

a narrow rule, but surely it is a strange test of orthodoxy. It is not that people object to partake of the Holy Communion, but they do strongly object to the principle which the making of it a test involves. A man of an ingenious and enquiring mind might propose to himself a curious question, viz : what amount of self-legislative power will the Anglican Church in this Province really enjoy, if the synod is to consist of men in a manner chosen by the clergy, and if its measures are to be at the mercy of the *veto* of the bishop ?

No church equals that of Rome in the multiplicity of her tests. Yet, surely there is not more purity or intelligence in her pale than in the Church of England. There is no church in christendom in which the clergy wield so much power as in the Roman Catholic Church, or in which the laity groan beneath such abject slavery. Why then should we imitate her in one of her worst points ?

I shall not enter upon the question whether any bishop for the time being is the real as well as the ostensible ruler of the church in his diocese. That the episcopal authority is wielded sometimes by those who are not episcopal, cannot be doubted ; yet our obedience is expected to be equally prompt and submissive under all circumstances. We are told continually that we ought to do so and so, because the rubric tells us to do it. Men must be blind indeed when they cannot see that the rubric is only minutely followed by the clergy when it suits their purposes. Is the service in the cathedral performed according to the rubric ? Every one knows to the contrary ; yet should the laity remonstrate with their minister upon the revival of some exploded ceremony or the undue prominence which is given to some empty form, they are told by the ecclesiastical authorities that he only acts according to the rubric. A young clergyman in England, who had a