

proves but slowly. The Bishop's medical advisers trust that with entire rest (and provided there is no relapse of any kind) the Bishop may be able to return to Fulham in time to hold his customary general ordination in either of the cities of London or Westminster on Trinity Sunday, May 27th, when between forty and fifty gentlemen usually present themselves from the Universities, and King's College, London, for examination and ordination in the diocese of London. The Bishop leaves commissions in the hands of his Archdeacons, to enable them to institute to benefices and license to perpetual curacies and stipendary curacies during his absence. The Archbishops of York and Armagh, and the Bishops of Oxford, Ely, Ripon, Rochester, and Gloucester and Bristol, have, we believe, kindly undertaken (amongst them) the Bishop of London's consecrations and confirmations up to Trinity Sunday next.—*Guardian*.

At a meeting of the S.P.C.K., April 3rd, Archdeacon Sinclair proposed the following resolution, which was unanimously adopted:—"That although the Rev. John Keble was not officially connected with this Society, yet as he was for many years a member of it, and always took a warm interest in its proceedings, the Board desires to place on record its deep impression of the grievous loss which the Church has sustained by the death of the author of the *Christian Year*."—*Ecc. Gazette*.

NEW ZEALAND.—At a meeting of the Church Missionary Society.—

"Letters were read from Archdeacon Munsell, of the dates Nov. 2nd and 20th, giving an account of a visit he had just paid to the last scenes of war on the Waikato river. So much had been reported by the newspapers and by people in Auckland of the universal apostacy of the Maoris, and of their having turned against the missionaries, that the Archdeacon determined personally to test the truth of these reports. He travelled throughout a district of forty miles by sixty in extent, and comprising the chief portion of those said to have apostatized. The following extracts will give the result of his investigations:—"The state of religious feeling has been, of course, my chief object of inquiry. On the Waipa they are nominal Christians, having been kept together by the influence of Barton, the Wesleyan deacon. . . . I proceeded to Tamahere, where I heard Christianity had been renounced, and where a missionary, it was thought, would scarcely be safe. With a view to ascertain their state of feeling, I determined to spend the night amongst them. To my great surprise and pleasure, I found that they bore no ill-will or dislike to either the Gospel or the preacher. All that were present attended at evening service. They listened patiently, and when I had done, one of them started up and said: It is indeed a pleasure to have our good old form of worship. They attended in even better numbers this morning. . . . At Patakanere they still profess Christianity; and Heta, the Maori deacon, visits them regularly. From thence I paddled down to my old station, Kobanga. I was glad to find Joshua, the Maori deacon, zealous in his work. It is now nearly a year since I left Kohanga, but the little church was in the same state as when I left them. They had subscribed, in cash and food, £26 10s. for Joshua's support, and collected while I was there at the offertory £2 13s. I administered the Lord's Supper there, and at the Heads, the number of communicants being about twenty in each place. From these facts you will see that the Gospel still has a footing in Waikato, and that we have ground to hope that God will yet cause this heavy affliction to work out some good for the remnant that are left. It cannot be denied that they needed the chastisement, and that as they began the war in a most unprovoked and treacherous manner, they deserved it."

The *Guardian* of April 25th says:—In the House of Commons, Mr. Selwyn asked whether the bishopric of Nelson had not continued vacant for many months