so real, so near, that it took away the sting and fear of death. Oh, how I thank God for my faith in Him, little though it be. I am so anxious that others should share in the blessing of the practical knowledge of God's

presence, without the necessity of a disaster like the Tahiti wreck to put it to the test.

May I commend to your earnest prayers the work of your Church amongst our Maori people. I have purposely used the pronoun "your" because I want you to realise that we are all members of the one Church. Our job is the spread of the Kingdom, regardless of race or nationality.

Your offerings on Advent Sunday are to be devoted to the work of the Church amongst the Maori people. Although the times are hard, remember "God loveth a cheerful giver." "He that watereth shall be watered also himself." But what is of greater value than money, are your earnest prayers. All can co-operate there, even our dear children.

May the blessing of our Heavenly Father be vouchsafed to you all in the coming year, and may the following verse give expression to the deeper feelings of each of us:—

Father let me dedicate all this year to Thee,
In whatever worldly state, Thou wilt have me be;
Not from sorrow, pain or care, Freedom dare I claim;
This alone shall be my prayer, Glorify Thy Name.

I am sending a message to the Maori people in their own language per medium of our Maori paper, "Te Toa Takitini", so I will not use up any more of your valuable space.

Yours very sincerely,

FRED. A. AOTEAROA.

THE CHURCH ARMY

FOR MANY YEARS Sheepfarmers have instructed their agents to pay the proceeds of black and other odd wool to the Hon. Sec. of the Church Army at Ormondville. The money is sent Home to maintain and educate children of soldiers left under the care of the C.A. during the war. Many of whose fathers did not return. Please help the C.A. to do its duty to these "Children of the Empire" by donating a fleece or so of black wool.

The Church Army also provides suitable work for soldiers who lost a limb while helping their country. These men make Rose Petals as confetti for weddings; also mats and copper and brass trays for presents. You can make employment for them by buying British goods made by men who fought for the Empire.

1000 Rose Petals, in box, for 2s. 6d.
Trays and Mats, from 4s.

Specimens at "Tres Bon" Florists, Hastings St., Napier; or apply to

BOX 20, ORMONDVILLE.