

Cranmer at their head, the influence of the two foreign reformers—Bucer and Peter Martyr—who did not belong to the Church of England, can most clearly be traced. It was in this book that the office of anointing, for some reasons not stated, was omitted, while at the same time, the act of uniformity enforcing the use of the new Prayer Book expressly says that the First Book had contained "nothing but what was agreeable to the Word of God and the Primitive Church." Thus the same authority which sanctioned the omission of the Unction of the Sick, may be quoted as witnessing to the fact that the practice is "agreeable to the Word of God and the primitive Church." This testimony, taken in conjunction with the teaching of Article XXV, where it is stated that "those five commonly called Sacraments, that is to say: Confirmation, Penance, Orders, Matrimony and Extreme Unction, although not to be counted for Sacraments of the Gospel, are such as have grown partly of the corrupt following of the Apostles, and partly are states of life allowed in the Scriptures," goes to prove that, whatever the omission of the Unction may imply, it does not imply that the Church of England has formally and doctrinally decided against it, when practised and taught after the manner of the primitive Church. In fact, the article, while condemning the erroneous views which had grown up in later ages around the Sacramental administration of the Unction, plainly declares that the rite has for its basis Scriptural authority.

I have now laid before the House, to the best of my ability, the history of the practice of Unction till its omission in the year 1552. I may say that I have, as far as possible, verified all the quotations and consulted all the works which I could find that treated of the subject. And I may also say, in passing, that two things have struck me very forcibly, in looking up authorities, one is the timid special pleading of many of our Anglican Divines on the subject, and the other is the erroneousness of the interpretation which Roman theologians give to the statements on this matter of primitive writers. This however is by the way. What I ask the Synod to do is this: without committing itself in any way, except to such general interest in the subject as all must feel who consider it carefully, to pass a resolution that the General Synod of Canada be memorial-