

prevented from reforming itself hitherto, and unless a strong stand is made, will not even now be allowed to make any changes in its constitution. There is, however, good reason to believe that a strong stand will be made very soon, and that there are many clergy fully prepared to suffer for conscience' sake, and to submit to the spoiling of their goods, or any oppression, sooner than accede to the demands at this time likely to be made upon their endurance. The Erastian party may be strong in Parliament, seeing that the present Parliaments generally number among their members men of all religions or of none, but there remain comparatively few among the Clergy who are so unconscious of their spiritual obligations. Men like S. G. O. may parade their self destructive and irreverent views, and may pour contempt on their own orders, but such noisy talkers, who are at the same time as negligent of their work as S. G. O., do not carry any real weight. They who on account of the difficulties of the case are perhaps the least ready to advance hastily their views, will be the first to suffer and to act, when the time comes to take a decided step. Unless, indeed, there should prove to be, as we believe, many such in the present Church of England, she cannot survive the present crisis. "If secular legislation is allowed (to quote again from the Christian Remembrances) "to mutilate a rubric without rousing the conscience of Churchmen, it will not stop there. The precedent will be urged, the wedge will be driven remorselessly. The marriage, the burial, the baptismal and the Communion services will each in turn be made the subject of a "series of experiments on the consciences of the Clergy." This passage, quoted from a periodical which has great weight among members of the English Church, shows that it is very probable that a time of trial is awaiting the Church of England, a trial which the free and unestablished Churches of Canada and the United States will not have to go through: their dangers in this respect are over, and we have reason to hope that the other danger of isolation, which seemed but a few months ago to threaten them, has been averted, if not wholly destroyed, by the Synod at Lambeth. The decrees of the National, Provincial, and Diocesan Synods in every National, Provincial, or Diocesan Church, must be subjected to the decisions of the Synod of Bishops of the Anglican Communion, which will now, we trust, meet from time to time, and there will then be no fear, lest any Church should, by an ill considered act, cut itself off from membership with the Church Catholic. We know too well what such isolation has done for Protestant Germany; how Lutheranism and Calvinism have ended in unavowed, or even in far too many cases, avowed infidelity, and we know also that this must be the lot of any Church or Community which is severed from the one Holy Apostolic Church. This is no fancied danger, from which we may hope we are delivered, although perhaps very few members of the Churches of Canada, even among those who are delegates to their Synods, have at all considered or realized it.

The Church of England has lost in Bishop Lonsdale, Bishop of Lichfield, one whose gentleness, tact, and piety, so long known in his diocese, but a few weeks since shone forth over the whole world in his presidency of the Wolverhampton