



The Waipapu Church Gazette.

VOL. XIV.—No. 1.

NAPIER, AUGUST 1, 1923.

Price 3d. or 4s per Annum Post Free.

Diocese of Waipapu.

Private letters intended for the Bishop should be directed to him personally, Chaucer road, 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.

(Revised).

- August—
- 5th, Woodville.
- 12th, Dannevirke.
- 19th, Waipawa.
- 26th, Maori work, H.B.
- September—
- 13th, Conference of Maoris.
- 14th, Opening of Synod.
- 21st, Ordination of the Rev. Alfred Hodge to the office of Priest.
- 30th, Havelock and Hastings.
- October—
- 7th, Puketapu.
- 14th, Gisborne.
- 21st, Ormondville.
- 28th, Napier.
- November—
- 4th, ———.
- 11th, Patūtahi.
- 18th, Waerenga-a-hika.
- 25th, Te Karaka.
- December—
- 2nd, Matawai.
- 9th, Porangahau.
- 16th, Taradale.
- 23rd, Napier.
- 25th, Napier.

Deaconesses.

The ordination of Deaconesses in Napier Cathedral, of which a brief notice appeared in the last "Gazette," was an event of unusual interest, being the first ever held in this Diocese. The simple rite, drawn from ancient sources, was the same as that used in most English dioceses since the revival of the Order, pending the insertion of a fully authorised form in the revised Prayer Book. At the end of the Sermon, in the Office of Holy Communion, the two candidates were presented to the Bishop by Archdeacon Williams, Examining Chaplain, and (after the Questions the Laying-on-of-Hands and the gift of a New Testament and a Cross) were commended to the Diocesan Deaconess, who was bidden to receive each "as a fellow-helper in your work, give her all encouragement, goodly counsel and support and tend her as a sister dearly beloved." Then followed some versicles and a prayer for Wisdom and strength, and the Deaconesses remained kneeling at the altar rail until they had communicated.

Thus the establishment of an Order of Deaconesses in this Diocese, which has been an object of prayer and effort since the Synod of 1912, is at last an accomplished fact. More women are needed for training. Deaconess Esther Brand, who is undertaking work in Gisborne—for some months and probably longer—will be glad to give all particulars.

Standing Committee.

The Standing Committee met on July 19th. The Bishop reported that the Rev. Draper, of Dannevirke, had been appointed to succeed the Rev. O. Gibson as assistant curate at Hastings, and the Rev. V. Bianchi had been appointed assistant curate at Dannevirke. Deaconess Esther Brand has gone to Gisborne to work in the parish of Holy Trinity.

Mr J. P. Williamson, a former member of Standing Committee for many years, was appointed in place

of Mr T. Ellery who has resigned.

A sub-committee consisting of the Dean, Archdeacon Simkin, Messrs Williamson and Turner Williams was appointed to consider and report upon the question of fees for the services of relieving clergy.

The Board of Missions has assessed the Waipapu Diocese at £2357 for 1923, being £117 more than its assessment for last year.

A sub-committee was appointed to consider methods for financing the scheme for rebuilding St. Mary's Home, Burlington road.

The scale of grants for the General Diocesan Fund towards parochial districts was carefully considered. The committee decided not to apply this year the rule that grants will be decreased £5 each year.

The Bishop reported the resignation of Mr J. A. Maclean as member of Synod.

Applications for loans were received from various parishes and nearly all the funds available were allotted.

The Rev. Von Ogden Vogt, of Swiss protestant descent, a minister of the Congregationalists, has published a book "Art and Religion," in which he pleads for more use by protestants of liturgies, music and symbols. He claims that art of every kind should be used in religious services as an aid to devotion. A large number of protestant churches in America are now being built and furnished after the manner of Anglican, Roman and Lutheran churches, and furnished with altar, pulpits, carved reredos, silver-crozier, altar cross and candlesticks, rood screen, crucifix, etc.

DIOCESE OF CHRISTCHURCH. CHATHAM ISLANDS.

RESIDENT CHAPLAIN urgently needed. Population 600 or 700; about one half Maori; need great; fine scope for Missionary work.

Offers of service are invited. Communicate with His Grace the Archbishop,

P.O. Box 982, CHRISTCHURCH.

Notes from the Diocesan Registers.

It is proposed, from time to time, to publish in the "Gazette," any matters of interest which may be discovered during the process of classifying and arranging the Diocesan Records. This is done for a two-fold purpose: First, in order to place such information within reach of the Parishes and Church people, and secondly, to invite corrections, if such be necessary and to ask any who possess information with regard to the early days of the Church in this Diocese to kindly communicate such information to the Diocesan Secretary.

As a beginning, a list of the European Churches in the Diocese, with the name of Dedication, and date of Consecration, is published this month. In almost every case the dates given in this list have been verified from the actual Deed of Consecration.

1863—January —, Napier	St. John the Evangelist (original Church)
(Consecrated by the Rt. Rev. C. J. Abraham, Bishop of Wellington)	
1874—September 20th, Havelock N.	St. Luke (original Church)
1875—April 11th, Gisborne	The Holy Trinity (original Church)
1875—June 29th, Taradale	All Saints
1875—November 14th, Tauranga	The Holy Trinity
1875—November 21st, Opotiki	St. Stephen the Martyr
1877—May 21st, Waipawa	St. Peter
1877—May 22nd, Waipukurau	St. Mary the Virgin
(St. Peter's, Waipawa, and St. Mary's, Waipukurau, were consecrated by the Rt. Rev. W. G. Cowie, Bishop of Auckland, during a vacancy in the See of Waiapu).	
1879—December 7th, Wairoa	St. Paul
1881—February 11th, Porangahau	St. Michael and All Angels
1883—August 31st, Napier	St. Andrew
1884—January 19th, Ormondville	Church of the Epiphany
1884—October 2nd, Napier	St. Augustine
1886—March 30th, Hastings	St. Matthew
1886—July 6th, Woodville	The Holy Trinity
1887—May 26th, Meanee	St. Thomas
1888—December 20th, Napier	Cathedral Church of St. John the Evangelist.
1892—October 30th, Takapau	St. Mark
1892—December 11th, Whakatane	St. George the Martyr
1894—January 21st, Otane	St. James
1895—March 10th, Frasertown	Christ Church
1899—February 5th, Makotuku	Our Blessed Saviour (new Church replacing original Church, destroyed in bush fire)
1899—November 5th, Rotorua	St. Luke (new Church)
1899—November 19th, Tamumu	St. Alban
1900—December 2nd, Greerton	St. George the Martyr
1901—June 23rd, Te Puke	St. John the Baptist
1903—October —, Waerenga-a-hika	St. Luke (original Church, subsequently burnt down)
1906—October 7th, Patutahi	St. George
1909—June 27th, Elsthorpe	St. Stephen
1909—October 31st, Weber	All Saints
1911—August 20th, Mamaku	St. Peter
1911—October 21st, Puketapu	St. Michael and All Angels
1913—August 24th, Havelock N.	St. Luke (new Church)
1914—July 18th, Matamau	St. Michael and All Angels
1916—December 21st, Te Rehunga	St. Alban
1917—November 25th, Matawai	St. Mary the Virgin
1918—June 26th, Matata	St. Augustin
1921—Nov. 17th, Waerenga-a-hika	St. Luke (new Church)
Date wanted—Clive	St. Mark
Date wanted—Dannevirke	St. John the Baptist
Date wanted—Te Karaka	St. John
Date wanted—Tolaga Bay	St. Andrew

W. J. SIMKIN,
Registrar of the Diocese.

Parochial Notes.

Holy Trinity, Gisborne. (Vicar: Rev. Canon H. Packe, M.A. Assistant Priest: Rev. T. A. Cato).

The weekly intercession service in preparation for the Healing Mission which was started six months ago, has greatly increased in numbers until now we have over 250 attending it, which is most encouraging to the Vicar. Donations towards the expenses of the Mission (printing, etc.) will be gratefully received and may be placed in the box at the main church door. A leaflet containing names of those sick, to be remembered in private prayer, has been issued, also several other pamphlets dealing with the Mission. They can be procured at the church. Will those who wish their sick ones to come for healing please get in touch with the Vicar, 'phone 226? The Vicar will be glad to hear of volunteer helpers, men and women, also intercessors.

We are delighted to hear that Deaconess Esther Braand is to be stationed here for a time, as Parish Deaconess. In a large parish such as this it is absolutely necessary to have the help of a Deaconess, for teaching and sick visiting.

A Service of Admission for members of Holy Trinity Girls' Club was held in the church on July 10th, when 5 members were admitted. The Vicar conducted the service, and gave an impressive address on "Vocation." July 12th marked the 8th anniversary of the founding of Holy Trinity Girls' Club, the occasion being kept by an Anniversary Ball.

The Holy Trinity Young Men's Club is making its good influence felt among the young men of the town. The members are very proud of their orchestra, and hope to give a concert some time this year.

The Ladies' Guild had a most successful sale of work on July 4th and their funds were largely increased.

We are glad to report increasing attendances at the ordinary church services.

Several "Church Gazette" subscriptions are not paid. Please pay them in (3s) at once, to your distributor or to Mr W. J. J. Long, Nelson Bros' office, corner Childers road and Customhouse street.

St. Matthew's, Hastings. (Vicar: Rev. R. T. Hall. Assistant Curate: Rev. O. Gibson).

The members of the Mothers' Union and of the Gleaners' Union met on June 19th, and gave a social afternoon to Deaconess Esther and Miss Sanders, when a presentation was made to both ladies. A similar gathering took place on the 28th in connection with the G.F.S. Both the

Deaconesses will be much missed, and our best wishes go with them in their future work. Deaconess Mabel Holmes remains in the parish.

The annual Intercession service of the G.F.S. was held in June, when an address was given by Deaconess Esther.

On July 3rd the usual monthly meeting of the Mothers' Union was held, Deaconess Mabel giving an address.

The subject discussed at the July meeting of the C.E.M.S. was "Spiritual Healing." The subject was introduced by Bro. Gibson, and a very useful discussion followed. A social rally will be held in August.

Mr C. B. Spinney gave an organ recital on July 10th. There was a good attendance, and all enjoyed the beautiful music, finely rendered.

There are still some "Gazette" subscribers who have not paid their subscription for the current year. Please make an early settlement.

Waipawa. (Vicar: Rev. Canon M. W. Butterfield, B.D.)

Intercession services for the healing mission are held every Tuesday evening at Waipawa and are being fairly well attended.

The Rev. Dr. C. Fox is the guest of Mr and Mrs Edward Bibby, being on furlough from Melanesia. Dr. Fox has kindly assisted in the services and preached on July 29th.

Influenza is prevalent, but so far we are less hard hit than most other centres.

Deep sympathy is felt for Mr Wilson, of Lindsay, in the sudden death of Mrs Wilson whilst he was away in Dunedin attending his mother's burial.

The Girls' Club bazaar is to be held on August 22nd. The girls will welcome any help. Miss L. Watson (care Williams and Kettle) is the secretary. **Taradale.** (Vicar: Rev. Canon Clarke).

Parishioners will be glad to learn that most of the amount appealed for in reduction of the debt on the parish has been paid off through the shop held in the Cathedral Schoolroom, and extra donations by some parishioners.

Those interested in the Foreign Missions are now working hard for the annual sale to be held early in September. In order to procure material for this gift afternoons have been held at Taradale, Meanee, and Pakowhai. A stormy day rather militated against the attendance at Taradale, but a very enjoyable afternoon was spent, a special feature being the splendid music kindly supplied by Mr Tombs, Cathedral organist, and his orchestra. At Meanee the residents, with the assistance of a few Taradale friends, provided a good programme of music, recitations, etc. Some of the children of the

Meanee school assisted very acceptably. The Pakowhai schoolroom was also the scene of another such gathering. Mrs Edward Carter sang several songs very sweetly, and some of the school children assisted. These little meetings were pleasant socially and the financial result was good.

The Mothers' Union met at the Methodist Church, Greenmeadows, this month, when an instructive address was given by Mrs King, of Tomoana.

The Vicar has a good supply of literature concerning the Mission of Healing, and will be glad to supply any who wish for it.

It is to be hoped parishioners will make every effort to attend Intercession services.

Would those who have not yet paid for their "Church Gazette" (1923) please remember their subscription is due?

Puketapu. (Vicar: Rev. R. F. Geddes, M.A.)

The new vestry is showing itself very enthusiastic, the Archdeacon's suggestion that meetings should be held in Napier proving an excellent one. They have gone very carefully into the financial position of the parish, and are determined that at the close of the present year they will have a satisfactory balance-sheet to lay before the annual meeting. We are very sorry to lose Mr Jenkins as secretary after his many years of faithful work. The parish is under a lasting obligation to him. Mr Moore has consented to act in his place.

Great preparations are being made for the forthcoming stock drive on August 8th. Mr Absolom is undertaking the necessary arrangements.

On June 12th a very pretty wedding was solemnised in the parish church when Miss Vera Ballantyne and Mr Harry Norris were united in holy matrimony. The church was tastefully decorated, and the accommodation was strained to the utmost. The bride was attended by her sister Miss Jean Ballantyne. After the ceremony the many guests were entertained by Mr and Mrs Ballantyne at Rotowhenua. Our best wishes follow Mr and Mrs Norris to their new home.

St. Augustine's, Napier. (Vicar: Canon E. D. Rice. Assistant: Rev. B. R. Brierley).

Though considerably improved in health the Vicar is still away. Through the generosity of many parishioners and friends he and Mrs Rice have been sent on the South Sea Island trip of the Tofua. They expect to be back about the middle of this month.

The parish is very grateful to the Bishop, Archdeacons Simkin and Williams, and the Revs. J. B. Brocklehurst, W. T. Drake, F. W. Martin,

A. Hodge and Canon Butterfield for assistance to Mr Brierley at the services.

The ordination of the Rev. B. R. Brierley to the priesthood on June 24th was a most inspiring service. There was a crowded congregation. His Lordship the Bishop was assisted by Archdeacons Williams and Simkin and the Revs. F. W. Martin and R. T. Hall (preacher). There was a processional hymn, and the service was Tours in F. A large choir under Mr Harston greatly helped to make the service an inspiration.

Two very excellent concerts organised by Mrs Rosewarne have been held in the Schoolroom in aid of the Church Buildings Improvement Fund. No better programmes have been submitted to an audience in our Schoolroom. Mrs Collins had a very successful gift afternoon for the same fund, for which a big sale of work is to be held on Wednesday, September 5th. All parishioners and friends are asked to attend and give their support.

The Mothers' Union has lately been addressed by Mesdames Leask and Murdoch, to whom we are grateful.

The G.F.S. had a very successful jumble sale last month in aid of missions and other funds.

The intercession services for the Healing Mission are being very well attended. A good deal of interest is being shown, owing, no doubt, to some very excellent sermons on the subject by various preachers.

Olive. (Vicar: Rev. T. Fisher).

The new vestry is out of do things, and has begun with the vicarage debt, with the aid and advice of the Archdeacon. Other things are under weigh. The Mothers' Union is taking counsel how to set about studying the Healing Mission, and trying to do its part, moved thereto by Deaconess Esther. The G.F.S. is setting to work to prepare for the annual sale of work. They have an idea to furnish a stall, and run it themselves. They will meet fortnightly in the Oddfellows' Lodge. Miss Prewett is again secretary, with Miss Vesta Cushing to help. The choir is studying how to be more of help to the congregation in the rendering of Sunday worship. The confirmation candidates are keen about the coming of the Bishop on his apostolic errand on July 29th.

The date of the Healing Mission in Napier has been postponed till October 29th-Nov. 1st.

The chairman of an American company owning many hotels has announced his intention of providing in each of them a little chapel available as an oratory for private prayer.

Editorial Notices.

Please address all Editorial matter to The Editor, "Church Gazette," Box 29, Waipawa.

Literary Matter should reach the Editor on or before the 15th of the month. News Items, including Parish Notes, on or before the 18th of the month.

All Business Communications must be sent to the Diocesan Secretary. All communications regarding subscriptions to the "Church Gazette," and all notices of alteration in number of copies required should be sent to the Diocesan Secretary, Box 227, Napier.

Waiapu Church Gazette.

Wednesday, August 1st, 1923.

Spiritual Healing Mission.

WONDERFUL RESULTS.

REMARKABLE STATEMENT BY BISHOP OF BATHURST.

The following impressive statement regarding Mr Hickson's spiritual healing mission at Bathurst, N.S.W., was written for the Sydney "Daily Telegraph" by the Bishop of Bathurst (Dr. Long):—

These notes are written from the point of view of one who is convinced that the power of God was working in the mission, and are written for those who accept the Christian faith that prayer is heard and answered, and that all things are possible with God.

My own acceptance of the claims for the revival of healing ministry in the Church has slowly passed in the past few years through the stages of resistance, doubt, and inquiry to frank and open recognition.

I have felt the full force of every objection that has been raised long before such were raised in our midst. Ultimately it was the cautious investigation over a period of years of the work and phenomena of Christian healing in all parts of the world that compelled me to revise and then recast my preconceptions and misconceptions.

But it is necessary for one to work right through the whole period of preparation in order to comprehend a healing mission. It is essentially one of those experiences that must be approached from the inside in order to be understood and assessed.

THE CALL TO PRAYER.

The first fact that impressed one was the manner in which the people rose to the call for prayer.

I have had ample experience of mis-

sions of various kinds, and of the long period of preliminary organising that is demanded.

In this case nothing of the kind was required. As soon as people understood what was asked of them, they flocked to prayer. Week by week our services of prayer in the Bathurst Cathedral grew until the people crowded out the Cathedral in every part. There were no "attractions." The service was of the simplest form. There were no "great addresses," no "stirring music." The people just wanted to get upon their knees and pray. A great deal of the praying was done in the silence of a great throng of a thousand people. It was almost incredible that so many people could keep such breathless silence.

The services of the mission have often been described. They are unaffectedly simple, and devoid of all that is spectacular. The missionary, Mr Hickson, has a great gift of quiet, simple speech readily understood by the plain folk. I was impressed by his steady poise, and his amazing capacity for work. He is quiet, confident, and controlled. He moves from task to task without haste, yet with bewildering rapidity. The least sign of emotionalism he crushes instantly. He will not have sensation or the working up of emotion.

AN AMAZING UPLIFT.

What of the results of the mission? It is readily understandable that sympathetic people should fear a great and crushing disappointment to fall upon many who have had no immediate manifestation of healing. The fear was natural, but experience in every part of the world has proved that it is groundless. This was once again demonstrated in our experience. The sick receive an amazing spiritual uplift. One demonstration of this was given, when a large party of them spontaneously broke into the singing of the Doxology upon their departure from Bathurst. Those who had not yet received evidence of physical healing sang it as joyfully and fervently as the others.

Everyone remarked upon the buoyancy and cheer of the patients after their participation in the mission. Apart from spiritual blessings, there was the wonderful joy to them of feeling the wide sympathy of everyone for their sufferings. For years these had been locked away in loneliness and secret depression; now they were brought out into the radiance and love of their fellow men. It was an unforgettable experience. The spectacle of the mass of suffering in most terrible forms was heart-rending. Nothing but a strong restraint of compassionate love could carry one on through the ministering

to them without an emotional breakdown.

SOME OF THE CASES.

What of physical healings?

Numbers of our patients came from long distances, and the pressure of numbers was so great that they had to be got away by the first trains, in order to make room for others. We were all much too busy to attempt to gather "results," even if we had desired to do so; but even in those crowded moments scores of patients came to tell and reveal their healings.

I cite now but a few such cases, and I write words of truth and soberness. After one has been through such great experiences one cites cases with much reluctance. We have seen the answers of God given to prayer in manifest and unmistakable ways, and these become a holy experience which one shrinks from appearing to parade or display. The tears of joy streaming down the faces of mothers as they clasp recovered children in their arms gives one memories sacred and unforgettable. We are sure of Him in Whom we have believed. We are sure of the things we have seen and heard, and that security sufficeth us. Those who have prayed, and those who have received healings, have a divine experience in common. God and the spirit world have come very near to them.

But I have been asked to write of these things, and, perhaps, it should be done. I have looked into the eyes that were badly crossed of a lad, and so weak in sight, that he could scarcely see by the aid of thick lenses. I have seen that boy two hours later with eyes perfectly straight, and discarding glasses. As someone asks him can he really see now, he breaks out joyfully, "Oh, there's mummy!" as he sees his mother coming to him across the Cathedral lawn.

In two other cases I know of children's eyes becoming straight and normal.

I have seen a child that has not walked for eight years walk quite steadily along the Cathedral path to its father and mother.

The last person upon whom we laid hands on Wednesday morning was blind in the left eye, and as she passed through the vestry the sight returned in full.

On Tuesday morning the first man upon whom we laid hands looked to be at the door of death. He was so weak the night before that it was impossible to take him to the private house to which he had been assigned. For years he has been bed-ridden. Two hours later he was dressed and walking about, and doing physical exercises to show his recovered powers. He walked to the Cathedral in the afternoon to return thanks.

Here is a woman of thirty years who has never walked in her life, walking from the car to the railway platform, and stepping up strongly into the carriage.

Here is another woman of some thirty years, who, on the evidence of rector and relatives, has never spoken in her life. To her has come the full gift of language. It is incredible, perhaps, but it is true. A doubting friend rushes up and says, "Can you really speak?" and is transfixed with wonder upon receiving the amazing answer, "No, not much."

Two who were almost blind were quietly reading the newspapers on the following day.

RESULTS SUMMARISED.

A preliminary analysis of just a portion of the cases that have been reported and investigated is as follows:—Two totally blind persons have recovered sufficient sight to see their way about. Fifteen who were almost blind have recovered normal eyesight, in the majority of cases, and the remainder are greatly improved. Two dumb people speak well. Three others have received power to articulate. Four others with serious impediments in speech are practically normal.

Of twenty-six investigated cases of paralysis, partial paralysis, infantile paralysis, rheumatoid arthritis, and neuritis, eighteen are apparently quite well, and the others are vastly improved. Many suffering from St. Vitus' dance, epilepsy, and mental disorders are reported as being free from their former distresses.

These instances are but a few of the many who passed rapidly away to distant homes, hundreds of miles away.

It will take many months to gather together anything approaching a complete record. We have already abundant evidence that the greater number of healings are taking place gradually, and the effects of the mission on the physical side will be a progressive one, over a long period.

In two cases patients reported to me before the mission that medical men had said to them that the profession could do nothing for them, and their only hope lay in Christian healing. Both were cripples, and both were walking about firmly and well before the second day of the mission had passed. One old man had been coming for weeks to our preparation services. His left hand was always filled with pain. He had no control in it whatever. Medical men had told him he could never hope to use the hand again. As I stepped out of the Cathedral the first day, he gripped me with that hand, and it would be hard to say how many hundreds in Bathurst he has not shaken hands with since.

Instances could be multiplied manifold, and it would be false to the spirit of the mission if we did not close with the testimony that far beyond all physical healings is the wonderful quickening of spiritual perception, and the revival of a living faith in God and Jesus Christ which arises in and through the Healing Mission.

"THE LAME HAVE WALKED AND THE BLIND HAVE SEEN."

Columns of cures are published in the Sydney papers.

In an Empire Day speech at the North Sydney Girls' High School, Professor David said:—"We live in an age of mystery. We have seen wonderful results amongst us lately of Almighty God working through human agency. The lame have walked, and the blind have seen."

The Rev. W. Cleugh Black, Baptist minister at Crow's Nest, gives this testimony of a woman, Nurse Hefsworth, who lives next door to him. She was suffering from cataracts in the eyes. Four specialists had treated her, and she had undergone one operation. The sight of one eye was lost completely eight years ago, and the sight of the other had been practically destroyed. The specialists had advised that within a short period she would be totally blind. After Nurse Hefsworth had been to the Cathedral on Monday, Mr Black was called to see her. He was so struck with her improvement that he rang up a well-known consulting specialist, who came and applied scientific tests to the woman's eyes. To his amazement he discovered that she was able to see with the eye that had been totally blind. Next morning she found she had splendid sight with the other eye, and that, whereas the day before she could only see dimly a few yards, she was now able to distinguish the Blue Mountains on the horizon and the landscape in between. Each day since her sight has been getting clearer. The consulting specialist, declared Mr Black, says that medical science has never known of the restoration of sight after cataracts has done its deadly work, and he expressed the opinion that this case should convince the medical profession that behind the healing mission a supernatural power is at work.

Healing and Meditation.

(By the Rev. J. B. Brocklehurst.)

A friend of mine after attending Mr Hickson's Mission of Healing in Sydney, wrote to me saying, "It would be a great help to those who go for healing, if they could learn beforehand to meditate." Mr Hickson advises those who are waiting during

the service for the laying on of hands, to "rest in the Lord." Some may find this a little difficult, unless they learn beforehand how to do it. Many at present are beginning to prepare themselves for healing; so I want to throw out a few suggestions about meditation, to help further in their preparation. As I am writing these notes for the benefit of the sick, I want to assure them of this fact; meditation is one of the greatest aids to faith. Those who are anxious to find health and well being, should endeavor to use everything that brings them into touch with Jesus, the Saviour. Bear this in mind—the soul has its own geography; it can climb the steep ascent and find peace by the still waters. Meditation lifts one above the fogs of life, into the purer air of the spiritual world. Those who practice it can say with the disciples on the Mount of Transfiguration, "It is good for us to be here." Since meditation is not a common practice, some may ask what is meant by it. To put it briefly, I would say it is thinking quietly and listening. "Be still and know that I am God." To meditate you set yourself deliberately to think, and then you begin to listen within your soul, to what God the Holy Spirit has to say to you. Listening is probably the most important part of it. The attitude is that of the child Samuel, "Speak, Lord, for Thy servant heareth."

Having tried to make clear what meditation is, let me now throw out a few hints on how to do it. The first important thing is to choose a quiet spot where you will be free from interruptions. The next is to choose a suitable time, and if possible keep the same time each day. It is advisable to make it a daily practice, in order to drill the mind and soul into it. As to the amount of time required, your own experience must decide, but for beginners I should say not less than ten minutes.

Begin by saying over the Veni Creator, Hymn 157. This can be said either standing or kneeling; it should always be said slowly, dwelling on each word. Sit down in a comfortable place or lie down if you prefer it, relaxing the body. You want to get your body and mind quiet. If you intend at first meditating on one of our Lord's healings, read over the passage, and close your eyes. Next try to form a mental picture of it, in your mind; try to see it as it happened; imagine it happening in your own town, in a certain street, whilst you are an onlooker. It will help you if you can localise it, for then it becomes more real to you. Try and see the face of Jesus, full of compassion and sympathy, of love and of power; note the look of wonder, awe, joy, and faith on the face of the one healed. Then when the whole

scene is living in your mind, say over to yourself, Jesus Christ is the same yesterday, to-day and for ever."

After this try and stop thinking about it and begin to listen; this to many will be a little hard at first, but perseverance has overcome harder things. "I will hearken what the Lord God will say concerning me." Something will be given you. Perhaps for the first time in your life you will enter into the meaning of the words "I have yet many things to say unto you, but ye cannot bear them now." In this silence, alone with God, some of these "many things" will be spoken. We dare not even venture to say what they will be. After listening some may want to make a Resolution, but whether you do or not, don't forget to close your meditation with thanksgiving, "I thank Thee that Thou hast heard me." Put it simply in your own words, then go about your ordinary work.

No doubt some will think this is too complicated a method for them to try, but I can assure you it is far simpler than its description. Give it a trial, say for a week; judge for yourself if there is anything in it.

The Healing Mission in Australia, has shown that a few recovered before the Mission began, whilst others were on their way to recovery; this was brought about by faith in prayer to Jesus, the Saviour of Soul and Body.

Though this is written for those who are sick, it is not meant that the healthy should not adopt it; as a matter of fact I am hoping that many attending services of preparation will begin to meditate. I think it would be an excellent plan to arrange for a meditation in church during these preparation services.

Reunion Conference.

The "Church Standard" gives a report of the Reunion Conference lately held at Cronulla, N.S.W. There were delegates from the Anglicans (7), Presbyterians (4), Methodists (3), Congregationalists (6), and the Archbishop of Sydney presided. Resolutions were passed, adopting substantially the series of resolutions agreed to at the Conference at the Anglican and Evangelical Free Church of England. The proceedings were marked by the truest Christian fellowship, and there was not a single note of bitterness, notwithstanding that the discussions were frank and outspoken. It was agreed that the basis of reunion rested on the acceptance of Holy Scripture, the two Great Sacraments, and a Ministry acceptable to every

part of the re-united Church. The following resolutions were unanimously agreed to:—

THE NATURE OF THE CHURCH.

1. The foundation of the Church rests not upon the will, or consent, or beliefs of men, whether as individuals or as societies, but upon the creative Will of God.

2. The Church is the Body of Christ, and its constitutive principle is Christ Himself, living in His members through His Spirit.

3. As there is but one Christ, and one Life in Him, so there is and can be but one Church.

4. This one Church consists of all those who have seen, or are being redeemed by and in Christ, whether in this world or the world beyond our sight, but it has its expression in this world in a visible form. Yet the Church, as invisible and as visible, is, by virtue of its one life in Christ, one.

5. This visible Church was instituted by Christ as a fellowship of men united with Him, and in Him with one another, to be His witness and His instrument in the spread of His Kingdom on earth.

6. As a visible Church it must possess certain visible and recognisable marks whereby it can be seen and known by men. These have been, since the days of the Apostles at least, the following:—(a) The profession of faith in God as revealed and incarnate in Christ; (b) The observance of the two Sacraments ordained by Christ Himself; (c) An ideal of the Christian life protected by a common discipline; (d) A ministry, representative of the Church, for the preaching of the Word, the administration of the Sacraments, and the maintenance of the unity and continuity of the Church's witness and work.

The Williams Centenary.

We call the attention of our readers to the Reaper of July 16th to articles in the public press and to a pamphlet that is being widely circulated regarding the Centenary of the landing of the Rev. Henry Williams in Auckland on August 3rd, 1823. There is no need for us to repeat the information given elsewhere. The Centenary has a special interest for this Diocese, of which the Rev. W. Williams became the first Bishop and his son the third Bishop, and in which the results of the labors of Henry and William Williams are so prominent. The children and grandchildren of these early pioneers are well known to us and are still as they have always been, prominent workers in the cause of Christ's Church. We earnestly commend the

project of the Board of Missions for establishing a Divinity School in the Diocese of Dornakal in memory of those who gave up all, bravely faced dangers and suffered so much hardship in order to preach the Gospel to the natives of New Zealand.

Subscriptions and Donations.

GENERAL DIOCESAN FUND.

Subscriptions and Offertories from 1st April to 30th June, 1923:—	
Gisborne	6 6 0
Hastings	95 15 4
Havelock North	5 5 0
Matawai	—
Napier—	
St. John's	65 8 6
St. Andrew's	2 12 0
St. Augustine's	2 16 0
Opotiki	1 0 0
Ormondville	14 7 0
Otane	38 2 0
Patutahi	2 0 0
Porangahau	2 3 6
Rotorua	1 0 0
Takapau	6 16 0
Taradale	2 16 6
Tauranga	6 0 0
Te Puke	2 10 0
Tolaga Bay	100 0 0
Waipiro Bay	61 7 8
Wairoa	14 13 1
Maori Subscriptions and Offertories	5 16 6

£436 15 1

The above amount is made up as follows:—

Diocesan General Fund	303 5 11
Waiapu Maori Mission	62 6 1
St. Mary's Home	10 4 2
St. Hilda's Home	10 4 2
Sundries	9 2 0

£436 15 1

A. E. TURNER WILLIAMS,
Organising Secretary.

Our August issue has been somewhat delayed through difficulties consequent on the prevailing epidemic.

Remorse.—Teddy: "I wish I hadn't ficked Jimmy Brown this morning." Mother: "You see how wrong it is, don't you, dear." Teddy: "Yes; 'cause I didn't know till this afternoon that he's going to give a party."—"Canadian Churchman."

A teacher told a junior class of boys to write down the difference between a biography and an autobiography. After much reflection one small boy produced the following script:—"A biography is about a good man, such as a bishop; but a naughty biography is the life of a lady."—Melbourne "Argus."

The Healing Mission.

On the invitation of the Bishop, representative ministers of the Non-conformist congregations met the Bishop and the Anglican clergy in St. Matthew's Schoolroom, Hastings, on July 16th. The Bishop explained the nature and objects of the Mission of Healing and invited the co-operation of the Nonconformist ministers in preparing and presenting members of their denominations for the laying-on of hands. Some of those present whole-heartedly accepted the invitation, whilst others promised to refer it to their "sessions." The Nonconformist ministers will be supplied with literature for distribution and will organise their own meetings for intercession.

It has been found necessary to postpone the Mission of Healing in Napier till October 29th. The Mission will begin in Gisborne on October 15th as previously announced.

Canon A. F. Williams has on hand literature as follows:—

Free Literature:

1. Questions and Answers about the Mission and Spiritual Healing.
2. Spiritual Healing, by the Bishop of Goulburn.
3. Spiritual Healing, by Rev. P. A. Mieklem.
4. The South African Mission.

The Diocesan Intercession Paper.

Let us pray for—

The Church throughout the world.
The Church in New Zealand.
The Bishops and Clergy.
The Board of Missions.
The Church in this Diocese.
The Bishop and Clergy.
The Lay Readers in the Diocese.
The Synod of the Diocese.
The Women Workers.
The Chapter of the Diocese.
The Standing Committee and all Boards of Trustees.
The Board of Nomination.

The Schools Established in this Diocese.

Te Aute College.
Hukarere School.
Waerenga-a-hika School.
St. Winifred's School.

The Mission Houses.

Whakarewarewa (Miss Seth Smith and helpers).
Ruatoki (Miss Hare).
Tokomaru (Miss Davis).
Manutuke (Miss Newman).
Te Hauke (Miss Aplin).
Porangahau (Miss Bulstrode).

5. Prayer Cards for Intercessors at home.

6. Hymn Sheets for Intercession Services.

7. Intercessions and Thanksgiving.

8. Appeal to Patients, to help them in their preparation.

For Sale:

1. The Healing of Christ in His Church, 1s, J. M. Hickson.

2. The Revival of Spiritual Gifts, 6d, J. M. Hickson.

3. The Ministry of Healing, 1s, Canon Batty.

4. The New Psychology and Spiritual Healing, 9d, Rev. A. N. Baker.

News and Notes

Mr Hickson has promised to hold a short mission at Rotorua at the conclusion of his New Zealand tour.

The date of the opening of Synod has been fixed for September 14th.

A Church Music Society has been formed in Sydney with the object of raising the standard of Church music in Australia and providing the best music for congregational singing.

Speaking of Mrs Starr, who recovered Miss Ellis from her captors on the Indian frontier, the "Church Times" says:—"Mrs Starr is a nursing sister on the staff of the C.M.S. Hospital at Peshawar. Her husband,

who was in charge of the hospital, was murdered just five years ago; undaunted, she returned to continue that work among the wild tribesmen of the frontier which has been a real factor in their pacification. Mrs Starr is well known in England as an eloquent speaker on the frontier work of the C.M.S., on which she has written a book entitled "Frontier Folk on the Afghan Border and Beyond." Her deed wins the applause of all; yet no less admirable, perhaps even more difficult is that devoted and ceaseless zeal for the suffering to which her life is given.

"The real trouble is at the marriage altar and not in the divorce courts. The reason why there are so many unhappy marriages and violations of the marriage covenant is, in a measure, because young people have rushed unguardedly into matrimony without any real understanding of the sanctity and significance of it all. They have never been taught a sublime appreciation of marriage, nor have they been warned of the terrible consequences which are almost sure to follow a carelessly and hastily conceived union. In the home, in the school, and in the social circles, everywhere they have heard courtship and marriage made matters of a joke and ridicule from their earliest memory. Always they have been teased about the opposite sex, and teased about 'getting married,' as though the

The Diocesan Institutions.

St. Mary's Home, Napier (Nurse Carter and helpers).

St. Hilda's Home, Otago (Miss Waller and helpers).

Organisations Established in the Diocese.

The Church of England's Men's Society.

The Girls' Friendly Society.

The Mothers' Union.

The N.Z. Anglican Bible Class Union.

The Officials of the Diocese.

The Archdeacons.

The Organising Secretary.

The Diocesan Secretary.

SPECIAL PAROCHIAL INTERCESSIONS FOR AUGUST.

Napier (St. Andrew's).

Te Karaka.

Waipawa (Maori).

Taupo (Maori).

SPECIAL INTERCESSIONS.

N.B.—During the Session of Parliament the Prayer for the Governor and Parliament should be used daily.

That the lessons of the Church Congress may bear lasting fruit in the quickening of the interest of Church people.

That the enthusiasm engendered by the Missionary Exhibition may re-

sult in greater Missionary effort.

That the work among the Maoris at Rotorua, especially the work at the Mission House at Whakarewarewa, may prosper and that the women workers may receive wisdom, grace and strength for their duties.

That the reopening of the Mission House at Whakatane in October next may be welcomed by the Maori people there and that it may be to them a blessing.

That the Rev. Eric Rice may be restored to health, and that he and Mrs Rice may be protected on their voyage to the Islands.

That the Holy Spirit may guide those responsible for preparing plans for the new St. Mary's Home.

That the ways and means for the rebuilding of the Home may be provided.

That God will bless the coming Session of Synod.

That the Holy Spirit will guide the members of the Parish Boundaries Commission in their difficult work.

That guidance may be given to the Pension Board, especially in the matter of providing pensions for women workers.

For the annual meeting of the Board of Missions.

whole subject were a joke. And it is rarely ever that they have heard any sane and kindly counsel upon the sweet privileges and holy obligations of home building and parenthood. On every hand, in this and other ways, they are educated to think lightly and superficially, and even sceptically, of the whole question of marriage. The jokes in the funny papers, the tremendous amount of ridicule and fun-poking at marriage and divorce in the vaudeville and on the stage, and the constant teasing from childhood upwards, in school and at home—all tend to break down a sense of the moral and sacred equations involved." The "Herald" is right. This is a matter of such supreme importance as to deserve large and enthusiastic attention at the hands of the Church (especially at the time of confirmation) and of parents everywhere.—"The Living Church."

The late Canon Benham recorded that he heard a parish clerk give out on Easter Day in a country village: "Last Friday was Good Friday, but we forgot it, so next will be."—"Church Chronicle," South Africa.

"The pipe of a religious denomination is at best a puny instrument, and an orchestra of all the denominations which claim to be a 'Federation of the Churches' only provides a hopeless alternative for unanimity.

For the meeting of the Standing Committee of General Synod.

FOR THE BOARD OF MISSIONS.

Almighty God, the Fountain of all good, grant Thy help to the Committees and Officers of the New Zealand Board of Missions, that they may rightfully discern the needs of the hour and boldly enter into the opportunities of the new day. Give to them a clearer insight into the meaning and demands of the missionary task, patience and steadfastness in the discharge of the work committed to them, and courage to attempt great things for Thee, through Jesus Christ our Lord. Amen.

FOR THE DESTITUTE.

O Lord Jesus Christ? Who when on earth had not where to lay Thine Head have mercy upon those who are in poverty and distress. Be Thou their Comforter; minister to their bodily necessities; supply their wants while they dwell on earth; and bring them to that eternal kingdom, where there are no tears neither sorrow or crying; Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

Denominational Christianity has had its day; it was the pride of the 19th century, but it is the opprobrium of the 20th; discredited by its uglier offspring—Undenominationalism."

The Superfluous Woman.—"Births.—On 15th December, at — Crescent, Cardiff, to Mr and Mrs —, a daughter. For sale by auction."—"Welsh Paper."

History Paper.—1. Six events in the reign of Henry VIII.

- (1) He married Katherine of Arragon.
- (2) He soon got tired of her.
- (3) He wanted to get rid of her.
- (4) He wanted a divorce.
- (5) He got a divorce for her.
- (6) I don't know.

Maker and High Priest

I ask Thee not my joys to multiply—
Only to make me worthier of the least.—E. B. Browning.

All service ranks the same with God:
If now, as formerly he trod
Paradise, His presence fills
Our earth, each only as God wills
Can work—God's puppets, best and
worst,
Are we; there is no last nor first.

In prayer it is better to have a heart without words than words without a heart.—Bunyan.

Under the shadow of the Cross the spirits rest in Paradise.—Davidson.

FOR MOURNERS.

(Especially those bereaved in the late railway accident).

Let the cry of orphan and destitute children enter into Thine ears O Lord of Sabaoth; be Thou the father of the fatherless, and comfort them with a mother's tenderness; rescue them from the perils of this wicked world and bring them to the refuge of Thy heavenly home; for Jesus Christ's sake. Amen.

FOR HOSPITALS, DOCTORS AND NURSES.

O Lord, the Healer of all our diseases, Who knowest how the sick have need of a Physician; bless all whom Thou hast called to be sharers in Thine Own work of healing with health alike of body and soul; that they may learn their art in dependence upon Thee, and exercise it always under Thy sanction and to Thy glory; Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

The following prayer is authorised by the Bishop for use at all services, especially at Celebrations of the Holy Communion:—

Likeness to Christ is what brings the living and departed nearest to one another.

Jesus was concerned to make the world less hard, but still more concerned to make people who could master a hard world.—F. G. Peabody.

The only chance this world has of becoming a righteous world is by the contagion of the Christian men in it.—Drummond.

Love and service in turn bring the revelation of the Lord.—Mark Guy Pearse.

Infinite love joined to infinite skill shall pilot the way through every strait and temptation.—J. Alexander.

Piety is the genius of the entire matter; but piety when it fronts sin has got to become grit.—C. H. Parkhurst, D.D.

The following paragraph appears in "Laudate" under the heading of "Notes from the Abbey:—"The Benedictine community of Pershore Abbey, Worcestershire, had the pleasure of welcoming Dr. Kempthorne, the recently consecrated Bishop of Polynesia, on a visit of some days' duration. The Abbey workroom is busy just now with a cope, mitre and chasuble for his lordship." Bishop Kempthorne is a son of Archbishop Kempthorne, of Nelson.

O Almighty Father, Who didst heal both the bodies and the souls of men, who didst send Thine only begotten Son, our Lord Jesus Christ to heal every disease and sickness and to redeem us from death; prosper, we beseech Thee with Thy heavenly blessing the Healing Mission to be held in this country and help and guide us Thy servants in our work of preparation for Thou art the fountain of healing, O God, and unto Thee do we give the glory with Thine only begotten Son, who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

PAROCHIAL INTERCESSIONS

FOR SEPTEMBER.

Napier (St. Augustine's).
Te Puke.
Mohaka (Maori).
Tauranga (Maori).

Requests for Intercessions to be included in the Diocesan Intercession paper should be sent to Archdeacon Simkin, P.O. Box 227, Napier, not later than the 18th day of each month.