

not necessary to the understanding of human nature, especially in its pathological conditions, both physical and spiritual. Weatherhead's volume, "Psychology in Service of the Soul" (a work which may be heartily commended to your attentive, if critical, perusal) might be described as "Notes from the Author's Case-book of Psychic Healing." Weatherhead's object in writing, as he plainly says, is to persuade ministers to become experts in psychiatry and to practise the healing of all persons whose maladies originate, not in the body, but in the mind or spirit. My counsel to you would be, don't be in a hurry to attempt anything of the kind, but do read the book. Another volume also quite easily read is "Psychology in Religious Experience," by W. Fearon Halliday, not quite so interesting as Weatherhead, yet well worth reading.

It is not necessary for the purposes of the ministry to read what may be called the purely scientific expositions of this new department of knowledge. Tansley's book, entitled "The New Psychology," and first published in 1910, probably still holds the English field as a thorough and scientific discussion of the whole subject; and if you wish to go to the fountain-head of Coueism, of which we heard so much a few years ago, with its "day by day in every way" method of curing all sorts of sickness, read Badouin's volume, "Auto-Suggestion." But for a working knowledge of the principles of the new psychology and their applicability to your own calling it will be enough to read Weatherhead, Halliday, and perhaps Pym, an Anglican cleric who has published two small books each entitled "Psychology and the Christian Life."

I may further name, as amongst the books I have found instructive, "Christianity and Psychology," by T. R. Barry, and "An Introduction to the Psychology of Religion," by R. H. Thouless, of Manchester University, one of the ablest of the books thus far written to defend the Theistic and Christian position against the claims of projection as a sufficient explanation of the phenomena of religion.

Of philosophy there is no time to say anything. For the man who has had no training in this discipline it is wise to get a modern book

which, in brief compass, will describe the teachings of the earlier and later philosophers. There are two volumes in "The People's Library" which you will find very informative; one is "How to Understand Philosophy," and another, "Our Debt to Greece and Rome." They are brief and delightful books. If we cannot be philosophers we ought at least to have a tincture of philosophy. "It is impossible," says R. F. Horton, "to move with dexterity in this complicated world without some intelligent scheme of things underlying our thought. Perhaps a wrong philosophy is better than none at all." *Philosophia theologiae ancilla* is an ancient saying, and philosophy renders much aid to the preacher as well as the theologian.

Science, too, we must pass for want of space and for an even more cogent reason. I know absolutely nothing of science at first hand, but only in those treatises which seek to popularise it or which discuss its relation to religion. Such books, besides the instruction they impart, provide a storehouse of analogies and illustrations of great value to the working minister.

#### NORTH AUCKLAND PRESBYTERY.

ITINERARY SISTER ELLIOTT.  
(March 15 to April 12).

March 15 (Sunday).—Dargaville.  
March 16 (Monday).—Ruawai.  
March 17 (Tuesday).—Maungaturoto.  
March 19 (Thursday).—Whakapara.  
March 22 (Sunday).—Kauri.  
March 24 (Tuesday).—Kaitaia.  
March 25 (Wednesday).—Kaikohe.  
March 26 (Thursday).—Titoki.  
March 29 (Sunday).—Whangarei.  
April 1 (Wednesday).—Kauri and Kamo combined meeting.  
April 2-7 (Thursday to Tuesday).—Bible Class Camp.  
April 9 (Thursday).—Mangapai.  
Afternoon meeting at Maungakarama.  
April 12 (Sunday).—Waiapu.

W. J. BYRT,  
Presbytery Clerk.

W. MAWSON.  
Foreign Missions Secretary.

There are nettles everywhere.  
But smooth green grasses are more common still.  
The blue of Heaven is larger than the cloud.—Browning.

The way of Jesus into success is the only way that does not leave regretful memories.—Sel.

#### ASSEMBLY'S LIFE AND WORK COMMITTEE.

##### ASSEMBLY EVANGELIST.

The Rev. J. Bissett is at present supplying the pulpit of St. David's, Auckland. Will the Sessions and ministers who desire his services during this year please make application to the convener as soon as possible.

E. GARDINER,  
Convener.

#### THEOLOGICAL HALL.

##### TIME-TABLE FOR EXAMINATIONS, HALL ENTRANCE, AND BIBLE KNOWLEDGE.

Thursday, March 12—9.30 a.m. (a) Greek, (b) English, for non-Greek students; 2.30 p.m., Ethics.

Friday, March 13—9.30 a.m., Essay; 2.30, Bible Knowledge, for all students.

Monday, March 16—2.30 p.m., Hebrew.

The Hall Entrance Examination will be held in Knox College, as will the Bible Knowledge Examination for Hall students, and students in Otago University. Arrangements for the Bible Knowledge Examination in the northern centres will be made by the corresponding members of the Theological Hall Committee.

E. J. TIPLER,  
Convener.

'Tis heaven alone that is given away;  
'Tis only God may be had for the asking.  
—Lowell.

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## CAMPBELL CONVALESCENT HOME

For particulars see page 2.

distant, when the manhood of Jesus was practically ignored. The Christ of heaven was everything, the Christ of Galilee and Jerusalem was nothing. He was a doctrine, not a Person. It used to be said with an air of finality: "Christ did not come to preach the Gospel: He came that there might be a Gospel to preach." How false it all was, and how imperative it is, if we are to have a full-orbed Christ and a complete salvation, that our presentation of Him should give as full a place to His ethical teaching as to the Cross on which He died, the Cross which, whatever else and more it may be, was the culmination and consequence of the life He lived for the 33 years He sojourned among men.

Another reason why we should welcome the new insistence on the Christian ethic is that it makes a breach with the base contentment shown by only too many church people with a level of personal conduct and a state of society which is very far from reflecting the mind of Christ. Not so long ago we had an industrial regime which well nigh worshipped the market rate of wages, the wages of mere subsistence, a commercialism whose almost unchallenged motto was "every man for himself and the devil for the hindmost"; a conception of nationalism that, ignoring the claims of internationalism and world brotherhood, regarded the sovereignty of the State as almost a divine thing, and apotheosised war as the sole and final arbiter of all differences between the nations. What does all this amount to but a scornful refusal to have this Man Christ to reign over us? And because of our refusal we were in danger of perishing, and will before long perish outright unless we mend our ways and enthrone Jesus Christ as Lord in our hearts, our lives, our institutions, our politics, our nationalisms, and internationalisms. On one occasion when President Wilson was addressing the Versailles so-called Peace Conference, Clemenceau, who was listening with ill-concealed impatience, at last broke out, "Mon Dieu, that is not politics, that is Jesus Christ." Just so!

Get to know the books that are claiming for Christ His rightful place in life. They are pouring from the press in a great stream. Books like those of Martensen and Newman Smyth are, I suppose, behind the times. Peabody, whom you probably all know, is better. And better still are books like those of H. F. Hodgkins, "The Christ Revolution," and "Personality

and Progress"; Rauschenbusch's "Theology for the Social Gospel," Fosdick's "Christianity and Progress"; and, above all, for your purposes Bishop Gore's magnificent indictment of the existing civilisation, entitled "Christ and Society." It is not a big book as far as size is concerned, only 177 pages, but it is just one of the biggest kind of books for its insight into the mind of Christ and its fearless outspokenness. He is a High Churchman, you may say. Let be. He is a man of God!

You will find references not a few in many of these books to the League of Nations, but it is, as I conceive, your urgent duty to familiarise yourself with specifically League of Nations literature, with, e.g., the pamphlets published by the British League of Nations Union in so great a number. Not that you should be content with pamphlets. Read that splendid little book by Willis Airey, a New Zealand Rhodes Scholar, and now lecturer on History in Auckland University College. Read that and Wilson Harriss's "What the League of Nations is." I judge no minister for faintheartedness in the cause of world peace; each of us stands or falls to his own Master, but it seems to me that we are called of God to-day to a sustained and impassioned crusade for peace. Every man of goodwill is called to this, and the Church most of all. Should another world conflict break out all will go, our Empire, our churches, our morals, our civilisation, such as it is. It was

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#### ITS FIELD.

It is now working in 18 Countries at 102 different Stations—mainly in our Indian Empire, China, Korea, and Japan.

#### ITS PRESENT RESPONSIBILITY.

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#### ITS APPEAL.

Untold numbers of lepers are still in direst need—without shelter, food, or medical relief, and without the "Hope of the Gospel." WILL YOU HELP THEM?

Donations may be sent to the Secretary for New Zealand,

REV. F. A. CRAWSHAW,  
32 Milverton Avenue,  
Palmerston North.

not Lord Cecil or Ramsay MacDonald or Signor Nitti, nor any of the great peace advocates, it was that eminently safe and conservative statesman, Stanley Baldwin, who said: "There is no statesman in Europe to-day who does not know that with another world war our civilisation will fall as Rome fell of old." And it is the League of Nations, and the league alone, which, under God, can prevent this fall. And the league will fail to prevent it if the Church of Christ does not stand by it heart and soul.

## V.

The next subject to which your attention should be directed is psychology—the new psychology. No minister can afford to be altogether ignorant of this subject, if for no other reason than that from it comes the strongest and most subtle of all present-day attacks upon the citadel of faith. The warfare against the Christian conviction is unceasing and protean in the shapes it takes. Yesterday it was waged in the name of Protoplasm; to-day in the name of Projection. God, and all that God stands for, is merely a projection from yourself, from what you mistakenly think is your soul, but which is merely a cunning compound of instinct and appetencies arising therefrom. No doubt in time this attack will pass, as has passed many another materialistic demonstration that God is superfluous. Do you know James Russell Lowell's brilliant satire of the last fashionable god?

God vanished long ago, I wis,  
A mere subjective synthesis,  
A doll, stuffed out with hopes and fears,  
Too homely for us pretty dears,  
Who want one that conviction carries,  
Last make of London or of Paris.  
He gone, I felt a moment's spasm,  
But calmed myself with Protoplasm,  
A finer name, and, what is more,  
As enigmatic as before;  
The men who labour to revise  
Our Bibles will, I hope, be wise,  
And print it without foolish qualms  
Instead of God in David's Psalms:  
Noll had been more effective far  
Could he have shouted at Dunbar,  
"Rise, Protoplasm!" No dourest Scot  
Had waited for another shot.

Well, Protoplasm has vanished, and in due course so will Projection.

But this is not the only reason why we may not neglect the new psychology. Not a few of its contentions have come to stay. No doubt a good deal of what seems to be new is only new names given to facts of the mental and spiritual life with which we have been long familiar. Yet there ARE phases of the new psychology which are really new, and some acquaintance with them is assuredly helpful if

## A MINISTER'S BOOKS.

By DR GIBB.

(Continued.)  
IV.

Regarding the mystery of our Lord's person, Dr Hugh Mackintosh's "The Person of Christ" is a book every minister should read. Mackintosh is modern, and yet wisely conservative too. Perhaps it is rather too long for a home missionary's perusal, and there is no lack of shorter and more easily digested books. Among the publications of the Student Christian Movement you will find a number of excellent volumes dealing with the problem of Christ as well as with His teaching. I must mention by name "Our Faith in God through Jesus Christ," by Professor J. Ernest Davey. By all means read it. Most, if not all, of these books abandon the Chalcedonian formula of the two natures in the one person of our Lord as belonging to a scheme of metaphysics that has ceased to be intelligible. There is, however, a full acknowledgment of Jesus of Nazareth as the manifestation, under conditions of time and space, of the very God; only the incarnation is largely interpreted in the light of man's common sonship to God. But for this, the unique sonship of Christ, it is

claimed, would be both incredible and unintelligible.

Without seeking to classify them, there are a few other recent, and comparatively recent, books I would earnestly advise you to read. One is Clarke's "Christian Doctrine of God," and Farmer's book already referred to—you will find it "a feast of fat things full of marrow, of wines on the lees well refined." Another is Professor Cairns's "The Faith that Rebels"—an impressive and timely book; and it is with joy I bid you study Canon Streeter's

## NOTE THIS WEEK.

The Unemployment Problem.

The Adventure of the S.C.M.

A Minister's Books.

A Service of Adoration.

"Reality—a wonderfully able and heartening book, and despite its subject, easy to read. Rudolph Otto's "The Idea of the Holy" is in another category: it is not easily read. I have mentioned it, however, because it supplies a conception of God which this generation needs most seriously to ponder. We take God too lightly. I have read statements about God even in religious books which made me think of the perpetual amiability of the Cheeryble brothers in Dickens's

"Nicholas Nickelby," or of Omar Khayyam's description of God as a good fellow: "Tush, he's a good fellow, and 'twill all be well."

Then there is Karl Barth's "The Word of God and the Word of Man." Barth is a new and great light arisen on the religious and theological world, and his high merit, which is now widely acclaimed in Germany, will, I believe, soon be equally recognised in the English-speaking world. On the first reading of this book it struck me as obscure. A second perusal has persuaded me that though very difficult to follow because of its paradoxical style, it is of assured value. Barth has been called Calvin Redivivus (Calvin Reborn), and there is justice in the appellation, but he is a Calvin of the twentieth century. Once again the dominant note is the greatness, the majesty, the glory of God. If this strong teacher prevails among us, there will be an end in our services of many familiar and luscious hymns in which the unspeakably great and awe-ful Spirit of the Universe and of the Cross is addressed in the terms of a callow lover; we shall have no more of the "dear Jesus" and "sweet Saviour" kind of thing. We shall go back to the "Te Deums," and make new Te Deums of our own.

Christian ethics has been incidentally mentioned as a department of theology, and so in a broad sense it is; but its exceeding importance at the present day demands a few sentences of separate treatment. The books in this class consist of interpretations of the teachings of Jesus with their bearings on the social, national, and international problems of the present day. Many of the volumes published by the Student Christian Movement belong to this category; and, indeed, no small part of the whole religious literary output of the time is concerned with this subject. This may be deprecated as tending to thrust into the background the Pauline conception of Christ and salvation by faith, and that would be disastrous. Christ the social reformer, Christ the philanthropist, Christ the humanitarian, Christ the martyr for high ideals will not long endure if separated from the Christ of the Church of all the centuries, Christ the King of Glory, the Everlasting Son of the Father.

And yet one does not wonder at, one welcomes, the emphasis now being attached by many of our best writers to the human Christ and His teaching. In part it is a reaction from the times, not so far

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