

to give a "talk" on his experiences during his stay in England, especially regarding Church life.

The Rev. R. Hodgson gave an account of the Retreat for Clergy held at Te Aute. This led to an informal discussion regarding "Retreats" and the desirability of having a Retreat at a time and place, making it possible for all the members of this association to attend.

The meeting decided that reports of our meetings be forwarded for publication in the Waiapu Gazette, and that the other clerical associations in the Diocese be requested also to send in reports.

The question of having a library in connection with the association was discussed and the secretary was instructed to write to England and obtain information as to the assistance, if any, that the Bray Library Trustees could give.

The special subject of the meeting was: "The Teaching Ministry of the Church."

The Rev. O. S. O. Gibson prepared and read an excellent paper which contained much that called for serious thought, and was quite naturally followed by prolonged discussion.

The Benediction was pronounced by the Ven. Arch. Chatterton.

PAPER READ AT THE MARCH MEETING OF THE BAY OF PLENTY CLERICAL ASSOCIATIONS.

I was asked to deal with the Report of the Commission on Christian Faith and Life and at the same time to provide matter for discussion suitable for Lent.

The subject which was most emphasised in the Report was "Teaching or Instruction," and I feel more and more that we must face up to our responsibility in this matter.

Yet, as I have thought over the position I have been driven back to the realisation that first of all the step towards a stronger Church is the making of a stronger clergy. I think that it is many centuries since the personality, using the word in its broadest sense, meant so much as it does to-day. I am not at all sure that we should not concentrate first upon intensive teaching of the clergy and of ordination candidates, teach-

ing not only of the mind but the heart and will.

Referring, however, again to our work for other people, there is need for the whole Church to become more alive to the need for education in religion. We hear much of religion in education, we want to hear more of education in religion. In the report issued by "C.O.P.E.C." on Education the following paragraph appeared: "One of the most pressing demands that we make of the Churches is that they should put their own house in order. In a brief speech generalisations are inevitable. Churches do indeed vary. The Roman Catholics and the Quakers are at present giving us the clearest lead with regard to the education of their adult members in the Bible, the meaning of the Christian Faith and the history of the Christian Church, in the relation of the Christian ethic to social and international life. There are a few noteworthy experiments to be found in other Churches, such as the Anglican Tutorial Classes. But on the whole it is true to say that the Churches are completely neglecting to provide opportunities of systematic education for adults. One of the reasons why the Churches lose their grip upon so many keen men and women to-day is that they fail so lamentably to fulfil the great Commission—'teach.' The method of Jesus with His little group of adult students, moreover, is the only method which our own time finds likely to attract or to be successful in its results. It awakens the mind, the imagination, the conscience, the will, by confronting them with facts and arousing them to the search for principles which accord with reality. If only the Churches will examine themselves in this matter, take counsel together, and make an adventure, even at the cost of whist drives, socials, or many of the conventional Sunday and week night "Church engagements" which at present absorb their energies, they would have an immense contribution to make to adult education."

This criticism is now a few years old, but still has a considerable amount of truth in it. It is necessary to take more seriously than we sometimes do the statement, "My duty towards God is to believe in

Him, to fear Him, and to love Him with all my heart, with all my mind . . ." St. Paul is not slow to stress the fact that knowledge is a natural sign of the mature Christian life. St. Peter says that the Christian should be able to give answer concerning the faith that is in him. It is certain that man's intellect has a worship to offer, a worship distinct from that which can be expected from either will or feeling. In the earlier days of the Christian Faith teaching had almost a supreme place. Our Lord taught rather than preached, if one can rightly make a definite distinction between teaching and preaching. The utmost care taken with would be converts as shown in the classes of Clement of Alexandria and Cyril of Jerusalem and similar ways show that the mind was not neglected. So when you go through the history of the Church the same thing appears. Great teachers appeared from time to time to guide the thought of the world. The great teachers in the Oxford Movement are examples. It has been said that "every great revival has taken the form of a new interest in, and care for, the great province of teaching."

Never before has there been such need of activity on the part of the Church in this direction. Until the last century or so the Church was the controlling authority of knowledge. She may have failed badly sometimes, but little was done without her.

Universities, Colleges, and Schools are a witness to her influence. The main point is that the Church had so great an influence as to be able to lead to a large extent the intellectual life of the world. To-day the position is altogether different. It is true that our own Church of England has still a big influence on education in the Old Country, and it is also true that the support or opposition of the Church to any line of thought means a good deal, but it is also true that a large number of people to-day are being educated very largely independent of the Church's thought and control. Reading is universal, education—of a sort—widespread. Politics, morals, philosophies, etc., can be learned or approached at all events by many who never sit in our Churches. Those