

responsibility of electing a successor! How needful is it that all should be controlled by a high sense of our religious duty when the power of nomination and election is placed in our hands! For it is hard to come to a Synod with a sense of power, and yet to feel inwardly constrained to exercise it "with meekness and with fear."

Whether, as in my own case, and that of our departed father in God, the nomination and election were made by the Archbishop and the Chief Minister of the Crown, or whether they were made by the action of the Church at large represented in Synod, we must not forget that the Church alone consecrates to the office. Through her Bishops she gives Mission and Jurisdiction. Through her Bishops she gives letters of Institution. Through her Bishops she carries on the line,—the strand is joined by "three at the least,"—and in her Ordinal she plainly and fearlessly proclaims that "it is evident unto all men, diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been three Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons;" and in fulfilling this charge, we believe that we are carrying out the order of the Apostles, as well as following the common usage of the Church, when we say, "Take thou authority to execute the office of a Deacon in the Church of God;" "Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands;" "Receive the Holy Ghost for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands." Thus ever since, as before the Reformation, the work has gone on, "from deacon to deacon, from Priest to Priest, from Bishop to Bishop, and this solemn ordinance has been given, taken and received."

While, then, we avoid and repudiate certain errors, whether of excess or defect, which it is not necessary now to dwell upon, we venture to join hands with a Clement, an Irenæus, a Cyprian, an Augustine, a Leo in the West; with an Ignatius, a Chrysostom, a Basil in the East: and while we thankfully recognize our English nationality, and our loyalty to the Queen, we embrace with all our hearts our brethren across the border, and rejoice in the true brotherhood of an united Episcopate.

Here, then, we stand to-day, in the presence of Almighty God, to encourage and strengthen each other, in the hope that our work will not return unto us void, but that it shall prosper in that for which God has sent it. If differences of opinion arise, we believe that they will be overruled for good; the clergy and laity will join hand to hand in promoting the end which is bene-