

examine briefly the principles of the Provincial Synod itself, as set forward with great solemnity at its first formation, and since continually repeated in its authorized Reports. "We acknowledge the Book of Common Prayer and Sacraments, with the 39 Articles of Religion, to be a *true* and *faithful* declaration of the doctrines contained in Holy Scripture;" and this declaration (as set out in the Prayer Book) the Synod with great emphasis asserts that it will transmit to posterity—and then, for unsound reasons, supported by inconclusive arguments, and glaring misquotations, which are the fruit not of dishonesty but ignorance, the said Synod with a most wondrous inconsistency proceeds in a hurry and panic to *alter* in very important particulars the very Prayer Book which it had just declared to contain a true and faithful declaration of the doctrines contained in Holy Scripture, to every letter of which, every clerical member had declared, *ex animo*, his unfeigned assent and consent, and which they had just asserted their firm and unanimous resolution to transmit to their posterity. It would be simple dishonesty to try to escape from this ludicrous dilemma by saying that the Resolution was against ritual and not against doctrine because, by the confession of all parties, the struggles of late years derive all their importance from the fact that ritual symbolizes and expresses doctrine.

3. But we are not yet finished with the "Declaration." Surely no one ought to understand its proper duties and functions, together with the limits of its power, as well as the Synod itself. Here then are its own views on these points: "It is our earnest desire and *determination* to confine our deliberations to matters of discipline, to the temporalities of the Church, and to such regulations of order and modes of operation as may tend to her efficiency and ex-