

But what have Canadian Congregationalists to do with such a commemoration? Much every way. True we are not Dissenters, but Nonconformity is a distinct thing from Dissent. That term, as usually understood, implies objection to the Establishment principle, and it is a well-known fact that many of the worthies of 1662 did not stumble at *that*. With the question as to State Establishments of religion left wholly in abeyance, the matter of Conformity loses little or none of its interest and importance. The Episcopal denomination claims to be THE church of Protestantism, in this as well as in the mother country. It displays all the ecclesiastical exclusiveness, makes all the sacerdotal pretensions, and maintains all the hierarchical proportions, which distinguish it in the father-land. Here, as there, it is the church of the Prayer Book. The worship and usages of Canadian Episcopalians are regulated by the provisions of the identical Act of Uniformity which produced martyrs on so large a scale in 1662. That Act bars all interchange of services between ministers of the Episcopalian and other bodies, prevents recognition of any but Episcopal ordination as valid, and is the occasion of alienation and strife from one end of the land to the other. From its prestige as "the Church of England in Canada," the ready transfer hither of all those associations which cluster round it in Britain, and the brand it places upon us as upstarts and schismatics, we may well feel called upon on all suitable occasions, and especially at such a time as this, to justify and defend our separate position. Surrounded, too, by many, who from our past and present feebleness in this country, are constantly ready to tell us that "we are of yesterday and know nothing," it is desirable to show that we have a history of which we have no reason to be ashamed—that however small and remote from the parent stem, we are nevertheless natural branches