



# The Waiapu Church Gazette.

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## Two Streams.

Caesar crossed the Rubicon  
To win an empire crown,  
And all who dared oppose his sway  
He ruthlessly beat down,  
Until he straddled o'er the world  
And his ambition won;  
But men and women cursed the day  
He cross the Rubicon.

Jesus passed o'er Cedron Brook,  
Though well He knew for Him  
Awaited on the farther brink  
Hell's terrors stark and grim,  
The bloody sweat, the traitor kiss,  
The Cross His soul that shook;  
But a ransomed world acclaim the night  
He passed o'er Cedron Brook.

To all of us there comes a time  
When we our lives decide:  
Shall we to vain ambition yield,  
To selfish whims and pride?  
Or shall we in self-sacrifice  
Follow the ford Christ took?  
With Caesar cross the Rubicon,  
Or Jesus Cedron Brook?

—Andrew Paterson.

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Here is an epitaph on a watchmaker which can be seen at Lydford Churchyard, on the west edge of Dartmoor:

Here lies in a horizontal position the outside case of George Routledge, Watchmaker, whose abilities in that line were an honour to his profession. Integrity was the mainspring and prudence the regulator of all the actions of his life. Humane, generous and liberal, his hand never stopped till he had relieved distress. So nicely regulated were all his motions that he never went wrong, except when set against by people who did not know his key. Even then he was easily set right again. He had the art of disposing of his time so well that his hours glided away in one continual round of pleasure and delight, till an unlucky minute put a period to his existence.

He departed this life Nov. 14, 1802, aged 57. Wound up in hopes of being taken in hand by his Maker, and of being thoroughly cleaned, repaired and set going in the world to come. —"Australian Church Times."

English Choirmaster: "The sopranos will keep silent until we come to 'the gates of hell' and then they will all come in."

"Touch Wood."—"William ordered his archers to shoot at the thickest part of the English. They therefore shot upwards so that the arrows would fall on the heads of the enemy." —C.E.N.

"Here lies the body of Mary Gurney; She fell from a train And broke her journey."

In School.—"Average" means something hens lay eggs on. "Trades Union," a place a workman goes to when he gets the sack. "Leges Sunt Utiles hominibus"—Legs are useful to men. "Fulminantis magna manus Jovis"—The thundering big hand of Jove. "j'ai hate de l' embrasser"—I hate to embrace her.

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Diocesan Secretary and Treasurer,  
Mr. R. E. H. Pilson.

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(Lines written for the Centenary  
St. Luke's Day, 1935.)

A hundred years ago to-day,  
On Rotorua's shore,  
A messenger from God appeared,  
His mercy to implore.  
Upon the tribes to nature born  
Who knew not His grace;  
Who never heard of Jesus' name,  
Nor knew His lovely face.

The dusky children of the wild  
Listened with wondering awe,  
As on their ears the message fell  
Of Christ's most wondrous love.  
Of how to meet the Law's demand  
God gave His only Son  
That men of every clime and land  
The heavenward race might run.

The many heard—the few believed  
And turned in faith to God,  
But see to-day a goodly crowd  
The heavenward path have trod.  
The dusky fathers of the tribe  
The pakeha's God have owned,  
Have cast their idols all away  
And Christ the Saviour crowned.

See, see; the crowd of mingled race  
That throng His court to-day;  
"Glory to God," the white man cries,  
"Glory to God," they say;  
"All hail the power of Jesus' name,"  
The Maoris make reply.  
Let praise resound on every hand  
From earth and air and sky;  
To God Who saved us by His grace  
Be every honour due;  
His name be praised in every place  
By men of every hue.

—S. Mactier.

[The above lines were written for the occasion of the Centenary of the arrival of Christianity in Rotorua, observances in connection with which are being held on or about St. Luke's Day.—Ed.]

The committee of the G.F.S. Lodge has appointed Miss C. Maris Clark Matron. Miss Clark has had considerable experience of the management of an institution such as the Girls' Friendly Society Lodge, and girls will be well looked after under her care.

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# The Waiapu Church Gazette

## CHURCH MUSIC

(A Paper read before the H.B.C. Association, by C. B. Spinney.)

(The interest evoked by the Paper on Church Music by Rev. W. T. Drake has been widespread. The Church News of Tasmania has published his article in full, and the following Paper by Mr. C. B. Spinney, organist of St. Matthews Church, Hastings, is another excellent contribution to this important subject.—Ed.)

Gentlemen,—I would like first of all to thank you for the honour you have conferred upon me by asking me to address you. The Vicar asked me to read Mr. Drake's Paper, and either carry it a step further or advance other views. I can only congratulate Mr. Drake on the very excellent way in which he has touched in a simple and straightforward manner the difficult question of Church music and our attitude towards it.

In the 15 minutes at my disposal, it will be only possible for me to touch on the bare outline of Church Music in its several branches, so I have divided the talk into three parts: (1) A standard to aim at in our choice of Church music. (2) Congregational music and our attitude towards it. (3) The S.E.C.M. (School of English Church Music) and what it stands for.

Church Music is distinctly an offering dedicated to God. It therefore requires to be purer and deeper than music offered by man for the entertainment of his fellow-men. So it must be suitable; befitting the resources, the occasion and the purpose. Good music ranges over many degrees of difficulty, it should be chosen with due regard to the capacities of the singers—one kind for the Cathedral, another for the Parish Church, and another for the Village congregation. A great deal of harm is done by ambitious choirmasters who set untrained voices to tasks which they are unable to perform; it is far better to recognise their limitations and hold them to the finest work which is within their reach.

Again, the service should be an act of worship and praise by the whole

congregation, therefore the music will fall of its effect if it baffles and bewilders the congregation by excess of variety. Almost all our collections of anthems and hymns are too large, and I think it would be all for the good if we selected a small number of enduring merit and allowed them to become familiar. And because the service is corporate its music should express in the main those broad common emotions which the worshippers can truly and sincerely share. Then again the music must be dignified. Whatever the emotion that it expresses—of jubilation or prayer, or penitence—it must always purify and ennoble. There is often a danger lest we allow our religious emotions to be over-humanised, and in this danger music, with its vivid appeal to sense and feeling may bear no inconsiderable part.

Many popular hymn tunes of the present day are full of softness and luxury—more like sentimental part songs than illustrations of a sacred theme. The music of the Church should be marked by a stateliness of rhythm, not tripping or gesticulating, but hearing itself as befits a ceremonial.

But it is not enough that the music should be dignified, it must be reverent. A great deal of Church music is merely negative, and while not actually offensive, is yet devoid of all devotion or reverence, and should be discarded, not because it does ill, but because it does nothing. Far different is the reverence which is animated by love and inspired by genius, which is the true sense of the term "devout." Its music is not gloomy or monotonous, it can glow with colour like an East window or sing aloud like one of the Psalms of praise, and whether in gladness or in sorrow is always conscious of the Divine presence.

Now, the tune that offends one hearer may be acceptable to another, and there must be many such tunes at the frontier-line, but I venture to say that a little way back will be found plenty left for all our needs if we only use a little careful thought. Mission tunes, or rather I should say some Mission tunes, to me, are especially distressing with their tum-te-tum rhythms and catch sequences, and, in

my opinion, would be much better left unused in our Church, as they only seem to attract a class of people who like these jingling tum-te-tum catch tunes, together with our Church buildings and organs, but who will have none of us, and are no more seen once we revert back to our more usual ritual.

### CONGREGATIONAL SINGING.

Broadly speaking, congregational singing is of two kinds: Active and silent (not passive).

By active I mean singing by all whether musically minded or trained, in tune or not, pleasant to listen to, or otherwise.

By silent I mean following the service with the mind, and joining in the singing mentally. Of those who go to make up these groups the unmusical by far predominate in the former class, while the musical and musicians form the latter class. The home or cradle of active singing is the Village Church, where usually there is no choir, and the singing, although untrained, is yet hearty and full.

The home of silent singing, or singing in the heart, is the Cathedral, and, here, we have the artistic and meditative type of music.

In between these two extremes comes the Parish Church with its mixed service. What is a reasonable attitude to adopt towards the Parish Church congregational singing? The hymn should be congregational, and should be chosen with this end in view. We cannot blame the congregation for weak singing or indifference if they arrive in Church Sunday after Sunday only to find that the hymns are either new, or in reality hymn anthems, or that they do not even possess a copy of the words.

The canticles when sung to chants or well-known settings can and should also be regarded as congregational, but I venture to suggest that the psalms and anthems should be followed by the congregation mentally, and, in this way, the special points of beauty and teaching will be more readily seen and appreciated. Another point bearing on this question, to my mind, is: Are we right in presuming that the people who are not audibly singing are passive? A point in the favour of these folk is that when we have an old

favourite the volume of sound does usually swell very considerably.

### SCHOOL OF ENGLISH CHURCH MUSIC

The School of English Church Music at first sight appears of no use to us in this country, but such is not the case on a closer examination. The aims and objects of the founders are to combat the very evils that all interested in the development and improvement of Church music deplore. It is possible for the remote Church to render their services equally well as the best Cathedral choir if they will approach the matter in the right spirit. All they need is a gramophone, a set of records issued by the S.E.C.M., dealing with the whole service.—Responses, Venite, Te Deum, Benedictus, Magnificat and Nunc Dimittis, a few psalms, and a record containing a speech by Dr. Nicholson on psalm pointing and speech rhythm.

A set of parish psalters issued by the S.E.C.M. With these in their possession, a willingness to learn new ways, and perseverance, the desired results are within the reach of all. That such a reform is overdue was only too patent last Christmas, when we had a combined Bible Class service, the choir being augmented by members from other choirs. The psalms and canticles were sung with many renderings. The trouble with the existing psalters is that the choir members and sometimes choirmasters misread the signs. For instance, it is a common belief that the signs placed over words in the psalms indicate accent and extra length. Again, in the responses, members read the long notes as meaning the notes to be held the full value. This belief has taken such a strong hold that I find the only way is to discard the present books and start afresh. When I came to Hastings I did away with all accent in psalm singing, also waiting for two beats on one-syllable words, the result being the chanting is more or less as Sir John Stainer wanted it to be.

Dr. Nicholson has dealt with the psalms from a congregational point of view, making the music secondary to the words, regrouping verses, doing away with pauses if the meaning of the verse is improved thereby.

You have the idea when you read his instructions. He says: "Read the psalm first, and then sing as you read it." The S.E.C.M. issue every year a choir book, containing a selection of canticles, Communion service, anthems, hymns and chants at a very low cost. This book is divided into two parts for the convenience of choirs. Part I. contains responses, psalms, hymns, and an easy setting of the canticles, while Part II. contains the more difficult evening service, the Communion service and seven anthems. The whole of the music is issued in one volume, or the two parts can be obtained separately. Part I. is especially intended to meet the needs of small choirs or for local gatherings of affiliated choirs, supplemented by some anthem, while Part II. is an excellent way of building up a library of good music.

A quarterly magazine is sent gratis to affiliated choirs and individual members, containing instructional articles and notes on suitable Church music carefully graded. It also helps to keep members in touch with present-day news from Home.

The Corporation of St. Nicolas College does not depend on canvassing for the growth of the membership, but rather on the enthusiasm and work of the affiliated choirs spreading the movement to the surrounding choirs. Dr. Nicholson said, on his return to England: Numbers are attractive, and we want to enrol all the choirs that we can get. But there is something more important still. The affiliated choirs must show by their own work in their own churches that affiliation means something more than a subscription, a card, and a badge. The success of the movement can only properly be judged by its concrete results, and each affiliated choir has a definite responsibility, individual as well as corporate, and increasing as the movement grows. It is much easier to stir up enthusiasm than to keep it alive, and it is to definite results that our choirs and those who come to study at our college must turn their thoughts. The value of our work is to be looked for, not in statistics, but in results shown in the actual weekly services of upwards of 1100 choirs, now scattered all over the world.

In the Waiapu Diocese there are now five affiliated choirs, and we hope before long others will see their way to join up.

Mrs. Spinney is the Waiapu representative, and she will be only too happy to supply information about the activities of the S.E.C.M. to anyone interested.

### MEETING OF SYNOD.

The twenty-sixth Synod of the Diocese will hold its second annual Session on Thursday, October 10th, in Napier. Synod will meet in the Church of St. John at 10.30 a.m. for the Roll Call of members, which will be followed by the celebration of the Holy Communion. The President will deliver his charge.

At 2.30 p.m., Synod will reassemble in the Synod Hall for the transaction of business.

On Saturday October 12th at 10 a.m. a Conference of the Maori Standing Committee will be held, and, at 3 p.m., the Bishop and Mrs. Williams will be at home to members of Synod and others.

The services for Sunday, October 13th, in St. John's Church, will be as follows:—8 a.m., Holy Communion. 11 a.m. (official Synod service), choral celebration of the Holy Communion; preacher, the Rev. C. G. G. Salt. All members of Synod are requested to be present at this service. 7 p.m., Evensong; preacher, Rev. E. T. Hall.

The annual conference of clergy will take place on Monday, October 14th, at 10 a.m., and the conference of lay members of Synod and lay readers will be held the following morning at the same time.

Business sessions will occupy the afternoons and evenings of each day, whilst there will be daily services at 7.15 a.m., Holy Communion; 9.30 a.m., Matins; and 7.45 p.m., Evensong.

Synod will be preceded by a Quiet Day in the Ormond Chapel, commencing at 7.15 a.m., on Wednesday, October 9th, and concluding at 4 p.m. with Evensong. The conductor will be the Rev. E. J. Rich, Vicar of St. Matthew's, Masterton.

## WAIAPU MOTHERS' UNION

A meeting of the Council of the Waiapu Mothers' Union was held on Monday, September 9th, in St. John's Schoolroom.

A brief report was given by the delegates of the proceedings of the Dominion Conference. The report stated that owing to the resignation of Mrs. West-Watson, Dominion President, and Mrs. W. G. Roberts, Dominion Secretary, the executive of the Mothers' Union Dominion Council was moved to Napier.

The following officials were congratulated by the members of the Waiapu Council on their appointment to the executive of the Dominion Council:—Mrs. Herbert Williams, Dominion President; Deaconess Esther Brand, Vice-President; Mrs. F. W. Martin, Dominion Secretary.

### MEETINGS.

The Annual Meeting will be held on Wednesday, October 9th, at 2.30 p.m., in St. Augustine's Schoolroom, Napier.

A Quiet Day will be held on All Saints' Day, Friday, November 1, 3 p.m. to 8 p.m., in St. John's Church. The conductor will be the Rev. G. B. Stephenson, Vicar of Dannevirke. Deaconess Esther Brand is arranging the services, and members will be notified of further particulars at a later date.

The annual festival will be held on Wednesday, November 20th, at 2.30 p.m., at Havelock North. The Ven. Archdeacon Maclean will conduct the service.

All vicars, who have a branch of the Mothers' Union in their parish, are asked to pray for the union at the Holy Communion that morning, especially for the work in this diocese, and for the new Dominion president (Mrs. H. W. Williams) and the executive committee. It is suggested that in parishes too far from Napier for the members to attend, a service of intercession might be held in the afternoon. The fact that Waiapu has been called to take the leading part in the Dominion Council makes this effort of prayer doubly necessary, all members are asked to support it, privately and corporately.

Details of the Quiet Half-day will be sent to the near parishes early in October.

## THE CHURCH ARMY.

A Committee of interested Bishops and Clergy who wished to start the Church Army in New Zealand met in Wellington last month, and considered the formation of a permanent branch of the Church Army in New Zealand. After due consideration, a small committee was formed to go into details, and the following resolutions were passed:—

"That the offer of a house in Auckland for the headquarters of the Church Army be gratefully accepted, it being understood that the Church Army organisation is to be as far as possible provincial, and that the location of headquarters be regarded as temporary, until a more central headquarters can be established.

"That a definite start of a New Zealand Church Army be made on the first Monday in November.

"That a small executive committee of from five to seven members be appointed by the Archbishop in Auckland, and that Bishops in other co-operating Dioceses be asked each to appoint a corresponding member of this committee.

"That before next August a central board of control shall be appointed from co-operating Dioceses, which shall meet annually in Wellington.

"That in each co-operating Diocese a small board of control shall be appointed, which shall work under the central board of control."

Captain S. R. Banyard has been appointed Field Secretary, and will remain in New Zealand. He will be joined by his wife and children at the end of November.

The house offered in Auckland is a large brick building formerly used as a children's home. This building will house the headquarters office, Captain Banyard and his family, the staff officers, and will be large enough to contain the training college when the time comes. At the time of writing, the executive committee is not complete, and it will be two or three weeks before their first meeting is held.

Column News.—Most of the members of the Column sail from Wellington on the Marama on October 31st, leaving Auckland the day before. Captain Kee and Captain Pearce will be returning next year, Captain Kee

for special children's work, and Captain Pearce for the headquarters office.

Caravan for the Waiapu Diocese.—The Standing Committee for the Waiapu Diocese has decided to provide the Church Army with a car and caravan for use in that Diocese. They are acting on the suggestion of Captain Banyard, on account of the hilly nature of the Diocese, that the van should be a small two-wheeled trailer type, pulled by a medium-powered car. The officers will then be able to "park" their "house" in the centre of a district, and proceed further afield by car for visitation, book-selling, and taking of services.

Our new address, as from October 1st:—Church Army Headquarters, Richmond Road, Ponsonby, Auckland, W1.

### THEOLOGICAL CONFERENCE.

A Theological Conference has been arranged to take place in Christchurch from January 27th to January 31st, 1936. The site is College House, the Anglican Theological College, where the conference will have excellent accommodation and the use of the chapel.

During these three days—from Monday evening until Friday morning—it is planned to spend the time in discussion (formal and informal) and in corporate devotions.

The purpose is specifically theological. The general subject is "Church, Community and State." The aim is to think through afresh in the light of our modern situation the truth of the Church's nature and task in the community.

Papers will be given—one on "The Nature of the Church," three on the history of the church in its relations with the State, and three on the modern situation.

Such in the plan in outline. Those who so far indicated their intention of being present include members of theological college staffs and theologically-interested ministers of several denominations. Now a general invitation is extended to all ministers, and to students completing their theological course this year.

Details of the arrangements will be circulated to all interested as soon as the programme is finalised. Any who desire such information, or who wish

definitely to register, are asked to communicate with the General Secretary, Student Christian Movement, Vickers House, Woodward Street, Wellington, C1, if they have not already done so.

The cost of the conference should be approximately £1. The time is being restricted to three full days so that ministers may attend between Sundays.

## BOARD OF MISSIONS NOTES.

**Annual Meeting of the Board.**—This took place on August 28th, beginning with a celebration of the Holy Communion in the Pro-Cathedral, Wellington, and ending with the usual Provincial Thanksgiving Service in the evening. Bishop Hilliard, of Nelson, preached the sermon on the text, "Lift up your eyes and look on the fields, for they are white already to harvest." He spoke feelingly on some of the world problems of the present day and missionary work in relation to them. He gave a most interesting account of the harvest being reaped in many countries, and ended with an eloquent and moving appeal for increased effort on the part of the Church.

At the business meeting of the board motions of sympathy were passed with the relations of the late Bishop Sadler and Mr. A. P. Williamson, both of whom had been connected with the board since its inception. Heartfelt appreciation was expressed of their services.

The budget was fixed at the same amount as in the preceding year, viz., £16,500, and the quotas for the various dioceses also remain the same. From the years 1927 to 1934 the budgets remained at £18,000, with the exception of one year—1931—when £20,360 was aimed at. The drop to £16,500 was made last year. There was a general feeling among members of the board that financial matters in the Dominion had certainly improved, but that it would not be prudent this year to increase the budget. It is hoped, however, that the general improvement will produce a hearty response to the missionary cause, and that in all probability something more than the amount asked for will be given by church people.

It was announced that there is a prospect of Bishop Graham-Brown, of Jerusalem, coming to New Zealand in 1936, and it was decided to send him a hearty invitation. Invitations are also being given to the Primate of All Ireland and the Metropolitan of India to come here. These prelates will be attending the Broughton Centenary in Australia.

### PERSONAL.

Miss M. A. Jennings, of the C.M.S., Kowloon, who is expected to arrive in Auckland on the 28th September, will undertake deputation work without delay, beginning in the Nelson Diocese.

Major H. S. N. Robinson, secretary of the Melanesian Mission to Sydney, was a visitor at the annual meeting of the board in Wellington. He returned to Sydney after spending a few days in Auckland.

## THE NEW VESTRY.

News item ("News From Nowhere") :—"At the annual meeting of the parish of Mostlikely, the following were re-appointed church officers for the current year. . . . It is an indication of the confidence placed in them by the electors that these men have served on the Vestry without a break for the last 50 years."

So we are the lads of the vestry, merry and gay are we. From the very first start, of the vestry a part, and this is our Jubilee. That's so! This is our Jubilee.

The Vicar appointed his Warden: Mr. Giffer, he said, it must be. It don't make no differ, says Granddaddy Giffer, for I am a hundred and three, my boy, yes, I am a hundred and three.

The people all voted together—their warden was plain for to see—our Benjamin Blower, he's older than Noah, his beard flows down to his knee, snow-white, and flows right down to his knee.

The minutes are read by Macandrew, a Protestant, born at Dundee. "Ah ken what Ah'm saying, Ah ken what Ah'm daeing." Ah was fowerty years at sea, ma mon, fowerty years at sea."

The next is a relative youngster, son of old Giffer is he; fifty years in the choir, and pitches no higher than the octave below middle C, a drone, an octave below middle C.

There's Thomas and Henry and Alfred, three brothers as like as can be. They're never been farther, than—London?—or rather, they're never been over the sea—that's safe—they've never been over the sea.

So these are boys of the Vestry. Of Vicars they've known twenty-three. Of progress they know not, to movements they glow not, their Church is as safe as can be. Alas! their Church is as dead as can be.—Anon.

(We are assured that in the above skit there is no reference intended to any particular vestry or individual.—Ed.)

## AUCKLAND CHURCH LEADERS' NOBLE APPEAL.

Signed by twelve ministers of religion belonging to several denominations, the following moving appeal was recently addressed to Cabinet Ministers, members of Parliament, and church leaders. It is a piece of plain speaking which does credit to the Church and articulates the thoughts of tens of thousands of people throughout New Zealand.

Their statement reads:—

Determined to arouse the public conscience to the dire need for drastic alteration on the existing methods of dealing with unemployment, with its appalling suffering and injustice, we the undersigned emphatically declare that in this city we know that on every hand there is suffering that is absolutely unnecessary. In our daily contacts we are constantly confronted with cases of distress that need not exist.

Widespread malnutrition in a primary producing country is nothing short of a national scandal, and calls for immediate remedy.

### POOR HOUSING

The fact that whole families are living in one room or perhaps two rooms in an apartment house, eating, sleeping, washing, etc., within the confines of a single apartment, needs surely only to be known to be condemned without hesitation on Christian as well as on humanitarian grounds.

### SHORTAGE OF CLOTHING

While our social workers are faced with a desperate necessity of attempting to cope with the demands



for clothing, boots, blankets, etc., we feel that this should be unnecessary in a Christian country. To expect men, women and children to have to depend permanently upon the supply of cast-off clothing is a prostitution of Christian charity to which we cannot subscribe.

We know that through inadequate old age and military pensions, and the hopelessly insufficient income from relief work that barely relieves, and that deadly thing called sustenance which cannot sustain, unspeakable suffering is endured by thousands of honest and respectable citizens who should not be placed in this humiliating position.

We call upon all Christian people to demand from those in authority closer attention to the fact that present measures are at best only palliatives. We urge the immediate undertaking of a constructive programme to deal effectively and permanently with the distressing conditions we have outlined.

It is quite clear, that from the Christian standpoint, the present impossible state of affairs cannot be allowed to continue. Too long have we understood the words of our Lord: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me," to refer only to the distribution of charitable relief. Surely in these modern days they must equally refer to the pressing need for the reconstruction of our social fabric.

We are not concerned with the merits or demerits of any of the schemes that have been submitted by fully qualified citizens of this country, but we protest emphatically against the utter failure of the Government to launch any constructive scheme, such as an effective public works policy. We call for close attention to the following facts:

1. We have the men available urgently requiring work.
2. We have no lack of work of a permanent national character.
3. In the event of war, money would be found to destroy life. To-day money can and must be found to save life.

While insisting that drastic alterations be made in our social and economic systems to abolish unemployment for ever, we assert that the

present temporary method of relief can and must be made more effective. We call upon those responsible to answer through the public Press the following questions:

1. Why are men compelled to stand down for fourteen days after they register as unemployed, and how are they expected to live during that period?
2. Why are men outside the metropolitan area placed on a lower scale of relief and sustenance payments when their needs are just as great? Conditions must be worse in the South Island owing to the severe Winter.
3. Will the Minister of Health and the Minister of Unemployment show us by a detailed weekly budget how malnutrition can be avoided at the present rates, after the payment of rent?
4. Will the Minister of Employment state why there is needless and cruel delay in issuing milk rations, especially in the cases of sick children?
5. In view of the promises made to the men who went overseas during the years 1914-18, why are there to-day 2000 unemployed returned soldiers in Auckland?

We reiterate that as Christian men we cannot countenance a continuance of the present methods of relief, which in addition to being degrading and humiliating are totally inadequate.

J. ADAMS, Vicar St. George's, Kingsland.

A. RUSSELL ALLERTON, Vicar, St. Thomas', Freeman's Bay.

W. N. AVERILL, Vicar, All Saints', Ponsonby.

A. J. BECK, Acting Vicar, St. Matthew's, Auckland.

JASPER CALDER, City Missioner.

JOHN GREENWOOD, Vicar, St. Alban's, Dominion Road.

HARRY JOHNSON, Chaplain, Dock Street Mission.

G. E. MORETON, Prison Chaplain.

H. G. SULLIVAN, Vicar, St. Colomba's, Grey Lynn.

T. J. VOKES-DUDGEON, Asst. Priest, St. Thomas'.

F. HOLBROOK, Presbytery, Grey Lynn.

KENNETH H. HOLBORN, Mt. Eden Free Methodist.

## KING'S COLLEGE, Auckland.

The Myers-Bankart Scholarship.—Five (5) King's College Scholarships. These Scholarships are open to boys under 13 years of age on the 1st January, 1936. One (1) King's College Scholarship. This Scholarship is open to boys under 14 years of age on 1st January, 1936. Applications, to close on 15th October, 1935, are invited for the above Scholarships. Full particulars and application forms may be obtained from the Bursar, King's College, Otahuhu, Auckland, S.E.7.

(Signed) J. G. C. Wales, Bursar.

## "THE JOHANNA LOHSE BEQUEST"

Applications are invited from the daughters of New Zealand Clergy for Scholarships to be awarded by the Church Property Trustees in accordance with the Regulations and Conditions as set out in the attached schedule.

Scholarships will date as from March 1st next, and candidates must forward full references as to studies and attainments together with the agreement duly completed, to the Church Property Trustees not later than 31st October.

It is requested that before forwarding applications for Scholarships, candidates read carefully the Regulations and Conditions under which the scholarships are offered, and in compliance with and subject to which the same must be held.

## THE CHURCH PROPERTY TRUSTEES,

P.O. Box 995,  
Christchurch.

## PAROCHIAL NOTES.

### WAIROA.

Our Annual Meeting was held at the end of July. Mr. R. de B. Hill was appointed Vicar's Warden, and Mr. Pinel people's warden. Mrs. Moles, Mrs. F. Fletcher, Mr. W. T. Mist, Mr. W. Taylor, Mr. F. Cooper were elected as Wairoa members of the Vestry, and Mr. R. Steed and Mr. Woodley were accepted as representatives of Nuhaka. Vestry meetings are held on the first Monday evening in each month. A floral fete is to be held on the 31st of October in the Gaiety Theatre. A large number of workers

have the function in hand. Mr. Banister and Mr. Gover are joint secretaries.

For various reasons it has been decided not to hold the musical and elocutionary competitions this year.

As several members of the congregation have expressed a desire to join the Guild of All Souls, it is intended to form a centre in the parish.

The New Zealand Church Union has invited us to join in the observance of September 20th, in memory of the martyrdom of Bishop John Coleridge Patterson. Holy Communion will be celebrated on that day in many churches throughout New Zealand with special intercession for the N.Z. Church. A celebration will be held at St. Paul's, Wairoa, with this intention, and all who wish are invited to make it the occasion for prayers for Bishop Patterson and all other faithful departed members of the New Zealand Church with special reference to the faithful of our own parish.

A Confirmation is to be held shortly when a date convenient to the Bishop has been fixed. Classes have been started but bad weather, school holidays and so on have hindered us so far; we hope that now spring is coming we shall have fewer interruptions and a larger attendance.

Parishioners deeply sympathise with Mrs. Grout and her daughters, and with Mrs. S. J. Davys and her daughters on the death of Mr. Grout and of Mr. Daveys, both of them members of our congregation. May the merciful God grant them in His Kingdom a place of perpetual rest and peace.

#### GISBORNE'S ANNUAL MEETING. VICAR'S REPORT.

In the course of his Annual Report, Canon Hall stated:—

"The last year has seen some changes. The Rev. F. I. Parsons has gone on to a post of sole responsibility at Tolaga Bay, where his energy and zeal can have full play. The advent of Mr. Aires and Mr. Moresby has been a most welcome one and I am more than happy to have them working with me. I hope you appreciate them as much as I do. I only wish I could have a third assistant of equal calibre, but perhaps I am too ambitious.

"The work amongst the young folk has grown and is showing results in a most marvellous way. We shall have to think of extra accommodation for the Sunday work before long in the shape of a new annexe to the present building. In the suburbs, the Mangapapa Sunday School is nearly bursting the church walls for lack of accommodation. Te Hapara has a children's church and its offertories have been doubled! Kaiti Church is full of children and here again it is a marvel what capable teachers can do in a small space. So you see that speaking generally the work amongst the young folk is very bright and full of promise. Now this promise can only be fulfilled by the personal example of the parents.

"It is the church-going parent of to-day who makes the church-going parents of to-morrow. The cause of the leakage from church membership of the adolescent is almost always the lack of example by those at home. Parents often come to me and ask me to get in touch with a child of theirs who does not go to church, when they themselves are not churchgoers.

"This in itself is mainly due to two causes: Firstly, the fact that in their day they were forced to go to dull services unsuited to their needs. This cannot be said now—the Church is more awake than she has ever been—and provision is made for all types of churchmanship, and I venture to say that sermons are shorter and services brighter. The second—and I am speaking as a shepherd—is due to sheer laziness. Spiritually lazy parents are most infectious and a source of intense danger to the children of to-day.

"In spite of a wave of laziness which is sweeping over the parish, especially during these winter months, I am happy to say that the Mothers' Union has a membership of 100 and new members are constantly coming. I could wish we had a Fathers' Union with the same objects and the same keenness. The Men's Club, however, is a live body, with an attendance of 60 per cent. of its members every week, whereas the Mothers' Union meets only monthly. This Men's Club sponsors St. Francis House, the good work of which is known by certain people as the 'best

doss house in New Zealand' and has, in fact, put the 'is' into Gisborne! Some six or seven men turn up to a weekly Bible class before club meetings and I feel that this should increase and is a beginning of still better things.

"May I say here that the continual evening work is a great strain on the clergy, and ask you not to expect the impossible, or you will have breakdowns. No man can work 15 hours a day as a regular thing, which has been the case here for some time.

"I am deliberately not going to thank anybody personally to-night for their work for the church during the past year. I should probably forget someone's name, which would never do, but speaking seriously, there is no parish which has a more generous-hearted or loyal body of workers than Gisborne has. I know you enjoy your church work. I assure you that I appreciate your help to the full. Let us go on developing the friendly family spirit which is becoming such a marked feature of our life.

#### FROM THE CHURCHWARDENS' REPORT.

"Finance is always a difficult subject to reconcile with church work, but we do offer thanks for a wonderful year. We commenced with an overdraft of just on £300, and a further liability of £88 in unpaid accounts. We end with a small credit balance. This greatly improved position is mainly due to two wonderful contributions: (1) We received a communication from a firm of solicitors enclosing a cheque for £287 9s 2d, which we were to use to wipe out our entire overdraft. No inquiry was to be made as to who had sent this wonderful gift. (2) A parishioner who also wished to remain anonymous then sent us a cheque for £50, which was to go towards reducing the unpaid accounts.

"We could only express our and your gratitude for such munificent gifts."

#### WOODVILLE.

(Rev. G. W. Davidson.)

The annual effort of Holy Trinity Ladies' Guild was surprisingly successful, the secretary Miss Swede banking £102—far more than anyone expected. One feels that the corporate Communion on the Sunday before

was a great help, when the Vicar urged that the spiritual side of the parish really ought to be more fully developed, and prayers were offered for God's fullest blessing on the Church and all Church workers. Wardens, vestrymen and choir members assisted to make the number of Communicants in that particular Sunday number sixty-four.

Mrs. Dunford and Miss Tattersfield, who from the opening of St. Andrew's Church, Kumeroa, have attended to the altar flowers and church arrangements, felt it time to resign. They have been a wonderful comfort to the Vicar, who lives nearly ten miles away, and our thanks are extended to them both. We were very fortunate that Mrs. Ramsden was willing to take over this work for our little church, and she does it very well. Mrs. Ramsden has given a glass inset for the font, for which we are grateful.

The Bishop's visit was very happy, the Vicar presenting 19 candidates for Confirmation. The congregations were very good, and our Bishop's instructive sermons surely helped all who heard them. The parochial district has much to be thankful for, in spite of the financial depression, and signs are not wanting that we are turning the corner and may do more for the Board of Mission this coming year.

## If Another War Comes What Will YOU Do?

By the Very Rev. "Dick" Sheppard.

"It is extraordinary," writes one of our leading statesmen, "how rarely in history have victors been capable of turning in a flash to all those absolutely different processes of action, to that utterly different mood which alone can secure by generosity what they have gained by force."

Fine and true as that sounds, there is nothing much to it. It is neither extraordinary nor surprising that men should be unable to walk straight out of war into peace. It is only natural.

### MOVING WORDS.

When millions who have been per-

mitted and encouraged to hate then proceed with every devilish device at their disposal to work out that hatred on their fellows of another breed, we can hardly expect them to emerge from their hell as young angels of love and light.

If men prepare for war there is bound to be an unholy row.

Hear at Armistice Day what one whom none can accuse of being a sentimentalist has to say about the horrors of the world war.

These are the moving words of Mr. Winston Churchill:—

"Every effort was made to starve whole nations into submission without regard to age or sex. Cities and monuments were smashed by artillery. Bombs from the air were cast down indiscriminately. Poisoned gas in many forms stifled or scarred the soldiers. Liquid fire was projected upon their bodies. Men fell from the air in flames or were smothered, often slowly, in the dark recesses of the sea. . . .

"When all was over, torture and cannibalism were the only two expedients that the civilised, scientific, Christian States had been able to deny themselves, and these were of doubtful utility."

I should wish those words writ in letters of red in every school and every language throughout the civilised world.

And yet the happenings of 1914-1918 were a mere bagatelle to what would happen next time; but on this subject I would say nothing, for I detest the method—too often employed—that tries to make peace by putting the fear, not of God, but of man, into the hearts of timid people.

It is only very brave men that can make and keep peace; passionate, strong, healthy, laughing warriors—the sort that came into our mind yesterday in the Silence; the sort that hated killing, but went to kill and came back, sometimes, to wish they, too, were dead.

You may answer: "Stop all these platitudes. Who wants war?"

No one, thank God; yet listen.

### WHY?

It has been declared that among the countless million citizens of all the enlightened nations of the world there could not be found many hundreds to

declare in favour of modern war as a reasonable means of settling disputes between the nations.

Yet the same responsible millions, ever since the disaster that converted them to this view, have been consistently overtaxing themselves in preparation for a more outrageously modern war still.

That is where we are fifteen years after we cried aloud to God, and to those who gave all they had to give to end war, "It is finished; never again, this we swear."

If the Unknown Warrior died in vain, his the glory, for ever ours the shame.

If he trusted that we would complete his work, and now we only serenade him with a post-humous eruption of gratitude once a year, how greatly pathetic is he, how blasphemous our "G.H.Q. Community" orders each November 11.

Politicians, in their moments of insight, tell us that peace will only come when the hearts of men are changed.

After that they have nothing to say. Christians though most of them be, it would not be good form to add anything more.

It is simply "not done."

Has anybody else anything to suggest? Forgive my impertinence—I have.

Let Christ be called in, at great cost, to expel the clouds of fear and suspicion that still haunt the human heart and make it impossible for us "to turn in a flash to all those absolutely different processes of action, to that utterly different mood" by which the peace of God may be won.

And, lastly, let those who long for the will of God to prevail go pacifist out and out, through and through, since Jesus and Jehovah cannot walk in step.

To conclude (speaking only for myself), I maintain, with my whole soul, that the Church of Christ is not worthy to represent its Lord to-day unless it declares, without any equivocation or delay, that no leader or ranker under its banner may kill his fellow, his brother. Why? One answer will suffice:

Christ would not permit it.

H. R. L. SHEPPARD.

**G.F.S. EVENING.****FIVE HUNDRED TOURNAMENT.**

Combining pleasure with philanthropy, a very successful progressive "500" evening was held in the Kindergarten room, St. Matthew's Hall, Hastings, in aid of the Girls' Friendly Society's Sick Fund.

About 50 guests were present.

The hall was brightened with Icelandic poppies and statice.

Cards were greatly enjoyed and at the conclusion of the play prizes were

presented to the winners. First prize went to Miss Timms and Miss Henderson took second. The consolation was won by Miss Ballard.

A buffet supper set in the G.F.S. room was greatly appreciated.

Golden Iceland poppies decorated the table.

**DIOCESAN 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 in this Diocese.  
The Bishop and Clergy.  
The Synod of the Diocese.  
The Lay Readers in 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.  
St. Winifred's.  
Hereworth School.

The Mission Houses.

Ruatoki.  
Whakarewarewa.  
Tokomaru.  
Manutuke.  
Te Hauke.  
Hauti.

The Diocesan Institutes.

St. Mary's Home, Napier.  
St. Hilda's Home, Otane.  
Abbotsford Children's Home.

Organisations Established in the Diocese.

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.  
The Diocesan Treasurer.

**INTERCESSIONS.**

Pray for the Diocesan Synod.

Almighty God, the Giver of every good gift, bestow at this time Thine especial blessing upon the Bishops, Clergy and Lay Representatives of this Diocese, about to assemble in Synod; and grant unto them the spirit of wisdom and understanding and of a sound mind, that their counsels may in all things make for the good of Thy Church and the glory of Thy Holy Name, through Jesus Christ our Lord.

Amen.

Pray for our Bishop.

O God, grant unto our Bishop the healthful Spirit of Thy grace, that he, with the flock committed unto him, may attain unto everlasting life.

For our Clergy.

O God, grant that the Clergy of this Diocese may so truly please Thee that Thy blessing may rest upon their work.

For our Schools and Colleges.

O God, grant that all in our Schools and Colleges may serve Thee truly in their several callings.

For our Sunday Schools.

O God, grant that our Sunday School and Children's Services may be the means of training Thy little ones for time and for eternity.

For our Choirs.

O God, grant that the Choirs of our Churches may lead Thy praises with reverence and devotion.

O Lord Jesus Christ, Who are both perfect God and perfect Man, bless, we beseech Thee, all work that is being carried on in Thy Name, in this and in other lands, on behalf of those who are blind, or dead and dumb. Strengthen and inspire by Thy Holy Spirit all chaplains, teachers, doctors, missionaries and others called to assist in this work. Endue them with patience, cheerfulness and courage, and make them zealous in their labours, to Thine honour and glory.

Amen.

For Services at the Altar.

O God, grant that all those who serve at Thine Altar may be holy in their lives and reverent and punctual in their work for Thee.

For all Church Workers.

O God grant that all Church Workers labouring with cheerful self-sacrifice and perseverance may win many souls to Thee.

Some Intercessions used in St. George's Cathedral and elsewhere in the Jerusalem Diocese.

For the Orthodox, Latin, Armenian, Coptic, Syrian, Abyssinian and Assyrian Churches, that the spirit of fellowship with the Anglican Church may be maintained and strengthened, and that in the power of this fellowship a new unity of purpose and witness to Christ among non-Christians may be reached.

For the Assyrian Church in the day of trial that a right solution of its troubles may be found.

For ourselves: that no prejudices may hinder us from giving the right hand of fellowship to all who love our Lord in sincerity.

For the Chaplains in Palestine ministering to the British and American residents; to the many pilgrims and visitors, to the Police, Army and Air Forces, and to the sailors in the ports.

For our fellow-countrymen in Palestine, that they may not be afraid to take their stand for Christian principles in all economic, social and racial problems.

For those engaged in ministering to the needs of the poor and suffering in hospitals and welfare work, that the spirit of love may dominate all their service.

For the means to go forward in plans for the extension of Christian education in the Diocese, and that the right men and women may offer themselves as teachers.