

The Bishop's Journeys.

[III.]

Bay of Plenty.

April 15.—Left Napier. Joined Main Trunk Express at Palmerston. Arrived Taumarānui midnight. Broke journey and slept there.

April 16.—Left Taumarānui 8 a.m. Joined Rotorua train at Frankton Junction. Met Archdeacon Williams there. Arrived Rotorua between 5 and 6. Travelled up with the "Besses of the Barn" Band, and was accosted on the Rotorua platform with the question: "Please, sir, are you the Barn Band?" The fact that I was wearing a helmet was doubtless the cause of the mistake. Stayed at the vicarage with the Rev. C. A. Tisdall.

April 17 (Sunday). Holy Communion at 8 a.m. in S. Luke's Church. Preached at Maori Church at Ohinemutu at 11. Small congregation. Short service with Maoris at Whakarewera in afternoon. Visited the Mission House, from which the Misses Griffen and Grant are doing excellent work among the Maoris. Preached at St. Luke's, Rotorua, at Evensong, to a crowded congregation. How thankful many of the visitors to Rotorua must be to find here such a well-appointed church, opportunities for daily worship, and such hearty services.

April 18.—Left by coach at 7 a.m. for Whakatane. Delightful journey round the lakes. Met by the Rev. W. Goodyear, Chapman, Rameka, Ratema, Huruturu, and Pene Hakiwai, and a number of representative natives. Stayed with the Vicar, the Rev. J. W. Chapman.

April 19.—Native Synod meeting at Pahow, commencing with a celebration of Holy Communion, at which I gave an address. Welcome from the natives before the service. Lunch in the "big house." Welcome from the Pakehas at Whakatane in the evening.

April 20.—Drove to Ruatoki. Stayed with Mr. and Mrs. Lee at School House. Visited the Mission House under the care of Mr. and Mrs. Pene Hakiwai. Received welcome from natives in the afternoon. Held service in the "Big House." Afterwards interviewed three young men who offered themselves to be trained for the native Ministry. Had another service in Schoolroom in the evening, at which I gave an address.

April 21.—Holy Communion at 7 a.m. in Mission House. Left Whakatane for Taneatua. Lunched with Mr. and Mrs. Ernest. Service at Whakatane in evening. Gave address to good congregation.

April 22.—Left for Opotiki. Attended party in afternoon, at which addresses of welcome were presented. Kindly entertained by the Vicar, the Rev. W. H. Bawden, and also by the proprietress of the hotel.

April 24 (Sunday).—Preached and celebrated the Holy Communion at S. Stephens' Church at 11. Large number of communicants. Preached again to a large congregation in the evening. This historic Church is now undergoing extensive renovation, and the new chancel will cover the grave of the murdered Missionary, the Rev. C. Volkner.

April 25.—Left for Torere. Met by the Rev. Hakaraia Pahewa. Stayed with Mr and Mrs Drake at the schoolhouse. Excellent Native School. Held Maori Confirmation in the afternoon in the Native Church. Gave address at the prayers in the evening, and received a "welcome."

April 26.—After Holy Communion, rode on to Te Kaha, and was entertained by the Rev. C. W. and Mrs Robinson at the School House. The Archdeacon was the guest of Mr and Mrs Pahewa.

April 27.—Visited the school, and rode on to Raukokore. The weather was perfect for this interesting ride through the bush. Stayed with Mr Neilson.

April 28.—Holy Communion with the Natives in the Church at Raukokore in the morning, at which I gave an address. Lunch in the "big house." "Korero" in the open after lunch. Confirmation service in the afternoon; nineteen candidates. Children's service after the Confirmation. Large number of natives at the services. At the unanimous request of the Natives of the district, I consented to put this parish into the Waiapu Archdeaconry. The Maori Vicar, the Rev. H. Pahewa, has a very large district to work, which necessitates constant riding through bush tracks and rivers. He proved himself to be an excellent guide, philosopher and friend. We were much indebted to him, and to Miss Kingi and Mr Drake, of Torere, for the loan of horses, etc., for this interesting journey through the bush.

(To be concluded next month).

Hymns of Praise.

I have been looking carefully through the Mission Hymn Book, and the same thought has come to me as from the scrutiny of most of our hymn books, viz., the fewness of the Hymns of Praise!

In "Hymns Ancient and Modern," you will find the number of such hymns quite out of proportion to the whole number of hymns in the book, and the "Appendix" has added very few indeed to the list; though we cannot but feel that, if the sentiments of number 550 had been followed, we would have been given a fuller list of Songs of Praise:—

"Yea, we know that Thou rejoicest
O'er each work of Thine;
Thou didst ears and hands and voices
For Thy praise design;
Craftsman's art and music's measure
For Thy pleasure all combine."

And yet, after all, is not the hymn book descriptive of too many of our Christian lives? Is there not a great lack of thanksgiving, of gratitude, and of praise, amongst us? Are we not very apt to leave out in S. Paul's exhortation,—*"In everything, by prayer and supplication,"*—the words that follow: *"with thanksgiving."*

How often have we listened to the exhortation in the Communion Service: *"Let us give thanks unto our Lord God;"* and responded: *"It is meet and right so to do?"* *"It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God."*

"At all times, and in all places, give thanks"—how many of us really carry this out in daily life and practice? But what a glorious uplift to our whole being would be this glad spirit of praise!

"And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely: who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed and sang praises unto God." Surely these two had learned *"at all times and in all places, to give thanks!"* For, assuredly, the time (midnight) and the place (the inner and most darksome dungeon), to say nothing of bleeding backs, and the constraint of the stocks, seemed hardly the time or place for singing praises! But then we must remember that one of these two wrote the words: *"In everything*