

ada? Is it not true that though we may differ in view even upon well nigh vital points, yet we all continue in communion with her, whom we feel to have in her the spiritual authority delegated by Christ to His Apostles. Lord Carnarvon spoke in decided and well merited condemnation of that large, and perhaps increasing section of the English Church, which while it holds keenly on to the establishment, desires to eliminate from the Church all its spirituality, to extract from it all its dogmatic teaching, everything that savours of creed, everything which in the view of the noble Earl and of ourselves also, "gives to the Church its vital and animating spirit." They would convert the Church into "an ecclesiastical department of the Civil office," and we are heartily glad to find a layman, and one who is well acquainted both with the past history and present relations of Church and State, expressing himself in such clear notes, and in such well chosen words, about that party which he says he would term sceptics, but that they are as "earnest as crusaders" in the propagation of their creed, which is after all only a mere negation of belief.

The "American Churchman" has of late been speaking plainly about the deep need which exists in the United States for a "Revival of Religion." They deplore the coldness which has numbed, and still is numbing every Church work among them, the prejudice and conventionality, the party feeling and party systems, which having sprung from the great want of spirituality, are ever tending to propagate the evil from which they sprung. We cannot read the bold and earnest words, and appeals, which are thus made to Churchmen in the United States, without feeling that there is no less need to reiterate them here: the Church here is cold and dead, oppressed by lethargy or overridden by party faction, narrow in the extreme, blind to her true position, and her manifest duties. We too want a religion for men; we want the truth spoken in a manly, fearless and divine spirit, which shall appeal to the hearts and conscience of those who are emphatically men. Narrow schemes, half truths, timorous time-serving repel such; if the Church among us is ever to flourish, and to be strong, if she is ever to present to Christ as once of old, a martyr throng, strong in their faith even to death, she must preach in a far different strain. Who would dare to die for the narrow wavering view of Christianity, watered down in order to suit every one, which we now teach. We would not die for it ourselves, nay we do not even live for it, for on the first breath of opposition we trim our sails, we alter our tack, we pare down unwelcome truths, and express them in such general terms, that they come home to no one, and imagine we have been seeking peace, while we are daubing the wall with untempered mortar! And what do we gain thereby? Is it not true that the world sneers at us, and holds us in contempt, for the very reason that we yield to their clamours. And do we not fully deserve their contempt, seeing that we have more fear of men before our eyes than fear of God? While the laity feel that the clergy dare not suffer for the truths they preach, are they likely to be willing to practise self-denial? Are they likely to be willing to give up their pleasures, to change their lives, while the