

can rally round it as an impenetrable body-guard, the victory will be given us "through Jesus Christ our Lord." Hope and confidence are the necessary outcomes of courage: "We have Christ's own promise and that cannot fail." No force of evil can in the end prevail against a servant of Christ, or a Society pledged to His Service within His Church: in absolute loyalty to our Lord we find our hope and confidence and our exceeding great reward.

We in the Mothers' Union can look back with humble thankful hearts over its past life-story of sixty years, a story of work, growth, and blessing. We can look around us to-day and in the midst of many disquieting tendencies renew our courage, marking several hopeful signs and forward movements, girding ourselves afresh to steadfast loyalty and endeavour. We can look forward in strong hope and confidence to the future, and this spiritual value is essential to a Jubilee, for we should fail in faith and gratitude if we could not trust the Captain of our salvation to lead us ever onward.

If we as individual members of a world-wide spiritual Union within the Church of Christ hold fast to our Baptismal Promises we may surely claim the Promise made to the faithful few of old: "The Lord shall guide thee continually and satisfy thy soul in drought. . . thou shalt be like a watered garden whose waters fail not. And they that be of thee shall build the old waste places: thou shalt raise up the foundations of many generations: and thou shalt be called the repairer of the breach; the restorer of paths to dwell in."

Let us pray during the year of Jubilee:—

That the Mothers' Union may consecrate itself anew to "holiness of life"—personal and corporate.

That with humility and thankfulness its members may look back over the past years (1) of its history, (2) of their own membership.

That with humility and courage they may continue loyal to Christ and His Church in these bewildering days of change.

That with humility and hope they may work for and expect a glorious future—"in this world knowledge of

Thy truth and in the world to come life everlasting."

BAY OF PLENTY CLERICAL ASSOCIATION.

There was a full attendance of members at its meeting, held at Te Puke on the 25th August.

Feeling reference was made to the faithful and devout life of the late Ven. Arch. Chatterton, and the loss the church has suffered by his death.

Recognition and appreciation of his long record of faithful work was placed on record.

The question of a suitable memorial was raised. It was thought that possibly the Diocese of Nelson might desire to co-operate. It was suggested that such a memorial become a subject for consideration by Synod.

In answer to enquiries made by the secretary, a letter was received from the Trustees of the Bray Library, giving information as to how to obtain its benefits. The rules require a membership of no fewer than 25, so that our association cannot, in the ordinary way, receive its benefits. It was decided, therefore, that the question of deriving the benefits of the Bray Library system be brought before the clerical conference of the October Synod.

The special subject before the meeting was "The Findings of Lambeth Conference on the Reunion of Christendom." A very excellent paper, prepared for the meeting by the late Ven. Arch. Chatterton was read by Bro. Gibson.

It provoked criticism and much discussion. Attention was drawn to a series of pamphlets published for the International Committee of the Church Union by the Society for Promoting Christian Knowledge. Their subject is: "The Union of Christendom," a preparation for the International Convention, 1940.

They comprise 23 essays under the headings:

1. Demand for Union (3).
2. The Causes of Disruption (4).
3. The Present Grouping of Christendom (5).
4. The Possibility of a United Christendom (5).
5. The Essential Principles of Catholicism (6).

The following resolutions adopted

by the Poverty Bay Clerical Association were forwarded for discussion and criticism:

1. That certain pakeha clergy should be definitely trained as missionaries for Maori work. That there should be at least one in each diocese in the North Island. That nominations of suitable persons for this work should in the first case come from the Maori people.

2. That Standing Committee be asked to re-consider its decision with regard to the Aote-a-roa Church Board.

3. That small groups of Maoris and pakehas should be trained to go conjointly on mission work in both Maori and pakeha districts.

4. That Synod be asked to set up a committee to consider the development of the musical side of the Maori church services.

The resolutions were taken in order and, after careful consideration, it was decided to forward the following to the Poverty Bay Association:—

"At a meeting of the Bay of Plenty Clerical Association, held at Te Puke, on 25th August, serious consideration was given to the points submitted by the Poverty Bay Clerical Association.

No. 1. Regarding this it was felt that a missionary for the Maori work would be an excellent appointment, and that if a pakeha were appointed it should not exclude the possibility of the appointment of a Maori when one with the qualifications is available. We are not agreed that the appointment should come from the Maori people.

No. 2. That recalling the Bishop of Waiapu's charge to Synod in 1935, we consider it is useless to ask Synod to reconsider this question at present.

No. 3. We are agreed on this.

No. 4. We feel that this is a pale substitute for a spiritual revival, and although it may conserve and perpetuate music which is typically Maori, it is a question of secondary importance only.

PAROCHIAL NOTES.

PUKETAPU.

(J. J. Anderson.)

At Evensong on Sunday, 16th August, Canon A. Hodge inducted the new Vicar. Preaching from 1. Cor. 15.58., the speaker reminded the congregation of the heavy responsi-