

people, and it was bringing altered problems to the Maori minister. They were reading books and newspapers; they attended the pictures; and the work of the parish priest had added difficulties and responsibilities because of these changes. He had to be chairman of every committee in his community; he had to have a social standing to enable him to give this leadership, and he had to have organising ability. His ideals should be above the level of his people; he was set down among them to lift them to higher levels.

Unfortunately the stipends upon which he had to live did not enable him to do what he ought to do in this way. His parish work was a drain upon his salary; he had to keep a car and to have a telephone. Sometimes, if not often, he got into debt, with the result that confidence and the power of initiative was sapped; he felt that he was slipping back. There was an absence of congenial society and encouragement. The wonder was that so many of them did as well as they did.

It was felt that the pakeha side of the Church must recognise the altered conditions and help the Maori to help himself. The facts of the position must be known and faced by the whole Church. On the stipends paid at present he had no means to buy modern books, the study of which would fit him to minister to his people under the altering conditions. That a higher standard must be reached was recognised by both Maori and pakehas. The clergyman must be given the means to fit him for his work.

The work of the ladies in the mission houses, speakers said, called for the highest praise, and Synod passed a motion expressing its thanks to them for their fine work on behalf of the Maori people.

It was decided that it was desirable that a priest should be appointed to assist the Bishop of Aotearoa. It was thought desirable that there should be a Maori church paper for circulation among the people informing them and securing unity of outlook.

The co-operation of the Maori and pakeha members of Synod on the matters affecting the Maori part of the Church was very pleasing, and

appreciation of the goodwill shown by their pakeha brothers was expressed by the Maoris. They also showed their appreciation of the sympathy and tact shown towards them by Mr. R. E. H. Pilson, diocesan secretary.

It is to be a recommendation from the Synod that the Waiapu representatives should be instructed to bring the question of the stipend of the Bishop of Aotearoa before General Synod with the object of having it established upon a more satisfactory basis compatible with the dignity of the office. It was also desired that General Synod should be asked to provide some simpler form of control of Maori work throughout the provinces than that suggested at the Aotearoa Church Board.

## ELECTIONS.

### STANDING COMMITTEE.

#### Clergy:

Archdeacon Hodgson  
Canon A. F. Hall  
Canon C. Mortimer-Jones  
Rev. J. T. Anderson.  
Rev. W. F. Drake  
Rev. O. S. O. Gibson

#### Laity:

Mr. H. J. Bull  
Mr. H. R. Clark  
Mr. G. F. Gardiner  
Mr. E. G. Loten  
Mr. P. F. Hunter  
Mr. R. E. H. Pilson  
Mr. R. P. Wilder

### GENERAL SYNOD.

#### Clergy:

Archdeacon Hodgson  
Canon Hall  
Canon Neild

#### Laity:

Mr. J. G. Appleton  
Mr. P. F. Hunter  
Mr. E. G. Loten  
Mr. R. E. H. Pilson

## MAORI CHURCH MUSIC.

Stressing the desirability of taking action to preserve the beauty and picturesque nature of Maori church music, members of the Waiapu Diocesan Synod, sitting in Napier, have adopted a resolution, "that a commission should be set up to consider the development of the musical side of the Maori church ser-

vices, and that an endeavour should be made to capture the idioms of Maori songs and to incorporate them into the Maori church music."

The commission is to consist of the Bishop of Aotearoa, the Rt. Rev. F. A. Bennett, the Rev. T. A. Moresby, Mus., Bas., and the Rev. K. Harawira.

During a discussion on the question, Mr Harawira outlined what was being done through the Maori Choir contests to improve their musical standard. All the pieces rendered at these musical festivals was church music and Maori sacred songs. Nothing of a trashy nature was allowed. But he wanted the movement to go further. Though the Maoris were outstandingly a music-loving people, their church services were on the musical side limited to hymns.

An effort was now being made in Poverty Bay to put portions of the communion service to music, and he hoped that it would soon be possible to have a eucharist service as fully choral as was possible in England.

## SUBJECTS FOR INTER-SESSION.

That the Church may fulfil her mission to proclaim the sovereignty of Christ by pressing forward her world wide witness in every land.

That the power of God may uphold those who have to face the clash of loyalties between Nationalism and Christ in Germany, Japan and other countries, and that the patriotism of the nations may include a desire for world comradeship.

That the Church may rise to her opportunity of showing forth Christ to the Jewish people at this time by fellowship and sympathy.

That the sustaining power of Christ may ease the grievous burden which rests on the Church in Tropical Africa through shortage of workers, climate and privations.

That God will prosper the work of Christian education in South Africa for the development of the native peoples both in mind and soul.

That the new relations between ourselves and the peoples of India may be guided aright, and that the Church of England and the Church