



# The Waiapu Church Gazette.

VOL. XIV.—No. 4.

NAPIER, OCTOBER 1, 1923.

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

## Diocese of Waiapu.

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.

## Diocesan Synod.

The usual services in connection with the opening of Synod were held on Friday, 14th September. The Ven. Archdeacon Williams (the Bishop's Commissary) celebrated at 7.15 a.m., and the Sung Eucharist at 10.30 a.m. was taken by Canon Maclean. Owing to the unavoidable absence of Mr P. W. Tombs through illness the Ven. Archdeacon Chatterton officiated as organist. The organist and most of the visiting clergy were not familiar with the free rhythm setting of Mörbecke that has been used in the Cathedral since the choir festival and a tendency towards stiffness rather marred the service, but, under the circumstances, this could not be avoided. We hope the free rhythm setting will be generally adopted in the diocese and be familiar to all the clergy before the next diocesan function. The Rev. Alfred Hodge was the preacher.

On Sunday the Commissary celebrated at 8 a.m. and the Dean at 11. Evensong was sung by the Rev. T. Fisher. The Rev. V. Bianchi addressed the children at 3 p.m.

The Bishop, owing to illness, was unable to preside over the Synod and his place was taken by his Commissary, Archdeacon Williams. The Archdeacon delivered a very interesting address (fully reported in the "Herald" of September 15th and 17th). There was not much urgent business before the Synod and the session was comparatively short. We give a resume of the reports of the various diocesan institutions:—

### ST. MARY'S HOME.

Various speakers pointed out the very urgent necessity for rebuilding certain portions of St. Mary's Home, Burlington road, which have been condemned by the public health authorities. The work of the home has been of a most satisfactory character. In addition to performing its ordinary mission, the home has received delicate babies and as many other destitute infants as it could accommodate, but has had to refuse many urgent cases. It is of the utmost importance to raise a considerable sum for its immediate needs. The home belongs not to Napier only, but to the whole diocese, and the splendid work of Nurse Carter, its matron, was warmly commended by the Dean, Canon Rice, Canon Maclean, and others. The home has received with gratitude many gifts of food, etc., from a large number of people who appreciate its value. It is hoped that money will be freely subscribed from all parts of the diocese for the necessary rebuilding.

### ST. HILDA'S HOME.

This home has done splendid work during the year, but has been full for a long time, and very many applications for admission have had to be refused. It is not intended to enlarge the home, as the policy of the Chapter is to provide real "homes" not large institutions. Miss Waller's work as matron was spoken of in the highest terms of appreciation. She has made the home undoubtedly a model of what such homes should be.

### ABBOTSFORD HOME.

This home is the gift of the Rath-

bone brothers and the Rathbone trustees, and is to be built at Waipawa as soon as possible. Plans and specifications are in course of preparation, and the work should be begun almost immediately.

### TE AUTE COLLEGE.

The trustees reported the opening of one of the new buildings at Te Aute and the laying of the foundation of another. The work of the school during the year had been most satisfactory, and reflected great credit on the principal (Mr E. C. Loten) and the chaplain (Rev. A. Neild, M.A.) Several boys had matriculated during the year and obtained a high standard of marks. One boy had obtained a senior national scholarship and one a special law scholarship. The Government had decided to reduce its grant to the College and to provide instead more Government scholarships. In the Buller Scholarship examination the boys had held their own against all other schools, its seven candidates coming higher on the list than those of any outside schools. The list includes:—Matriculation examination, four complete and one partial pass; one senior national scholarship; one law scholarship; the Buller and Senior Makarini scholarships; 13 public service entrance passes.

### ST. WINIFRED'S SCHOOL.

This school has had a very successful first year, having succeeded in paying its working expenses out of income. There still remains a heavy mortgage (£3650), which must be wiped off as soon as possible, but the success of the school is assured, as it has won for itself a reputation as one of the best girls' schools in the Dominion. It closed the year with 43 pupils. The Education Board's Inspector had reported very favorably indeed both on the efficiency of the school from a scholastic point of view and on its excellent tone.

### WAERENGA-A-HIKA COLLEGE.

This school suffers from a serious handicap. The receipts from endowment have barely covered the ex-

penses of the year and the school has had to bear the cost (£142) of removing the Te Rau chapel to Waerenga-hika.

#### MAORI PARISHIONERS.

To the question by Archdeacon Simkin as to the actual relationship of the Synod to the Maori Mission and of the English clergy of the diocese to the Maoris in their parishes, the President gave the following reply: Title B Canon II., Clauses 1 and 5 provide for Maori lay representatives sitting in synods, and Title B Canon III., Clauses 9-16 contain provision for the constitution of Native Church Boards. With these two apparent exceptions there is nothing in the canons of the general Synod or of the diocese to suggest any discrimination based upon racial difference between European and Maori; and a Diocesan Synod would appear to have the same relation to all church people of the diocese whether European or Maori. Similarly the Vicar of a parish has the same duty to all church people in the parish irrespective of race; and all church people in the parish have equal rights to the ministrations and benefits of the church.

#### SUB-DIVISION.

A motion was carried respectfully requesting the Bishop to consult with the Bishops of Auckland and Wellington on the question of the sub-division of the dioceses of the North Island.

#### PAROCHIAL MISSIONS.

A motion by Canon Rice was carried asking the Bishop to consider the obtaining of the services of a suitable clergyman for a year or two to hold parochial missions wherever desired in the diocese. Canon Rice pointed out the need for holding occasional missions to assist the spiritual work of the clergy. The motion was strongly supported by several clerical members.

#### JAPANESE RELIEF FUND.

A letter was received from the Rev. F. B. Redgrave, general secretary of the Board of Missions, announcing that a Provincial Relief Fund had been opened for the benefit of Japanese sufferers from the recent earthquake in Japan. The money will be sent to the proper authorities in Japan by the Board of Missions. All contributions from this diocese should be sent to the diocesan secretary (Archdeacon Simkin), Box 227, Napier, or they may be handed to the clergy. It is hoped that as the need is urgent, donations will be sent as soon as possible. In this case "he who gives quickly gives twice."

#### LEAGUE OF NATIONS.

The Ven. Archdeacon Chatterton

moved: That in the present disturbed state of the world the greatest hope for future peace lies with the League of Nations, but that it can be effective only in so far as it has behind it the force of a strong public opinion. This Synod therefore calls upon Church people throughout the Diocese to give their earnest support to any effort made to strengthen this public opinion in favor of peace and justice for which the League stands. The Archdeacon detailed the manner in which the League of Nations was supported by the League of Nations Union in England and its seven or eight branches in New Zealand. Similar societies existed in Japan, which thus set an example to Christian nations. Nominal membership in such unions was granted for a fee of 1s per annum, 5s entitled a member to receive the union's monthly paper and one guinea per annum entitled a member to receive a large amount of literature published by the Society. It was the duty of the Church to support the League.

#### WILLIAMS CENTENARY.

The Rev. E. M. Eruini, in one of the finest speeches ever made in Synod, supported his motion: "That in this centenary year of the arrival of the late Archdeacon Henry Williams in New Zealand, this Synod desires to express its heartfelt gratitude to God for the many blessings, both temporal and spiritual, granted to the Maori people as a result of the life work of the Archdeacon, his wife and family."

The motion was carried unanimously.

#### HERETAUNGA SCHOOL.

Votes of thanks were passed to the generous guarantor of the funds of Heretaunga School, the chairman of its shareholders and others who have kindly donated their shares, and to Archdeacon Simkin, for their help in enabling the diocese to acquire the school.

#### STANDING COMMITTEE.

The election of Standing Committee resulted as follows:—The Dean, Archdeacons Williams and Simkin, Rev. Canon Butterfield, Rev. F. A. Bennett and Rev. W. T. Drake, Messrs A. G. Pallot, J. P. Williamson, F. W. Williams, R. E. H. Pilson, H. J. Bull, A. E. T. Williams, and J. H. Kibblewhite.

#### QUESTIONS.

In answer to questions the president gave the following written reply: (a) Concisely stated the aim of the Anglo-Catholic movement is to emphasise the fact that the Church of England is an integral part of the Holy Catholic Church of the Apostles' Creed, and its object to bring every

churchman to realise that fact. (b) The clergy of this diocese have made no announcement as to whether they are in favor of the movement. (c) It is not only advisable, but essential, that any changes in the ceremonial of the Church which have been or may hereafter be authorised should be introduced into any parish only with the due observance of all the conditions and safeguards under which such changes have been or shall be authorised.

#### HERETAUNGA SCHOOL.

Mr C. A. Delatour read the report of the Select Committee on acquiring Heretaunga School. The committee, after taking into consideration all possible contingencies and risks, decided to recommend that the diocese accept the offer of the directors. Members expressed the gratitude of the Synod to Archdeacon Simkin for the excellent way in which he had conducted the negotiations, to an anonymous churchman, who has guaranteed the diocese against any losses in working for three years, to those directors who have donated their shares as a free gift to the diocese, and especially to one of them, not an Anglican, who was the first to suggest this course and to act upon it. Members of Synod expressed their confidence in the future success of the school.

The Rev. J. T. G. Castle, M.A., who has been appointed by the governors as headmaster, having been invited to speak, said that he was most agreeably surprised and delighted to find what excellent buildings the diocese had acquired. He hoped we should soon have a magnificent school, and he would do his utmost to make it the best in New Zealand. He had secured the services of a first-class assistant, a Master of Arts of Cambridge University and an excellent teacher, who would be a credit to the profession. He thanked the Synod for the kind way in which he had been received.

The President of the Anglo-Catholic Congress asked for £25,000 for Home Mission work in England. He received £28,000 in voluntary contributions.

"The universal blunder of this world is in thinking that there are certain persons put into the world to govern and certain others to obey.

"Everybody is in this world to govern and everybody to obey. There are no benefactors and no beneficiaries in distinct classes. Every good deed you do you ought to thank your fellow man for giving you an opportunity to do it."—Phillips Brooks.

## 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 .....	2257	0 0				
Feb., 1924 .....	2068	18 4				
Jan., 1924 .....	1880	16 8				
Dec., 1923 .....	1692	15 0				
Nov., 1923 .....	1504	13 4				
Oct., 1923 .....	1316	11 8				
Sept., 1923 .....	1128	10 0				
Aug., 1923 .....	940	8 4	763	13 9	176	14 7
July, 1923 .....	752	6 8	638	13 2	113	13 6
June, 1923 .....	564	5 0	556	1 5	8	3 7
May, 1923 .....	376	3 4	274	19 11	101	13 5
April, 1923 .....	188	1 8	116	6 6	71	15 2

**NOTE.—Deficit at end of August £176 14s 7d.**

N.B.—The above figures have been amended in consequence of the Board of Missions having revised the diocesan quota.

### Parochial Notes.

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

The Sale of Work last month was a great success, and showed what a splendid lot of workers there are in the parish. With Mrs Rosewarne's concerts and Mrs Collins' gift afternoon, the proceeds were over £87, which is to be spent on improvements to the Church buildings. Repairs to the Vicarage and lych-gate to the Church will be gone on with at once.

Great interest is being shown in the Healing Mission, and large numbers are coming to the intercession services on Tuesdays at 7.30 p.m. Also on Sunday evenings practically the whole congregations stay for the intercessions. About 80 patients had given in their names by the middle of last month, and are being prepared. Several prayer circles have also been formed in the parish. The C.E.M.S. has offered its services as stretcher-bearers, etc.

The new pipe organ ordered four years ago is at last to be erected; it is promised by the builder (Mr. Croft, of Auckland) this month, but the price of organs has gone up, and it is costing about £1300, which is £180 more than we have in hand. It is to be our war memorial.

Confirmation classes are being held at present.

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

It is with the most heartfelt sympathy for his widow, son and daughter, that we have to record the death from pneumonia of Alexander Carstairs McNeill, of Woodside,

Puketitiri, on September 4th, aged 61. His loss to the parish and district in which he resided would be beyond words did we not know that his prayers are always with us. He was a humble man of God, and his works do follow him. May our end be as his.

At Rissington, on August 17th, a very pleasant concert was arranged by Mr and Mrs Algar for the benefit of the parish. Our thanks are due to Mr and Mrs Rosewarne, Mrs Greer, Mr Wilton, and the accompanist, Miss Diamond, who motored out from Napier to entertain us.

On September 11th Miss Gladys Howell, of Rissington, and Mr Fred Ramsay, of Fernhill, were united in Holy Matrimony. In the absence of her father through illness the bride was given away by her uncle, Mr Stan. Howell. After the ceremony the guests were entertained at the Vicarage. Our good wishes follow the bridal pair to their new home.

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

Since our last letter new prayer circles have been formed, also two services of Holy Communion mid-weekly are added to the list of services. These latter are held in Trinity Church at 10 a.m. on Wednesday, and 7 a.m. on Thursday. At the monthly children's service in the four churches the children's Intercession leaflet is being used. It is also being used at the children's weekly Intercession service every Thursday at 3.30 p.m. We all feel that this time of preparation for the coming Mission is already proving a great uplift and help to us all. The addresses at the services by our beloved

Vicar are a great inspiration to us. A very large number of candidates are being prepared for Confirmation and are showing great keenness. We hope and pray that our Bishop may be well enough to visit us in October for the holy rite.

We are deeply grieved to report the sudden passing away of the Rev. Thomas Anson Cato, Assistant Priest in the parish. His last words to the parishioners were words of benediction.

Though he has passed on, his holy influence will still live with us. We extend to those bereaved our heartfelt sympathy.

Deaconess Esther Brand is conducting teachers' classes for Holy Trinity Sunday School which are proving a great help to them.

We badly need a keen churchman as a superintendent of St. Paul's Sunday School, Kaiti. Who will volunteer for this work amongst Christ's little ones. The late Rev. T. A. Cato was formerly superintendent there. More teachers are also badly needed for this school.

The church funds were further augmented on September 8th by a shop day, about £30 being taken. This will enable us to pay off the balance on the Vicar's new car.

**Waipiro Bay.** (Vicar: Rev. J. Pigott).

This winter has been one full of changes. First of all the Vicar went to Congress in Christchurch and on the return journey while in Gisborne serious illness was contracted in his family. Fortunately, however, he was able to procure a locum. The Rev. E. Ward came up and took charge of the parish during the month of June. He brought Captain MacPherson with him, who assisted a little by taking a few services. In the meantime the Nomination Board considered the Waipiro Parochial District and decided it was too big for one man. They are looking for another man to take charge of the northern portion from Tuparoa to Cape Runaway; when he is found he is to reside at Te Araroa. The present Vicar has been asked to remain temporarily as Vicar of the southern end to arrange the finance of both districts. With this end in view he toured the northern portion at the beginning of August and held meetings both of the Tuparoa and Te Aroha Church Committees. Both were very successful and it was considered quite possible to offer a man a stipend of £350 per annum and a residence at Te Araroa. Ruatorea, Tiki Tiki and Te Araroa are now anxiously awaiting the arrival of their new Vicar.

In view of the possibility of the southern portion shortly having to maintain its own Vicar without the

support of Tuparoa, the ladies in Tokomaru Bay are industriously working for a bazaar to be held in November. It is expected that both districts will support their clergyman by direct giving alone, but ready cash is needed for a beginning.

The preparation for the Healing Mission has been the most important work and eleven patients are preparing, confidently hoping to touch but the hem of Christ's garment. We are grateful to Canon Packe for the enthusiasm and hope he has inspired. Tenders are being called for the building of the Waipiro Bay Church and it is hoped to lay the foundation stone in January.

## 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.

Monday, October 1st, 1923.

### OURSELVES.

We are glad to be able to inform our readers that Synod has authorised the Standing Committee to make a grant towards "Gazette" funds so as to make possible the enlargement of the "Gazette" to twelve pages. We appeal very strongly to both clergy and laity to do their utmost to increase our circulation so as to justify the Standing Committee in carrying out the Synod's decision. A few suggestions were made to increase the "Gazette's" usefulness:—

First: The parochial notes after this month will no longer appear in full. The unanimous opinion of the clergy is in favor of leaving the Editor, at his discretion, to compile a column of "Parochial News." The clergy will send in their "notes" as usual to form the substance of this column.

Second: There is a demand for a column or two of simple matter. This will be met to the best of our ability.

Third: "People want something fit to read on Sundays." We hope to

provide a devotional column and perhaps, now and again, a short sermon.

Fourth: We want to double our circulation, treble it if possible. Will every reader help? The "Gazette" will now be published at less than cost. The "Gazette" should be in every Church home. Lend it to your neighbor. Get him to subscribe. If the "Gazette" doesn't satisfy you—write to the editor. He is quite grateful for advice whether he takes it or not.

Fifth: The editor will send a free copy to any public library willing to put it on the library table.

We have been told we are "tied to a corpse." Nevertheless you will find something of interest, sometimes much, in the "Churchman." Read it. The "Churchman" is the organ of the whole Church of New Zealand. It is not yet defunct; it "is getting better and better every day." Anyhow the "Gazette" is alive. Make it "more so."

## Standing Committee.

A meeting of the Standing Committee was held on Wednesday, September 19th. It was decided that the parochial assessment (for Pension Fund) be the same as for last year. It was decided to subsidise the "Church Gazette" so that it may be increased in size to 12 pages, beginning with the November issue. The Commissary reported that he had written to the General Secretary of the Board of Missions expressing the decision of this diocese to support the appeal for the Japanese Relief Fund.

It was decided to send to each Standing Committee and to the Board of Missions a copy of the resolution of Synod re the increase of the pensions of the Melanesian clergy.

With the approval of the late Mrs Gardiner's executors it was agreed to hand over to the building fund of the new Mission house at Manutuke the sum allocated in her legacy to the Maori Mission. A loan of £100 was granted to Opatiki to be available when funds are in hand and the building of the parish room is commenced.

The Rev. Canon Butterfield and Messrs Turner Williams, Bull and Kibblewhite were appointed as building committee for the Abbotsford Home, to consult with the architect re details of plans and with authority to call for tenders.

It was decided to meet at 4.30 p.m. on the third Thursday of each month.

We call attention to an advertisement in another column regarding Lohse scholarships available for the daughters of Anglican clergy.

## The Staircase Poem.

(Quoted in "The Poet's Life of Christ" Norman Ault).

"It was found amongst the Christchurch MSS. of the seventeenth century, and it is without question the greatest piece of literary treasure trove of recent times," says Mr Strachey. "It has a quality which is very rare in English verse. It is quite perfect as far as it goes. By this I do not mean to say that it is a very great poem, but merely that the author has accomplished exactly what he set out to do perfectly, and without any drawbacks."

"Yet if his majesty, our sovereign lord,  
Should of his own accord  
Friendly himself invite  
And say, "I'll be your guest to-morrow night,"

How should we stir ourselves, call and command

All hands to work! "Let no man idle stand.

Set me fine Spanish tables in the hall,  
See they be fitted all;

Let there be room to eat,  
And order taken that there want no meat.

See every sconce and candlestick  
made bright,  
That without tapers they may give a light.

Look to the presence: are the carpets spread,

Thé dais o'er the head,  
The cushions in the chairs,

And all the candles lighted on the stairs?

Perfume the chambers, and in any ease

Let each man give attendance in his place."

Thus if the king were coming would we do;

An' 'twere good reason too:  
For 'tis a duteous thing

To show all honor to an earthly king;  
And, after all our travail and our cost,

So he be pleased, to think no labor lost.

But at the coming of the King of heaven

All's set at six and seven:  
We wallow in our sin:

Christ cannot find a chamber in the inn.

We entertain him always like a stranger,

And, as at first, still lodge Him in the manger."

Overheard at the Healing Mission.—Old lady from a country parish in the Cathedral at the Healing Mission, deeply impressed with her beautiful surroundings: "I thought I was in Heaven———until I saw the rector!"—The Tasmanian "Church News."

## His Couch.

(By Kate A. White).

Just a pathetic little bundle of skin and bone, rags and dirt; a mop of tousled fair curls caked with black slum mud, and a tiny sharp wizened face! Knocked down by a motor car outside the Mission Church on Good Friday night, he had been taken into the hospital opposite.

The doctor looked him over with shrewd kindly eyes, then shook his head. "If this happened to be a healthy child," he said, "there would be nothing to fear, for his injuries are surprisingly small; but in this little chap's case it is different. He is in such a state of weakness and neglect that he may not get over the shock."

Day after day the child lay there, in his hours of consciousness winning the hearts of all by his brightness and quaint flashes of Cockney wit. But there were times of delirium, when those who heard him shuddered, for from the childish lips poured forth torrents of oaths and blasphemy, all jumbled up with entreaties "not to be beaten," scraps of hymns and prayers, and reminiscences of the Mission pictures, evidently seen and much appreciated on Good Friday evening. No one claimed him, and apparently no one wanted him.

When questioned, he clung to the nurse in an agony of fear. "O don't let 'em send me back. Bill kicked me out, and said 'e'd 'arf kill me if I showed my face there again." She gently reassured him, and drew from him further information. "No, I never 'ad no farver and muvver as I can remember. Bill and Sue took care of me. Nime! What's that? I never 'ad none. O-h, they called me Shrimp 'cos I allus never growed."

At first it seemed as though the bright, brave little spirit would win through, but after a while it became evident that he was not gaining ground. "No vitality, and total lack of recuperative power," the doctor said. Then the day came when a screen was placed round the bed, and the voices of those who had grown to love the little lad were hushed as they passed the spot.

At the bedside stood two of the child's special chums, the nurse, and the chaplain. The chaplain was a great broad-shouldered man with "noticeable grey eyes" and a firm, sensitive mouth. Born and brought up in a refined home, with every advantage which love, good taste, and worldly means were capable of giving, he had vowed that his whole life should be spent in ministering to his less favored brethren. He was deeply loved by the people amongst whom

he worked, and his visits were eagerly looked forward to by the patients in the hospital. Still, though ever ready with cheery good humor and loving sympathy, to be a friend to any who needed his help, he was coming only slowly to a realisation of the riches of the Christian faith, and was over-diffident in offering spiritual help.

As he stood now, looking down with a troubled face at the evidently dying child, the nurse handed him a small paper-covered volume, and then knelt down very quietly by the little white bed. The book was written by a missionary bishop, and described how in his work amongst the natives he had himself come to an ever-deepening and widening understanding of Christ's teaching. The natives were taught, simply and as a matter of course (after careful preparation) to make their Communions. Disappointments there were—many and grievous. But to counteract this there were the faithful few: a band of communicants, who by their altered lives bore eloquent testimony to the Christ power working within them.

Underlined was a passage telling how, confronted by the terrible and loathsome disease and sickness, so rife among the natives, the Bishop had been thrown back upon Christ's promise, "Greater works than these shall ye do." He felt that what our Lord said He must surely have meant, and found that with the need came the power. By means of "anointing with oil in the Name of the Lord," and the laying-on of hands, many and wonderful miracles of healing were performed.

The chaplain read and re-read the passage, then put down the book. His face was aglow with the light of a great revelation which had come to him with almost blinding intensity. He knelt down for a moment. Then going up to the child, he put both hands firmly and tenderly on the fair curls, holding them there with gentle pressure. "Child," he whispered, "I claim my privilege as a Christian, I exercise my office as a priest, and lift you up into the healing presence of God. May Our Lord bless you, and give you health of body, soul, and spirit."

As he spoke the child stirred slightly, the breathing became more even; a faint tinge of color crept into the ashen cheeks, the lines of suffering disappeared from the little face; the child slept. Before the very eyes of the awed and amazed watchers a miracle had been performed; and they knelt in adoration before the invisible Presence.

When, after many hours of health-giving slumber, the child awoke, he had a wonderful tale to tell of One

who had been with him through the night. "I know'd 'Im, Miss," he said eagerly to his chum the nurse, "I know'd 'Im the minute I set eyes on 'Im, I know'd it was 'Im as blessed the little 'uns. 'E looked so sweet and loving, and all sort of shiny, and I see the marks on 'Is 'ands, and they was all shiny, too. And Oh! it was a just fine to feel 'Is arms round me; and when 'E left, 'E put 'Is 'and on my 'ead, and told me I'd got to be good and brave and one of 'Is soldiers 'cos that's why 'E'd made me well. And aint I just going to," added the boy with an exultant smile. "A pretty fancy" said the doctor when he heard the story, "a very pretty fancy, and a happy one too, for this wonderful thought in the mind of the child has so acted on his body that he seems on the fair way to recovery. In fact I should not be at all surprised if he's better than he has ever been." But the gentle sweet-faced nurse, who knew and understood, went about her work that day with feet which seemed as though they trod on air, and a look of such beamingly happy radiance that furrows were smoothed from pain-worn faces and tired eyes regained their lustre as they followed her down the ward. "Bless the bairn," said one old soul who was being carefully tended by her, "the smile of ye and the look of ye are like Heaven begun."

That night she poured out her soul in passionate thanksgiving to the great Healer; not only for this fresh manifestation of His power, but also for the fact that she had the means to provide for this poor little waif, and could place him in the healthy, happy atmosphere necessary for the perfect development of body, soul and spirit, so that the work of healing so wonderfully begun that day might be carried on.

(From "The Church Teacher," kindly sent to us by our Gisborne correspondent).

## Henry Williams Centenary.

The following is a verbatim report of the speech of the Rev. E. M. Eruimi referred to in our Synod report:—

Mr President, my Fellow Clergy and Laymen:

I beg to move that on this the Centenary year of the arrival of the late Archdeacon Henry Williams in New Zealand, this Synod desires to express its heartfelt gratitude to God for the many blessings both temporal and spiritual granted to the Maori people as a result of the life work of himself and his wife and family.

I want to take this opportunity to give expression to our deepest reverence to the memory of the late Archdeacon Henry Williams himself, his wife and family. For 44 years he sowed the glad tidings of God's wondrous love in Maoriland. He arrived at the Bay of Islands in the year 1823; he was called home to his eternal rest in 1867.

"He was a father indeed to all the tribes."

"A man brave to make peace in the Maori wars."

And I want also to have the liberty to join the names of all his brave noble associates and all that aided in their several days and several ways in the work of evangelising the Maori race. A hundred years ago we see a land where scarce a white man has set foot; a land inhabited by people numbering some hundreds of thousands; a people of whom it might be truly said that their pastime was the making of war. Let us look back to those dark days and think how each man went in fear of his life. Think of the bloodshed, when sometimes whole settlements would be blotted out of existence, and man ate his fellow man. Think of these times and how by faith in Jesus Christ war was abolished, how the old inter-tribal wars, and cannibal customs are unknown.

It is clear, perfectly clear that the remarkable change in the Maori race was due to the efforts of these pioneer missionaries. If the Marsden was the original apostle of New Zealand, pre-eminent amongst the noble band of missionaries was Archdeacon Henry Williams.

It is also clear that it was not the might of England that compelled the Maori to seek the protection of England, it was not the power of England that compelled him to give up what were most dear to him, his ancient institutions; it was not the fear of England and England's might that compelled him to confess on bended knees that his ancient foe was his brother; it was not these—but the power of the Gospel.

New Zealanders, whether Maori or European, owe a lasting debt of gratitude to the late Archdeacon Henry Williams and his noble associates, they who gave the Gospel to the Maoris, and by its influence so changed the character of that once savage race, that colonisation became possible, and British energy has been able to transform Maoriland into the New Zealand of to-day.

Mr President, the greatest respect that anyone could show the dead is by finishing the work they began and we cannot get away from the fact that we owe a debt of gratitude, and the only payment we can make is to carry on, and build upon the work

well and truly laid down by those pioneer missionaries. We are linked to them in one grand continuity with God at the beginning of the road, and God with us here, and God at the distant end beyond the range of human vision; and each of us, each of us all has his appointed place to fill, his appointed task to do. Full-backs or half-backs or forwards, or whatever it may be in this noble team work; the goal posts are heaven's gates; the prize is the crown of eternal life, and the captain is God Himself. In conclusion I will take the liberty and borrow from Shakespeare and say:—"His life is gentle, and the elements so mixed that Nature might stand up and say to all the world, that was the man."

I therefore have very much pleasure in moving the resolution standing in my name.

## Healing Mission.

### GISBORNE.

The Mission begins in Gisborne on October 16th. All applications for tickets should be in the hands of Canon Paeko now, and any information required can be obtained from him.

### NAPIER.

The Mission begins in Napier on October 30th. Mr Hickson will address the clergy, ministers, stewards, intercessors and all workers, any patients who wish to be present, and others interested as far as space allows, in the Cathedral at a service to be held on Monday evening, October 29th. **No tickets required.**

The Mission services begin each day at 10 a.m., but patients must be in their places ready before that hour.

Before the day of the Mission each patient will receive a ticket. This is to be shown at the door. The stewards will direct the patient to his or her place. **Keep the ticket.**

Serious neurotic and epileptic cases will be treated in the vestry at 9.30 a.m.

Women patients keep their hats on, removing them when going up for the laying-on of hands, but carrying them in their hands. Patients do not return to their seats but go out of the Cathedral immediately after the laying-on of hands.

One hundred tickets for intercessors will be issued for each day. Early application should be made for them through the clergy. Intercessors from the country must provide their own accommodation in Napier. The Rev. Canon Rice will be in charge of the intercessors.

Qualified nurses wishing to help at the Mission should write to Mrs

Murdoch, 246 Hastings street, Napier.

Other helpers to receive patients after the service and attend to their needs and refreshment—report to the Dean.

Stewards and Ushers.—Clergy and Nonconformist ministers and a few laymen will be required inside the Cathedral and at the doors. They must attend at the Cathedral at the preliminary service on Monday evening, October 29th. There will be room in the Cathedral at this service for other friends and helpers. No ticket required.

Mr Hickson will visit the hospital and private cases between 3.30 p.m. and 6 p.m. Patients who are too ill to be brought to the Cathedral must send in their names to the clergy at once.

Offers of cars for conveyance of patients to and from the Cathedral should be sent to the Rev. W. T. Drake, St. Andrew's Vicarage, Port Ahuriri.

Patients unable to provide their own conveyance should notify Canon Williams at once through the clergy.

Pray for the Mission in Auckland (October 1st-5th) and in Hamilton (October 10th-11th), Gisborne (October 16th-17th), Palmerston North (October 23rd-26th).

Car owners who are willing to place their cars at the disposal of the Mission on the 29th, 30th, 31st and on November 1st, please communicate at once with the Rev. W. T. Drake, Port Ahuriri.

Canon Rice will be in charge of arrangements in connection with intercessors.

ALL applications for tickets (from Maoris or Europeans) must reach Rev. Canon A. F. Williams not later than the second week in October (October 13th). Address: Canon A. F. Williams, Pukehou.

Patients who need accommodation in Napier must ask their clergymen to state the fact on the back of their application form, and state also whether able or unable to pay for it.

Patients who require literature (see August issue) should apply for it at once.

(From "Church News," Christchurch).

Mr James Moore Hickson, who is working for the Revival of the Ministry of Healing in the Church, has devoted the last twenty years of his life to the work and at present is conducting a world mission. He has already visited the United States of America, parts of Canada, Egypt, Palestine, India, China, Japan, Manila, Singapore, Ceylon, Paris and South Africa, and is now engaged on a tour of Australia. In every country visited public healing services have been held in the Cathedrals,

Churches and Hospitals. Mr Hickson works under the Bishops and Clergy, who organise his tour and prepare for the Missions. He also ministers to the sick in fullest sympathy and co-operation with the doctors.

The object of the mission is to revive this part of the Church's Ministry which has been sadly neglected for so long.

The Church's Healing Ministry is not in any way connected with Christian Science. The Church admits the reality of sin and disease. Christ came to forgive us our sins, to free us from bondage and to heal our bodies of all manner of sickness and disease.

## News and Notes.

We are glad to know that some of the medical fraternity in Napier are most sympathetic towards the coming mission and are giving their active co-operation.

Mr Norman Burton (Editor, Auckland "Church Gazette"), in reply to our request for a proof from his October issue re the "Glaucoma case," has kindly replied that the information asked for from Sydney is not yet to hand but will be available for the November issue.

We are asked to call attention to the invitation to all churchpeople to help in defraying the cost (£250) of the Primatial Cross—to be used by the Archbishops of New Zealand present and future. Further information can be obtained from, and subscriptions sent to, the Dean, Deanery, Napier.

The Bishop's Commissary is issuing a pastoral letter inviting help towards the fund for relieving distress in Japan. By resolution of Synod each parish is requested to collect donations in whatever way it pleases and to send them to the Diocesan Treasurer, Box 227, Napier, during October.

During the debate on the report of St. Winifred's School, Gisborne, the hope was expressed that Poverty Bay would rise to the occasion and help to wipe off the mortgage of £3650. Hawke's Bay has been doing its share. Buck up Poverty (!) Bay!

The excellence of the Auckland and Waiapu pension scheme has attracted the attention of the Southern dioceses. Clergy in the Wellington and Nelson dioceses are anxious to join it and share its benefits. A bill was passed in Synod providing for their admission, the bill must be passed by the Auckland Synod as well before it becomes operative. There seems to be a good prospect of a provincial pension scheme being evolved with our Fund as its foundation. Very much of the credit of the soundness of our fund is due to the financial

ability and business acumen of the representatives of the Waiapu diocese on the Pension Board. It will be a splendid thing if the much-longed-for but often-despaired-of Provincial Fund becomes a reality.

It has been arranged to hold a retreat for clergy at Te Aute College beginning Monday, February 18th, 1924. The name of the conductor will be announced later.

Miss Webb, the principal of St. Winifred's, has received word of her success in obtaining the degree of A.L.A. of St. Andrew's University, Scotland, with honours in English and History.

Mr Nigel Williams, son of Archdeacon Herbert Williams, has been successful in winning the Lady Kaye Scholarship, open to students of Theology who obtain a first or second class in the theological tripos at Cambridge. Mr Williams obtained honors in the first part of the tripos.

Various clergy in Synod expressed grateful recognition of the work of the G.D.F. organising secretary. The visits of Mr Turner Williams are much appreciated in the parishes.

The Bishop is still forbidden to do any work and his engagements are all cancelled, at least till after the healing mission.

The Choir Festival Committee met on Tuesday, September 18th. The committee decided to hold the next Festival on Labor Day, 1924. The services are to be on the same lines as at the last festival. Some of the music was chosen, the rest to be chosen at a future meeting. It is suggested that a lecture on church music be given at the next festival.

At the close of the Synod the Bishop's Commissary congratulated the members on the orderly manner in which the proceedings had been conducted. There is still, however, room for improvement. However dry and uninteresting a speaker may be (and some are!) he has a right to be listened to attentively—there may be (and sometimes are) grains of gold to be gathered from the dust and other members should save their conversation for a more convenient season.

Going to Church.—It is said that Roosevelt was once twitted by a friend on the subject of going to church. The gentleman could not understand why the ex-president went to church every Sunday, and said so. Roosevelt replied that he went to church to worship God. His friend said: "I can worship God in my automobile, as I spin through the country on a Sunday morning." "Yes," said Mr Roosevelt, "but no one would ever suspect you of it."

Choirs often have their difficulties. I remember some years ago meeting

a blacksmith who was choirmaster of a little village church in the Midlands. He told me he had been choirmaster for forty years, and had never had the slightest trouble in the choir. I asked him how he did it, and he said that it was due to perfect justice. "They join as boys. When their voices go bust, we makes 'em altos. After a bit we promotes 'em to tenors; and at thirty-five they joins the basses." I asked him whether a man with a natural tenor voice did not find it difficult sometimes to compass a bass part, and he replied, "We get a bit o' shandy-gaff sometimes." I think I know what he meant.—"The Guardian."

The method of announcing the Easter Offering differs in various places. "The object on Easter Day will be the Vicar," is crude and rude. "The offerings on Easter Day will be placed at the disposal of the Vicar for his Personal Sustentation Fund" looks well, but is grandiose, especially as in the village in question the offerings amounted to £2 7s 6d. "The offerings on Easter Day will be given, in the morning, to the Vicar, and in the evening to the really deserving poor," makes an unfair distinction. "The offerings on Easter Day will be handed to the Vicar" is quite sufficient.

Curates are usually employed to give out notices relating to Easter Offerings, as the Vicar naturally feels shy in the matter. Curates do not get a great deal of practice in giving out notices, and it is best to write it down for them. A reader at Bournemouth has told me of most unworthy suspicions aroused in the minds of a congregation in a parish where the over-worked Vicar is a very strict accountant, and insists on all accounts being made up within a few days of the close of the year. The curate announced, "All who have missionary boxes are requested to send them in to the vicarage at once, as the Vicar wants to go for a holiday."—The "Guardian."

The Coming Manhood of Woman.—"Teacher (interim female) wanted at once."—Advertisement in "The Scotsman."

"Parlormaid wanted for Sussex; under parlormaid kept; Roman Catholic and spectacles objected to." Our own preference is for a Plymouth Sister with pince-nez.

They had had the B hop of Buckingham among them, and he was sure they would wish to greet him under his new title, and say how greatly they looked forward to an increase of spiritual activity in the Church owing to his appointment."—Report of Oxford Diocesan Conference. Where the B hops, there hop I.

"Widow (38), with little girl at school, wishes quiet situation as housekeeper to business gentleman or tradesman, Christian or Church of England home preferred."—"Edinburgh Evening News." Isn't this distinction just the least bit invidious, even in Scotland?

"The marriage was of the 'quiet' order, there being no bridesmaids or bridegroom."—"Cleckheaton Guardian." But the presents were numerous and handsome, so we dare say he was not seriously missed.

The Humorous Side of Clerical Life.—There is much in the work of the clergy which saddens their hearts, and it is a great blessing that so much unconscious humour dwells in the minds of our parishioners and helps to relieve the strain. It comes out often in visiting: The poor old woman who was very ill and assured the vicar that she was looking forward to a life of "blessed immortality" is a case in point. I remember in a country parish seeing another old woman who was ill and asked her what the matter was. She told me she suffered from "slugs in the liver." It sounded a horrible complaint and she asked for my advice. I told her that gardeners used salt to destroy slugs, and she had better take plenty. She did so and made a rapid recovery, and was profuse in her gratitude. Meeting the village doctor afterwards and discussing the case with him I asked what he had told her. "Oh," he said, "I told her she had got a sluggish liver." A Missioner once told me that after a Mission a man who had been a notorious evil liver proclaimed with enthusiasm: "I used to fear neither God nor the devil, and now I love them both." There is a sad side to the incident of a melancholy looking man who came to a vicar who was also a surrogate, and asked wearily: "Are you sure it was a "marriage" license you gave me a year ago?" The vicar assured him it was. "Well," he said, "I have led a dog's life ever since."

The minister who gave out that the address at the Men's Meeting next Sunday would be on "Hell," and that Mr Jones would sing, "Tell Mother I'll be There," should have been more careful. A prominent tradesman was killed in the war, and the Tradesmen's Association of the town made a handsome memorial gift to the Parish Church. The vicar unintentionally stirred guilty consciences when in announcing the gift he said: "We all owe a great deal to the tradesmen of this town."

"The bride and bridegroom left for a short honeymoon, the latter travelling in a tailor suit of deep dahli-colored cloth trimmed with skunk and worn with a picture hat of black

panne and handsome overcoat of musquash."—"The Queen." He must have looked a perfect dream.

"Fifty years or so ago no loyal Evangelical would dream of preaching in a surplice. Yet his modern successor has long since learnt that not only a surplice in the pulpit, but also in the choirs, musical services, flowers, etc., represent neither high nor any other kind of churchmanship: They have no more to do with the real point at issue than whether your church is roofed with tiles or slate. They simply do not touch the question. Beyond all doubt the Evangelicals have learnt much, very much, from their high church brothers.

"But it is none the less true that high churchmen have learnt from evangelicals. The keystone of the faithful evangelical has always been the conversion of the individual soul to Christ. Now, judged by the main stream of high churchmen of, say, the last 50 years, it is nothing less than marvellous, the welcome stress placed by Anglo-Catholics on conversion. I say the "main stream," because I do not forget such men as Bishop Wilkinson or Canon Body. But, speaking in general terms, I think it is only during the last decade or so that this school has been preaching conversion in the splendid way we are all, I hope, familiar with. Not only so, indeed, but many at least are putting it in its rightful place, i.e., the beginning of the Christian life."—The Bishop of Bendigo.

Metaphors often lead us into traps. I heard a preacher once compare the church to a ship sailing along, meeting all storms and tempests, but not sinking, then he raised his voice and asked why, adding impressively: "Because it is founded on a rock." I also heard a preacher about the time of the University Boat Race remind us that life was like rowing in a race, and we should take part with our eyes fixed on the winning post.

#### SOME RESOLUTIONS.

Laugh wherever you go; it is infectious.

Don't lose your temper lightly, but when you do lose it, let it rip.

Look every man straight in the eyes. That is the quickest and surest way to a mutual understanding.

Never be ashamed of your opinion simply because you are in a minority.

Look at marriage as the beginning, not the end of an adventure.

Never use the words 'settle down,' until you are at least eighty years of age. To settle down is to stagnate.

Get into the fresh air. When you are depressed, summon the body to the help of the mind.

Think and dream on the grand scale.

Never admit that you are beaten, until you are battered to bits. Then go away, heal your wounds, and fight again.

Rise every day like a man who is going to battle.

Don't be ashamed of being an idealist.

#### Prayer for Sufferers.

(From "Sursum Corda.")

O Lord Jesus, have mercy upon all sufferers; grant them continually meditating upon Thy holy life of suffering to realise in weakness the strength of Thy incarnation; in pain the triumph of Thy passion; in poverty the riches of Thy godhead; in reproach the satisfaction of Thy sympathy; in loneliness the comfort of Thy continual presence; in difficulty the efficacy of Thine intercession; in perplexity the guidance of Thy wisdom. And bring them of Thy mercy, when this suffering life is past, to that glorious Kingdom which by suffering Thou didst purchase for all who would take refuge in Thy mediation; Who livest and reignest with the Father and the Holy Ghost one God, world without end. Amen.

#### Don't.

Don't stay away because it rains. That would not keep you from business.

Don't stay away because company came; bring them.

You won't stay away because you are rich if you read Rev. iii. verse 17.

Don't stay away because you are poor; there is no charge for admission or exit.

Don't stay at home from laziness; idle men tempt the devil.

Don't stay away because you don't care; "Don't-care" may keep you out of heaven.

Don't stay away because the church is imperfect; should you find and join the perfect church, its perfection would cease.

Don't stay away because you won't be missed in the crowd—God misses you.

Don't stay away for any reason except one you can conscientiously give your Maker.

Don't stay away because you do not need the church. It is not so! If you must look at the dirt six days, take one to examine the clouds.

The church needs You, and You, and You!!!



## Points.

### FROM THE ANGLO-CATHOLIC CONGRESS.

LONDON, JULY 10th, 11th, 12th.

The Congress suffered somewhat from the great heat wave that oppressed London during the whole of its session.

The opening service was held in St. Paul's Cathedral and consisted of a High Celebration. About a dozen bishops took part. Several of the bishops wore copes and mitres, and the Cathedral clergy their copes. Among the bishops was the Metropolitan Eulogie, chief bishop of all Russians in Western Europe in his episcopal vestments, the Greek Archimandrite and another Eastern dignitary. A very short but wonderful sermon was preached by Father Montford on the text "And I, if I be lifted up from the earth, will draw all men unto me." The essence of it is contained in the following quotation: "We are fellow workers with Christ. Our work is to draw men into an intimate personal relationship with Jesus our Lord. When He gives Himself to us, it is not only for the sake of our spiritual progress as individuals, but also that we may give Him to others."

Simultaneously with the service at St. Paul's (to provide for some of the rest of the crowd of worshippers who could not obtain admission to St. Paul's) a celebration was held at St. Alban's, Holborn.

At this service the sermon was preached by Father Huntingdon, Superior of the Order of the Holy Cross, New York.

The meetings of the Congress were held in the Albert Hall, which was much too small for the crowds who sought admission. Meetings were also held in the Queen's Hall in the evenings. The Bishop of London opened the proceedings, but, having to attend the National Assembly he merely gave his address and then left the Bishop of Zanzibar in charge. The Bishop of London's address was a magnificent exposition of the Anglo-Catholic standpoint though it contained a few expressions with which not everyone was in agreement.

A letter was read from the Bishop of Chelmsford sending his "loving affection" and a "real God bless you." The Bishop referred to himself as "a convinced Evangelical" but one who saw in Anglo-Catholics "a band of men and women whose hearts are full of devotion to their Saviour." "By His grace the spiritual life of the whole Church has been enriched by you—of this there can be no doubt. The Cross is the centre of your faith and message, and therein lies your strength."

The Bishop underwent an operation on the day of the Congress opening and died on the 14th.

### MESSAGES.

On the suggestion of the Bishop of Zanzibar the Congress decided to send messages to the King and to the chief bishops of the three main divisions of the Catholic Church, viz., to the Archbishop of Canterbury expressing "respectful homage," to the Patriarch of Constantinople offering "most respectful greeting and sympathy," and to the Pope offering "respectful greetings" and a hope "that the day of peace may quickly break." Taken at their face value these messages would seem to most unprejudiced persons entirely consistent and fitting, but a large number of the members of the Congress, when they heard the terms in which the Bishop had cast the message to the Pope, privately expressed their disapproval and Father Frere in an address next day referred to it thus: "As one who yields to nobody in a desire to see re-union, I cannot but feel that messages of that sort do more harm than good, because they are bound to be misunderstood both here and there." In itself the message to the Pope was perfectly correct, but some people are suspicious and always see something behind that is not there. It is a question whether it is not necessary sometimes in the interests of truth and courtesy to say things that are "convenient" and risk the persistent perverseness of people who insist on attaching an unnatural meaning to plain words. The enthusiasm of the Congress from first to last, in spite of the fearful heat, was wonderful and the papers as reported in the "Church Times" must have been very stirring. We will try to find room for a few quotations.

The Archbishop Eulogie said the Russian Church was the ancient historic church of the martyrs and confessors of the faith. Russian Churchmen regarded the Anglo-Catholic movement with sisterly love. "May it, by the help of God, grow ever greater, and may the Lord God bring you and us into full unity and dogmatic agreement. Let us love one another in the unflinching love of Father, Son and Holy Spirit. May the Lord God bless you all and your labor in the Lord Christ."

Dr. Gore warned Anglo-Catholics of the risk of not making it constantly evident that Sacraments are means not ends; that there is only one end, and that is likeness to God.

Mrs Scharlieb, M.D., M.S., read a splendid paper on Marriage. Speaking of Divorce, she said: "Divorce is impossible for the practising Christian, because Christian marriage is a Sacrament that confers character—once a spouse always a spouse.

If therefore one partner in a Christian marriage divorces the other partner and takes another, the second union is a civil contract, not a Christian marriage."

There are 1500 women in English Sisterhoods.

Dr. Hall's paper on Reunion was one of the best. Dr. Hall is professor of Dogmatic Theology, General Theological Seminary, New York. We give a few quotations:—

The Need of Reunion: "Christian divisions confuse the Church's message and reduce its persuasiveness; they cause much overlapping and waste of Christian resources; and, most sadly of all, they reduce the Christian brotherhood to a congeries of mutually isolated sects, necessarily fatal to the richness of faith and practice, and to the fulness of spiritual life and love, which Christ provided for in His Church." "That the Lord wills Christian unity is too plain to be denied." "The life of grace, of which the Church is God's appointed sphere and medium, is social; mutual union in our sacramental life, Eucharistic worship and spiritual discipline, is its appointed form as well as the condition of its fulness. Therefore, if we would truly promote Christian unity, we must promote the corporate reunion of all Christians."

Our Idea of Reunion: "The reunion in which we are interested is the ending of all denominations by the united allegiance of all Christians to the ancient Catholic Church; a common acceptance of its primitive faith, ministry, Eucharistic worship, and sacramental discipline; and a renewal between Catholic bodies of full inter-communion and co-ordination in Oecumenical concerns. To us the reunion problem has world-wide scope; and the value of each lesser reunion or scheme depends upon its being somewhat helpful to the cause of full Catholic reunion. Catholic reunion does not mean the building of a new Catholic Church, endowed with the treasures of the several existing denominations. It means a return of all to loyal obedience to the ancient but living Catholic Church, and a healing of the wounds which schism has inflicted on that Church. All denominational good things were originally committed by Christ to the Universal Church, and only in its Catholic atmosphere can each of them be cherished without one-sided caricature, and without driving other vital things out of sight." . . .

"We desire the real thing, and are convinced that old wounds cannot safely be sewn up until all foreign matter has been removed."

Reunion with Rome: "We may not rightly ignore the obstacles to reunion with the Papal See, and per-

haps much time will be required for their removal. But it shows lack of faith in the Holy Spirit to think that effort in this direction is useless. The situation continually changes, and there is evidence for those who have eyes to see, that the conditions both Roman and Anglican, which now prevent reunion are slowly but surely being outgrown. Human accretions cannot for ever abide, and being human, the present obstacles to reunion in this direction will surely pass away." . . . "Reunion, with Rome left out, is plainly not a true Catholic reunion."

The closing speech of the Bishop of Zanzibar was a wonderful inspiration. It cannot be condensed. It dealt with the need of self-sacrifice and complete devotion to Christ's service, and specially to the need for living the life of Christian brotherhood. "Get back into your parishes and rural deaneries and dioceses and work out what Christian fellowship means." "Make it one of the conditions of membership in the Anglo-Catholic Congress, that you shall live simple lives and that you shall fight against luxury and self-indulgence. Encourage the rich to set a limit to the amount of money they use upon themselves . . . out of personal devotion to Jesus."

As to the young: "We need the young men in the priesthood if God calls. We need the women in the religious life, we need them in the work of teaching for the Church; we need men and women, priests and other workers abroad in the foreign mission field. And where are they? Why don't they come? Because they are not yet recalled to the Christ of Calvary."

Fellowship: "You have begun with the Christ of Bethlehem, you have gone on to know something of the Christ of Calvary, but the Christ of the Sacrament—not yet! Oh, brethren, if you will listen to-night, your movement is going to sweep England. If you listen! I am not talking economics, because I do not understand them; I am talking Gospel. And I say to you that, if you are Christians, your Lord is one and the same with Jesus on the Throne of His Glory, with Jesus in His Blessed Sacrament, with Jesus received into your hearts in Communion, with Jesus who is mystically with you as you pray, and with Jesus enshrined in the hearts and bodies of His brothers and sisters up and down this world; and it is folly, it is madness to suppose that you can worship Jesus in the Sacrament and Jesus on the throne of Glory when you are sweating Him in the bodies and souls of His children. It is our present duty to serve Jesus in the souls and bodies of our fellow men. . . . Go out into

the highways and hedges, and look for Jesus in the ragged and the naked, in the oppressed and in the sweated, in those who have lost hope and in those who are struggling to make good. Look for Jesus in them; and, when you find Him, gird yourselves with His towel of fellowship, and wash His feet in the person of His brethren." As the Bishop spoke he pointed to the figure of the naked Christ on the big crucifix on the platform as he begged his hearers with impassioned earnestness to "follow the lonely Christ, the naked Christ, to go out and look for Him in the ragged, the helpless and the unloved."

Thousands, unable to obtain admission to St. Martin's in the Fields for the thanksgiving service, were addressed by the Bishop of Nassau. A wonderful procession of clergy and bishops walked through the streets in their full vestments. The heat in St. Martin's was intense and all present used fans and handkerchiefs in a vain endeavor to cool themselves, but the hymns were sung with such vigor that the powerful organ could not be heard. Hymn singing was a feature of the Congress. Community hymn singing occupied the time before each session. The favorite hymns were "For all the Saints" (tune, *Sine Nomine*) as sung at our choir festival, "Ye who own the faith of Jesus" (English Hymnal 218), "How sweet the name of Jesus." As the procession passed through the streets hymns were sung, the thousands in the crowd joining in, especially in "Ye who own" and "For all the Saints."

One thousand nine hundred and seventy-six clergy attended the Congress, including 39 bishops; 4251 benefited clergy sent messages of sympathy with the objects of the Congress.

## In Defence of Spiritual Healing.

### THE ARCHBISHOP OF MELBOURNE'S TESTIMONY.

Mr J. M. Hickson is a prophet in his own country just now, and has encountered something of the criticism which is traditionally the portion of the native-born. His missions have not suffered thereby. The cables record amazing invasions of every centre where his missions have been held, by thousands who have sought relief. Cures that are vouched for by competent and credible witnesses have been recorded, but the cable news we have had served up to us in New Zealand has been characteristically meagre and condensed. In one case it led the "Press" to throw up a wickedly unfair crosshead, affirming that Mr Hickson said he could cure cancer—which those who have followed our articles will know is absolutely the

reverse of what Mr Hickson does say. He says that God can cure cancer, if He will. Mr Hickson's visit stirred Melbourne to the depths of its being, and there was much searching of its newspaper soul, to find a way of escape from the conviction of the presence of the Finger of God in the occurrences. Mr Hickson's work was subjected to severe criticism, quite properly, and the Archbishop of Melbourne's judgment is that it survived triumphantly.

### A VIGOROUS ARTICLE BY ARCHBISHOP LEES.

There was a trenchant leader in Melbourne "Herald" which called forth from the Archbishop an article of great evidential value. He began as trenchantly by asserting that "the acid test of Mr Hickson's work is not the court of man's judgment, but the bar of God." He admitted the impartiality of most of the Press, and the "splendid cautious and open-minded attitude of the medical profession." But it had been asserted in some organs that "the Church should frankly and fearlessly disclose the practical results of the Mission," and at the same time should "claim no success until the improvement in the health of the patient has been maintained for at least six months!" The Archbishop retorted that it was difficult to accede to both these requests, unless it meant that they were expected to be silent till next September, which would try the patience of those who had witnessed the work. But as a matter of fact, they had published a number of fully avouched cases, and there would be more. Then he makes the crucial point that the Church is not "claiming successes." She rather intended to record testimonies, which was vastly different.

### WE ARE NOT TOUTING FOR CUSTOMERS.

"We are not a business concern touting for customers. We are members of Christ, offering the blessings which the Gospels say He gives. It is not quite correct therefore to speak of multitudes coming 'at the bidding of the Church to submit themselves to Mr Hickson.' The invitation has been given to the whole Church (all believing people), and not to the public outside the Christian circumference. It is not that any one is barred from benevolence. It is that faith in God is Christ's condition of healing. The difficulty has not been to gather the crowds, but to keep them away. It has been a revelation of the sickness of the world, and it is very wholesome for the community to be shaken by seeing the distress of their brothers and sisters. Moreover, they do not 'submit themselves to Mr Hickson.' He preached against that repeatedly. They submit themselves

to Christ. There is no need whatever to remind the Church that she has 'nothing to fear from being candid.' The Anglican Communion certainly is not afraid, nor has she any intention of being anything but frank. We have no theory to bolster up, no axe to grind. We all, those of us at least who are men of faith and goodwill, are collating spiritual data. The writer phrases it exactly when he says that this is 'possibly a message of considerable importance to humanity.' All I would lay down, however, here is that we cannot consent to separate the physical from the spiritual. This is either part of the Gospel of Jesus Christ, or it is something that we cannot handle as a Church.

#### THE MISSION'S RELATION TO PUBLIC AND DOCTORS.

"And that is why there is another side to the demand of publicity. The Church (again I mean the whole Church) does not really owe anything to the public as a matter of obligation. If it were entering into competition with the doctors, it would owe them an explanation. If it were making money out of a propaganda, it would owe a plain statement to the public. But as it cordially co-operates, where permitted, with the doctor, whether by intercession or by supplementary treatment, and as it asks nothing of any one, but only seeks to give, it is perfectly free to continue tranquilly what it has begun. Christ always refused to do mighty works as a sign to the curious. He frequently commanded those whom He treated to hold their tongues. But it is a matter of privilege where men and women have received

benefit to bear quiet and joyful witness to what Christ has done. I myself have heard from three people in the last forty-eight hours the story of their own healing and their own spiritual renewal as well. They cannot wait for six months to rejoice over what is a patent fact. But we are making no "claims." We are just thanking God. We can treat. He alone can Heal. Does any hospital issue percentages of complete cures? Do the 'Melbourne' and the 'Alfred' issue competitive figures? The thought is ridiculous. No one can do more than pray and trust. But marvellous cures are well attested. The late Bishop Mylne, of Bombay, told me in my own vicarage at Kenilworth nearly twenty years ago how his own son, an Oxford running 'blue,' had been healed of tetanus (a quite unmistakable complaint, by the way) after the doctor in attendance had given him up, and after Mr Hickson had laid his hands upon him. It was a revelation to the Bishop, who told me with reverent gratitude.

#### THE RIGHT TO PRIVACY.

"But this brings me to the right of every man and woman to privacy if they desire it. It is difficult for those whose life is spent in making things public to realise how the average person shrinks from being made a victim to publicity. Public men have to get used to it. But many sufferers implored us with tears to shield them from the importunity of the photographer and the cross-questioning of the interrogators last week. No doctor would dream either of submitting his own work to such intrusions on

privacy, or exjosing his own patients against their will to the chatter of the curious. This, therefore, must be set over against the perfectly candid attitude of all of us who desire to help to the uttermost any who are sick, by bearing witness to other cures, or amendments. Where the witness is freely given to doctor or reporter, naturally enough we shall rejoice; but I must say quite plainly that if the patient is satisfied it is no one else's business to cavil.

#### THE CAUSE OF FAILURE.

"Where faith exists, and goodwill, and willingness to accept evidence bravely, there will still be failures to admit. Sometimes it may be in the patient. We read in the New Testament, 'He perceived they had faith to be healed.' Sometimes the difficulty is in the minister of healing. Christ told Apostles that some evils went not out but by prayer and fasting. Sometimes the difficulty is in public opinion. There were cities where He 'could not do many mighty works because of their unbelief.' In this the disciple is not above the Master. In some cases a cure may lapse through disobedience or failure to maintain the profession. 'Sin no more lest a worse thing happen to thee' was said to a patient who had been cured.

#### EVIDENCE IN MELBOURNE.

"Still in our Cathedral of St. Paul to-day a mere handful of witnesses were given from sheaves which we have received. It is easy to see how any one who has not been there may misunderstand. It is difficult to understand how any one present, for in-

### 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 Dean and Chapter.  
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.  
Heretaunga School.

#### The Mission Houses.

Whakarewarewa (Miss Seth Smith

and helpers).

Ruatoki (Miss Hare).  
Tokomaru (Miss Davis).  
Manutuke (Miss Newman).  
Té 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 OCTOBER.

Opetiki.  
Tclaga Bay.  
Wairoa (Maori).  
Te Puke (Maori).

#### SPECIAL INTERCESSIONS.

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 those who are preparing for the Christian Healing Mission in the Ormondville district may be enabled to come in true penitence and faith.

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.

That God will bless the work of Heretaunga School.

That the new headmaster (Rev. J. G. T. Castle) may have strength and the guidance of the Holy Spirit for his work.

stance, at the Thanksgiving Service, could remain cynical. There was a freedom from extravagance, a frank abstaining from touching-up and a joyful acknowledging of bodily healing, mental recuperation and spiritual refreshing, in the selected testimonies that we read out. In some cases a professional man's witness accompanies them. They covered a wide range—deafness, sight, neuritis, lameness, heart troubles, paralysis, rheumatoid arthritis, sciatica, goitre (a particularly impressive witness here from a qualified observer who calls it "undeniable"), gastric troubles, tubercular trouble, chronic catarrh. In some cases the help was instantaneous, in others gradual. In some cases the sufferers frankly said the illumination of soul counter-balanced the lack of apparent movement in physical things. The diagnosing of results or causes is another matter, but we are really not so much concerned about that. Certainly there will be no disputing of territories where the doctors and spiritual healer rejoice together. God bless them in it. We are their allies, and God's ministers. That is all. If any one is better, feels better, or commences to get better, that is all we are desiring. And if science will label and classify, so much the better, provided only that it will honestly add upon the label "Digitus Dei est hic."—"Church News," Christchurch.

## Review.

We have received a copy of the official report of the Church Congress

That the Board of Governors may be given wisdom to guide the destinies of the school to a fruitful issue.

For the sufferers through the earthquake in Japan.

That a willing response may be made to the appeal for the sufferers.

### THANKSGIVINGS.

For the privilege vouchsafed to the Diocese in the opportunity of taking over Heretaunga School.

For the generosity of shareholders in the School who have presented their shares to the Diocese.

### 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.

recently held in Christchurch. Unfortunately the Congress Committee did not, before the Congress, contemplate issuing any official report and made no provision for verbatim reports of extempore addresses. For these they have had to depend upon the more or less unsatisfactory versions given in the secular press. The editor has also failed to get some of the speakers to forward their Mss. and it is, therefore to that extent defective. Nevertheless the papers that are included make up a volume of 168 pages and include some very valuable material. The book contains also 24 original photographs of great interest. The cost is very moderate and the book is well worth the three shillings (postage paid) that is being charged for it. Canon Wilford, of Christ's College, Upper Department, will forward a copy to any address on receipt of this sum.

### DIOCESE OF WAIAPU.

#### HERETAUNGA SCHOOL,

HAVELOCK NORTH, H.B.

A Preparatory School for Boys.  
Headmaster: The Rev. J. G. T. Castle,  
M.A.

For Prospectus and Form of Application for admission apply to the Secretary, Heretaunga School, P.O. Box 46, Hastings, or to the Diocesan Secretary, P.O. Box 227, Napier.

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 he may be converted.

For one suffering from deafness.

For one suffering from ear trouble.

#### A PRAYER FOR CHILDREN TO USE.

Heavenly Father, bless all the sick who are coming to the Healing Mission. Teach them by Thy Holy Spirit to repent of their sins and to believe in Thy power to heal; give them new strength of soul and body, and help them to live a new life, through Jesus Christ our Lord. 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

### ST. SAVIOUR'S BOYS' ORPHANAGE, TIMARU.

#### DIOCESE OF CHRISTCHURCH.

APPLICATIONS are invited for the position of RECTOR, duties to begin 1st March, 1924. Salary, £300 per annum with Board and Residence. A man in Holy Orders preferred. Please state if wife is willing to act as Matron with additional salary.

Applications, with copies of testimonials, to be sent on or before 1st November to the undersigned, from whom all particulars may be obtained.

H. M. BANNEHR,  
Organising Secretary.

Box 29, Christchurch.

#### LOHSE SCHOLARSHIPS.

THE Church Property Trustees invite applications, prior to 31st OCTOBER NEXT, for a Scholarship under "The Johanna Lohse Bequest," from daughters of Clergy who hold or held a Bishop's license in New Zealand. Applicants must be over 16 years and under 26 years of age at 1st March, 1924, and must have resided continuously in New Zealand for at least 3 years.

Birth and Baptismal Certificates required and evidence of the Candidate's qualification.

#### THE CHURCH PROPERTY TRUSTEES.

Christchurch.

P.O. Box 995.

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 NOVEMBER.

Ormondville.

Wairōanga-a-hika.

Nuhaka (Maori).

Ruatoki (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.