

the Empowering Act in 1928 with great diffidence. How many people knew what was in the new book? Mr. Holderness quoted at length the law regarding revision of the formularies of the church. If this book was introduced it would be against the ardent desire of a great number of laymen throughout New Zealand. If revision was necessary, let it be done according to the laws set down by General Synod.

Mr. W. T. Gilbert opposed the motion, and said that the introduction of the book would cause a lot of trouble.

Mr. Baird said he spoke on behalf of the majority of the laymen of the diocese, and any attempt to introduce the book would cause a very great stir.

Mr. F. Williams said that the mover had at least roused the laymen to activity. He knew very little of the new book, but he liked the variation allowed by it after the third collect. There were some very fine prayers in it which met the requirements of the present day. With respect to the Communion service, he did not set great store on the form of words, but a great deal on the means of grace.

Canon E. D. Rice said it came as a surprise to hear of the awful horrors that would follow the introduction of this book in New Zealand. He reiterated that the book had the endorsement of the Convocations and General Assembly and the Archbishop of Canterbury, after 20 years' work of revision. He preferred to stand by the decision of the leaders of our Church rather than that of the mixed assembly of the House of Commons.

#### PASSIONS REVIVED.

Archdeacon Maclean said he hoped that the mover would withdraw his motion rather than divide the Synod on the question. The deliberate policy of the Church on revision was set out in the Enabling Act. He was surprised that the passions of 1928 should have been so instantly revived by the introduction of this motion.

The Rev. N. F. Benham supported the previous speaker's suggestion, and he advised that they should go back to their parishes and learn what was in the book. It had been introduced to check the irregularities in ritual in England—the High and Low Church parties. He was certain that further study should be given to the subject between now and next Synod, when it could be introduced and debated without passion or prejudice.

Mr. Andrews, in reply, said that he had brought the subject forward with a view to help the Church. He expressed his regret that so much vehemence should have entered into the debate. He was the last person to try to foist anything upon Synod, or to force this motion through without gaining unanimity.

Mr. Andrews claimed that he was quite cognizant of the contents of the book. He was sure that there would always be someone to oppose progress. He had already decided to ask leave to withdraw the motion, and was sure that Synod would come to the question next year in the proper spirit of conciliation.

The motion was accordingly withdrawn.

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