

their humble predecessor, which as a pioneer led the way, and broke down the opposition which proceeded from the timidity of some, and from the sectarianism of other members of the Church in England. It may be a true charge against the present meeting that it was limited and cramped in its discussions; for the bishops of the English Church were hampered by their connection with the state, and at this meeting, held in the private residence of the English Primate, the other bishops invited to an informal, and not summoned to a formal Council, could but acquiesce in the selection of matters for discussion which was made for them; this, however, is but an incidental objection, for the real gain was not in the debate, nor in the resolutions, but in the fact of meeting. Herein lies the great step forward that has been made, that the bishops of the English, Scotch, Canadian, American, African and New Zealand Churches have met and proclaimed to the world, that they, and the Churches they represent, are in real visible communion one with another. All honour then be given to our Metropolitan of Canada, and the Provincial Synod of this yet weak and struggling Church, that they made the year 1867 a noted one in the annals of the whole Church, noted for a great onward step, of which succeeding generations will ever reap the benefit. We would gladly not be obliged to record that a Dean of Westminster Abbey locked the doors of his Cathedral against the Synod, and added one more name to the ever-lengthening list of those, who in opposing the growth of the Church of Christ, are vainly kicking against the pricks. Weak man cannot stay the power of God; if he struggle against it, he will but make it more apparent, and will himself be crushed and trodden under foot by its continued and triumphant advance.

The recommendations of the British Commission, and Lord Shaftesbury's Vestment Bill, have called forth on the part of High Churchmen a memorial, addressed to the Ritual Commissioners, protesting against any change being made in the Prayer Book. That meeting formally cemented an alliance between the Ritualists and the High Church Party, an alliance which some of the English papers say has been brought about by the blunders of the Low Churchmen and Lord Shaftesbury, and which (they say) strengthens almost impregnably the position of the former. Whether this view, formed by journalists who are hostile to ritualism, be correct or not, it is certain that a large meeting, a great majority of whom, according to the memorial, are not in the habit of using high ritual, have deliberately protested against the action of Government in the matter of Church Ceremonial. Nothing could show more clearly the position of affairs than the speech of Lord Nelson, who