

ornaments rubric? Elaborate ritual and vestments suggest a conception of Christian worship far removed from the purely Protestant idea, and we ought not to be left to follow our own fancies in so grave a matter. If ritual and vestments signify true doctrine in England, they ought to serve the like edifying purpose in Canada. If they suggest false doctrine in Canada they do the like in England and ought not to be tolerated.

When the Catechism tells us that there are only *two* sacraments generally necessary to salvation, are we to infer that the church recognizes other sacraments *not* generally necessary to salvation? If not, why does the homily on Swearing speak of "*the sacrament of Matrimony*"?

The 21st article informs us that General Councils called by the will of Princes may err and have erred. What is the mind of the church touching *ecumenical* councils called by inspiration of the Holy Spirit? How can it be shown that any ecumenical council, received as such by the whole church, ever did err in matters of faith?

If the second order of ministers in the Church of England are not sacrificing priests how comes the title of the 32nd article to stand in the Latin text "*de conjugio sacerdotum*"?

Is the 36th Article intended to be an endorsement of the 1st Prayer Book of Edward VI, wherein the Lord's Supper is "commonly called the Mass"?

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We might multiply difficulties but let the foregoing suffice. As men answer these questions, each according to his own judgment or want of judgment, so in the estimation of his brethren he is esteemed or suspected, as a "high," or a "low" churchman, a good Protestant or a concealed Papist. Indeed societies exist at the very heart of the church for hailing before the courts, with a view to the suspension or deprivation of the ministers whose views and practices differ from those of the particular society; and, as an outcome of such proceedings, some of the ablest and holiest of the clergy have actually been put in jail in England. . . . Yet, through all, the church herself maintains a profound silence—her own living voice, is not heard.

I must bring these remarks to a close. Any student of the Prayer Book will recognize that I have not curiously sought out difficulties for the purpose of making a case. Some of the points here named have been "difficulties" to me personally, some are difficulties still.