

It has never formed part of any other Confirmation office in Christendom, whereas Confirmation is a divine ordinance administered by the Catholic Church always and everywhere since the time of the Apostles. "I believe in the Holy Catholic Church." "I believe in one Catholic and Apostolic Church."

In France, a renewal of vows takes place at a service on the evening of the day of Confirmation, but quite distinct and separate from the Confirmation Office.

But, after all, the real difficulty lies in the fact that it is popularly supposed that the Baptismal Vows are not binding upon us until we renew them at the time of our Confirmation, and, consequently, that they are not really binding at all, if we are not Confirmed. This is a foolish if far reaching mistake. We do not take any fresh vows upon us at the time of Confirmation; we openly, publicly and solemnly before God and the Congregation, acknowledge that those vows are binding upon us. We took upon ourselves the responsibility for carrying out those vows as soon as we came to years of discretion, as soon as we knew the difference between right and wrong.

If we studied our catechism more carefully, we should easily realize this point, for, in answer to the question: "Dost thou not think that thou art bound to believe, and to do as they (i.e. the Godparents) have promised for thee?"—we do not say that the vows will be binding on us when we are Confirmed, but are now, at the present time, as soon as we can say the Catechism intelligently. Study the answer to the question carefully: "Yes, verily; and by God's help so I will."

The real point in the Preface to the Confirmation Service (which, by the way, was only added in 1661 as part of the service, and in the first Prayer Book of Edward VI was the first rubric), and in the question put to the candidates by the Bishop, lies in the words: "they may themselves, with their own mouth and consent, openly before the Church ratify and confirm (i.e. confess) the same:" "do ye here in the presence of God and of this congregation?"

The whole idea, then, of Confirmation being simply a renewal of the vows made in our name at our baptism is untrue and imperfect and even misleading. We are putting the tradi-

tions of men before the command of God.

The public and solemn acknowledgement that the Baptismal Vows are binding upon us is an excellent preparation for our Confirmation, but must not be confused with it.

The Bishop's Journeys.

[IV.]

Bay of Plenty (continued).

April 29.—Rode from Raukokere to Te Kaha. Stayed with Rev. C. W. Robinson.

April 30.—Visited in Te Kaha. Service and address in the Church in evening, followed by a "welcome."

May 1 (Sunday).—Holy Communion and address at 11. Lunch with the natives at 1. Confirmation service at 2.30. Children's service at 3.15. Rode to Omaeo. Stayed at accommodation house. Service in school-room in evening.

May 2.—Rode to Torere and left same day for Opotiki.

May 3.—Driven by Mr. Torrens to Ahiwa. Met by Rev. J. W. Chapman. The buggy which was kindly lent to convey us to Whakatane found itself unequal to the occasion, and suddenly collapsed on the road. The buggy alone suffered. The Archdeacon indulged in a nine mile walk into Whakatane, but failed to find another buggy to come to our rescue. Again the truth of the old proverb: "Necessity is the mother of invention," was shown, for Mr. Chapman proved himself more than equal to the occasion, and revealed unexpected powers of commandeering rough and ready tackle which served to hold our conveyance together until our journey was accomplished. It almost made one wonder whether the clergy, and especially those who are to minister in country districts, should not be trained in other subjects than those at present required by the Board of Theological Studies! A three hours' meditation by the side of what appeared to be a hopelessly collapsed buggy was productive of quite a new train of thought. Probably the fact of lunch being postponed till 4 p.m. after an early breakfast helped to illuminate the mind. Arrived safely in Whakatane, whilst the buggy doubtless went into "dry dock." Kindly entertained by Mr. and Mrs. Waterston. Drove to Teneatua in evening and had service in the hall. Church badly needed here, the few faithful working hard for it. Would

that we had a Loan Fund from which to help them!

May 4.—Drove to Matata. Guest of the hotelkeeper. Service in school-room for Pakehas and Maoris. It is to be hoped that there will soon be a Church here.

May 5.—Drove with Rev. W. Goodyear to Te Puke. Stayed with the Vicar, the Rev. G. Digby Wilson. Confirmation service in the Church in the evening.

May 6.—Holy Communion at 8. Visited day school and gave address. Welcomed by the Schoolmaster, Mr. Bishoprick, and School Committee. Attended well arranged and pleasant "social" in the evening.

May 7.—Drove to Tauranga and stayed with the Rev. Canon Jordan. Heard the sad news of the death of the King. Social postponed. Service held in the Church instead. Well attended. Gave an address.

May 8 (Sunday).—Preached morning and evening to good congregations in spite of bad weather. Service with the Maoris in the afternoon.

May 9.—Drove to Rotorua. Pouring rain all the way. Confirmation service at Ohinemutu at 6.45 for natives, and Confirmation service in S. Luke's at 8. Good congregations and reverent services in both Churches.

May 10.—Left Rotorua by train for Napier.

God's Gentlemen.

Sermon preached by the Bishop of Waiapu on Sunday, September 4th, in the Cathedral, Napier.

EPHESIANS V., 14: "Awake, thou that sleepest, and Christ shall give thee light."

In a recent number of the *Hibbert Journal* appears an article which has not only created some stir in England, but has also led to action; it is called "An Open Letter to English Gentlemen." It is an appeal to the well-to-do and leisured classes, the younger members especially, to do something for their country. It is a reminder of the great privileges of birth, education, social position, environment, and wealth, and the burden of the article is: "And what are you doing in return for it all?" "What are you doing for England which has done so much for you?" "What use are you making of the talents and opportunities entrusted to you?"

The writer addresses himself "to men of gentle birth, of an inherited courtesy and courage, good sports-