

intrigue, and to vindicate the truth of Christianity against masked infidelity, or she will open up the way for Popery, and help to chain us down under ecclesiastical bondage, and encourage an Anglicised Rationalism, which seeks to overthrow the very foundations of our faith. Much under God depends on the Church of England at the present time.

While, therefore, unable to conform to her Church order and worship, we hail with satisfaction the appearance and increase of a decided evangelical and Protestant spirit within the pale of that Church, and we rejoice in the petty persecution and abuse to which the noble advocates of that cause are subjected. As indications of this spirit we refer to a bold and manly defence of the Calvinism of the Reformers, as opposed to the sacramentarian innovations of the Laudian and Puseyite periods; to a wholesome jealousy of the broad churchism which has culminated in the *Essays and Reviews*; to a restlessness beneath those restrictions which prevent the exercise of scriptural discipline; to the admixture in her counsels of a Lay element, as tending to prevent a Clerical domination over God's heritage; and particularly in the parent Church, to a powerful agitation against ecclesiastical abuses, and for the revision of the liturgy, in order to the removing of those expressions or ceremonies which, originally adopted through the influence of a half-popish, capricious sovereign, to please half-protestants, have ever been, and are now offensive to all who love the pure word of God.

These we believe to be symptoms of real, healthy, spiritual progress, and if these succeed we anticipate a better, purer, brighter future for the Church of England, when she shall have passed through the refiner's fire of a Scriptural Reformation.

It is therefore in no envious spirit, but because we wish her true prosperity, that we would point out a few things connected with the late proceedings at Montreal which strike us as strange when viewed in the light of a Scriptural Protestantism.

The name by which the Church is to be known is the Church of England and Ireland in Canada and this is advisedly done and gloried in. The *Metropolitan* says:—

"What we have to do in our Synodical proceedings is to carry on, ministers and people, hand in hand, the system delivered down to us in the Episcopal Church of England; and while we forbear from pronouncing upon the case of bodies differently constituted, or denying their efficiency and zeal, none of us, whatever position he may occupy, ought, from any false personal delicacy, to suffer without seeking to prevent, the distinctive principle of our own system to be either assailed or undermined—the principle, linked inseparably as a safeguard with the preservation of order, unity, stability, and soundness in the church, that the supreme government of the church and the channel for the conveyance of Ministerial power is found in the order of Bishops. Men among ourselves, and good men, too, may be found seeking to discredit this principle, and teach others to sneer at it as an exploded notion; but does any man seriously and deliberately believe that the ministry of the Church of England or any of her offshoots will ever, while the world lasts, be constituted and carried on upon any other principle than that which compelled the Episcopalians of America, at the close of the revolutionary war, to procure consecration in England for the men who were to hold and pass on the Episcopal office, and through that office to have the like transmitted for the other two orders of the ministry? Would not the very men who cry down these principles, or shrink from asserting them, be rather backward if it came to the point to accept a ministry which would be fabri-