

of computing the days apparently being bettered at one of the many calendar reforms. At a meeting of the Taranaki Archdeaconry Board in this diocese, the suggestion was made that a possible solution of the problem of Sunday might be found if we reverted to this earlier method of beginning the day at sunset. It would mean that the twenty-four hour period known as Sunday would be moved forward by six hours and would begin at, say, 6 p.m. on Saturday and end at 6 p.m. on Sunday, and the present laws in force regulating the observance of Sunday would extend over that period. Saturday would be an ordinary work day and Monday would be a whole holiday, seeing that the 40-hour week now seems to be a matter of practical politics.

What would be the advantage of this change?

(1) Evensong could be said on Saturday evening, and would be a devotional preparation for Holy Communion on the following morning. Such a preparation would be preferable to the present habit of pictures and dances on Saturday night which is the real reason at the bottom of so many lapsed communicants. It would be also in accordance with the ancient custom of Eves and Vigils, which finds expression in the Revised Lectionary.

(2) If the 40-hour week becomes general, it is more fitting that the worship and recognition of God should come at the beginning of the period of rest and recreation, rather than at the end, or would be easier if Saturday became a whole holiday.

(3) A whole holiday on Saturday will make worship in the Summer months even more difficult than it is at present, seeing that week-end excursions and week-end camps will get an even greater stimulus than at present. The change suggested would not, of course, make people come to Church, but it would enable the faithful to fulfil their religious obligations before setting out for their recreation.

It is of course quite obvious that a change like this could only be brought about by Act of Parliament, as it is a matter that affects the whole community in more ways than one. New Zealand is, more or less, a self-contained entity and it would be easier to introduce the change

here than it would be in a country like England, which is closely tied to the Continent of Europe. Such difficulties as would arise could easily be overcome by the exercise of a little common-sense. The Church of herself can do nothing practical in the matter, but she stands as a guardian of Sunday as a holy day, and not just a holiday. She must bestir herself in her stewardship, and do something for the spiritual observance of Sunday under the conditions of modern life. A practical scheme sponsored by the whole Church would demand the attention of the Government. The above is offered as a first step towards a solution of the problem.

THE CHURCH ARMY.

Printing Press.—Mr. F. Day, of Christchurch, has nobly offered himself and his private-owned printing press to the Church Army, which offer has been accepted. For some years Mr. Day has been making a living from his work, and now feels that he would like to dedicate himself and his tools of trade for the furthering of the Kingdom of God and the Church. The printing press is to become the property of the Church Army. Mr. Day asked that little or no wages be paid him, but it has been decided to give him the pay and status of a C.A. officer (which pay is very little) and he will most likely be known as Capt.-Manager. The press will be installed at Church Army Headquarters. As the distribution of Church literature is a special feature of the work of the Church Army, this gift will be a tremendous asset. It is a very refreshing thing that a young man of today, akin to the disciples of old, offers his all for the Kingdom of God.

The fifth New Zealander to be accepted for probationary training is Mr. A. M. H. Dewar, of Masterton. He will be at the Church Army Headquarters from July 25th onward for his preliminary training. A sixth trainee is to be selected next month.

Waiapu Diocesan Caravan.—Reports from Capt. Sutcliffe tell of good work being done in the Wairoa parish and district. A slight accident to the trailer van has been repaired. Part of the expense was

met by insurance, and the occasion of repairs was used to give the van an overhaul and to make necessary adjustments for the rough travel of the back-block districts. This has cost the C.A. £8 5s.

GIRLS' FRIENDLY SOCIETY.

A Day of Thanksgiving and Intercession for the Girls' Friendly Society all over the world, was held on Sunday, 5th July, in St. Matthew's Church, Hastings. Canon Mortimer-Jones took the services. At 5 p.m. in the evening, tea was given in St. Matthew's Hall as the G.F.S. Room was not large enough for the number attending. Miss Millie Dalton, the very energetic secretary was very busy looking after associates and members. The Diocesan Secretary, Miss M. S. White, and Diocesan Literary Secretary, Miss Helen Paseley, were invited, and were present. After tea, 48 members and associates attended evening service in St. Matthew's Church, Canon Mortimer-Jones giving a most uplifting address on the aims and objects of the G.F.S., which had celebrated its Diamond Jubilee last year.

MARIE S. WHITE,
Dio. Sec., G.F.S.

A day of thanksgiving and Intercession for the Girls' Friendly Society all over the world was held in St. John's Church, Napier, on Sunday, 21st June. H.C., 8 a.m. Rev. L. Foulkes read the G.F.S. Prayer and G.F.S. Prayers of Intercession also at St. Augustine's Church on Sunday, 21st June, H.C., 8 a.m. Rev. S. R. Gardiner, M.A., read the G.F.S. Prayer and G.F.S. Prayers of Intercession. There was a good attendance of associates and members at St. John's Church and at St. Augustine's Church.

MARIE S. WHITE,
Dio. Sec., G.F.S.

BOARD OF MISSIONS NOTES.

CHINA.

Here is a short and businesslike note on healing by prayer, from Nurse K. Hall, in North China.

Wife of churchwarden at Sung Chia Chuang, five young children. In bad health, on examination suspected cancer. Assisted to Peiping, examined at P.U.M.C., diagnosed malignant