

God," replied the Bishop. Then he thought that Qat is called God by the whites.

After three months he returned to his old life and took part in a village fight, but he told his people that the Bishop was gentle and kind, and loved the natives. Later he went to New Zealand for a short stay, and began to attend school regularly. But he was half-hearted, and could not understand what it all meant. He went a second time, and on the way he saw how brave the Bishop was when in danger, and that many schools were springing up in the New Hebrides. He began to realise that the Bishop was not only his teacher, but had a message for all the natives of Melanesia. Now he began to understand. The Book spoke to him as a friend. The words of his teachers became full of meaning. He gave himself "hot-hearted" to learning, and applying what he learnt. At last he was prepared for Holy Baptism, and with five others was baptised. "The first fruits of Melanesia," he says. New light broke in upon him. "I thank my Father in Heaven, for He has had mercy upon me, and has brought me out of darkness into light." He found real joy in worship and prayer, especially when he realised he could intercede for the heathen in the Islands. On his return he had a new message for his people, "the goodness of God," rather than the kindness of the Bishop. He was ordained deacon at Norfolk Island, and priested at Auckland in 1873, on S. Barnabas Day. He worked on Mota, but all the school people of the Banks Islands knew him and loved him. He has probably exerted greater influence than any native in Melanesia. His last words are still remembered, "All is finished, I start out on a journey and the wind is fair. There is no return for me. But righteousness and peace will still remain—follow after them."

H.N.D.

Religious Examination for Schools.

As announced in the August number of the "Gazette," the examination this year will be on Lessons 1 to 26 of the 4th year's course of the Inter-Diocesan Series of Sunday School Lessons.

There will be three grades:— Junior, up to 12 years of age; Intermediate, from 12 to 14 years; Senior, over 14 years.

Two separate papers will be given for each grade, one on the Biblical Lessons, and the other on the Catechism.

The Intermediate Grade will be examined on the Senior Grade lessons; but different examination papers will be set for each.

The Junior pupils will be specially examined on Lessons 1, 4, 5, 17, 23, 24, (Church Seasons) and 18, 19, 20, 21 and 22 (Catechism).

The Examination is fixed for November 22nd, for Junior Candidates and November 29th for Intermediate and Senior.

The Examination Papers will be forwarded to the Clergy in due course.

C.E.M.S.

THE ANGLICAN CHURCH.

(A Paper read at a meeting of the Havelock North Branch by one of the members.)

The term "the Anglican Church" conveniently discriminates the Episcopal Churches of English origin, from the Roman and Greek Communities, and from the Nonconformist bodies; and is popularly considered as arising from and out of the Reformation. This, however, is quite an erroneous idea. The important fact is borne out by the clearest testimony, that there existed in Britain a regularly constituted Church, with an extensive Episcopate, acknowledged by the Church at large, at the beginning of the fourth century, and most probably much earlier. Tertullian, at the end of the second century, speaks of parts of Britain inaccessible to Roman arms, yet subject to Christ. Origen, Athanasius, Eusebius and Jerome, all speak of the establishment of the Christian faith in Britain. It is a historical fact that British Bishops were present at important councils of the Church early in the fourth century, proving that the Church in Britain was fully recognised, even at that early period, as a true and properly constituted Church, in close communion with the other Churches in Christendom.

It was an evil day for the Church when the Romans withdrew their legions from Britain. Under the Saxon invasion, Christianity was almost annihilated, the scattered remnants being driven to the west and north. But there was light shining in the darkness. S. Patrick laid the foundation of the Church in Ireland. Later, S. Columba carried the Gospel to Iona, and evangelised the Northern Picts. We find then, that long prior to the Mission of S. Augustine, a compact and independent Church, cut off by political circumstances from direct intercourse with the main body of Christendom, of undoubtedly apostolic descent, retaining all the essential marks of a true branch of the Catholic Church, propagating its succession according to the primitive tradition, and with a distinct and independent ritual and liturgy. It is important to note these facts because the landing of Augustine is too frequently looked upon as the era of the English Church.

About the close of the sixth century, S. Augustine landed in Thanet, and wrought a work for the Church which lasts to this day. He firmly established Christianity in the Kingdom of Kent. But it is startling to discover how small a portion of the evangelisation of England was due to the Roman Missionaries. Leaving Wales out of the question, twenty-six out of the forty English counties owe their conversion to native sources. The revival of the Church in Northumbria was the work of Aidan, the monk of Iona, who fixed his seat at Holy Island. From the conversion of Northumbria followed that of Mercia, and the whole of the Midland countries were soon after evangelised. It was a Church full of life and vigour that confronted Augustine and the Roman Missionaries after their first success in preaching to Ethelbert and his people. Probably Augustine had very little knowledge of the extent and complete organisation of such a Church when he landed in Britain.

Acting under instructions from Rome, he endeavoured to bring the native Church under his jurisdiction. The British Bishops refused, and the result was a complete severance of the two Churches. The strife had eventually risen to such a pitch that in A.D., 664, Oswi, King of Northumbria, summoned