

were not unfrequently published by beat of "drum ecclesiastic," and were solemnly sanctioned by the Universities of Oxford and Cambridge. With regard to religious liberty we are almost "of one heart and one soul." We say "almost," for here and there a grumbler is still to be found, and obstructiveness lingers in high places, as of old.

These obstacles, however, will be overcome. The tattered remnants of intolerance will soon be blown to the winds. The days of the Conventicle Act—and the Five Mile Act—and the Test and Corporation Acts—and the Schism Act, are gone for ever. The Act of Uniformity itself could not now be carried through the Imperial Parliament. A mis-named conservatism rallies round the Church-rate, and succeeds, for the present, in warding off the abolition of that obnoxious impost. But "there is a good time coming." Freedom's triumphs may be delayed but cannot be hindered. Religion will yet shine forth in her own glory—purified from corruption—unshackled by human law—"redeemed, regenerated, and disenthralled."

If we are called on to rejoice in the progress of religious liberty in the mother country, much more should we congratulate one another on the advanced position attained in the provinces of British North America. Here, we are under no religious restraint or disability. Pecuniary exactions for the support of the worship of a favoured sect are unknown. Our lands have never been tithed. Church-rates are unheard-of. The legislature interferes with none—protects all. In the eye of the law we are all equal. And we claim equality among ourselves. The Episcopalian minister is as important a man as the Presbyterian, and the Presbyterian is as great as the Baptist, and the Baptist is equal to the Methodist. As ministers of Christ they are all equal to one another—brethren—fellow-servants of the same Master—fellow-labourers in the same cause. They can meet on common ground for the promotion of great objects, religious or philanthropic. Baptists, Methodists, Episcopalians and Presbyterians unite in prayer for God's blessing on all, and even bishops preach in meeting houses. Here, then, Ephraim should not envy Judah, nor Judah vex Ephraim (Isa. xi. 13). Ambition, pride, contempt, contention should find no place; while all should be prepared to honour those, of whatever name or profession, whose superior attainments, holy lives, and self-denying activity