

and take himself out of the Church." But the analogy is not exact between dissolving a commercial partnership and leaving a church ; secession from the church may be bad not only for the man but for the church, and the worse for the church the more conscientious the man is. No doubt the situation is practically very delicate and calls for the exercise of much forbearance. Nobody would desire anything violent or abrupt. It is not necessary to throw the creeds out of the window, but it is necessary to recognise the change which, since they were imposed, has come both over the intellectual perceptions and over the moral sentiments of the world. Let them remain and exercise their natural influence as carefully prepared and venerable bodies of doctrine in shaping and uniting belief, which will be greater than is commonly supposed. But the one strong bond, unless religion is a dream, is practical Christianity, as all the Churches are beginning to feel. As to doctrine, the time will soon come, so far as Protestantism is concerned, for a new ordination test binding the minister at all times to teach what he believes to be the truth. The Roman Catholic principle of submission to ecclesiastical authority is thorough-going, and to cope with it to advantage the Protestant principle must be thorough-going too.

—Sympathy has been expressed by the Liberals for the rebellious Ritualists in England as people who are the victims of legal persecution for worshipping God in their own way. That Mr. Mackonochie and his compeers deserve sympathy as good men doing what their conscience bids them, nobody will deny. But if all they wanted was to worship God in their own way without being let or hindered by Lord Penzance, or any other secular power, they would only have to leave the Establishment. What they want, and have wanted all along, is not merely to worship God in their own way but to Romanize the National Church. They began the prosecutions ; by them first Mr. Gorham and afterwards Bishop Colenso was charged