

unable to pay the rent." This was the challenge of to-day to the Church. The idler and the waster most needed help to-day. We had an economic order which placed self-interest first. There was an element of service in it, but not enough. The things that would pay were the goods that were made, for example, a picture theatre instead of clothes. Individual personality was more important than all else. God sent each one here to get a full and abundant life. The thing the Church must do was to bring into the light those who had lost all fear, who loved sacrifice and who would give to each what God wanted them to have. On the Church rested the ultimate responsibility for all the material organisation of life. Singing hymns was of no use. Mankind must invoke the superlative power that Jesus used when here in loving service and sacrifice for others.

In the next generation, said Mr. Nash, there would be a major conflict between love and self-interest. The challenge to the Church was to range itself on the side of love, so fulfilling the law. The triumph of truth and love would be delayed for a century or so if the Church failed. The principles of Jesus must be applied to commercial, industrial, political, national, international, social and economic life. There were not two standards. We could not serve our king unless we served our God.

The final sessions was devoted to interesting addresses by the Rev. G. V. Gerard, of Petone, and Mr. H. G. Sergel, of Hamilton. The former gave a masterly survey of the problems and difficulties of Christian workers and left all members a fuller understanding of the ideals which should inspire all members of the fellowship. There was definite need for witness, and opportunities should never be missed. Mr. Sergel spoke on "The Plan of the C.E.M.S.," and in a thoughtful paper urged the need of expansion on sound lines. From his experience of large branches, small branches and lone members, he spoke of practical work for God that had been accomplished, and urged that the time was ripe for forward movement.

Hospitality was extended to dele-

gates by parishioners of Masterton. This was greatly appreciated as was also the refreshments provided during the Conference.

A NEW EXCUSE.

Recently a young man spoke to his vicar about the reason some people had given him for their non-attendance at Church. "We never go into Church but we are asked to put our hands into our pockets for money for something or other," they had complained. "Oh," replied the vicar, "you don't want to take that too seriously. People who want an excuse for staying away will always find one. Once it used to be the Church draught."

"Yes," chimed in the vicar's wife, "and now it is the church overdraft."

ROMAN LONDON.

"A picnic in St. John's Wood or on Hampstead Heath, walking out at Ladgate and past the cemeteries, might have resulted in an encounter with wild boar, even wolves.

"In the sweet air of the early morning one could walk along to Chelsea Reach and watch salmon being caught."—"Two Thousand Years in London." By C. Whitaker Wilton (Methuen).

IN 1983.

"Then television will have been added to broadcasting. We shall be able to see as well as hear thoughtful and effective preachers while seated at home. Then all the men of substance now over fifty in the churches will have passed on."—

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