

40 yards of shirting, "A Friend"; lard, Mrs James Tod; apples, Mr Blackman, St. Matthew's Sunday School (Hastings), Mr Allan Williams; cakes, Mrs Dysart, Mr F. D. Waller, Community Club (Pukehau), Convent School social (per Mrs C. Harker), Waipawa Cricket Club ball, Mrs Keith, Mr E. W. Cain, Otane Tennis Club dance; meat, Mrs R. White, Mr Evans, Mrs James Tod, Mr G. C. Williams; case of marmalade oranges and donation of £1 for sugar, Mrs G. R. Beamish; vegetables, Mr George Williams, Mrs W. H. Rathbone; shoes, Mrs Thorp, Mrs G. C. Williams; material, Mrs G. C. Williams; butter, Mr G. C. Williams; sauce and jam, Mrs D. McLean; milk and sugar, Otane tennis dance.

### ST. MARY'S HOME, BURLINGTON ROAD, NAPIER.

In response to our appeal for cots in last month's Waiapu "Gazette," we have received five from the following friends:—Mrs Brodie, Hastings; Mrs Cook, Havelock North; Mrs Neville and Mrs De Denne, Cathedral parish; and Miss Elsie Williams, Frimley. Also £6 to be spent on necessities for the children of "distress cases" and 2 large blankets for the cots, also mackintosh. We thank all our friends for their ready help and sympathy. We also acknowledge with thanks the following gifts:—2 pillows and tablecloth, Mrs Chris. Maclean; 2 large blankets, Mrs Thorp; baby clothes, Mrs Dudley Kettle, Mrs Groome, Mrs P. Tombs, Mrs Signall; 12 rag dolls, Miss Thorp; teddy bear, Vincent Rice; old linen, Mrs Savory, Mrs Mayo; cake, Misses Hard, Mrs Murdoch, Mrs Macfarlane, Mrs Redgrave; sack of onions, Mrs Wise (Taradale); sack of carrots, Ormondville, per Rev. F. W. Whibley; cheese, Rev. T. Fisher; jam, Mrs Wise, Mrs Mayo; soap, Mrs Rice, Mrs Mayo; storeroom gift, afternoon, St. Andrew's Mothers' Union (Port); fat, Mrs Savory; apple rings, Mrs Harris (Taradale); bacon and whitebait, Miss Nancy Atkin; milk and cream, Mrs Oliver Dean; tin of sweets, Mrs Sainsbury; plants, Mrs Harold Thompson; £5 for children, Mrs Geer; £1 for children "Anonymous" (2); felt shoes and clothing, Miss B. Pallot; sewing of night-dresses for infants, Mrs N. Hannah; 4lbs. butter, "A Friend" (Ashley Clinton).

### How to Raise Money.

#### THE BISHOP OF ST. ALBANS ON THE RIGHT SPIRIT.

The Bishop of London met the secretaries of the Parochial Church

Councils of his diocese in the Hoare Memorial Hall at the Church House, Westminster, on Wednesday evening to hear with them what ideas the Bishop of St. Albans had to suggest to them for raising money. The sum budgeted for by the London Diocesan Fund in 1922 is no less than £100,000, of which £40,000 is entirely "new money." The budget is divided into two parts, a long Section A, which includes training, maintenance, pensions, widows and orphans funds, buildings, education, and administration, and a short Section B budgeting for "new money" towards supplementing stipends, Central Church Fund, and rescue and preventive work. The principal reason why those three objects were apportioned to Section B was because it was thought that they would make a stronger appeal to general sympathy, and the London pocket in consequence.

The Bishop of St. Albans made a speech of great enthusiasm, and said that he personally had only found it possible to raise large sums for his old diocese of Pretoria by dint of real hard work carried on all the time in the right kind of spirit, a doggedly cheerful, come-what-may spirit. "You will only get enthusiasm," he said, "if you are prepared to put this whole question of finance on the highest possible level, as being a means to win the whole world to Christ, not just to get money for your own parishes." He said that the whole scheme of raising money—Central Church Fund—had been begun in the wrong way, they had only thought of the Church of England, not the whole world. The money was needed, not merely for a hand-to-mouth existence in Church matters at home, but for the extension of the Kingdom of God to enable His work to be carried on more effectively. When a parishioner was asked for money, he must be made to understand that it was meant for a higher object than merely gas—"of one kind or another"—for his parish church. A budget of work ought to be put before people along with the budget of money. Make out on the credit side a list of what has been done, and on the debit side what ought to be done, there was a good appeal in that very simple method.

Nowadays the great mass of Church people were inclined to rest on the benefactions of the past. They had been provided with priests and bishops, and they should, as honest men, maintain them and their work all the time.

"And when you pay for the gas and the cleaning and the lighting of your churches," went on the Bishop, "you are not giving anything to God, any more than I am giving anything to God when I pay my household bills." He deprecated col-

lections being made for that purpose in church and offered with much ceremony to God. He wished the bishops would refuse to sanction such a thing.

The right way was for every person to arrange for himself or herself at the very beginning of the year how much his or her contribution was going to be, and to set the money aside at once.

Children, too, loved to give, went on the Bishop, and should be encouraged and trained to give from the very beginning. Trained in such proper habits, they would continue in them naturally. He advocated the Pretoria system of asking Confirmation candidates to make (if they wished) a thank-offering, and he was surprised that this was not a usual practice in England.

Praying for money was not to be thought of as a queer thing to do, or as not perhaps a very worthy thing to do. "Come together, pray for enthusiasm, and you'll get your money all right. Don't get the spirit of the second-hand clothes dealer, haggling over giving half-a-crown or a couple of pence more for a garment." That was an evil, inhuman spirit, that spirit of "How little can I get off with?" Just say, "I really don't know how I'm going to do it, but I'll have a jolly good try." One way of raising money (which certainly was new to those present, unless there were some strangers from St. Albans diocese) would be by communicants saving a shilling or more a week by going without any lunch on Fridays—really it wouldn't hurt them. (There was an uneasy stir at this very excellent suggestion). And they ought to get out a really first-rate leaflet explaining the objects for which the money was required. Chichester diocese had, he thought, as good a leaflet of the kind as any he had seen.—("Church Times").

### Early Confirmation.

#### OPINION OF "CHURCH TIMES."

The letters on the subject of the age for Confirmation for which we have been able to find room are but a few of those which have reached us! But those which have not been printed have not been written in vain, since they have enabled us to form some judgment upon the opinion of those who are closely associated with the religious education and life of the young. They are in practical agreement upon two points. One is that the fixing of an arbitrary and late age is a principal cause of the defection of the young. Another is that preparation for First Communion