

test against what he terms the double usurpation, viz., the interference of the State in spirituals, and of the Church in temporals. On the one hand this state of things involves the Ministers of the Church in duties and offices which do not properly pertain to them; and on the other hand it prevents the Church from exercising that discipline within its own body, which, in the early ages of Christianity, it always did exercise, and with so beneficial an effect. The contrast between the Jewish Church, which was ordained to be a State Church, limited by the limits of the nation, and the Christian Church, on behalf of which our blessed Saviour refused all temporal sovereignty, even while before Pilate he asserted his regal dignity, and gave to his Apostles, subsequently, a commission to maintain the Kingdom which he appointed to them, stands out in strong relief upon such views as this writer expressed. In truth, disestablishment is by no means the greatest evil the Church of England has to fear; disestablishment unaccompanied by loss of property might be an actual and immense gain; if accompanied by confiscation and spoliation, as indeed very probably it might be, it would be one of those fiery trials, which while they rend, purify, and by their very fierceness and heat, refine the truer metal, and separate it from the dross. The Church of Christ, the cause of truth, has ever suffered less from persecution than from prosperity; the favour of princes and states was more fatal to it than their animosity. And this age, which the beloved poet of the English Church has described as an age of "light without love," may in God's wisdom be seen to need the discipline of the refiner's fire of persecution and sorrow. Might it not be well for the English Church if she were to adopt the petition suggested by the writer of the book above named, and point out to the State the true position of Christ's Kingdom, and while inviting the support of civil rulers in their capacity of Christians, ask them in their capacity of rulers, seeing that their interference can do no good, simply "*to let the Church alone?*"

And at this juncture the Colonial Church, and especially the Church in this country, which has passed through the dangers and struggles which now have come upon the Irish Church, and may, ere long, come upon her English sister, offers a strong spiritual support to the mother Church at home. Thus the Colonial Churches repay, perhaps to the full, the debt of their original foundation and of the pecuniary support which many of them still receive. They point out that which appears so very hard to realize to the minds of many at home: the possibility of having a church without an establishment; Bishops, without the imposing externals, which surround them at home, clergy poorer than they are at home, and pastoral work without distinct parochial limits. The inherent vitality and indestructibility of the Church, which so many seem unable