

## Editorial Notices.

The Clergy and Laity are invited to forward articles and communications for insertion in the GAZETTE. Such should deal with matters of general interest, should be brief and logical, and legibly written upon one side only of the paper. No guarantee is given that unused matter will be returned.

Parochial news and all other matter for insertion in a particular issue must be received by "The Editor, WAIAPU CHURCH GAZETTE, Havelock North, Hawke's Bay," not later than the 15th of the preceding month.

Subscriptions (2/6 per annum, post free) are payable in advance. They may be paid to the Local Clergy or sent direct to ARCHDEACON D. RUDDOCK, Napier, to whom also, all communications of a business nature should be addressed, and cheques and postal orders made payable.

As the Bishop is himself personally responsible for the cost of publishing the GAZETTE it is hoped that Churchmen will promptly send their subscriptions, which need not necessarily be limited to the actual cost (2/6 posted). With increased income it will be possible to further extend the usefulness of the paper.

## Waiapu Church Gazette.

THURSDAY, SEPT. 1, 1910.

### The Mission.

The dates fixed for the Missioners to hold Missions in this Diocese are from September 17th to 26th. The forerunners, Canon Pollock and the Rev. A. H. Kennedy, have made the following arrangements for us:—

Parish.	Missioner.	Date.
Cathedral,		
Napier	Rev. J. C. Fitzgerald	17-26
S. Augustine's,		
Napier	" H. V. Stuart	"
Gisborne	" T. Rees	"
Dannevirke	" Canon Ivens	"
Hastings	" Canon Tupper-Carey	"
Rotorua	" A. H. Colville	"
Havelock North	" Cyril Hepher	17-22
S. Andrew's,		
Port-Ahuriri	" A. B. Lillingston	"
Taradale	" C. T. Horan	"
Waipukurau	" H. W. Jones	"
Ormondville	" M. Farrer	"
Opotiki	" G. F. C. de Carteret	"

In addition to the above, the band of Missioners now on the way to the Dominion includes the Rev. E. D. Evans, Rev. J. H. Darby, Rev. M. W. Kinloch, Rev. H. C. Bell.

Application has been made to Canon Stuart to send to this Diocese two of

these Missioners, in order that Missions may be held at Waipawa and Wairoa.

### Diocesan Assessment.

Archdeacon Harper, of Palmerston North, writes to say that our Diocese has still to remit £50 towards the expenses of the Missioners, and that the money is required at once.

We have paid £350 out of the £400 at which the Diocese was assessed. All the other Dioceses have paid up their full amount, and some have already contributed towards the amount needed for bringing out the extra Missioners.

For the honour of the Diocese, we ought to pay this £50 at once. Mr J. H. Sheath, Napier, will gladly receive any contributions.

### Confirmation.

As an outcome of the mission, we hope that many persons will be led to give in their names for the Apostolic rite of Confirmation, for surely the question will be constantly asked: "Lord, what wilt Thou have me to do?" And has not Christ Himself answered the question for us when he said: "If ye love Me, keep My commandments."

As Confirmation is always spoken of as the completion of baptism, it is quite evident that none can be confirmed unless they have been previously baptized. Presuming, then, that we have been baptized, and are certain of the fact, is it God's will that we should also be confirmed? If we take the New Testament as our guide we must undoubtedly answer: "Yes." When Philip the Deacon had preached the Kingdom of God to the Samaritans (Acts VIII), and had baptized them, they were forthwith confirmed by the Apostles, S.S. Peter and John.

"Now, when the Apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them that they might receive the Holy Ghost; for as yet He was fallen upon none of them; only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost."

The imperfect tenses used in the Greek for "laid" and "received" in this passage are pictorial; they individualise; they enable us, as it were, to see the two Apostles "confirming" the converts, one after the other, and

the converts, one after another, rejoicing in the reception of the Divine gift. We notice, in the careful language of the historian, the contrast between the state of those who "had only been baptized into the name of the Lord Jesus," and the full possession of the blessings of renewal through the illapse of the Spirit.—(*Chase's "Confirmation in the Apostolic Age."*)

Is it possible that there could have been anything wanting on account of their baptism having been administered by a Deacon? Certainly not, for the Church has always taught that the Sacrament of Baptism is always valid if water and the words "In the Name of the Father, and of the Son, and of the Holy Ghost" are used, by whomsoever administered. The Church has always recognised the validity, in the case of extreme necessity, of Baptism administered by laymen. It is quite evident, therefore, that the Apostles, whilst recognising the validity of the baptism of the Samaritans by the Deacon, considered that something was needed for the "completion" of the Baptism, and sent two of their number to lay hands upon the Samaritan converts.

S. Cyprian, commenting on this Apostolic confirmation, says: "What was lacking was done by Peter and John, namely that, prayer being made for them, with laying on of hands, the Holy Spirit should be invoked and poured upon them. Which now is also done among us, those baptised in the Church being brought to the Bishops of the Church, and by our prayer and laying on of hands they receive the Holy Ghost and are perfected in the Seal of the Lord." Confirmation, therefore, was clearly not restricted to the Apostolic age, but was continued by the Bishops.

Again, we find that Confirmation was administered at Ephesus as part of Baptism by S. Paul (Acts XIX), who received his doctrine "by the revelation of Jesus Christ." Surely, if S. Paul, who was taught directly by God Himself, considered that Confirmation was an integral part of Baptism, just as the Apostles taught and trained by Jesus did, we can hardly avoid the conclusion that Confirmation must be in accordance with the will of God.

When S. Paul came to Ephesus, the great centre of Asiatic idolatry, he found "certain disciples," and forthwith asked them the very natural question: "Did you receive the Holy Ghost when you believed?" or, as we should say: "Have you been confirmed?" The Apostle, of course, assumed that they had been baptized