

The Standards of the Church of England were repeatedly subjected to Presbyterian review. Bishop Jeremy Taylor declares that in the framing of the Liturgy, the English Reformers "joined to their own star all the shining tapers of the other Reformed Churches, calling for the advice of the eminently learned and zealous Reformers, in other Kingdoms, that the light of all together might show them a clear path to walk in." The Book of Common Prayer was largely copied from the "Liturgy of Cologne," which was the work of Melancthon and Bucer (one of Calvin's disciples) and all of them good sound Presbyterians. "From this Liturgy" (says Archbishop Lawrence in his Bampton Lectures) "our offices bear evident marks of having been freely borrowed, liberally imitating, but not servilely copying it."

One might surely have expected (to use the words of another) that in coming to a new country where there is no established Church and where there are no civil obligations in the way, the members of the Church of England would have sought out the old paths and returned to their noble Reformation traditions, recognizing the sisterhood of the Churches, and thus showing themselves, while not the less Church of England, the more Protestant and in the true sense, Catholic. Other Churches in Canada have acted in this spirit, forgetting old contests which still separate brethren at home and levelling the barriers which partisan feeling had erected. We trust that ere long, beloved brethren in the Church of England will follow the example, and abandoning a seclusion which is not recognized by her Constitution, and was forced on the parent Church in the servile days of the Stuarts, will resume the place of the Fathers by the side of the sister Churches of the Reformation.