

Some of the ceremonies of the Church which had an emblematical meaning were at first very few and of godly intent, but we are told they had so increased up to the time of the Reformation—there was such an excess of them, and that they had led to so many abuses, that the burden of them was intolerable.\* They were at that time—being non-essentials,—“cut away and clean rejected” for ever it was thought. Is it wise, in the interest of a pure and intelligent theology, to wink at their being brought back again,—undoing the work of our great reformers, and slowly but surely enticing us, nay where it can be done, compelling us to be familiar and approving of the ever-to-be deplored dark ages of the church, both Jewish and Christian? A reaction of barbarianism from a religion of civilization is not in the interest of our church.

If the clergy, more especially the younger clergy, decline, as they have done so far, to effectually consult their congregations as to the introduction of symbols and emblems which are nonessentials, it will then become the duty of the laity to remonstrate, and if no heed be taken, to appeal to the Bishop, or after September next, to the General Synod.

“But I am entirely at one with you in a desire to see our Synod reformed. It is about as slovenly and unbusiness-like a deliberative body as we could find. The reason being, that the laity leave matters too much to the clergy, and do not take the trouble to remind them, as the Archbishop of Canterbury did his clergy, that there is such a thing as an abuse of independence. I should like to hear the matter discussed in Synod, and will do my best to secure for it a good hearing.”

6. “I beg to state that I cannot help feeling that the country delegates, as a rule, find it difficult enough to attend the ordinary meetings of Synod regularly and conscientiously; and it would be a very serious addition to their burdens (both mentally and physically) if they were required to meet on two extra evenings, or to come up a day sooner than usual.”

“In principal the idea is most excellent, and the need for it very great, but I fail to see how it could be carried out with the materials at present at your disposal. Parishes in the back country have such difficulty as it is in securing men of sufficient time, education or means for lay delegates, that many of them avail themselves of the privilege of obtaining proxies in the cities.”

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\* Prayer Book. Preface.