



# The Waiapu Church Gazette.

VOL. XIV.—No. 3.

NAPIER, SEPTEMBER 1, 1923.

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## Diocese of Waiapu.

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

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.

## St. Winifred's.

St. Winifred's School is making a name for itself as an ideal school for girls. It is under most capable management, its fees are reasonable, its educational efficiency compares favorably with that of any school in New Zealand, and, last but by no means least, it is not merely a school but a delightful Christian home. Its numbers are growing quickly and the Chapter and Standing Committee fear (or shall we say, "hope"?) that in the near future it may be neces-

sary to remove to another site where more grounds can be provided and a larger school built. We anticipate a large increase in numbers at St. Winifred's for the first term of 1924. Now is the time to apply for admission. All particulars can be obtained from Miss K. L. Webb, the principal, at the School, Gisborne.

What about another school, say, in the Bay of Plenty? No greater help can be given to the cause of Christianity than the establishment of Christian schools.

## The Diocesan Chapter.

The term of office of five members of the Diocesan Chapter expires in a few weeks. Canons and lay members are appointed for five years only, and five of the present members of Chapter were admitted on October 2nd, 1918. The Canons and lay members of Stall No. 1 (St. Columba) and Stall No. 3 (St. Chad) are appointed by the Bishop. Of the original occupants of these stalls Canon Chatterton has become Archdeacon and has been succeeded by Canon Rice. Canon Lush having left the diocese his stall has been filled by the appointment of Canon Paake. On the death of Dr. Henley, Mr Compton Smith was appointed to Stall No. 1, and on his resignation Mr Turner Williams was chosen to fill his place. Mr A. R. Gardiner is still associated with Stall No. 3.

The Stalls No. 2 (St. Aidan) and No. 4 (St. Cuthbert) are filled by the Standing Committee and Chapter electing at a joint meeting. Canon Butterfield and Canon Maclean, who were appointed to these stalls will retire at the conclusion of their term of office (five years). Messrs J. B. Fielder, R. Gardiner and G. C. Williams (Stalls 2, 3 and 4) also retire. The Bishop has the appointment of Mr Gardiner's successor and the other stalls will be filled by election after Synod. Archdeacon Williams, the Dean and Mr J. B. Fielder are the only remaining representatives of the old Chapter that was in office before the new constitution was

adopted. In addition to the Canonries, there are four honorary canonries occupied by Canons Clarke, A. Williams, Cullwick, and Pahewa. The three Archdeacons are members of the Diocesan Chapter ex officio, their term of office is for seven years. The Dean is also a member of the Chapter ex officio.

The Stall of St. Columba has Missions for its special care, St. Aidan has Church Schools, St. Chad Sunday Schools, and St. Cuthbert social work. There are no merely honorary positions on the Chapter. Each member is associated with one or other of the stalls and has definite duties. During the past five years the Chapter has done a great deal of useful work and the Diocese has probably made more progress than in any previous five years. Important developments are expected during the next few weeks in the work of two of the stalls. The building of the Abbotsford Home, the fine gift of the Rathbone trustees, will probably be begun very soon, and before we go to print we hope to be able to give some information of a very important move in connection with the Stall of St. Aidan.

The Chapter deals only with the spiritual work of the diocese—it is splendidly supported by the Standing Committee, which deals with finance, ways and means.

Advancing years and the increase in the work of his charge were stated by the Rev. J. Hobbs at the social evening at St. Peter's Anglican Church last night to be circumstances which would oblige him to take up lighter duties. Mr Hobbs regretted that he had to make that announcement, but during the past three years the duties of the minister in charge of the district had increased considerably. At an early date the church officers would discuss the position, and he exhorted the members of the congregation to make an effort to place St. Peter's in such a position as would justify it being constituted a separate parish—"Manawatu Standard."

## Missionary Contributions.

FOR YEAR ENDING 31st MARCH, 1924.

The quota allotted by the Board of Missions to this Diocese for the current financial year is £2357. Up to the end of July one third of the year had already passed and the amount received up to the end of July was only £638 13s 2d, which is £147 0s 2d less than one-third of the quota. A monthly statement will be published showing the progress made towards reaching the quota. The Diocesan Treasurer would be grateful if Churchwardens would remit, as soon as possible, any amounts they have in hand for Missionary purposes.

### STATEMENT OF MISSIONARY CONTRIBUTIONS.

Month.	Amount required at end of each month.		Amount raised at end of each month.		Deficit at end of each month.	
	£	s. d.	£	s. d.	£	s. d.
March, 1924 .....	2357	0 0				
Feb., 1924 .....	2160	11 8				
Jan., 1924 .....	1962	3 4				
Dec., 1923 .....	1767	15 0				
Nov., 1923 .....	1571	6 8				
Oct., 1923 .....	1374	18 4				
Sept., 1923 .....	1178	10 0				
Aug., 1923 .....	982	1 8				
July, 1923 .....	785	13 4	638	13 2	147	0 2
June, 1923 .....	589	5 0	556	1 5	33	3 7
May, 1923 .....	392	16 8	274	19 11	117	17 9
April, 1923 .....	196	8 4	116	6 6	80	1 10

### Special Offertory.

Whituesday, 1923, for the Melanesian Mission.

	£	s.	d.
Clive .....	1	4	6
Dannevirke .....	11	9	0
Gisborne .....	20	0	0
Hastings .....	9	18	3
Havelock .....	6	4	1
Matawai .....	5	0	6
Napier—			
Cathedral .....	20	12	4
St. Andrew's .....	4	7	9
St. Augustine's .....	12	15	9
Opotiki .....	3	17	2
Ormondville .....	5	12	7
Otane .....	19	14	9
Patutahi .....	1	10	0
Porangahau .....	3	0	0
Puketapu .....	—	—	—
Rotorua .....	10	0	0
Takapau .....	3	0	0
Taradale .....	3	19	3
Tauranga .....	14	12	9
Te Karaka .....	1	0	6
Te Puke .....	2	15	0
Tolaga Bay .....	—	8	6
Waerenga-a-hika .....	2	12	1
Waipawa .....	3	7	4
Waipiro Bay .....	2	8	6
Waipukurau .....	2	7	4
Wairoa .....	10	5	9
Whakatane .....	2	7	0
Woodville .....	2	6	6
Hikurangi (Maori) .....	9	0	9
Turanga (Maori) .....	—	—	—
Mohaka (Maori) .....	—	—	—
Karakawa (Maori) .....	1	10	0

Moteo .....	1	10	0
Rotorua .....	8	5	1
Ruatoki Mission House ..	10	0	0
Taupo .....	1	0	0
Te Kaha .....	—	—	—
Te Puke and Tauranga ..	5	4	0
Waipapu .....	3	10	0
Waipawa .....	15	0	0
Whakatane .....	—	—	—
Whangara .....	2	0	0
Waipatu .....	—	—	—

### Parochial Notes.

**Opotiki.** (Vicar: Rev. A. F. Hall, M.A.)

Although no notes have appeared for two months, the daily round has gone on much as usual. There has been little of diocesan interest to report.

The parish paper has started a new year of issue with all expenses paid, through advertisements, and a little over for emergencies. We print over 400 copies a month, and they go from Cape Runaway to Waimana, including Toa Toa and Opouae, so that every church family receives a copy free of charge.

The Sunday School is financially sound, owing to an operetta given by the children and organised by Miss Scott and her helpers. Over £20 was netted and we are most grateful to everybody who helped.

The choir has taken on a new lease of life with 18 boys on the roll, 6 men and nine ladies. As time goes

on we hope to grow "better and better," vocally at any rate!

We have lost Miss Davies from the Sunday School, and also Miss Eva Dick. The former has gone to Helensville and the latter has been married to Mr P. R. Gordon. Our good wishes follow them both. Miss K. Buckland now takes Miss Davies' class.

The parish is the poorer through the death of Stanley Parkinson. His calm childlike faith and cheerful patience through his long illness have been an inspiration to all who knew him. May he rest in peace. Our sympathy goes out to his widow and her three little boys.

Most of the congregation are suffering from either influenza or "golftis." Of the two the former is preferable as the attack lasts a short time. The latter disease attacks its victims every Sunday from ten till five throughout the season, and, in most cases (not always, thank God), renders them too tired to remember the primary object of Sunday, viz., public worship. We have to learn that pleasures should be controlled and ruled by us, and not that we should be "possessed" by any form of sport, excellent though it may be.

(The last paragraph applies aptly to many other parishes we know of. Mr Hall sends us a copy of his parish magazine—thanks—it is an excellent production. Editor, W.C.G.).

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

On Sunday, July 22nd, the Governor, who was the guest of Mr Kinross White, signified his wish to attend divine service in the Parish Church. Owing to the Vicar not being able to be present, the service was kindly taken by Archdeacon Simkin.

An unusually beautiful wedding was solemnised by the Vicar on July 31st, in St. Michael's and All Angels', between Miss Peggy Wright and Mr Douglas Lane. The bride was attended by the Misses Sybil Wright, Peggy Lane, Tru Wright and Winsome Wright; the bridegroom by Mr Canning. Mrs Moore officiated at the organ. Though many preferred to wait outside, the extra seating provided in the church was taxed to its utmost. The beautiful decorations inside the beautiful little church, and the festooned path outside for the feet of the bride, the youthfulness of the bridal party, and the radiant sunshine of a perfect day in spring made a picture not easily forgotten. After the wedding the many guests were entertained at Apley by the parents of the bride.

The stock sale on August 8th was a great success, the parish benefitting by about £250. Later on in the year

it is proposed to hold a "shop" in Napier.

Subscriptions to the "Gazette," as yet unpaid, may be handed directly to the Vicar.

**Taradale.** (Vicar: Rev. Canon Clarke).

The Missionary Christmas parcels were packed in the Parish Hall on Friday, 17th August. The prevailing epidemic militated against a good attendance, but quite a nice number of attractive and useful articles were brought or sent, enabling us to forward a parcel each for Miss Smith, India; Dr. Duncan Main, China; and Miss Dineen, China.

The annual Missionary Sale of Work has been fixed for Wednesday, 26th September.

The Vicar hopes to hold Confirmation classes shortly, and will be glad to receive the names of intending candidates.

There are a few subscriptions for the "Church Gazette" still unpaid.

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

We have much to report since our last letter. In connection with the Healing Mission, Intercession services are fixed for the following districts:—

Tuesday, 7.30 p.m., St. Paul's, Kaiti.

Wednesday, 7.30 p.m., Holy Trinity.

Thursday, 3.15 p.m., Holy Trinity. (Children's Service).

Thursday, 7.30 p.m., Church of the Resurrection, Te Hapara.

Friday, 7.30 p.m., St. John's, Mangapapa.

Prayer Circles are also arranged as follows:—

Monday, 2.45 p.m., Y.W.C.A. Rooms.

Monday, 7.30 p.m., Miss Rees' School.

Tuesday, 3 p.m., Miss Maclean, 206 Stout Street.

Tuesday, 9.15 p.m., Holy Trinity Girls' Club.

Thursday, 3 p.m., Mrs Graham, Iranui Road, Kaiti.

Thursday, 2.15 p.m., the Vicarage.

Friday, 3 p.m., Miss Hyett, Dixon Street, Kaiti.

Friday, 7.30 p.m., St. Winifred's School.

Circles will also be arranged for Te Hapara, Victoria Township and other parts, which will be announced. Much enthusiasm is being shown by the large band of women workers, whose duty it is to visit those preparing for the Mission of Healing. They work with full authority from the Vicar. The Vicar will be pleased to hear of anyone who is willing to take in patients or visiting clergy during the Mission. Volunteer to help in any way possible, in the ser-

vice of the Master in this coming Mission. Try and persuade your friends who are sick in soul and body to come to the Mission, and to send in the names and addresses to Canon Packe, Cobden street, Gisborne.

A most successful sale of produce, etc., was held on August 11th, in aid of Church funds and realised about £100.

The Holy Trinity Girls' Club's annual sale of work is to be held on October 4th in the Parish Hall. Contributions towards the different stalls will be gratefully accepted.

Plans have been drawn up for a new Parish Hall in brick, by Burr and Mirfield, architects. The hall will be properly appointed, with side class rooms, a large room for the Ladies' Guild and Girls' Club and other rooms. We hope that before long it will be an accomplished fact.

**Otane.** (Vicar: Rev. G. W. Davidson).

The Elsthorpe bazaar realised after all £125, and a debt of gratitude is due to all who so assisted to make this a huge social and financial success. The church will probably be removed to the centre of the church site, painted and trees planted within the enclosure. A caretaker has been appointed at a small salary. The influenza and wintry weather combined have had a bad effect on our congregations here as elsewhere, and we had hoped the bazaar rally would have been a means of bringing more together for the worship of God in this church. There has been considerable interest created in the Healing Mission, chiefly through our Bishop's address and there are likely to be some to go to the Mission for our Lord's Blessing.

The prayer meetings on Thursday afternoons are good and a very quiet spirit of expectancy is coming for the dozen or so for whom we are praying. Of course we are praying for the Mission as a whole and Mr J. Hickson himself.

The matron of St. Hilda's has had another very worrying time with a mild but vexing epidemic of chicken-pox and that, added to the difficulty in getting a suitable sub-matron has meant a big strain. However, things are more promising for her.

One of our choir members, Miss Howard, had the sadness of her sister's death through influenza, Mrs Witherow, a one-time worshipper at St. James' and old resident of the district. Special mention was made at the early celebration after the funeral. The Rev. Mr Blathwayt, choir-master, after about three months' illness in Wakatipu hospital, has returned looking well after his long spell.

Te Aute has had a severe visitation of influenza, most families suf-

fering, but not any special cases. The Rev. Canon Williams had a week of it but is again hard at work over the Healing Mission. He has undertaken all intercessions and work for the Healing Mission at Pukehou centre to relieve the Vicar, which is most kind and thoughtful of him.

**St. Matthew's, Hastings.** (Vicar: Rev. R. T. Hall. Assistant Curate: Rev. J. E. Draper).

The parish has sustained a great loss in the departure of the Rev. O. Gibson for Masterton. During the 3½ years Mr Gibson has been with us he has done sound work in every department of church activity. His ministrations, both public and private, have been greatly appreciated, and expressions of regret at his leaving have been very general.

At a parish social Mr T. H. Gill, on behalf of the parishioners, presented Mr Gibson with a wristlet watch and cheque in appreciation of the work he has done in Hastings. Mr Gibson also received gifts from the Sunday School teachers, the Sunday School children, the C.E.M.S., the G.F.S., the Bible Classes, and the congregation of Pāki Pāki. Many will retain the happiest memories of Mr Gibson's ministry in Hastings and will pray for God's blessing on him in his new sphere of labor.

St. Matthew's Day, September 21st, will soon be here and we shall keep our Patronal and Dedication Festival. This is the Parish Festival when we thank God for work accomplished, and blessings received during the past year, and all who appreciate their parish church will desire to take part in the festival.

The choir are practising Mendelssohn's "Lauda Sion," a very beautiful work which will be performed on the eve of St. Matthew's Day. On the Sunday in the Octave the Rev. John Hobbs will be the preacher.

**Oliva.** (Vicar: Rev. T. Fisher).

A reverent congregation awaited the Bishop on July 29th at evensong, after which he administered the Sacrament of Confirmation to eleven candidates; a few were prevented attending by the prevailing epidemic. In spite of a trying cold which had hold of the Bishop his solemn words were received with awe, and made a deep impression on his hearers, and will not lightly be forgotten.

Callers at the vicarage will appreciate Mr T. L. Gordon's present of three loads of shingle, which will remove the trying ordeal of approaching the house. Their thanks will be articulate!

The G.F.S. social is not dropped. On the contrary, the members hope to make it a memorable success now that the weather is improving.

There are some in the parish who should make the effort and attend the opening service of Synod on Friday, September 14th, at 10.30. Solemn celebration of Holy Communion, the sermon by Rev. A. Hodge.

Perhaps some, by combining together, could attend the Sunday-in-Synod service at the Cathedral, September 10th, at which the clergy and lay representatives of all the parishes of the Diocese are desired by the Bishop to be present; the Archdeacon of Waipapu, Herbert W. Williams, is to be the preacher.

These will be memorable services for sure, and the run in of 7 miles will be worth while.

The Bishop will preach at the 7 o'clock evensong in the Cathedral.

## 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.

## Waipapu Church Gazette.

Saturday, September 1st, 1923.

### Synod.

SEPTEMBER 14th.

Synod will meet on Friday, September 14th. Holy Communion will be celebrated at 7.15 a.m., Mattins will be said at 9.30. The Holy Eucharist will be sung at 10.30 a.m. and the Rev. Alfred Hodge will preach.

The opening of Synod will take place at 2.30 p.m. Evensong will be said at 7.45. There will be celebration in the Cathedral every day of the session at 7.15 a.m. Mattins will be said at 9.30 a.m. and Evensong at 7.45 p.m., except on Saturday.

The services on Synod Sunday will be—

8 a.m.—Holy Communion.

10 a.m.—Mattins.

11 a.m.—Choral Eucharist. (Preacher: The Ven. Archdeacon Williams).

7 p.m.—Evensong. (Preacher: The Bishop).

Conferences will be held at 10 a.m.

on Monday (the clergy); and at 10 a.m. on Tuesday (lay members of Synod).

## The Bishop.

The Bishop, who has been suffering from influenza, has been ordered by his medical adviser to take a complete rest, and would be grateful if correspondence only of an urgent character is sent to him.

## The Healing Mission.

The Rev. J. B. Brocklehurst asked a friend to write to England to get some information about Mr Hickson. The following is the reply received, the names being given by initials only:—

By the way, you ask what I know of Hickson.

The following is my experience. Ten or twelve years ago, when P— had blood poisoning, boils, fissure and congestion of the lungs and influenza all together she nearly died. Her temperature was going up to 104deg. and 105deg. each night, and the doctors told me that if a change did not come in a day or two it was all up.

Two specialists were called in and treated her.

Then she said she would like to see Hickson; Dr. S. J. was quite willing. So he came down to K— and treated her. It was all most simple. I was in the room all the time. He prayed, and laying his hands on her, he asked our Lord to put forth His healing powers. After a few minutes she had a most peaceful feeling; then there seemed to come from his hands a strong heat, as if power were flowing from him to her. He stayed about an hour (including tea with me). Within a week one of her nurses was dismissed and P— was able to go away for a change. The improvement began at once—and she never went back. You will understand she did not give up her medical men, nor did Hickson suggest it.

Again, some years later (1916), when we were at T— she again had a fissure, and was in great agony. Dr. C. tried everything, and at last said that there was absolutely no cure but an operation from which she naturally shrank.

She wrote to Hickson, and asked for special prayers at his weekly intercession meeting. He wrote back, sending a handkerchief, which he asked her to place on the painful spot, at the time when the intercession service was being held. He said he was very busy, but if this didn't

act, he'd come down from London and personally treat her (without any charge, he never will take a fee from her—though of course he does take fees, he has to live). However, no personal treatment was necessary. From the time when the prayers were offered the place began to heal, no operation was necessary, and she had perfect immunity for six years more.

These are the "facts"; I don't attempt to explain them. But to me it seems that our Blessed Lord, P—'s faith, and through Hickson's as the instrument, healed her. Hickson makes no claim to heal himself; it is the Lord acting through him. I was at a great meeting at the Church House last year, when Hickson spoke, on his return from his Mission in India. It was most interesting and most extraordinary. Hickson looks like a prosperous stockbroker, no fuss or goody-goody ways of speech, all perfectly simple. That is all I can tell you.

## TESTIMONY TO THE MISSIONS.

The physical results of Mr Hickson's missions have been quite beyond human expectations, but even more glorious and wonderful was the spiritual awakening which made it possible for God to raise the sufferers. The following extract from a letter from Dr. Manning, Bishop of New York, in summing up the Mission, touches upon this point:—

"Dear Mr Hickson,—As I look back over it all, my wonder and thankfulness for the results of your Mission here grow deeper and deeper. Such a response as you have found and such results as have followed, would not have seemed possible to any of us. It is plain that, although we did not know it, the time was ripe for this message . . . The help which your Mission has brought to the sick and suffering has indeed been great, but it is the testimony of all that the spiritual results have been greater . . . The outstanding fact in this work is the way in which it has brought men and women of every sort—many of them those whom we should have thought least open to such influence—to their knees in simple, unquestioning faith in Christ . . . Your visit has made many of us see what the Revival of the Ministry of Healing, if rightly guided, will mean to the life of the Church, and to the work of our Lord among men."

The "Metropolitan of India" writes as follows:—

"Dear Mr Hickson,—You are leaving us . . . after conducting in our midst a mission which I pray may have an abiding influence. We have shared in that experience, which

from the letters you showed me from the American Bishops, and from what I have heard myself, characterises your work everywhere—namely, that the spiritual results of your mission are more striking than the physical benefits which have been received, striking as these latter in many cases have been. It amply justifies your claim that your work is on the spiritual plane and is spiritual healing. The living Christ has, I am sure, been made very much more real to many, and the Easter message will come with fresh meaning to them. We shall try and carry on the work which you have begun here, and as you know, I have called the clergy together for prayer and counsel, that we may conserve the results of your work. . . . You will carry our grateful remembrances with you and our prayers will accompany your work in other lands. Thanking you for all the help, spiritual and physical, which you have been the means of bringing to my people.

"Yours very gratefully and sincerely,  
FOSS CALCUTTA."  
Calcutta, Good Friday, 1920.

#### WHAT SPIRITUAL HEALING REALLY IS.

Spiritual healing does not do away with or oppose other means of healing which God has provided, such as medical science. They are distinct, but there is no reason why they should not work hand in hand, supplementing and aiding one another, according to the need of the sufferer. Nevertheless, in nearly every case people only seek healing through spiritual means when medical science has failed to effect a cure.

Spiritual healing rightly understood is sacramental—that is, it is an extension and application of the Incarnate Life of Christ through the members of His Body. But it can only be "spiritually discerned," as Christ Himself can only be spiritually discerned. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (Cor. XI, 14).

The work of spiritual healing, therefore, centres in the Person of Christ, and rests upon the Word of God. Christ formed His Church to carry on His work, and He is its inward and invisible life and power and the divine energy of all its actions, and this is the sacramental principle. The Church is to be His minister in healing the sick, casting out of devils, helping those in trouble, and lifting the burdens from His suffering people. Therefore He gave it power

and authority, to preach the Gospel and to heal the sick.

There never was a time when the world more needed the Healing Christ than to-day. The whole creation is groaning and travailling in pain still, waiting for the redemption and healing. There are countless thousands of wounded bodies and shattered nerves; sickness and disease hold sway among us; they are outpacing the skill and efforts of the medical profession. Our asylums and mental homes hold many souls as in a dark dungeon. Homes for "incurables" and hospitals are full, and being enlarged. It is indeed a picture of unrelieved pathos and despair. Yet, "there standeth One among you Whom ye know not": One Who was lifted up from the earth that all men might be drawn to Him, taking our infirmities and bearing our sicknesses, redeeming the stained souls and suffering bodies of mankind; One Who is alive for evermore, the Living Christ.

What, then, is lacking?

His own words are: "Ye will not come to Me that ye might have Life." "My people perish for lack of knowledge."

Between the Healing Christ and the sick—between His love and their need and suffering—we stand, the clergy and the laity of His Church, for we who are strong ought to bear the infirmities of the weak.

#### A LIVING CHURCH MUST BE A HEALING CHURCH.

A living Church is a Church in which the Living Christ lives and walks. It must needs be a healing Church, for the Spirit of Christ is one of love and healing. Are we a living Church, with a life-giving faith? Many believe in Christ as the Saviour of the soul; but few yet believe in Him, and still fewer confess Him, as the Saviour of the whole being of man, body, mind and spirit. We have had faith to go to Him for the needs of the soul, but we have not had a big enough faith to believe in Him as the vanquisher of disease and sickness. We have eyes and see not, ears and hear not. Let us turn to God in penitence for our past neglect and hardness of heart, asking Him to open our eyes and unstop our ears, to touch our understanding, that we may see and hear and believe.

Jesus Christ claims to be the Way, the Truth, and the Life, for the world and all its needs. His life is the demonstration of this claim, and He formed His Church, and bequeathed His power to it, that it might be the successor of His redemptive work for mankind.

"Go ye out into all the world," is His command.

"Preach the Gospel and heal the sick," is His Commission.

"Lo, I am with you always," is His Promise.

The world to-day is in crying need of the full redemptive ministry of the Christian Gospel. Christ yearns to set free all who are in darkness of sin and suffering. He looks to His disciples to put forth once again His arm to raise the fallen, to bind up the broken-hearted, to bring pardon to the sinner, peace to a distracted world, and to heal the sick and suffering.

#### Mr Hickson's Mission— A Test Case.

"CHURCH GAZETTE" (AUCKLAND) MAKES INQUIRIES.

BAPTIST MINISTER'S REMARKS—  
ABLE TESTIMONY.

The reported cure of a case of glaucoma (an eye disease which ends in blindness) during Mr Hickson's mission at Bathurst, New South Wales, was mentioned in the July issue of the "Church Gazette". The patient was a nurse, and the cure was vouchsafed for by the Rev. W. Cleugh Black, a Baptist minister, and an ex-president of the Baptist Conference. The editor of the "Gazette" brought this case under the notice of a leading Auckland surgeon, who commented on the meagreness of the particulars, and was of opinion that it would be worth while to write to Mr Cleugh Black and ask him for more precise and complete statements, including the names of the doctors who had declared that the woman had been suffering from glaucoma; and, if possible, a written report to that effect from one of them; also a report from one of them, or some other specialist, as to the state of the patient's eyes after she had been to Mr Hickson's mission. The Auckland surgeon thought that the case was an exceptionally good one for test purposes, and that it might be possible to reach a definite scientific decision regarding it. The surgeon said he was quite willing to admit that it is possible to cure many functional disorders by suggestion, and that religion was capable of exerting a most effective suggestive influence; but he had serious doubts as to whether it was possible to cure by any form of suggestion an organic disease such as glaucoma. However, he had an open mind, and said that proof that a case of glaucoma had been cured by Mr Hickson would be of great interest from a scientific as well as from a religious point of view. The editor wrote to Mr Cleugh Black, and has



received the following remarkably interesting letter in reply:—

#### THE EVIDENCE STATED.

Crow's Nest,  
August 8th, 1923.

Dear Sir,—

Kindly pardon my remissness in not replying earlier to your letter concerning Nurse Hemsworth. She has been absent in the country, and I have awaited her return before replying. Hers is certainly an outstanding case, and has created a tremendous impression in Sydney. Shall I give you a detailed history of the case?

Several years ago Nurse Hemsworth developed eye trouble, and consulted in successive order the following Macquarie Street specialists:—Dr. Macleod, Dr. Sheppard, Dr. Temple Smith, Dr. Jones, Dr. Rutherford, Dr. Scot Skirring, and Dr. Guy Warren, Dr. Temple Smith being her main adviser. They all averred that she suffered from glaucoma, and ultimately Dr. Temple Smith operated on the eye at the Darlinghurst Private Hospital. The glaucoma operation scar is still discernible.

Six years ago the eye operated on went totally blind, and she was gradually losing the sight of the other eye, and could but dimly see. A few months ago, in great distress, she came to see me, sorrowing because the prospective blindness would make her a burdensome care to her two sisters who lived with her. She had heard of Mr Hickson's coming, and being a deeply spiritual woman, believing in the efficacy of prayer, she prepared for it, realising that if it were God's will that no restoration of sight should be given her, then, as a Christian, she must humbly accept the Divine will.

In this spirit she attended the Cathedral services on the first Monday. The moment Mr Hickson's hands touched her eyes she felt a burning sensation, and partially swooned, so that she had to be assisted by the nurses to the door. The first few moments she saw but dimly; then soon after there came a restoration of vision, and she could tell the time by the adjoining Town Hall clock. Returning home, she left a message asking me to call and return thanks to God.

That evening, as I was on the point of seeing her, Dr. Baring Deek, a city consultant, with a very extensive practice (though unfortunately for the purposes of attestation he is not a British Medical Association man, being a homoeopathist), phoned me. Dr. Baring Smith has specialised on the eye, and when I told him about Nurse Hemsworth he consented to come and scientifically examine her. To his amazement she had the glaucoma operation scar, and yet her

eyes were not strained and tense, but normal. He disbelieved her testimony for the moment, but soon discovered that she could see fairly well out of the blind eye, and perfectly with the other; and exclaimed, this is a remarkable miracle. Next day she could see the Blue Mountains fifty miles away, and all the intervening land-marks, and since then her vision has improved in a remarkable way, so that she can see further and more distinctly than the majority of folk.

Now this case occasioned a great deal of sceptical denials, and, on the other hand, confirmed faith, and enabled others to be treated with greater confidence and bigger faith. I remember mentioning the matter at a Town Hall gathering, and a mother, hearing of Nurse Hemsworth's recovery, sent up a special request for prayer that her paralysed boy, who had never walked properly for 13 years, might be helped. Within an hour he came running from the Cathedral into our Town Hall service, and he has been romping round the city ever since.

Several doctors of North Sydney, disbelieving that Nurse Hemsworth had suffered from glaucoma, visited the local chemist and asked him to verify the reports by turning up the prescriptions of the Macquarie Street specialists, as he had dispensed them. He did so, and they were astonished to find glaucoma drops repeatedly prescribed. A fortnight ago Nurse Hemsworth went to Dr. Temple Smith, whom she had not visited since the operation several years ago. She said she was Nurse Hemsworth, and he said, "You could not possibly be one and the same woman." However, her identity was quickly established, and his amazement deepened when he saw from his records that all she said was true—the diagnosis as glaucoma, the operation, the subsequent blindness—and he asked her for an explanation of the obvious miracle. She said, "God did it," to which he replied that evidently she was a religious fanatic, and her explanation did not appeal to him. Then she mentioned Mr Hickson, and drew from him a denunciation of that "humbog."

However, he proceeded to test her, and placed her in a specially darkened room, preparatory to the ocular test. In the dark room he said, "I will ask you soon to tell me what you can see on this board," and then God performed a miracle. In the pitch-dark Nurse Hemsworth saw the letters and numbers. Trembling with excitement, Dr. Temple Smith said, "Good God, woman, you cannot see in the dark! I haven't turned on the light yet." And when he did she saw his excitement. And then, exam-

ining her eyes more closely, he said, "You have the most perfect eyes I have ever seen; your optic nerves are as clear and strong as those of a girl." However—and this is the strangest part of the story—Dr. Temple is so opposed to Mr Hickson that, despite this miracle, he refuses to allow his name to be publicly mentioned, and will not give Nurse Hemsworth any indication in writing that she ever was his patient, ever suffered from glaucoma, or even that now she has clear vision. She has his prescriptions showing a glaucomous condition, and can get a hospital certificate that she was operated on for glaucoma.

Of course, documentary evidence, though helpful, is really unnecessary in this case. The glaucoma operation scar is still there, and any medical man can attest the fact. Now any evidence you want me to send I will, at once; but meanwhile suggest that you should ask your New Zealand surgeon friend to nominate any doctor in Sydney. Nurse Hemsworth will visit him, and he can report direct to you the results of such investigation. I can furnish, in addition, a statutory declaration, if necessary, from those who during the past few years knew Nurse Hemsworth's affliction to be glaucoma; knew that she took regularly glaucoma drops; knew that she was totally blind in one eye, and going blind in the other; knew that the day she attended and returned from the mission she could see—and get medical certificates that she is now perfectly normal.

Please pardon the length of this letter. We have had wonderful fruits from the mission—several cases of organic trouble removed. I enclose copy of article I wrote for the "Church of England Record," which contains my impressions, and I will be very glad to forward any additional information you may require. Please pardon my delay in replying, and hurriedly written in tram to catch the mail.

Yours very sincerely,

W. CLEUGH-BLACK.

#### THE MEDICAL POINT OF VIEW.

The Auckland surgeon mentioned above comments as follows on Mr Cleugh Black's letter:—

The absence of any medical report whatever is the weakness of this case as yet. There is no account of the physical findings associated with glaucoma. What is required is a report of the condition of the eye itself—not merely of the patient's power to see—prior to operation and at a date some months at least subsequent to operation; and at the present time. The great difficulty that the layman has in assessing the evidence in all cases of faith healing is to understand the relations of organic

and functional disease and their frequent combination in the same case. It is not unusual for the organic element in an illness to recover, but for the functional to remain. Let us apply this in possible explanation of this case. Assuming that glaucoma originally existed, but that the operation performed restored the physical condition of the eye to the normal, it is still possible that a central brain inhibition of functional nature prevented the restoration of the power of sight. It is admitted that functional disability can be cured by many forms of faith healing, and it is this that may well have occurred in the present instance. Every effort will be made to obtain medical reports on this case, and we shall be glad to avail ourselves of Mr Cleugh Black's offer to take the patient to a specialist for a report on her present condition.

#### EDITOR'S COMMENT.

Mr Cleugh Black's letter undoubtedly makes a very strong and decidedly favorable impression on the mind of the average man and woman. A well-known Auckland solicitor who read it remarked that it was a most interesting document and set up a strong case. The bona-fides of the writer is above suspicion. He has carefully collected what he considers

to be the relevant facts, and has evidently made full inquiry. The evidence (including the hospital certificate) that the patient was actually suffering from glaucoma is strong; and it is very difficult to doubt the assurance that she has completely recovered her sight since Mr Hickson touched her eyes. But from the medical point of view there are two important omissions from Mr Cleugh Black's statement: (1) A direct report from one of the doctors by whom the patient was treated; (2) a direct report from a specialist as to the present state of the patient's eyes. Mr Cleugh Black, has, however, offered to supplement his statement with any additional information or evidence that may be required, and to present Miss Hemsworth for examination by any Sydney specialist that the Auckland surgeon already referred to may nominate. The editor of the "Gazette" is writing for further particulars, and a specialist will be asked to examine Miss Hemsworth's eyes and give a written report. We hope to have all the material necessary for a definite decision in time for publication in the next issue of the "Church Gazette." In the meantime an open mind and suspension of final judgment is the right and reasonable attitude to maintain.

#### Heretaunga School.

Negotiations have recently been completed whereby the above school has been taken over by the Diocese. The School will be carried on as in the past, as a preparatory school for boys. The governors of the School have appointed as headmaster the Rev. J. G. T. Castle, M.A., who succeeds Mr W. Gray on his retirement at the end of the year.

Mr Castle was for some years on the staff of Wellington College before being ordained. After serving as assistant curate at Kilbirnie and successively as vicar of Island Bay and of Eltham, Mr Castle returned to scholastic work, being appointed to a position on the staff of the Palmerston North High School.

Mr Castle will enter on his duties at the beginning of 1924, but will be in residence at Heretaunga School at the beginning of December in order to interview parents who may be desirous of sending boys to the school.

Owing to the great importance of this matter we have delayed publication until the negotiations were successfully concluded in order to give our readers the information in this month's issue.

### 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).

The Diocesan Institutions.

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

St. Hilda's Home, Otane (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 INTER-CESSIONS FOR SEPTEMBER.

Napier (St. Augustine's).

Te Puke.

Mchaka (Maori).

Tauranga (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 result in greater Missionary effort.

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

That the Bishop may be restored to health and strength.

FOR THE AGED.

O Merciful Father, look down upon Thine aged servant and bless him with all spiritual blessings in Jesus Christ. Thou has led him many years through the wilderness: Oh bring him in safety to the Promised Land. May his last days be calm and peaceful, and bright with heavenly light. If it seem good to Thee, spare him all severe pain and suffering; all want and helplessness, all failing of mind and memory. Give him a lively faith, a true love of Thee and a "hope full of immortality." His steps are

## In Memoriam.

### THOMAS ANSON CATO, PRIEST.

The Rev. T. A. Cato, assistant priest at Holy Trinity, Gisborne, passed to his reward on Sunday, August 19th. Mr Cato had celebrated at 8 a.m. at Te Hapara and was preparing to go to the public hospital to celebrate there at 11 a.m. when he suddenly collapsed. Ordained Deacon in 1886 and priest on the F. of St. Bartholomew, 1889, by the Bishop of Nelson, he served four years in the Nelson Diocese, four years at Wairoa, H. Bay, and for some time at Opotiki. He then went to Australia as Rector of Laura and, later, of Braidwood and of Gumming. Returning to New Zealand he became assistant Priest at Holy Trinity, Gisborne. For several years in spite of delicate health he has served with great faithfulness at Gisborne and was much beloved. As Canon Packe said in announcing to the congregation the fact of his death, "A good man has gone to his rest, as he himself would have wished. Spared to old age and able to work up to and on the last day: in work too that was not work to him for the love he

brought to it. We are not sure but that he was to be envied. Men of greater gifts than Thomas Anson Cato have lived their day and passed on forgotten. Few have surpassed him in sheer goodness, unselfish loyalty and Christian charity. He will long be remembered in Gisborne as one who was unsparing in his work for others, but forgot himself."

Mr Cato was educated at Harrow and at Oxford University. On the morning of his burial a requiem celebration was held at Holy Trinity, and at the burial in the afternoon there was a very large attendance of friends, priests and laymen, desirous to do honor to his memory. The Vicar of Gisborne officiated. May the merciful Lord grant him a place of refreshment, light and peace in His Kingdom.

The latest news of the Bishop (Sept. 4th) is that he is steadily progressing but is unable as yet to attend to any but the most urgent business.

Major T. J. C. Warren has been elected lay representative in Synod for Waipawa in place of Mr J. Maclean, who has resigned for health reasons.

### CATHEDRAL GRAMMAR SCHOOL, CHRISTCHURCH.

Headmaster: The Rev. S. Parr, M.C., M.A. (lately Chaplain and Assistant Master, Christ's College).

### A DAY & BOARDING SCHOOL FOR BOYS 7-16 YEARS OF AGE.

Boys may leave when 13 to proceed to Christ's College, but the School prepares boys for Matriculation, etc.

The School is in an excellent situation overlooking Hagley Park, and provides first-class accommodation for Boarders.

There is a Trained Nurse in residence.

Fees (subject to reductions if paid before mid-term): Tuition and Boarding £20 per term for boys under 14; £25 per term for boys 14 and over.

Special Fees for sons of Clergy: Music taught throughout the School.

Second Term begins MAY 31st.

Scholarships, under certain conditions, are offered for boys qualifying for the Cathedral Choir.

THE HEADMASTER,  
18 Park Terrace,  
Christchurch.

drawing nigh the grave: Oh may they also be drawing nigh to Heaven. And when the earthly house of this tabernacle is dissolved may he find a House not made with hands eternal in the Heavens: through our only Saviour Jesus Christ. Amen.

(Written by late Bishop W. L. Williams, and found in one of his books).

### INTERCESSIONS IN CONNECTION WITH THE HEALING MISSION.

For a young man who has been seriously afflicted for many years.

For a boy, a sufferer for many years from rheumatism.

For a man suffering from paralysis.

For a priest of the Diocese suffering from internal injuries, trouble of many years' standing.

For a young man who has fallen away from God, that in the Mission he may be quickened.

For one suffering from deafness.

For one suffering from ear trouble.

### HYMN.

(Bishop of Goulburn). Tune, 553, A. & M.

O Saviour Christ, who once on earth didst heal

The sick and suffering in their

hour of need,

Thy presence in our midst once more reveal,

And hear us whilst in faith and love we plead;

Fulfil Thy promise here in this our day,

And lay Thy healing hand on all who pray.

To all the sin-sick souls that humbly seek

Thy cleansing touch, the word of pardon give;

To troubled minds that faint and falter, speak

The cheering word of power; that all may live

Henceforth obedient to Thy call and claim.

And manifest the glory of Thy Name.

Heal Thou the silent ear, the sightless eye;

The failing limb, the palsied frame restore;

Hear Thou the little children's helpless cry;

And set before us all the open door Of new-found hope and service new-begun,

And thankfulness for all that Thou hast done. Amen.

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

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 OCTOBER.

Opotiki.

Tolaga Bay.

Wairoa (Maori).

Te Puke (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.