

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 travailing 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 REMARKABLE 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