

as they were "disciples;" but was anxious to know whether their Baptism had been followed by their Confirmation. When the Apostle said: "Did you receive the Holy Ghost," etc., he clearly made use of words which could only refer to a definite act and a definite time, and as the subsequent history shows, evidently referred to receiving the Holy Ghost at the time of their Confirmation.

When these "disciples" found that the baptism of S. John Baptist was not Christian Baptism, but only a symbolic and preparatory rite, they at once accepted the Christian teaching of S. Paul, and were baptized and confirmed. They were evidently in earnest, evidently anxious to do God's will, evidently ready to obey the teaching of Jesus Christ. "They were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them."

We have every reason to suppose that the examples referred to are typical of the custom and practice of the Apostles at all times and in all places.

But can we be quite sure that this custom of the Apostles was according to the teaching of Christ? Certainly we can, and we venture to define Confirmation as "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the Holy Ghost, and a pledge to assure us thereof." In Hebrews vi, 1-2, Baptism and Confirmation are spoken of as two of the foundation principles of the doctrine of Christ. A doctrine of Christ *is* a doctrine of Christ and not a doctrine of man, and no man could invent a doctrine of Christ. And this passage clearly shows that Confirmation was regarded in the Apostolic age as one of the fundamentals of Christian doctrine.

Bishop Jeremy Taylor, commenting on this passage says: "The holy rite of Confirmation is a divine ordinance, it produces divine effects, and is administered by divine persons, that is, by those whom God has sanctified and separated to this ministry. . . If it were not of divine institution, S. Paul (*sic*) in Hebrews vi, 1-2 had been guilty of that which our Blessed Saviour reproves in the Scribes and Pharisees, and should have taught for doctrines the commandments of men."

But when did Jesus teach His Apostles about Confirmation? If we read the first three verses of the first chapter of the Acts of the Apostles, we shall find that during the great

"Forty Days," Jesus was giving commandments unto the Apostles whom He had chosen, and speaking "the things concerning the Kingdom of God." And if we read the concluding words of the Gospel according to S. Matthew we shall find that Jesus not only sent out His Church to "disciple" and baptize all the nations, but added the significant command, "teaching them to observe all things whatsoever I have commanded you. And lo, I am with you all the days even unto the end of the age."

He first gave commandments unto the Apostles, and then sent them out to teach their converts to observe these commandments. How can we possibly know what these commandments were except by noting carefully what the Apostles subsequently taught and practised. They certainly taught and practised Confirmation, and therefore we conclude that Confirmation must have been one of those commandments taught to the Apostles by Jesus during these "forty days." We can easily understand, then, how it came to be classed among the fundamentals of the doctrine of Christ.

But could they not possibly have made a mistake? How could they make a mistake in such an important matter as this, when Jesus promised the Holy Spirit to guide them "into all the truth" and to bring to their remembrance all that He had said unto them?

Next month we hope to discuss some of the popular mistakes about Confirmation. In the meantime, let us think seriously over the question: "Did ye receive the Holy Ghost when ye believed?"

## Diocesan News.

**PRAYERS FOR THE ROYAL FAMILY.**—The Bishop has authorised alterations in the Prayers for the Royal Family, so that they will read:

"Our Gracious Queen Mary, Alexandra the Queen Mother, Edward, Prince of Wales, and all the Royal Family."

**SUNDAY SCHOOL TEACHERS' PRIZE.**—The Bishop has received from a friend in Christchurch the sum of £1 1s, to be expended at his discretion in connection with any Diocesan work. He has decided to give books, to the value of the above sum, to the Sunday School Teacher who obtains the highest marks in the Diocesan examination for teachers to be held in October.

**REV. F. C. LONG.**—The Home Committee having carefully considered the qualifications of Mr Long, and the needs of the various mission fields, have appointed him for educational work in the Punjab. This is one of India's noblest spheres of work. It is peculiarly rich in associations of whole-hearted Christian service, not of missionaries only, but also of civilians and soldiers, who could fight a battle one day, make great treaties another, and found a mission station on a third: men, from whose tents on the Day of Rest was heard the voice of prayer and praise: men who, so to say, are the saving salt of the Empire, and, in a double sense, missionaries of the Crown.

And the peoples there? Well, to be allowed to carry home to them the message of the Cross, through college, school, or evangelistic tour, should be viewed as an honour indeed! A post of honour—that is the description. To make known—or try to—the living Lord Jesus in such a land, and to such classes, might well fire the ambition of any Christian!

Already the New Zealand Church Missionary Association has one missionary (Miss Smith) in the south, and another (Miss Giffard) in the west; now a third New Zealander is appointed to the same Indian field, but in the far north. That is fair, geographically, if that can count for anything, but Western India urgently needs a man for evangelistic work, and our devoted missionary (Miss Smith), is crying out for the strengthening of her beloved Telugu mission in the south. Doubling the mission stations should be the aim—the ideal—of this, so to speak, "Infant" Missionary Association, so far as India is concerned, let alone China, Japan, Africa, etc.

Are there none from Mr Long's University or any University to offer? Are there no State school teachers diffidently responding: "Send me?" May God graciously give us more enquirers as to the work!

Mr Long will leave New Zealand for the Punjab about the middle of October. Meanwhile he will visit the various centres of the Dominion.

**LICENSES.**—Lay Readers licenses have been issued to: Dr Tuetera Moanaroa Wi Repa, for the district of Karaka; to William Arthur Greener Penlington, James Bernard Hunt, and Colin Dale Arlidge, for the district of Gisborne; and to Tamati Whakatau; Porokoru Mapu; Aporo Te Huiiki; Te Roera Niania; Whakaiti Mohi; Te Wetini Anaru; Kipa Anaru; Te Teira Maihi; Haperi Matoha; Hemi