

the time that he called His Apostles and began to train them, for the Visible Church was a necessity, as a lever for the pronulcation of His ideals and the extension of His Kingdom. The world could not rise to His ideals, to the ideals of the Kingdom without a new life and a new power, and He gave himself to be the source of that new life. Not only did men need to be "born again" before they could see the Kingdom of God, but they needed to enter into the sphere of the Kingdom, by being born of water and of the Spirit. They needed conversion to see, and they needed regeneration in order to obtain the life and power for the purpose of carrying out and promoting the ideals of the Kingdom. The Church, then, is the Divinely appointed, Divinely empowered instrument for teaching and upholding the ideals of Christ, and as men inwardly digest and live those ideals, they ipso facto enter into the fuller meaning and life of the Kingdom of God.

Are all the members of the Church citizens of the Kingdom of God? If so, they are all pledged to social service, and to uphold in every possible way the ideals of Christ. The Church is strong and powerful, just in so far as she rises above narrow Ecclesiasticism, party squabbles, worldly and petty methods, and seeks to carry out the great principles of the Kingdom of God. We must go one step further. In spite of the truth that "the Kingdom of God ruleth over all," yet there was, in the time of Christ's earthly life, and the life of the Apostles, a great opposing power called "the world," a power which would not submit to the rule of God, and which must remain outside the Kingdom of God. We cannot cut out of the Gospels the Apocalyptic discourses of Christ, in which He foreshadows the truth (often overlooked) that the power of the Church would fail to bring this worldly foe into submission to the authority of God. He, therefore, looks forward to the consummation of the Kingdom of God at His second coming. The Parousia is absolutely necessary for the triumph of the Kingdom—for triumph there must be. St. Paul, with his splendid optimism and idealism, with his glorious vision of the Church, as co-extensive with the Kingdom, is still conscious of this world-opposition, and looks forward to the Parousia as the final triumph of the Kingdom. "Then cometh the end. . . . When He shall have abolished all rule and all authority and power." The glorious visions of the Apocalypse are in the same strain. There is the terrible struggle between the forces of the Kingdom and the forces of the unregenerate world, ending with the vision of "The Holy City, New Jerusalem, coming down from God out of Heaven."

The Present Opportunity.—I have spoken at some length on this subject for the purpose of drawing certain conclusions. The first deduction from what I have said, is, that Christ did not expect His Church to conquer the world. He recognised that there was an element in society which would always be in opposition, and always be outside the confines of his Kingdom. That element He would deal with at His Coming, so that God should be "all in all." "When the Son of Man cometh shall He find faith on the earth?" "I pray not for the world." The Church is not to enjoy the sweets of victory, but to endure the test of endurance and faithfulness under worldly disfavour, and even persecution. The Church is not to conform to the world, but to hold up a light to the world. The Church is not to measure her influence and work by worldly standards, or worldly success but to be loyal to the ideals of Christ. The Church is not to jettison her precious cargo of grace and power, or follow in the steps of the "unjust steward," in order to make her teaching acceptable to the world, but remember that she is commissioned to be the true steward of the mysteries of God. The Church is not to ally herself with worldly political parties, but to uphold Divine standards and values. The Church is not to imagine that any worldly Utopias can satisfy the ideal of the Kingdom of God, but faithfully teach that the Kingdom of Heaven is from above, and not from below, and that the words of Plato are still true, viz., "We shall never have perfect conditions in this life, until character is perfected." It may be true that the present age is "wandering between two worlds, one dead, the other powerless to be born"; but the only power that can bring it to the birth is the power of religion. I would, therefore, urge upon the Clergy the supreme importance of gathering together the faithful in Bible and Communicants' classes, spending much more time and thought upon the instruction of Confirmation Candidates, and so building up a real and strong centre of devoted men and women in every Parish, who will endeavour faithfully to uphold the ideals of the Kingdom, live those ideals, and be witnesses of those ideals in society and in the world. May be, in the past, we have thought too much of influencing the masses, too much of quantity, of tangible results, of counting heads, instead of aiming at producing quality, and making the few into real disciples and Apostles of the Kingdom of God. That, at any rate, was Christ's method, and, therefore, the best.

Conclusion.—I am glad to be able to report a large increase in the number of English people confirmed. Since our last meeting of Synod 145 males and 257 females amongst the English, and 38 males and 54 females amongst the Maoris, have received the Apostolic Rite of Laying-on-of-hands. A large percentage of the candidates were adults, and the fruit of the recent mission.

The interesting Church of S. Stephen, Opotiki, has been enlarged by the addition of a chancel, and thoroughly restored, and the chancel has been duly consecrated, and the Church re-opened for Divine service. A new church has been consecrated at Mamaku, in the district of Rotorua, and one has been dedicated at Matamau, in the district attached to Dannevirke. Both churches are paid for. Steps are being taken to build new churches at Hastings, Gisborne, Wairoa, and Tokomaru Bay. A new