

headquarters (or probation centre) are payable by the candidate; thereafter by the Church Army.

Laundry must be paid for by candidates and commissioned staff alike.

If captains or mission sisters leave before three years from the date of commissioning a proportion of the cost of their training and uniform must be refunded by them.

Wearing uniform when on duty is obligatory. When commissioned a captain is provided with uniform, consisting of coat, trousers, cap and overcoat. Application for grant for new tunic and trousers may be made on the anniversary of the date of commissioning.

Mission sisters likewise are provided with suitable uniforms. One week's vacation is given to those in training, two weeks during the first year after commission, and thereafter three weeks annually.

Church Army should not be regarded as a stepping-stone to the priesthood, but should be considered a vocation, a service for life.

To-day there is a wide and varied field for the lay evangelist, and the Church Army hopes to take advantage to the full of the opportunities provided.

As early as possible a plan for the provision of pension and mutual aid in time of sickness will be drawn up.

If you have a genuine experience of Jesus as Redeemer, Lord and Friend, and now wish to dedicate your life to lay evangelism in the Church Army, write to the Candidates Secretary, Church Army Headquarters, 66 Richmond Road, Ponsonby, Auckland W.1.

## ENGLAND AND THE UNITED STATES.

(By The Archbishop of York.)

(This address was broadcast by the Archbishop of York from Washington, D.C.)

It is a wonderful privilege that I should be allowed at the very outset of my visit to speak in this way to multitudes of the citizens of the United States, and I must preface what I say by an expression of gratitude for this opportunity.

I am happy to number among my personal friends many Americans, and I have paid one very short pre-

vious visit to the States. In this way I have been led to a conviction which I desire to express at the outset. For I began by making the mistake, frequent among my fellow-countrymen, of supposing that American and British folk are really parts of one nation who happen to have become politically separated. Those who from either side of the Atlantic start with that assumption are bound to be disappointed as the difference disclose themselves—differences of sentiment, of policy, and of aspiration. Each is looking for what he does not find. For, of course, the plain fact is that history has led to the development of widely divergent types on the two sides of the Atlantic; and the way of wisdom is to assume, not identity, but difference. Then, if we meet each others as heirs of different, and, indeed, divergent traditions, we shall be surprised and delighted at the perpetually fresh discovery of common elements in our tradition received from the past, and common hopes in our outlook as we prepare for the future.

The fact that we can understand each other without having recourse to any foreign language gives us an opportunity for mutual appreciation greater than any other two nations possess. And therein at once lies part of the special service which we are called upon to render to mankind. For the way of welfare and peace is the way of mutual appreciation. Peace and goodwill can never come merely through those things wherein men are all alike. These are in any case the source of agreement; and goodwill that rests on these alone will not survive the irritation due to variety and difference. If peace and goodwill are to be secure, it must be because the differences between us have themselves become the bonds that hold us together.

### The Forces At Work.

It is worth while to consider what are the forces that specially bring men into contact with one another across all national boundaries, and how far these are a source of friction or of harmony. The chief is commerce; and this works both ways. Commerce is one of those activities of mankind that has about it a sort of natural paradox. Its method is

one that tends to obscure its true nature, for its true nature is mutual benefit. The exchange of goods should be to the benefit of both parties. In its simplest form it is, on each side of the exchange, a disposal of unwanted surplus in return for something needed; and, however complicated its organisation becomes, that remains its essential principle. Moreover, as far as commerce is healthy, it is beneficial to all concerned in it. But in the process of exchange each party is likely to be thinking more of his own needs than of the others. Consequently, there arises some rivalry between them; each is trying to buy cheap and to sell dear. And when the commercial system is highly complicated, and there is little personal intercourse between those who direct the two sides of an exchange—or, rather, the variety of interests concerned in the exchange—all sense of partnership in a process of mutual benefit is likely to disappear, and a sense of unrelieved rivalry to take its place. The method of commerce has then obscured its true nature; men have become so absorbed in the way in which they conduct it that they forget what it really is.

The answer to the question whether commerce promotes rivalry or goodwill is the same as the answer to the question whether men are thinking most about its method or most about its nature; for its method is likely to be a source of friction, while its nature is a source of goodwill.

### Competition or Co-operation?

We sometimes hear reformers say that business ought to be, not competition for private profit, but co-operation for public service. That is not the wisest way of putting the matter; and Christians, more than other people, will be anxious to avoid it. For Christians will remember that the reality of anything whatever must be what that thing is in the mind of Christ. It must be as He conceives it, because He is the agent of Creation. No Christian who pauses to reflect can ever regard our Lord as one who points to visionary ideals. His is the mind which perfectly and truly apprehends Reality. That is why He can say that to follow His teaching is to build upon a rock. So it is here. Modern business often looks like a huge system