

of unity which underlies the proposals of the Lambeth Appeal. Reunion was not regarded by the bishops at Lambeth as the absorption of one Church or Churches by another, or as the reduction of all to a common level of uniformity in ways of worship and fellowship. It was freely and gladly acknowledged that each group or communion of Christians with a history and tradition behind it had some special and peculiar gift to contribute to the spiritual wealth of the whole Church; and while the gifts of each could not be shared by all so long as the existing divisions remained, room must be found for each group, to retain its own identity within the larger fellowship. So would each both be enriched by those aspects of Christian life and truth which other churches had manifested and itself make common to all that truth and grace for which it had traditionally stood. It was therefore agreed that, subject to the great common bonds of visible fellowship in the Church, each existing communion might still retain in the larger unity its characteristic ways of worship and service.

To sum up: the Conference broke the ice. It brought us face to face with each other. Not the least valuable element in the Conference was the personal contact between man and man which it made possible, an aspect of it which was emphasised in the recommendation that the next similar Conference, to be held within twelve months, should be called at some spot remote from the great centres of population where there would be greater opportunity for common prayer and personal intercourse. The Conference served further to bring into clear relief the things which still held us apart and the difficulties in the way of closing the breaches. But yet it revealed a readiness to discuss those difficulties with complete friendliness and candour and a united resolve under Divine guidance to overcome them. We separated feeling that we, and the Churches that we represented, were henceforth definitely committed to the task of giving visible shape to that unity which is already ours and must not cease to strive and labor; and pray till the ask is achieved.

P. A. MICKLEM.

The following resolutions were passed:—

Bishop Long moved, and Rev. Dr. Prescott seconded, and it was agreed, "That, while the right of the Church to determine its own policy at any time is recognised, in the opinion of

this Conference, in view of all the circumstances, it is expedient that the policy of the reunited Catholic Church be episcopal, provided that (1) the appointment to the office of a bishop be shared in by ministry and laity; (2) that such office be exercised in a representative and constitutional manner, i.e., that in all administrative actions the bishop should be responsible to the representative assembly, conference, or synod of the Church; (3) that such acceptance of episcopacy does not necessarily imply that ministerial authority cannot be otherwise obtained or that episcopacy is the only channel of divine grace."

It was further moved by Canon Batty, seconded by Principal Glaister, and agreed: "That this conference welcomes the assurance implied under clause four of the Lambeth Appeal, that each group within the reunited Church would be free to retain its characteristic method of worship and service, in so far as such retention is not inconsistent with the fellowship of the whole."

Life's Purpose.

I do not ask, my God, for mystic power
To heal the sick and lame, the deaf
and blind.
I ask Thee humbly for the gracious power
Just to be kind.
I do not pray to see the shining beauty
Of higher knowledge most Divinely true.
I pray that, knowing well my simple duty,
This I may do.
I do not ask that men, with flattering finger
Should point me out within the crowded mart,
But only that the thought of me may linger
In some glad heart.
I would not rise upon the men below me,
Or be pulling at the robes of men above;
I would that friends, a few dear friends, may know me,
And knowing, love.
I do not pray for palaces of splendor,
Or far amid the world's delights to roam;
I pray that I may know the meaning tender,
Of home, sweet home.

I do not ask that Heaven's golden treasure
Upon my little blundering life be spent;
But oh! I ask Thee for the perfect pleasure
Of calm content.
I do not ask to shine with heavenly glory,
Or in some marvel all Thy greatness see;
But just to tell the Gospel's wondrous story,
And faithful be.

—Rev. A. E. Lait.

News and News.

The Rev. Bertram Brierley has been appointed temporarily, to assist the Rev. G. W. Davidson at Otane.

As life goes on we learn our limitations. We learn how much we can bear, how long we can wait, how much we can forgive, and how much forgiveness we need from others.—Miss Thackeray's "Miss Angel."

The Diocesan Synod will meet on Friday, September 8th, at 2.30 p.m. The programme of Synod will be published in our next issue. A quiet hour will be observed on Friday morning.

An old man went on grieving for a long time for one of his dogs which had died. A friend expostulated with him and remarked, "After all, it was only a dog." The old man replied: "Do you know that it has pleased the Almighty to endow the dog with two of his most divine attributes—unchanging constancy and unpurchaseable love?"—"Spectator."

We have to apologise for three mistakes in our report of the meeting of Standing Committee on June 19th, which appeared in the July issue. (1) Re parochial assessments—the Committee decided to recommend to the next session of Synod that parochial assessments be abolished. The Standing Committee itself has no authority to abolish them. (2) Re the appointment of the Rev. A. G. Backhouse—the appointment to Whakatane new district is in the hands of the Board of Nomination. In our eagerness to supply the Diocese with the latest news we were somewhat previous and possibly incorrect. (3) Two lines were omitted from the second paragraph in the third column—Messrs H. J. Bull and T. Halbert were appointed as trustees on the Waiapu Board of Trustees, not on the Te Aute Trust Board.