

entertaining this opinion is because I believe there is a sincere desire on the part of the Clergy generally to conduct the services of the Sanctuary rubrically, that is, legally. There is no danger amongst us of a reaction from the error of laxity in Ritual, to the error of excess in Ritual, since there has always been an anxiety on the part of the majority of the Clergy to observe decency and order in their ministrations, guided, as far as our circumstances will permit, by a rigid adherence to the laws of the Church. While this is, I feel assured, the wish of the Clergy, it must be admitted that too often our Church Service is not presented to our congregations in its most attractive aspect: many a one has been rather repelled than attracted by the want of warmth and heartiness which should characterize our worship. It would not be saying too much to affirm with the Archdeacon of Winchester, who, while denouncing excess in Ritual, says, "We all confess that our Church services, at least our worshippers, need elevation. Our congregations are too wanting in fervour. Our psalmody is much below the age. We have not reached the warmth of spring tide much less of summer heat. In how many churches even in Advent and Lent, no week day service is yet found! In how many is the Holy Eucharist celebrated, only six times and even less throughout the year!" It is true these observations are, I rejoice to say, becoming less applicable to us, because, as I said, the aim of the great body of the Clergy has been to make the service rubrical, hearty and attractive, and they are not liable to the temptation of plunging into the opposite extreme of exceeding the law—a temptation which besets all who, after a period of lax and indolent disregard of their obligations, come to their senses and strive to atone for their past non-observance of the Rubrics, by going, with all the zeal of converts, beyond the plain requirements of the Rubrics.

It is besides worth observing that, even though the most objectionable practices should become legalized by judgment of the Privy Council, there is not a shadow of likelihood that they will become legal in any sense but that of becoming permissible; and should such amount of toleration lead, as some imagine, to a revision of the Book of Common Prayer in the interests of any party in the Church, we have the satisfaction of knowing that such alterations will not be binding upon us, unless the Church in Canada, in Provincial Synod assembled, solemnly ratify the same.

On review of the whole, then, while we pray that He, who is "the Author of peace and lover of concord," may speedily heal all breaches of charity and all disunion in our Zion, let us not be troubled with evil forebodings, but do our own duty in the work of Church order and ceremonial with all hearty and loyal obedience. We see in this controversy nothing but the natural reaction from the sinful neglect and the illegal omissions of past days; it is the result also of the marvellously improved taste in everything which appertains to Ecclesiastical art, which has extended to every religious community in some degree, and is a characteristic of the age in which we live. We should never have been troubled with the abuses, to which this great reaction has given birth, had Church discipline and government kept pace with religious awakening and zealous fervour of the members of the Church. That a somewhat intemperate zeal should accompany the great revival, was to be expected when for so many and grievous years fetters and restraints have been imposed on the Church's Convocations, and her executive officers, the