

a tremendous improvement. If the surpliced choir undertook only special parts of the service and left the rest to the congregation. The congregational choir, to coin a phrase, should be at the west end of the church or in the centre and should be responsible for singing the ordinary hymns. The congregation would then be encouraged to "join in," instead of listening to a performance by a choir set apart as a separate entity. Next, we should have to scrap nearly all "Hymns Ancient and Modern." We can never have congregational singing as long as we sing hymns which are set so high as to be beyond the reach of ninety per cent. of the men and a great many of the women. The singing must be in unison, as the great majority of both men and women have not had the musical education necessary for the singing of harmonies, and, even if they had, there could be no proper balance of parts in a congregation of men and women grouped according to families rather than according to voices. Most of the settings in Hymns Ancient and Modern are much too high for ordinary people to sing in unison, and many of the hymn tunes are utterly unsuitable for unison singing. The English Hymnal has been compiled not for Cathedral choirs but for congregations, and if it were widely adopted we should have gained a great deal. The ideal of Hymns Ancient and Modern was to provide beautifully harmonised tunes for Cathedral choirs, and the Cathedral choir-master resents the spoiling of the choir's performance by the im-

prudent intrusion of the congregation as almost a sacrilege. We must scrap this idea if we are to enlist the enthusiasm of our congregations. We must give them their share in the service, not merely bid them listen to others.

There are plenty of tunes that are good and melodic without being trashy. Congregations love the trashy ones not because they are trashy, but because they have had so few opportunities of learning to sing really good tunes. When they do have that opportunity they embrace it—for example it is most inspiring to hear a congregation sing St. Anne (O God our help) or other great psalm tunes like Rockingham (when I survey). People would soon be weaned from rubbish like St. Hilary (Pleasant are thy Courts above) if they had more hymns to sing like Adeste Fideles. With regard then to music, we want good sound tunes, not tricky nor dramatic but nobly simple, suited to the words, to be sung in unison. The congregation must be strengthened by including in the midst of it a choir who know the hymns and know them well.

Next we need congregational practices. People cannot sing either with enthusiasm or devotion hymns they have not properly learned, and the time of divine service is not the time for learning to sing. Congregational practices are quite common in England now, and the movement is rapidly spreading. Some of our best English choir-masters are devoting their energies to the conducting of congregational practices, and a few churches in New Zealand are adopt-

ing the method with great success. We want to get rid of the Cathedral starch that is sealing the mouths of Anglican congregations, and making their hearts and necks cold and stiff. Only a Cathedral trained "audience" can feel any devotion in a service in which it is impossible for people to join with their own lips, and unless we provide an outlet for the devotion of our people the charm of public worship will fail to appeal to the vast majority of them. We want warm services not sacred concerts, we want a crowd of enthusiastic worshippers, not small congregations of admirers of the choir.

Would it not help congregational singing immensely if we ignored (quite modern) convention, placed our harmoniums at the back of the church and enlisted the help of stringed instruments and (say) a clarinet?

Entente Cordiale.

As a step towards the better understanding between the Anglican and Eastern branches of the Church a sub-committee of the English Church Union, at the suggestion of the Oecumenical Patriarch of Constantinople, has drawn up a statement of Faith and Doctrine for the information of the Eastern Church authorities in the form of a Declaration. The statement has been signed by large numbers of Anglican clergy, and is adopted by the Anglican and Eastern Church Association, the Federation of Catholic Priests and the Confraternity of the Blessed Sacra-

Intercessions.

Let us pray for:—

The Church throughout the world.
The Church in New Zealand.
The Bishops and Clergy.
The Board of Missions.
The Church Congress of 1923.
The Church in this Diocese.
The Bishop and Clergy.
The women workers.
The Chapter of the Diocese.
The Standing Committee and all Boards of Trustees.

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).
Ruatoke (Miss Hare).
Tokomaru (Miss Davis).
Manutuke (Miss Bulstrode).
Te Hauke (Miss Aplin).

The Diocesan Institutions.

St. Mary's Home, Napier (Nurse Carter and helpers).
St. Hilda's Home, Otane (Miss Waller and helpers).
Deaconess House, Hastings (Deaconess Esther Brand and students).
G.F.S. Hostel, Napier.

Organisations Established in the Diocese.

The Church of England Men's Society.
The Girls' Friendly Society.
The Mothers' Union.
The N.Z. Anglican Bible Class Union.

The Officials of the Diocese.

SPECIAL INTERCESSIONS.

For a peaceful settlement of affairs in Ireland.
For the unemployed in New Zealand and in England.
For the work of building the new Schoolroom at Te Aute.
For the guidance of the Holy Spirit for those who are responsible for the education of the children of New Zealand.

That the way may be opened for the teaching of the Scriptures in the State Schools.

For unity of purpose amongst all Christian people.

For those being prepared for Confirmation in the Cathedral, St. Augustine's and other parishes.

For the forthcoming Synod, that all its deliberations and acts may abound to God's glory and the good of His Church.

For the Jubilee of Te Aute College, that God may bless its commemoration and other services to be held on September 9th.

For the Synod.

O Lord God Almighty, Father of Light and Fountain of all Wisdom, we humbly beseech Thee that Thy Holy Spirit may lead into all the truth, and guide the counsels of Thy servants in the Synod of this Diocese. Grant them grace with unity to think and do such things as shall tend most to Thy glory and the good of Thy Holy Church. Direct and prosper, we pray Thee, all their consultations, and further them with