

voted three days to clearing the property and effecting special improvements. In this work other committees joined. When, on one Sunday evening, the light failed in the chancel, two members being electricians, quietly restored the lighting apparatus in a very reverent and unobtrusive manner whilst a portion of the service of praise proceeded. Altogether this committee's work has been exceptionally varied and useful.

BIBLE CLASS.—This meets every Sunday at 2.30, and concludes with a prayer meeting, which has proved to be a real help to the parish work. The number attending is 12 adults. The studies are on a regular plan alternating between the Acts, Church History, and the Prayer Book, with occasional papers on some subjects of church doctrine or practice. Members must be males over 18.

BELLRINGERS' GUILD.—This affiliated with the C.E.M.S. a year ago. The ringers are enthusiastic and efficient. They give a good deal of time in the week to practices, so as to be ready for the Sunday ringing. On the occasion of the King's funeral the bells were muffled, and a peal rung. Our members attend the two chief services on Sundays, whilst some attend two others.

DOOR COMMITTEE.—The duties of the eight members are to attend services in rota, and receive strangers at the door. On special occasions, such as that of the funeral of the late King, the visits of the Rev. H. S. Woolcombe and others, these and other members spent some four hours in re-seating the church, and rendered help in seating persons, etc. One visitor recently made a remark which shows the value of the work done—viz., that he had visited all the churches round, and had never received such a welcome as at St. Matthew's.

PARISH VISITING COMMITTEE.—The eight members have visited a large part of the parish from house to house for Sunday school registration purposes, and also for the revision of the parochial list of members. They propose to make a complete visitation in preparation for the forthcoming mission. They have been very useful to the vicar in looking up absentees from church, C.E.M.S. meetings, and Sunday school.

SEAMEN'S VISITING COMMITTEE.—The object of this committee of eleven members is to visit the oversea vessels and to distribute books, papers, magazines, etc., to officers and crew, to bring them to church, to provide for them a pleasant evening, and to keep them from hotels, etc. Since September last, 37 ships have been visited, and 77 visits and distributions have been made. Several pleasant evenings have been arranged, showing that the sailor likes an interest to be taken in his body and soul also, and does enjoy an evening of lantern views, songs, conversation over a pipe, and a cup of tea and sandwiches, cakes, etc., interspersed with some hymns, prayers, and a short, pointed address. The committee has been registered in London as the Seaman's Guild of the C.E.M.S.

The Call to Service.

Sermon preached by the Bishop of Waiapu, at the Cathedral, on Sunday, July 24th, on the occasion of the inauguration of the Cathedral Branch of the C.E.M.S.

ROMANS XV, 1: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."

We are told, in the Book of Esther, that when the young Jewish maiden was informed, by her adopted father Mordécái, that she must plead with the King of Persia, Ahasuerus, for the lives of her fellow-countrymen, against whom, by the machinations of Haman, there was a Royal decree for their destruction, she decided to face the difficult work at all costs, show her true patriotism, and, if necessary, perish in the attempt. Her decision is handed down to us in imperishable words: "If I perish, I perish."

Again, you may remember that when Ezekiel was face to face with the difficult work to which God had called him, a work which demanded courage, manliness, and loyalty to truth, viz., to declare His will to a rebellious people, and was inclined to shrink from the difficult and arduous task, the voice of God came to him and said: "Son of man, stand upon thy feet and I will speak to thee:" i.e., "Man, don't grovel, and make excuses, stand up and listen to what I have to say unto thee. Don't play the coward, and pretend that the

message is not clear, or perhaps is meant for some one else. Stand upon thy feet and I will speak unto thee. Remember that thou art a man made in My image; go and do thy duty."

Now, my brothers, I have a message in God's name for you to-night, and in God's name I say to you: "Son of man, stand upon thy feet, and I will speak unto thee." I pray God that we men may have the courage of the young woman Esther, who not only realized her duty, but was prepared to carry it out at all costs. I would that we could truly say: "I will strive to do my duty, to save my fellowmen, and 'if I perish, I perish.'"

1. *What does our religion mean to us? What does it mean to other people? What does it mean to our families? What does it mean in our daily work? What does it mean in our dealings with our fellowmen? What does it mean in the face of the indifference to God and His Christ, which is lowering the standard of the moral ideal in our midst?*

"My religion is a matter of my own concern"—men sometimes say. "Why should I bother about the spiritual welfare of others?" We hear still an echo of the murderer Cain, who, in answer to the question of God: "Where is Abel thy brother?" exclaimed: "Am I my brother's keeper?" There is still too much of that spirit of selfish individualism abroad which forgets that "No man liveth unto himself and no man dieth unto himself." We may attempt to live unto ourselves; we may attempt to pervert the meaning of life into self-pleasing; but we cannot die unto ourselves. We cannot escape then from the question: "Where is Abel thy brother?"

2. *Again I ask: "What does our religion mean to us?"* Is it based upon the one and only sure foundation? Religion is not "Saving our own souls," and getting to Heaven. Religion is not a refined form of selfishness. Religion is not a kind of spiritual life insurance? Religion is not the assurance of a reserved seat to witness the misery of the unsaved.

There is no such thing as individual predestination to "damnation" in the teaching of Christ and His Church. There is no connection between Christianity, as I understand it, and what is popularly known as Calvinism. God wills all men to be saved and