

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."