

prayer must go Bible study, because thus we get at the mind of Christ.

A very interesting and profitable discussion took place on this subject.

Mr Snell stated that at Petone for many years a weekly Parochial Prayer Meeting or Service of Intercession had been held, which usually commenced with a hymn followed by a short liturgical service. Then came three or four extempore prayers, a hymn, more extempore prayers, and the Benediction. A plan used sometimes at their C.E.M.S. was to write out a list of suffrages to be used, a copy of which was supplied to each member present. The suffrages were taken one by one by each member in turn, the others joining in the responses.

Mr Moore mentioned that a service of intercession after the mode advocated by Mr Woolcombe, but with the addition of hymns, sung kneeling, was held weekly at the Missions to Seamen, Wellington.

Mr Bush King gave a very interesting account of the men's Sunday afternoon Bible Class at St. Matthew's, Dunedin. This class assembles with the Sunday School, the presence of the men showing to the elder lads that school was not only for girls and young boys. After adjourning to their own room, a collect was read, each member taking his turn in rotation. Then came Bible study or Prayer Book study according to a plan made from month to month. The class was closed with prayer, either silent or extempore.

Mr Ashcroft (Wanganui) gave a very fair statement of the objections to be urged against meetings for prayer other than in the language of the Prayer Book. It was surely well in speaking to Almighty God that we should use fitting language which adequately expressed our thoughts. That seemed to imply some previous preparation, and if that were so, where could we find more fitting language than in the Prayer Book, or prayers better suited for almost every occasion. Many a man might be a good interceder in the secret of his own room, and yet not be able to word his petitions so as to make acceptable extempore prayers. Sometimes, when one listened to an extempore prayer, one was led to think more of the man who prayed than of the prayer he was uttering.

Rev. H. H. Robjohns (Havelock North) drew attention to the fact that sometimes eloquent extempore prayer came only from the head: during such prayer one naturally thought of

the speaker and his language. Real prayer comes from the heart, and however simple the language in which it is framed, will go to the heart of the hearers. Corporate prayer has a great effect on those taking part. One only realised the power of united prayer when kneeling side by side with others who were masters of the art, praying for a common object. In such a case, what might be termed spiritual induction went on, and in this way the weaker brethren were helped by the stronger.

Mr de Lambert (Blenheim) said that the working members of a branch would be found to be the praying members. One learnt to pray by daily prayer and systematic Bible study as well as by the example of more experienced men.

Mr McCaul (St. Thomas's, Wellington) remarked that, while a man could obey the C.E.M.S. rule of prayer, by systematic private intercessions, it was brought home to him that such a man, praying always alone, is like a solitary wayfarer on a lonely road: men who prayed together were like those who journeyed along a road side by side.

Mr Whitcombe (Kilburnie) thought that prayer in private and in the family circle was better than in a public prayer meeting. Few men could open up their heart before their fellow men as they could when alone with God.

Mr Monaghan (Karori) contended that the small number of men teaching in our Sunday Schools, was to some extent, at any rate, due to the fact that they felt their unfitness for the work, owing to lack of Bible knowledge,—this was a great reason why Bible study should be cultivated.

Mr Skinner (New Plymouth) thought that the Church could best secure a native-born ministry by drawing lads on from the Sunday School, through Bible Class to the C.E.M.S., and so to the Theological College.

Mr Woolcombe, in summing up, said that the discussion was very encouraging. It was useless for a man to pray in a meeting if that were the only time when he prayed. Services of intercession would educate men up to appreciate the Prayer Book and make it living and real to them. Liturgical prayer must be in general terms: in private prayer we are bound to pray for particular objects: in a prayer meeting men prayed as a corporate body for some particular objects.

## The Bishop's Journeys.

[II.]

March 18.—Left Makarika. Visited "Jerusalem," hoping to see native school. Welcomed by Mr. and Mrs. Mahoney, the school teachers, but the children had a holiday for the "dog trials." Arrived "Kaharau." Left on horseback for Waiomatitini, and received a kind welcome from Miss Lumsdon, the schoolmistress, and a large gathering of Pakehas, whom she had invited to meet me. Had prayers with the Maoris in the "meeting house." Gave an address and afterwards received a "welcome." Stayed the night with the Maoris.

March 19.—Confirmation in Maori Church, eleven candidates. Afterwards took part in a funeral service and left at 11 a.m. Crossed the Waiapu. Paid a short visit to Mr. and Mrs. Gieseler. Had lunch with Mr. and Mrs. Manning and arrived at Te Araroa at 5.30. Received a welcome and address from the Maoris on arrival and was also greeted with a "haka." Kindly entertained during our stay by Mr. Liddell. Prayers with the Maoris in the evening in the Hall. The Church was far too small to accommodate the large gathering of natives, many of whom had ridden many miles up the coast. Welcome from the Maoris and Pakehas after the service.

March 20 (Palm Sunday).—A memorable Sunday. Confirmation (Pakeha) 9.15. Mattins and sermon in the Hall 10. Holy Communion in the Church 12. Maori Confirmation 2.30, sixteen candidates. Evensong and address in Hall 3.30. Evensong for Pakehas, with address, 7. There were large congregations at all the services, and several choirs from various parts of the Coast were present.

Monday, March 21.—Maori Synod, at which I presided and gave an address. All the native clergy from the Coast present. Had lunch with the Rev. Hone Waitoa. Prayers with the Maoris in evening, followed by a conference with the native clergy. The arrangements made by the Rev. Reweti Kohere for this interesting visit were very complete, and the dogs and pigs must have rejoiced at our departure, for during our visit they were threatened with severe penalties if they ventured within the sacred precincts of Church and meeting house.

Tuesday, March 22.—Left Te Araroa in the rain. Lunched with Mr. and Mrs. Gieseler, and arrived at Rangitukia, where we were the guests