

thing in the way of alteration and the intolerance of the past were changing into a broader and more tolerant spirit.

The question of the reservation of the sacrament, he added, was a difficult and debatable point. Sick people were often not strong enough to listen to the whole service of consecration, and he thought that the new book offered opportunity for improvement in this respect. Adoration of the sacrament was expressly forbidden in the new book, and rubrics gave precise direction as to how the sacred emblems were to be kept for sick communions.

He thought that the adoption of the book would lead to order and discipline in the Church and prevent the disorders and want of discipline which were creeping into the Church at Home.

After a lively debate, the Bishop summed up by saying he realised that the question was one in which a great responsibility rested upon him. As the father in God of clergy and laity alike he felt to them as a father to his own family in the flesh. He himself, like Mr. Williams, was brought up in the old school. He did not like party names, but they were a large family and they had different notions, and likes and dislikes.

He felt that there was some misunderstanding on the part of those who opposed the motion. The circumstances as laid down in the constitution were not definitely stated. This had been brought before Synod at various times. He himself had always opposed alterations because he felt that General Synod was not the authority to decide the question. In 1913 General Synod appealed to Parliament, and it decided that General Synod could alter the fundamental clauses, but it introduced a special tribunal to safeguard the minority.

With regard to the Holy Communion service, he said he saw in the new book great improvements. There were details in which some of the prayers might be improved. He would rather see the bishops draw up a new service adopting improvements which had been incorporated in other new services.

He whole-heartedly supported the motion because he felt the difficulty of the bishops in enforcing discipline under the 1662 book. That was the reason for the drawing-up of the 1928 book.

Dealing with reservation, he pointed out that it was not part of the service of Holy Communion. It was provided for in the rubric. He had always felt that the Church was under a mistake that reservation was forbidden under the old book. The apparent forbiddance was contained in the rubric regarding the remaining bread and wine. The intentions of the rubric was not to deprive the sick from receiving sustenance but was intended to prevent desecration of the sacred elements.

If they did agree to the motion and asked General Synod to agree to the authorisation, then those who disagreed would have the opportunity to appeal the tribunal provided. He hoped that those who objected would in true Christian spirit not prevent those who felt that they would get great benefit from its use in so doing.

The motion was carried on a division.

Clergy: Ayes, 29; Noes, 10.

Laity: Ayes, 18; Noes, 11.

It may be explained that supposing General Synod agrees to the idea, which is doubtful, the procedure, is this: Any proposals carried by the General Synod of 1937 will be sent to the seven Diocesan Synods. If a majority of them approve, the General Synod of 1940 will be required to pass the proposals by a two-thirds majority of each order before they become law. In the meanwhile, anyone feeling a grievance can appeal to a tribunal set up for the purpose.

MAORI PROBLEMS.

It seems likely that the present Synod of the Diocese of Waipu will go down in history for the way it is facing the problems of the Maori side of the Church.

In the report of the committee on home-mission work considerable attention was paid to the Maori side, and a large number of motions were tabled with regard to other aspects of the work. It was felt that the

Church was at a critical stage. There was a desire on the part of some of the Maoris for a larger share in the control. The report already referred to urged better co-operation between Maori and pakeha clergy and congregations, and suggestions to this end were made.

The report also suggested the need of a pakeha superintendent for all the Maori work in the diocese. There was need, it said, of more definite training of Maoris for pastoral work and the training of women for work in the mission houses. It was also suggested that recommendations should be made to Church Army headquarters that suitable Maoris should be trained to work among their people on the caravans travelling throughout New Zealand.

Another matter brought forward the state of the Maori vicarages and churches, which, it was felt, should be brought up to a standard worthy of the dignity of the Church. It was recognised that the standard in many matters which obtained, say, at the beginning of the century, was no longer satisfactory. The Maori, it was stated, was changing with the times. New methods of thought, of co-operation, and of social life were demanded by the Maori as well as by the pakeha.

Our English civilisation, it was pointed out, was a complex of such things as science, education, art, religion, and social relations which were, or ought to be, the expression of one Holy Spirit. In this Dominion the Maori had his share in contributing to its civilisation, and pakeha must learn from Maori as well as Maori from pakeha. And the ultimate end to which most people looked was the blending of the two civilisations until they were one. In that work the Maori minister would have an outstanding part.

There were, speakers said, many signs of changes among the Maoris; there was a growing refinement, a feeling after the social amenities, a desire for better things. That might be seen in the number of Maori children now attending high schools and in the care many Maoris were now taking in the education of their children.

This was reacting and was bound to react more upon the life of the