

But if we would have our Church prove herself faithful to the commission of her Divine Founder, and worthy of the noble army of the martyrs by whom her pure scriptural doctrines and articles have been established and maintained, so that she shall grow with the progress and meet the ever-increasing wants of this young Dominion, we must, indeed, "discern the signs of the times." The Archbishops of our Mother Church exhort the laity to co-operate with their bishops and clergy in stemming the tide of error. The Bishop of London, in like manner, says: "After all, grave as is the responsibility of the clergy, the remedy of the evil complained of lies greatly in the hands of the laity. In the present day developments of ritual and matters of church discipline and practice are governed less by law than by public opinion."

Shall we remain idle, or heedless of such appeals? Is this a time for the cry of "peace! peace?" when the sacramentarian doctrines of a thinly-disguised transubstantiation,—which lie at the foundation of all the recent revival of medieval ceremonies and vestments, bowings to the "altar," decorating the communion tables with varying coloured coverings, with flowers, candles, and crosses; elevating the cup; receiving the bread on the crossed palm, or directly into mouth, &c., are openly avowed and preached. Can action be delayed any longer with safety? Things seemingly innocent in themselves such as floral decorations, "altar-cloths," alms basins deposited with formal reverence and genuflexion on the communion table, novelties in the fashioning of the surplice, &c., become replete with danger as the first steps in a decline from the practices of the church of our fathers. We must not lose sight of the fact that the simple, yet becoming, services of our church were purposely substituted, at the Reformation, for the elaborate ceremonial of a worship in which even innocent rites and devices had been turned to superstitious uses. For, as the preface to our prayer-book says: some ceremonies "at the first were of Godly intent and purpose" "devised, and yet at length turned to vanity, and superstition; *"some entered into the Church by indiscreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses."* These, therefore, were rejected: even