

open for the hundreds who came to see her peacefully sleeping. The Sisters of the C.S.N. and friends kept sleepless watch throughout the night by the body, the columned fane lit only by the flickering candles around the bier. They bore her body through streets crowded with people waiting to see her pass and to marvel at the mass of wreaths and the length of the procession. The people clustered round her chosen resting place in the beloved churchyard of Riccarton St. Peter. The people's leaders have sung her praises in a merited *Te Deum*, for once unneeding to exaggerate the worth of the service she rendered. It remains now to see that the work for which she gave her life, the work which was her career in Christ, does not languish for want of her bodily presence.

TRIBUTE TO A GREAT BISHOP.

RIGHT REV. THOMAS HENRY SPROTT, D.D., O.B.E.

Preaching at St. Paul's Pro-Cathedral the Rev. Canon Percival James gave the following eloquent tribute to our beloved Bishop. His words will re-echo in the hearts of one and all throughout the Diocese:—

Among the Church people of the Wellington Diocese (and it is not confined to them) there is unaffected regret that the time has come, in the Bishop's judgment, for him to relinquish his oversight of the Church in this Diocese. Our sorrow here at St. Paul's is not the least; this has been the Bishop's Church for over forty-three years. He was vicar here for nineteen years, and for twenty-four years this has been his Cathedral Church.

Fortunate indeed has been our young Church in New Zealand to be served for half a century by a man of such intellectual distinction. Here he is revered not only as a scholar of wide learning, ripe wisdom and profound insight, but also (and more tenderly) as a "holy and humble man of heart" who has lived very close to God.

Few are able to estimate the extent of the Bishop's services to the Church. He has not sought, but has rather

shunned public notice. He has a horror of the limelight; popular applause is the last thing he would desire. But, in the inner councils of the Church, his wisdom and knowledge have been a guiding and steady influence. He is not "tossed to and fro" by every breeze of changing opinion. Through the period of turmoil in which his Episcopate has been served his sanity of judgment has stood like a rock. In his last address to Synod the Bishop described himself as belonging to the older generation whose work is done. But those who know him best believe that, in his freshness of outlook and his breadth of sympathetic understanding of new currents of thought, the Bishop remains the youngest of us all. That perennial freshness springs from his passion for sincerity, for truth, for justice. It is impossible to listen to his addresses or to enjoy conversation with him without being made ashamed to linger amongst half-truths. It may be one penetrating remark, one illuminating phrase—but it is a challenge to seek the reality which lies behind the darkling veil of appearance to clarify our minds—above all "to clear our minds of cant." Such is the tonic effect of contact with a great mind.

Not the least gift in the Bishop's rich endowment is his command of words. We wish that more of our modern writers, theological and other, could rival his simplicity of language in treating of deep matters. The secret of his fine literary quality is found, I think, in Newman's admonition:

"Prune thou thy words, thy thoughts control,

That o'er thee swell and throng;
Thy will condense within thy soul,
And change to purpose strong."
Behind every utterance of the Bishop—otherwise he will not break silence—lies very patient and exact inquiry, calm unhurried reflection, dispassionate and fair judgment. So his clergy and his people have learned to trust his guidance. We pray that he may be spared to guide the Church with his counsel.

There is no happier or better ordered Diocese than Wellington has been under his rule. His clergy will ever remember him with gratitude and affection as a true "father in God,"

patient and understanding, slow to censure, ever ready with a timely word of sympathy or warning or cheer. We will cherish the memory of one who has truly endeavoured to guide his life by the Divine rule: "to do justly and to love mercy and to walk humbly with thy God."

And during all these years the work of the Church in this parish and diocese has received unflinching, untiring aid from the self-giving of Mrs. Sprott. Apart from specifically Church activities many good causes in Wellington have touched her generous heart—especially those which are concerned with the welfare of women and girls. It would be difficult to overstate the value of her quiet influence and example. No woman in Wellington is more beloved.

THE BIBLE IN MODERN STYLE.

It is flattering to the Church of this Province that the decisions of its General Synod can influence the councils of the mighty. When the Synod met in Napier in May, 1934, the Ven. Archdeacon G. H. Gavin pleaded eloquently for an edition of the Bible in a modern format. Many were the sceptics who considered that the resolution which was subsequently passed would go no further. On the contrary, however, the Cambridge University Press has published a pleasing edition of the Four Gospels, and the publishers have been kind enough to say that the issue of this little book was in response to the motion of the General Synod and to test the extent of the demand.

In a description of the book Archdeacon Gavin says: "Its cover is red enclosed in a paper wrapper, and its general format is that of the series of volumes entitled "The Cambridge Miscellany," in which series it is issued. Its English price is 3/6 nett. The text is that of the Authorised Version and the paragraph that of the Revised Version. Chapter and verse divisions have been abandoned, but references to them are supplied inconspicuously at the top of every page. Poetry is printed as poetry, and inverted commas are used for direct speech. The typescript runs right across the page as in an ordinary book