

their ordinary moments. The object of a Mission is to inculcate joy in a personal Saviour. The Mission was not of man, but of God. It was for the purpose that they should see God more clearly and to bring them into a closer union with Christ. It was through this union that the people could realise the aim and the end of life—joy that might be fulfilled, and that man might become what God intended him to be. They should cast away the scales from their eyes and partake of the real joy in Christ. Was it not, he asked, a consciousness of sin that people of New Zealand needed? Did they think that commercialism could take the place of the joy of service and self-sacrifice? Christ was needed in New Zealand. More depth and earnestness was wanted in the people's lives. Nothing short of God could satisfy an immortal soul, and if the Mission meant anything it meant that God intended that substitutes should be put away. It was not the Missioners that they had come to hear, but the Spirit of God through them. The fruits of the Spirit were love, joy, and peace.

"God is waiting," the Bishop proceeded. "Are we ready to come to this Mission and receive. The Missioners have come 13,000 miles at sacrifices of important time to bring God's Message and to help us to see more clearly what is keeping us from this great joy of God. Whatever it may cost you, don't lose this opportunity and miss the blessing of joy that will fill your very soul."

Addressing the Missioners, the Bishop said:—"My brothers, a word to you. God has given you a glorious and a blessed task. He has admitted you to close fellowship with Himself to convey this great message of joy. We have prayed long and, I think, earnestly, as many are praying for you in the Old Land. We shall pray still. We do believe that God has sent you in answer to our prayers. We offer ourselves to God to be guided and to be taught by you. We wait to receive the message entrusted to you. Personally to-night I thank you from the bottom of my heart, and I thank God for the wonderful work He has done through you in Auckland, and may the fire that has been kindled in the north continue, and may it be the same in the Diocese of Waiapu. May Christ become so real to us that many may make the great decision. Let our Mission be begun, continued, and ended for God and in God."

The singing of the "Veni Creator," a prayer, a hymn, and the Benediction, brought the service to a close.

Death of Canon Pollock.

The news of the very serious illness of Canon Pollock, one of the Fore-runners of the General Mission, came as a great shock to his many friends in the Dominion, and prayers were offered for him in many Churches and many homes. We hoped that it might be possible that such a useful life would be spared yet a little, but it has been otherwise ordered, and we feel that the Church on earth has lost a champion and a true leader.

The late Canon Pollock came into touch with many of the Clergy and Church people during his tour of the Province, and his presence and words were always helpful and invigorating. He was a true "man of God," and yet knew how to use the world without abusing it.

His death, during the progress of the Mission which he thought out so carefully, will add to the solemnity of the Message which the Mission has brought to us. Our deepest sympathy will go out to those who have lost one so near and dear to them, and the deeper aspirations of many souls will find expression in the words, "Grant, O Father, to Whom all live, that his life may unfold itself in Thy sight, and find a sweet employment in the spacious fields of eternity."

Arrangements are well advanced for the Missionary Conference at Waimarino to be held on January 3, 4, and 5. A full list of readers of papers on the Reports presented to the "World Missionary Conference" at Edinburgh has been secured, and during this month the work of getting the camp in order will be begun. Those wishing to attend should let the Rev. F. H. Spencer, Secretary, know as soon as possible so that ample accommodation may be provided.

Diocesan Paper.

Archdeacon Ruddock begs to acknowledge receipt of the following amounts for the WAIAPU CHURCH GAZETTE:—

Rev. G. W. Davidson, 10/-; Mr W. Busby, 2/6; Mr F. W. Corbin, 2/6; Mrs M. A. Brook, 2/6; Mr C. Higginson, 2/6; Mr E. Mudgway, 2/6; Mrs F. de V. Sanders, 2/6; Mr Chas. Bean, 2/6; Rev. E. Robertshawe, £1; Mrs Nairn, 2/6; M.A., 10/-; Mr J. N. Williams, 5/-; Rev. W. Goodyear, 6/-; Miss Parkinson, 2/6; Rev. F. W. Whibley, 12/-; Mr C. A. Fitzroy, 5/-; Mr H. Burnett, £1 7/-; Rev. F. Spencer, 2/6; Mrs Hunter, 2/6; Rev. F. A. Meyer, 5/-.

News from other Dioceses.

CHRISTCHURCH.

DIOCESAN SYNOD.—This year's session of the Synod was the shortest that has been held for twenty years. Everyone was anxious that it should not be a long sitting by reason of its interference with the General Mission preparations. Still, the proceedings were not so hurried as to cripple any important matter.

The most important motion proposed was one concerning the "Bible-in-Schools" question. At the instance of the Clerical Society, the Rev. J. R. Hewland brought forward the matter, asking the Synod to approve of the New South Wales system, and the Bishop to appoint a Committee to confer with other religious bodies for the purpose of securing their co-operation, and such an alteration in the Education Act as would admit of the introduction of a system of religious instruction in our State schools similar to that which has obtained in New South Wales for twenty-nine years.

As this is so vital a matter, perhaps the Editor will allow me to state precisely the words of the ballot paper used in the referendum in Queensland:—"Are you in favour of introducing the following system into State schools, viz: 'The State schoolmaster in school hours teaches selected Bible lessons from a reading book provided for the purpose, but is not allowed to give sectarian teaching. Any minister of religion is entitled in school hours to give the children of his own denomination an hour's religious instruction on such day or days as the school committee can arrange for. Any parent is entitled to withdraw his child from all religious teaching if he chooses to do so'?" This question was answered in the affirmative by a majority of 18,000 in Queensland.

Mr. Hewland stated that he regarded the right of entry as the more important part of the system, and that he felt sure, after having consulted all the Bishops of New Zealand, and representatives of other religious bodies, that if the Synod framed the resolutions he was moving, there would be a good chance of some such system being introduced. Moreover, he said, if it did so, it would be following the lead of the General Synod.