

say the least of the Holy Eucharist is, to provide for the Church an object of Divine worship actually enshrined in the elements, viz, our Lord Jesus Christ—that the Church ought to pay towards that supposed personal presence of Christ on the Altar, and towards the elements as contained in them, that worship which at other times she directs to Him, as seated at the right hand of God. Such is the position laid down and acted on by the extreme ritualists. The altar we are told is for the time being the majestic throne of God. His presence (I cite the language of the upholder of this view) is of such a nature as to demand at our hands the same worship as we commonly pay to the Holy Trinity in heaven. Now if this be really so, it necessitates, as a matter of course, acts of worship, of prayer, of invocations addressed to Christ as present and so enthroned. Let then the upholder of it produce a single instance from the ancient communion offices for a prayer or even an invocation so addressed. It cannot be done. And this is the leading consideration, that the entire drift and structure of the Eucharistic service is against such a view. Its very note is, *Sursum Corda*. This we are called upon to give up, and to turn our worship and the direction of our hearts to another object enshrined on earth. This is altogether contrary to the ancient Liturgies." Here, then, we have the evidence of Archdeacon Freeman as to the existence of this deadly error in England. But we are told that we have no extreme Ritualism in this country. I do not think it necessary to touch on that point at the present moment. But are we not closely and intimately connected with England, where this evil is very prevalent? Ten days are amply sufficient to bring these evils to us. To England chiefly we are indebted for our literature. From England we obtain almost all of our Church tracts. And thousands upon thousands of the most pernicious tracts sent to us by this party are to be found not only in this Diocese, but also in that of Toronto. To illustrate my view of the necessity of prompt and decided action in this matter, I would call the attention of this Synod to the action of our Government a few years ago in reference to the cattle plague. Did they wait till the diseased cattle had arrived in our midst and scattered the disease far and wide? Nothing of the kind! They made timely provision against their introduction, and the consequence was that the country escaped. And so I hold it to be the bounden duty of this Provincial Synod to use the powers conferred on them, and to prevent the spread of this acknowledged evil whilst it can be done. Last year it was my privilege to attend the Conference at Wolverhampton, and I had then an opportunity—I doubted whether I could call it the privilege—of attending the wonderful exhibition of ritualistic vestments. It was a large room—perhaps as large as that in which we now are—and it was filled