

Calvin and Wesley really thought of the matter, nor what their position would have been in the controversies of these days. The position in the Church of England is difficult, from the undoubted contrariety between one portion of her standards and another. The whole Prayer-Book has to be assented to *ex unimo*,—heartily,—yet it contains the germs, at least, of both the schools of thought which are now waging such bitter war against each other within her border. Thus, then, as temperament leads in one direction or another, men gradually find themselves allied to one or other school, for temperament has probably more to do with the ground taken than the exercise of pure reason. Some men have a natural liking for the ornate and the beautiful, not to say for state and show. With this temperament is often allied a strong development of the principle of order, and with this a dislike of popular votes, elections, and of the interference of the laity in spiritual matters. A church without compactness and centralized rule, without bishops, in fact, is to them a mere mob. The same temperament that makes Tories in politics, makes high-churchmen in religion. It cannot be denied that for all such temperaments the centralized rule of Rome offers a higher *beau idéal* than any other community, and here is the special danger, as experience has proved, for there is always a longing for more of centralization than is possible in such a community as the Church of England. Hence, a relapse to Rome is always to be feared. On the other hand, we find in another class of temperaments a comparative indifference to centralized order, provided the essentials of the faith are made prominent. They think more of Christ than of the Church; more of the Scriptures than of tradition and human standards. They may have no dislike to show and ceremony in themselves, but a great jealousy lest show and ceremony should symbolize or accompany a teaching they deem unsound. They can see in other Christian bodies brethren of the same substantial faith; for, as was before observed, they think more of truth than of order, and where they find truth they are ready to recognize those as brethren that hold it.

These two schools naturally have affinity with two different modes of interpreting doctrine. The one has a tendency from every direction to exalt and magnify the office of the priest. The essence of the system is an order of men who have a direct and unbroken connection with the apostles of the Lord, through which order all grace is bestowed. First in Baptism, next in Confirmation, and last in the Lord's Supper, the priesthood exercises its office of conferring blessing. Through them alone can salvation be secured. They have the keys of the kingdom of heaven, and whoever would enter in must secure their favor. The enormous power which this system confers upon the priesthood is one of its great charms, and the charm is often as great to those who submit to it as to those who exercise it; for there is in some minds a pleasure in submitting the will to a superior; hence, the hold which Romanism has always maintained over the weaker sex. The peculiar doctrines of this school all have a common centre and a common end: the glorifying of the human priest. Baptismal regeneration, apostolic succession, grace by imposition of hands, sacramental efficacy of the Lord's Supper,—all lead up in the same direction.

On the other hand, another school repudiates priestly grace and priestly salvation altogether; repudiates any apostolic succession except a succession of believing men from age to age: and leads the soul for salvation from first to last to Christ alone. To them Jesus, and not the human priest, is the author and finisher of faith, and the only priesthood they acknowledge is His.

It might be thought impossible that persons of such distinctly opposite schools of thought and practice could work together under one organization; but the system of a Church Establishment in England led to the comprehension of both, and tradition has preserved the unity. But both in the east and the north (in Ottawa for example), and the west, the jarring elements have occasioned not a little strife, and in the latter, especially, the discord was so vehement as to be almost a public scandal. The reports of proceedings were very much toned down in the papers, but