

As to our proceedings being a source of debate and strife in the Diocese, and Synod, why, when have they not been so? Shall we ever hope to see the day when suspicion will be lulled to rest, and the voice of misrepresentation and calumny put to silence? Assuredly not. Isolated and suspected we must be content to be. If our people went over by shoals to the Methodists, or Plymouth Brethren, nothing would be said. Did we, the clergy, play fast and loose with schismatics; did we administer Holy Communion at night, without need; or to a railful at a time; no objection would be taken: did we mutilate or omit special services, it were a venial matter. But when we are a little too reverent, or have a bright joyous service, or try to teach people the principles of worship, then the Synod must be appealed to: this cannot be endured; a canon must be passed, this sort of thing must be put down, stamped out, done away with, at any cost. Thus do they strain out a gnat, while they swallow a camel.

Far from hurting us, persecution has signally helped us. It advertises us, so to speak. People come to see and to hear what is reported to be so idolatrous, so Popish, so Puseyitical. And what do they find? They find a good hearty service, they find much reverence and devotion, they find the mildest type of Ritual. And what is the consequence? Those who come to scoff, remain to pray. Some of our firmest friends have come first, out of curiosity.

One, now an attached member of this church, was warned at his confirmation, on no account to go to St. John's Church. The stock reasons (you know them, "ad nauseam") were given. Of course, he was seized with an intense desire to go "just once", to see how terrible it all was. That "once" settled him. He is, as I said, one of our most attached churchmen.

And what have outsiders to do at all, with us, so long as we are not infringing church law, or depraving church