

altars scattered up and down the world where Christ was honoured and the one eternal sacrifice remembered. We dreamed of the Golden Age that is to be.

The service over, there came the happy meeting at the breakfast table. Who said that men were stiff and unsociable? They cannot know our Churchmen here. Labourer and lawyer, sheepfarmer and shop assistant, Englishman and colonial, clergy and laity, we had such lots to talk about.

Then there came the addresses. The Vicar, in welcoming the Bishop, said that they might be thought greedy by other Parishes in their desire to have their Bishop so often. They were out on the ramparts of the Diocese, and, at this annual breakfast, at least, they thought that they had some right to his presence.

The Bishop, in responding, stated that this was no dull duty for him. He looked backward and forward to these splendid gatherings. Such a work was an inspiration to the Diocese. Often in his addresses elsewhere he quoted Gisborne and its stirring Church life. He was glad beyond words to see in the beautiful service those crowds of men of all stations in life. He was glad to see held out to receive the sacred species hands that told of hard manual toil. The Church was the only place where true brotherhood could be realised. Gisborne, at least was trying to realise it.

Then His Lordship plunged into the subject that is plainly very near his heart—the Bible in State Schools movement. "The Church to-day is crying out for aggressive Churchmen. We must fight if we are to win anything for the Divine Head of the Church. There is a fight that is now gathering force in the Dominion. We demand in this great matter what every Englishman loves—Justice and Freedom. There is a bitter fight before us, and some craven hearts would, because of that, shrink behind excuses to do nothing. The Church and the Christian bodies that are banded together on the Bible in State Schools campaign formed three-fourths of the population of the Dominion. Are we then to fear a mere handful of secularists and antagonistic Christians? We mean to ask the political powers for a referendum. When that is secured—and it will be easily secured if only we are faithful—

the victory is most certainly ours. Do your part, my brothers, and thus help the great movement."

A warm hand-shake, a word to friends old and new, and another Parish claimed our Bishop.

Thus we are trying to fulfil prophecy and to build up the Church. This is only one aspect of our work, but all our efforts centre round it.

## Correspondence.

(To the Editor.)

Sir,—Will you allow me space to call attention to an advertisement in another column, and to make an appeal to the many friends who have the Church's progress at heart?

A young man whom I hold in great regard, felt his vocation to the Sacred Ministry, and at his desire I have been able to obtain his entrance into S. Augustine's College, Canterbury. The total cost of the course there, including passages to and from England, private expenses for three years, etc., are carefully estimated at a maximum of £50, and the standard of preparation is admittedly very high.

My friend from his earnings has saved £115, an English Association has made him a grant of £60, and the Warden is anxious that he should enter the College after the Christmas vacation. At my instigation, therefore, he is now well on his voyage, and I am responsible for the remaining £75, which I do hope will come to me in small sums from (one is so pleased to say) the many readers of this paper.

If any endorsement were required to this letter, I have the kind permission of His Lordship the Bishop, of the Revs. Canon Mayne and J. B. Brocklehurst, as well as those of Mr. Hamilton, P. Tombs, and other well-known Hastings laymen, that their names may be used; and in consequence of mentioning the case on the Sunday when I had the great privilege of meeting my old Parishioners, the sum of £11 19s. 6d. came to me spontaneously in two days.

If in the Providence of God Mr. P. Steed is preserved to return to this Diocese as a clergyman, I have no doubt that our ministerial staff will be very materially strengthened thereby.—I am, etc.,

J. HOBBS.

The Vicarage, Te Puke,  
November 13, 1912.

## Diocesan News.

### The Bishop's Engagements.

- Nov. 15-23—Wairoa, Frasertown, Mohaka, Nuhaka, etc.  
 " 24—8, Holy Trinity, Gisborne (Men's Corporate Communion).  
 " 24—11, Waerenga-a-hika.  
 " 24—7, Patutahi.  
 " 25—Lecture at Patutahi.  
 " 26—Arrive at Te Karaka.  
 " 27-Dec. 8—Te Karaka District.  
 Dec. 9—Arrive Napier from Gisborne.  
 " 10—Confirmation. Havelock North.  
 " 12—Present prizes Girls' School, Havelock.  
 " 12—Confirmation, Te Aute  
 " 15—11, Confirmation, S. Augustine's, Napier.  
 " 15—7, Confirmation, Hastings.  
 " 16—Leave for Wanganui.  
 " 17—Present prizes and speak at Wanganui Collegiate School.  
 " 18—Confirmation, Dannevirke.  
 " 19—Confirmations, Mata-mau and Takapau.  
 Xmas Day, 25—The Cathedral.

The Rev. Thomas Fisher, Vicar of Pokeno, in the Diocese of Auckland, has been appointed Vicar of Ormondville, and will commence his duties there at the end of January. Mr. Fisher was a student at Ely Theological College, England, before his ordination.

The Rev. Cecil Wilson, Curate of S. Augustine's Parish, Napier, who was recently ordained to the Priesthood, has been placed in temporary charge of the District of Tauranga.

## The Waimarino Camp.

We have been asked to insert the following from the Rev. F. H. Spencer:—"The Alliance camp at Waimarino opens on January 3rd, 1913. The Week of Prayer in connection with the Evangelical Alliance begins on Sunday, January 5. The special subject for the Conference on the Tuesday, Wednesday, and Thursday of that week will be 'The Observance of the Lord's Day.' A Board has been formed to carry on the project, with members in Auckland, Wanganui, and Napier. Waimarino is an ideal spot for Summer Conferences and gatherings, and opportunities are afforded to persons of refreshment to both spirit and body by a visit there,