

tension." And then it proceeds to act in a way which plainly contradicts this "desire and determination," by proceeding to pass resolutions on a subject entirely beyond the limits to which, according to its own statement it resolved to confine itself, thus adding a second self-contradiction to the first, and practically proceeding to alter that which it proposed to hand down to posterity intact and unchanged. It is difficult to conceive that inconsistency could go much further.

4. Having been driven by a senseless panic, to meddle with and practically change what it had professed its unanimous resolution to preserve unaltered—and moreover, having been led to deal with matters far beyond the limit to which it had expressly determined to restrict itself, the examination of the resolutions and amendments brought into discussion shows its own marvellous incompetency to deal, in such circumstances, and under the exciting influences which then prevailed, with a subject so important.

The Report brought in by the Committee, to whom the memorials and petitions against "ritualistic practices" had been referred, was marked by common sense, and had it been adopted would have done much to save the reputation of the Synod. But a not very wise amendment to a canon, which had nothing to do with the subject, containing very absurd statements, which it is not worth while to criticise, precipitated a debate which did not tend to raise the character of the Synod, either for wisdom or charity. To allay the excitement—which was running very high—the Upper House sent down from its calmer atmosphere a resolution which is worthy of some consideration. It is to be found on page 47 of the Journal of 1868.

This resolution, regarded in the light which has since been thrown upon it, is a remarkable document. At the