



The Waiapu Church Gazette.

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Diocese of Waiapu.

Private letters intended for the Bishop should be directed to him personally, Bishops Court, Napier. Official letters for the Bishop should be directed to him care of the Diocesan Secretary.

All Parochial Business Communications should be sent to the Diocesan Secretary. Such letters should not be addressed to him, or to anyone by name, but as follows:—The Diocesan Secretary, Diocesan Office, P.O. Box 227, Napier.

Cheques should be crossed, marked "not negotiable," and made payable to the order of the Diocesan Secretary, and not to anyone by name. The Diocesan Secretary is the Archdeacon of Hawke's Bay, the Ven. Archdeacon Simkin.

Phones: Office, 877; House, 798.

The Bishop's Engagements.

June 5th.—Torere.
June 12th.—Napier.
June 19th.—Wairoa.
June 26th.—Wairoa Country District.
July 3rd.—Napier.
July 10th.—
July 17th.—Porangahau.
July 24th.—Woodville.
July 31st.—Dannevirke.

The Church Army.

The Rev. F. W. Whibley has received grateful acknowledgments from the Church Army of kind gifts of New Zealanders which enabled them to distribute £250 to various centres for Christmas dinners.

Relatives of soldiers buried in France who wish for photographs of their graves, or who intend to visit the graves, should write to Captain Creed, C.A., Secretary Graves Department, C.A. Hdqrs, 55 Bryanston street, Marble Arch, London, W.I., or to Mr Whibley.

£574 has been sent by Mr Whibley for the "Save the Children Fund."

Last year's Church Army balance-sheet shows expenditure from July 1st, 1919, to June 30th, 1920, as follows:—For Evangelical work £33,563 8s, men's social work £76,798 13s 5d, women's social work £74,311 0s 6d, trading departments £46,593 7s 11d, emigration work £25,247 15s 4d, war work £303,209 19s 11d, post-war work £368,348 7s 5d, general purposes etc. £83,307 14s 5d; total £1,011,380 6s 11d.

A Striking Presentation.

On March 10th, the Bishop, who is acting as locum tenens of the Aecumenical Patriarch of Constantinople, visited the Archbishop of Canterbury and presented him with an historic ecclesiastical emblem of great value and beauty, known as an enkolpion, bearing the crowned double-headed eagle of the Patriarchate, originally made for the illustrious patriarch, Joachim III, and worn by five successive Patriarchs as the emblem of their office. The Emblem was sent by the Holy Synod of Constantinople "as an earnest of the brotherly feeling of the Orthodox Eastern Church" towards the Church of England, "and that it would serve as an augury of the union of the two churches in the service of our Lord."—"Church Times."

The Lambeth Proposals.

The glamour of the Lambeth Conference and its resolutions, and the fervour aroused by the appeal for Unity seem to be passing away. There is strong opposition in England to the institution of a women's diaconate. It is claimed that the woman deaconess and the man deacon hold two entirely different offices and the proposal to permit women to exercise parts of the deacon's office is declared to be a distinct novelty inconsistent with the ideas of the ministry which have come down to us from the Apostles' times and certain to prove a stumbling block in the way of reunion with other branches of the

Catholic Church. The appeal for Unity though it has generally met with sympathetic appreciation from the various Nonconformist leaders has been severely criticised by them. It is astonishing how carelessly many seem to have read it. Perhaps even some of us have not understood its suggestions, but we do know that to claim membership of the Catholic Church for religious bodies that reject Baptism, or substitute the waving of a flag for the Sacrament ordained by our Lord, is to make a demand which is tantamount to shutting the door upon all hope of Christian reunion.—"Church Times."

Spiritual Healing.

At a meeting on the subject of "Christian Psychology and Spiritual Healing," convened by the Guild of Health recently, the Bishop of St. Albans (Dr. Furse) made a remarkable speech, in which hard knocks and ruthless logic were humanised by flashes of humor and an occasional reverent unveiling of the tenderness of the Divine love. Starting with the proposition that man is one, and that health means the health of people as they are, without division of body from soul or mind, he affirmed that the Guild of Health was out to do what every priest had promised to do at his ordination, and every bishop at his consecration, "to banish and drive away all erroneous and strange doctrine contrary to God's Word." He defined psychology as learning "how your think-box works." He pleaded for a more universal joy in religion. The impression given by many regular communicants and good people generally was, in his opinion, not that they were bursting with life, but that they were rather dull and despondent; that they lacked assurance and a sense of power. The Christian religion, he urged, was a religion of good cheer. Christ had faced all the facts—God with His love, man with his folly and his "miss" of life and his sin, and facing that He had told them that it was all right, that the fact that was going to