

But it is urged by some that here at least, in Canada, no such danger is apparent; or at any rate that it has not reached such a height as to justify any action which may possibly cause divisions. Exhortations to unity and peace are every where pressed on us in reply to any appeal for action against insidious Romanising tendencies. To such we would reply, not lightly, but in earnest sincerity, in the words of the Apostle James, "the wisdom that is from above is *first pure*, then peaceable, gentle, and easy to be intreated." Let us remember, ere it be too late, what the history of this movement in England has been; how gradual have been the innovations, how specious the pretexts for introducing what the two Archbishops designate "improper changes in ritual and extravagance in doctrine." An early morning communion paves the way for partaking of the Lord's Supper fasting, next follow an unaccustomed vestment, a novel adornment of the communion table, a turning of the back upon the congregation, an elevation of the bread and wine, the use of incense, and at length a hint of some "ineffable mystery" in the symbols selected by our blessed Lord to typify his broken body and shed blood, "once for all" sacrificed for us. Or again with all the charms of music a novel doctrine is inserted in a hymn, and the members of the Protestant Church of England are invited to sing:—

"Shall we not love thee, Mother dear,
Whom Jesus loves so well?
And in His temple, year by year,
Thy joy and glory tell?"*

By such means, the beautiful, yet simple service of our Church is transformed at length into a cumbrously elaborated imitation of the mass. The "table" of the Lord is changed into an "altar," at which the priest becomes the supposed offerer of the victim; and the accessories suited to this ideal altar, which our reformers wisely rejected, as they hoped forever, have been reintroduced into the services of the English Church, and so have helped to revive old superstitions, and lead many back to the errors of the church of Rome.

* Hymns Ancient and Modern.

Such gradually superstitions, presence undi trine of tra Romish con the Bishop commonly first a little amount of they get us either liking to defend t or aggressic by step, till and scriptur Bennet and Church Unio tise, and the able from th of the fathen has been pre four hundred they designa thought a suff compared to indignant pro in answering confession" a and (as all his sequences to l The Bishop o George's, Har teaching in th sober, cheerfu to God throug Father; and c ter, for pardon