

resignation of Bishop Nevill, he was elected Bishop of the Diocese.

He was consecrated on the Feast of the Epiphany, 1920, by the Bishop of Christchurch, Acting-Primate, who was assisted by the Bishops of Wellington, Nelson and Waiapu and Bishop Nevill. As Bishop, he spent himself in the service of the Church, and his health, which had never been robust, gradually weakened, so that he felt obliged to resign in 1934, when he retired to Christchurch, living with his wife and daughter on the hills at Opawa. His heart had already shown signs of weakness, and when internal trouble necessitated an operation he gradually grew worse and passed peacefully to rest on Sunday, May 10th.

He was a sound churchman, scholarly and thoughtful. His straightforwardness and simple honesty of purpose allowed him at times to be over generous in his judgment of others. He combined saintliness of life with fixity of purpose and fearless opposition to what he believed to be wrong. His preaching was characterised by deep spirituality of thought rather than by oratorical finish. The Church of the Province has been the richer for his fifty years of devoted service.

In the councils of the church he was conservative, and strongly opposed the attempts to alter the Fundamental Clauses of the Constitution.

While in England in 1916 he published a book, "The Lord and Giver of Life," based upon addresses which he had given at a women's retreat.

In addition to his work on the Board of Theological Studies he was for six years examining chaplain to the Bishop of Dunedin. But his educational interest was not confined to theology. He took a very active part in the founding of St. Hilda's School for Girls in Dunedin, and, to the day of his death, it was very dear to his heart. At Invercargill he founded St. John's School for girls, which has done good service, though it suffered from the depression like others.

As a man, behind a seriousness of aspect, he had a very keen sense of humour. He was a fine cricketer, having captained his school and his college—and, while at Remuera, he

played in the Auckland Provincial Eleven. A year before his resignation he played an impromptu innings at the opening of the season in Dunedin.

He is survived by his wife and elder daughter (the younger daughter died a few years ago) and by two sons, Mr. R. G. Richards, headmaster of Christ's College, and the Rev. Lionel Richards, Vicar of Gladstone.

He will be deeply missed by a large number of friends—to know him was to love him: but we can thank God for a noble life.

BOARD OF MISSIONS' NOTES.

Voluntary Evangelists in Mid-China.—The following interesting item is from Bishop Holden of Western China (Szechwan):—

"I was particularly struck, amongst many other causes for thankfulness, with the work in the Suanhan region where, in spite of the absence of paid workers, a vigorous ministry has for years been exercised by voluntary evangelists, so that there are coming into being strong Christian communities away in the mountains there. Care will need to be exercised lest order and discipline should be lacking, but I am confident that this will be given, especially by means of the training classes for lay readers that are to be carried on there as well as in other parishes. What I saw throughout the long tour filled me with well-grounded hope that, given stable conditions, the Church will again by God's blessing advance."

Concerning the political situation in Mid-China, Bishop Holden adds:—

"In general it is perhaps a little more uncertain than was the case when last I wrote. A big body of Communists is moving steadily in a north-westerly direction through Kweichow from Hunan with the obvious intention of joining with the Reds who have been harassing the far west of Szechwan during the last few months. With the continued presence of strong Central Government forces in the Province there is no cause for anxiety, but should the pressure from the neighbouring nation continue to be exercised, the

question arises how much longer national self-respect will allow China to pursue the policy of compliance. Should any serious clash occur, one unfortunate repercussion might very well be the withdrawal of the Central Government troops to face the foreign foe, and that could have only disastrous results for Szechwan. Earnest prayer therefore is more than ever needed that wisdom may be given to the responsible leaders and that peaceful councils may prevail."

What Happens To Converts.—In the April number of the International Review of Missions, Mr. John Elder gives us the result of a questionnaire on this point. It is as follows:—

"Lost track of 5 per cent.; relapsed, 15 per cent.; cold but outwardly Christian, 14 per cent.; fairly satisfactory, 40 per cent.; most satisfactory, 26 per cent." He adds: "If we combine the first three categories as unsatisfactory and the two last as satisfactory, it appears that about one-third of all those baptised belongs to the first group, and two-thirds to the latter. This large leakage, while it may to some extent be unavoidable, certainly indicates the need for more careful thought and study of how to conserve results."

Concerning the training of "The Enquirer," Mr. Elder writes:—

"The most common rule is that there should be one year's interval between the formal profession of faith before the Church Committee or Missionary and the candidate's baptism. There is a tendency to lengthen rather than to decrease this interval. There is emphasised the need of giving the convert time to get settled in his new faith and to test him for ulterior motives. As to the instruction given during this period, some of the replies indicate that it is haphazard and casual, some indicate a well-worked-out course of study. One reports: 'A course of thirty-seven lessons is provided by the mission. This included instruction in the truth of the fall and God's way of redemption based on the historical facts recorded in Genesis and Exodus; also lessons in the Apostles' creed, the ten commandments, baptism, the Lord's supper and practical Christian living.' Another reports: a course of fifty lessons, ten from the Old Testament,