

olence are pursued with an energy not to be witnessed even among the leading nations of Europe. Christianity, though not the established, is practically recognized as the national religion."

On the whole, this third Conference seems to define the position of the Church of England, as regards the two important subjects we have noticed, to be a very singular and a very distressing one. There is, for all practical purposes, complete unanimity of opinion by bishops, clergy and laity. *First*—As to the expediency of dividing the Sunday morning service, so that no prayer shall be repeated twice, and only one solemn confession of faith be made, at any one service; and, *Second*—As to the omission, on the appointed days, from that service, of the Athanasian Creed; and yet there is no power existing, equal to the occasion, of dividing the one effectually, or of omitting the other.

This, then, being the unfortunate position of the Church of England, in England, Is the Church of England in Canada to be guided by it? We know the love of the Canadian Church for her glorious Mother Church can never, in weal or woe, suffer decadence. If one is obliged to differ with the other, it will give intense pain to both. But if the Mother Church, from her peculiar position, cannot effect needed and well recognized reforms, she would not, we are sure, stand in the way of a Colonial Church, which possibly can. We sympathize with the declaration of the Canadian Bishops in 1861, that "We desire the Church in this Province to continue, as it has been, an integral part of the United Church of England and