

times, were burnt at the stake. (Cheers.) If those men who suffered martyrdom in the cause of Christ had held the opinions which were now held by many within the fold of the Church of England, they would have saved themselves from a martyr's death. When they saw that many men of mind and influence had left the Church and gone over to the corrupt Church of Rome, for protesting against whose doctrines a noble army of martyrs had shed their blood, it was no time to delay. If those Ritualistic practices had not been introduced into the Church in Canada, then there could be no danger or trouble in passing laws to prevent the evil from ever being introduced. But if such practices had been introduced, caricaturing and misrepresenting that pure branch of the Reformed Church, which, under God, had been the instrument of doing so much against the corrupt practices of the Church of Rome—if such things had been introduced which would in any way mar their union, happiness and usefulness, then it was high time to take steps to check the evil. (Hear, hear.) He should be sorry to be personal in his remarks, but he had seen with his own eyes one gentleman, after consecrating the elements—with reverence be it said—take the bread and elevate it over his head, and also the same with the cup, and when he saw these things done in the Church of England, he thought it was no time for delay. (Hear, hear.) If they did delay they would alienate the best members of their Church. (Hear, hear.) He felt warmly on this subject. He had come out from Rabbinism, and knew the evil tendencies of these practices. He loved the Ritual of the Church of England, and when he was at the University, the first thing that attracted him to the Church of England was the beauty and simplicity of her Ritual. He had seen a great deal of Romanism, and when he looked at the mummeries of Rome he could not but consider them as idolatry, whether he looked at them as a Jew or a converted Christian. Hence, whenever he saw that beautiful Ritual, that Prayer Book which he loved next to his Bible, one of the best legacies which the Church of the Reformation had left them, he felt that it should not be impaired, or presented to the community in any way by which they could say that they had gone backwards instead of forwards. He could not conceive how these things could be suffered which were so painful to the eye and ear, and so heartrending to them as members of a branch of the true Church of God. He therefore trusted that no delay would be had in this matter, and that no more legal technicalities would prevent them from striking at the very root of this evil. He hoped that the House would not be influenced by nay arguments, that they were not legally constituted. He had heard many say that if this evil was not put a stop to they would leave the communion, because they would have no alliance with the