

acceptance by the ruling powers in church and state of the policy embodied in Mr. Cardwell's Bill. We may well felicitate ourselves, that those principles of simple justice and equality, for which Nonconformists in England and in all its Colonies have so long contended, against so much of obloquy and opposition, are at last recognised as the maxims which must underlie the legislation of the future. When these older Colonies were founded, an Episcopal establishment was regarded by statesmen as a part and parcel of their constitution, without question, as a matter of course. Dioceses and Rectories, all endowed from public funds, were to overspread the land. But the jealousies of the Roman Catholic, the established Presbyterian, and the Wesleyan churches, of any *exclusive* endowment of one church, and the sturdy opposition on far broader, truer, and more unselfish grounds, of the voluntaries, defeated the attempt. It was in Canada that the chief, at all events the earliest, battles were fought and won, though the Australian Colonies nobly followed up the work. And it is a most cheering example of the heaven-like power of a great and sound *principle*, to see how the position contended for by a handful of poor and much-reviled men, in this vast wilderness, has been first adopted as a fundamental principle of our own legislation; next, has been successfully contended for in the Colonies of more recent foundation, where also the establishment principle had been introduced; then, has been proclaimed, even by the Tory party through Sir Bulwer Lytton, in framing the constitution of British Columbia, as a fundamental rule of Imperial legislation on Colonial matters; and now, is seen to involve as an inevitable corollary, the independence of all the Colonial branches of the church of England upon the mother church and the Imperial government. We already see our way to another consequence; namely, that these Colonial churches, in their liberty and self-government, will exhibit so much elasticity and power, will be so liberal and so aggressive, and yet so conservative and orderly, as to provoke to jealousy their brother-churchmen at home, whose State-chains, though golden, are chains still. In whatsoever way the church of England seeks to act as a *church* it finds itself clogged by the law. It is the law that forces it to keep heretics in its ministry, even in the highest order. It is the law that declares its doctrine, regulates its discipline, prescribes its worship. It is a creature of the State, and is ever and anon most ignominiously reminded of its utter dependence. The best things in it are done by voluntary action outside of the law. When it is seen that its Colonial daughters can keep up Episcopal government, use the ancient liturgy, be as sound, more sound, in doctrine, and retain the full flavour of the "anglican spirit," will not the church in England also dare to break its bonds? The policy of the State, following the drift of public opinion, is all in the direction of "comprehensiveness;" the church must be "National," must include the whole nation, must neither shut out the Ritualists on the one side nor the Rationalists on the other. In this sceptical age, every doctrine will be questioned and denied. The doubting and the unbelieving among the clergy, as recent experience shows, will be protected in their benefices by law. But this will reach such a pitch, that the orthodox will bear it no longer, yet they will not be willing to come out and leave the ample revenues of the Establishment in possession of the Broad Church School; and they must at length acquiesce in that great change for which Dissenters have so long been agitating, the entire separation of Church and State. This is the only right solution of the great problem. It is true, that in several Continental nations, the Orthodox and the Rationalists have lain down together in the State pasture. But there are