

up"; for I had arranged with the skipper to sail at 4.15. But it was worth it—especially, I think, to the teacher (down with fever) who sat huddled in a blanket and talked from 11 p.m. to midnight of what had been, what might have been and what is.

The following day we were at Funarite, Santa Anna and Santa Catalina—a long and hard day, and I was not sorry to get back on "S.X." and see her nose turned towards the open sea for our 36 hours run to the Reefs.

At Lomlom we left Sister Madeleine and Ta'ina Marie—content to be left there, they declared (if the ship failed to call on the return journey at the end of July) until November, or even later. And certainly nothing could have been warmer than the welcome they received, together with Mr. West, returning from his furlough. Mama Wilson Doedoke had a big programme of work for me that had temporarily to be held over—until our return. Then to Santa Cruz, where we landed Mr. West, joyful in the possession of a new whaleboat with an engine; timber for a better house at his place in Graciosa Bay, and memories of England, Ireland and the Holy Land. While Mr. Tempest (who was with us, going home via the South, to re-visit once again the Banks Islands and Vureas) walked through the villages at the far end of the Bay with Lionel Lonorata (ordained deacon on May 1st), Mr. West and I crossed the "narrow" part of Santa Cruz to the Nabanlui area where are the Brothers. It rained even harder than it does in Leeds when you've hoped to have a day watching cricket. The path was bad; one stage was down a waterfall, and at the end (birds' eye view) an almost precipitous drop of some 400 feet. Some of the boys in the party suggested that the Brothers be fetched so that I might talk to them at the top! They paid for their temerity by having to take me down by the famous Isabel wrist-grip. It was one of those walks which some members of the staff in their lighter moments call "larning the Bishop." The Brothers have done well in this area in spite of difficulties—two of them had been very ill. Tasiu Stephens we brought away with us and he was attended by a doctor, travelling with us to Vanikoro, but poor lad! disappeared overboard some nights later.

At Utupua we picked up the Brothers for the journey South. As it would be hopelessly inconvenient to get them later for the Tabalia Conference, I offered to take them to the southern conference instead. They have done remarkably well, and all five villages are now re-established. At Nimba, there is a fine new church; the walls are panelled (each family providing a different patterned panel) with the plaited bamboos and leaf, painted in red, black and white (paint made from bark, burnt bark and coral) and with cross beams and supports similarly decorated. I felt justified in expending 30/- of Mission money to buy timber in Villa, from which Mr. Buffett made an altar, and a few shillings on calico, from which Mrs. Williams made a frontal, before dedicating the church on St. James' Day (on the return journey) and baptising 19 adults. Tasiu Basil tells me there is a similar newly built church at Avata, but this I could not visit; and in the other three villages school has recommenced. Yet only one of these three Brothers has been to a central school—the others are just village lads with their local schooling and a period at Tabalia as "tingoros."

We "cleared" from the Solomons at Vanikoro, and made for Tikopia. It was just a call to leave Mama Stephen Talu and a small party for a period of six weeks or so. Thence to the New Hebrides.

(To be continued.)

NEW PRAYER BOOK.

At the Synod Session, Mr. A. Andrews moved that it be a recommendation to Synod to authorise the 1928 Prayer Book for use throughout the Church of England in New Zealand. The motion was seconded by Mr. C. Downard.

The mover argued that the Prayer Book revision was in keeping with the progress of thought in education, science, etc. He said that the new Prayer Book had the approval of the highest Church dignitaries in England, and had been passed by both Convocations of Canterbury and York, and by the House of Lords, only to be rejected by the House of Commons. After further amendments the Prayer Book was again rejected by the Commons.

The speaker had a profound respect for the Mother of Parliaments, but

considered that its conglomerate religious nature rendered it unfit to determine what our liturgy should be. The new book contained all the Book of Common Prayer, and in addition many other services of very great beauty and value. There was a growing desire for the universal use of the Revised Prayer Book, and the permissive use in this diocese was much appreciated.

Mr. Andrews hoped that Synod would find nothing repugnant to their faith in the book and would support his resolution, as he felt sure that it would be of great help to Church people.

SORRY TO OPPOSE MOTION

Mr. A. B. Harper asked if the mover wanted the whole of the Revised Prayer Book put into use. The mover replied that his motion meant the book as it stands.

Mr. Harper said that he was sorry to have to oppose the motion, as he felt that there were in it departures from the standard doctrines of our Church. He admitted that a layman was at a disadvantage in discussing this highly controversial subject. To authorise the use of the alternative Communion service would be to override the judgment of many of those competent to decide its orthodoxy or otherwise. He appealed for a use of the prayers of the new book, but urged that the Communion service of the old book should be retained. The laity would be led, but not driven, to a use of it, therefore let the permissive use be continued. Archdeacon Butterfield denied that the Revised Book contained any change of doctrine in the Communion service. The Book of Common Prayer was really more High Church than the new. The new book followed the Eastern rather than the Roman view. He traced the distinction at some length.

Mr. W. J. Pallott opposed the resolution on the ground that the R.P.B. supported the reservation of the Sacrament.

BITTER CONTROVERSY FORGOTTEN

Mr. H. Holderness suggested that the mover and seconder had forgotten the bitter controversy aroused in the Church and Parliament by the introduction of this book. He held that this book was repugnant to their faith and beliefs. They had only agreed to