and aim—in all our Synodical action. A grand opportunity is afforded to us in Canada of exemplifying this "Law of Liberty." We have our intimate connection with the Mother Church ; we have our Provincial and our Diocesan Synods. Let our own Diocese be a microcosm, a happy illustration of the truth, that "the Body is one and hath many members." Let the world see that that wonderful comprehensiveness, which some think our reproach —calling us the Church of Compromise—is our boast and pride. Let not the High Churchman say to the Low Churchman, "I have no need of thee," nor again the Evangelicals to the Ritualists, "We have no need of you."

And again as to order and discipline. Let us remember that, while the many members of the One Body have not all the same office, yet all-from the highest Prelate to the infant just baptized -are members, and as such have their "office" and their individual rights. Let the rights of all classes—Bishop, Clergy, Laity, ---be jealously guarded by themselves, and ungrudgingly accorded by the rest. And herein, brethren, we cannot do better than follow the model of the British Constitution, for, as said before, I believe that Constitution itself to be providentially modelled on the plan of the Primitive Church. As in the State the King holds his office for life, so in the Church does the Bishop. And as it is a maxim of the State that "the King can do no wrong," because he acts within constitutional bounds, so, I ween, our Legislation should tend to this result, that we can say "The Bishop, like the King, can do no wrong." We do not want, and I speak for my brethren of the Clergy, a Priest-ridden Church :---we do not want, and I am sure the Episcopate does not want, a Bishop-ridden Church; and we do not want, I know the brethren do not want, a Laity-ridden Church. No: we all desire that the Apostolate, the Presbytery, the Diaconate, the Laity should be (to use the beautiful metaphor of S. Ignatius) like strings fitted to a harp, to perform together one Divine and perfect harmony.

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