

The devotional part being ended several matters were discussed. A resolution on pictures recently passed by the Hastings branch was given the support of the united branches, the wording being as follows:—"That this meeting of the Hastings, Havelock and Napier branches of the C.E.M.S. views with alarm the low moral tone of the pictures being screened at the present time, and urges the annual conference of the Society to take such active steps as may be thought most effective, to secure the removal of this menace from the country, and to encourage the production of better class films."

Bro. Rice then raised the question as to whether the ground should not be prepared for Bro. Bullock instead of leaving everything until he arrives on his next visit. The possibility of carrying on a missionary campaign in those parishes where no branch at present exists was discussed, and the matter was referred back to the individual branches for further consideration and appointment of delegates or missionaries.

Brother Marsack then introduced the subject of "Sex Morality," and gave some searching facts as to the position to-day with its gravely low moral standard. His position in the Police Department lent double weight to his words, and all present realised the need for a very definite campaign in the cause of Purity.

Supper was provided by the Havelock men, and an enjoyable and interesting meeting was closed with the Grace.

## An Urgent Appeal.

Mr A. Turner Williams has begun his canvass as Organising Secretary for the General Diocesan Fund. Do you realise how important this fund is? In 1872 Bishop William Williams, in his presidential address to the Synod, outlined a scheme for such a central fund as this. From then till now, at various Synods, the subject has been discussed, but narrow parochialism and present difficulties have always been in the way of a diocesan scheme and the future benefit of the Church. Who can tell what might have been the position of the Church in this diocese to-day if that scheme had been working for 48 years?

The idea has never been quite lost sight of and a fund, called at different periods by various names and known to us recently as the "Home Mission Fund," has been in existence. It has met with some success, but it had only about 150 regular subscribers and was dependent upon special collections on two Sundays in the year for a great deal of its income. If these Sundays happened to

be wet, or fell during a time of epidemic sickness, the churches were nearly empty, the collections small and the fund crippled for the year. No business can be run satisfactorily on income—there must be capital to draw upon in bad times or the business goes bankrupt. If the Church is to undertake its obligations, to open up work in regions, where it is urgently required, but which must at first be financially unproductive, it must have a reserve fund. If it is to open orphanages, and rescue homes and undertake propaganda work it must have an assured income; we cannot open institutions and undertake new work if it means a feverish anxiety every year as to whether we shall be compelled to close them again for lack of funds. To invest capital, for example, in building and equipping an orphanage, or in building a backblocks church, is only rash speculation with much needed funds, unless we have a favorable prospect of being able to carry on. This need for constant begging for innumerable sectional objects is irritating to Churchmen who do not know how many calls will be made upon their generosity, and deters the Church authorities from commencing work that is absolutely necessary because every such work means a new fund to canvass for. If we are to have any stability and any justification for initiative we simply must have a strong central fund.

There is no reason why a wealthy diocese like this should be unable to raise a fund sufficient to guarantee, not only the maintenance of existing work and organisations, but also the extension of its social and evangelistic work. As a matter of fact our Anglican Church people already give to the Salvation Army something like three times as much as would enable the Church to do the same work as they do several times over. The reasons why the Salvation Army succeeds in raising such large sums, where we fail, are several:—

1. Every local S.A. captain is a **Collector**, in fact collecting money is the principal part of his business; on the other hand the clergy of the Church devote their time entirely to evangelistic work, classes, services, sick visiting, and so on, and, if they gave this up and became collectors of money, even the worldiest of Churchmen would see that they were failing in their spiritual duty and would say they were "after the loaves and fishes." It is disastrous to a clergyman's ministry when people learn to look upon him as a mere collector of money and expect a call upon their cheque book every time he visits them.

2. The S.A. army wins support because it makes its doings known far and wide. No little home is opened,

no orphanage built, no work of charity undertaken but the whole world knows about it, and the idea spreads that the "Army" is doing all the social and rescue work of the country, and all the evangelisation of the poor, whilst the Church is popularly supposed to be neglecting these obvious duties simply because she does not advertise what she does. As far as we are able to obtain statistics we gather that the Roman Catholics do far more social work than all other denominations put together, although they form only a small proportion of the population. The Anglican Church, as of course she should, does more than all the Protestant sects put together, including the Salvation Army. The Presbyterians are also doing good work. Through our obedience to our Lord's command in the Sermon on the Mount we avoid publicity and suffer in the public estimation. If charitably minded Churchmen would entrust their gifts to their own church they would find them better spent, and they and their church would not be despised because of the little social work it is supposed to be doing.

3. The Salvation Army is centrally administered and has a central fund out of which it can meet emergencies and sudden calls, whilst the Church has to wait till a special fund is raised for the particular object and is late in the field. If we as a Church are to do our duty we must have a strong central fund. A provincial fund is the ideal to be aimed at, but meanwhile we must have our Diocesan Fund.

The Standing Committee consists half of clergy, with the Bishop as chairman, and half of laymen, business men thoroughly representative of the laity of the diocese, who can be trusted to see that a central fund is administered in the best possible way.

The Organising Secretary has sent out to all Churchmen two forms, one a **blue** form for donations to capital, the other a **white** one for promises of annual subscriptions for present use. Both capital and annual income are necessary. Small as well as large subscriptions and donations are all welcome. Not merely money is required, but personal interest as well, and we want the personal interest of the poor man as well as that of the wealthy. A few of our wealthier Churchmen do not realise that a donation of £10 to capital is equivalent to an annual subscription of 10s, less than a shilling a month! If £50,000 capital is to be built up we need large donations. If many of our wealthy Churchmen gave a donation to our capital fund only the same amount as they give annually to the Salvation Army success would be assured.

We realise that, as usual, our fund is late in the day. It should have