

the Holy Spirit will guide or bless the deliberations of a "voluntary meeting of Bishops is either the height of fanaticism or the depth of folly." "The thing is of man," it says, "and will come to naught." "Good!" says the infidel. "Two pre-requisites are necessary to a valid Synod, according to this guide, viz. : the presence of the first Apostles and the open and manifest inspiration of the Holy Ghost. What then becomes of your Church Councils, Creeds, Decrees and Reformations? Welcome, zealous depraver of all Church authority!"

We are truly thankful that such teaching is deservedly sinking into disrepute. When such papers, as is their custom at the beginning of every new year, ask the prayers of the faithful that their work may prosper, and yet find right-minded people everywhere condemning it as unholy, it is, perhaps, scarcely to be wondered at that the expectation of the Divine assistance in ecclesiastical affairs is at length pronounced by them to be "either the height of fanaticism or the depth of folly."

No wonder the Rev. G. M. Grant, in his late lecture, quoting Robertson, of Brighton, spoke of "those miserable publications mis-called religious newspapers, whose unhallowed work it seems to be on earth to point out to its votaries whom they ought to suspect, instead of whom they ought to love; and to sow the seeds of dissension, malice, hatred and all uncharitableness."

### THE DOCTRINE OF THE EUCHARIST.

The Archdeacon of Taunton has had the following letters and paper, with signatures appended, published in the *Guardian* :—

(Copy.)

East Brent, May 30, 1867

My dear Lord Archbishop—On behalf of some who have taken private counsel together in the present distress, and have subscribed their names to the paper which I forward with this letter, I beg leave to place it in your Grace's hands.

It is proposed to make the paper public, upon hearing from your Grace that you have received it—I am, my dear Lord Archbishop, most faithfully and truly yours,

GEORGE A. DENISON.

The Lord Archbishop of Canterbury, &c.

(Copy.)

Lambeth Palace, May 31, 1867.

My dear Archdeacon—I have received by this morning's post the document you have forwarded to me, and I will take care to lay it before the Bishops of my province when next assembled in Convocation.—Believe me, my dear Archdeacon, yours very truly.

C. T. CANTUAR.

To his Grace Charles Thomas, Lord Archbishop of Canterbury, Primate of All England, and Metropolitan, &c.

Whereas at this present time, imputations of disloyalty to the Church of England are current, to the discredit of those who have been, some of them for many years, inculcating and defending the doctrines of the Real Objective Presence, of the Eucharistic sacrifice, and of the adoration of Christ in the Blessed Sacrament; and whereas, by reason of these imputations, the minds of many are troubled; we, therefore, the undersigned, exercising the office of the priesthood within the Church of England, beg respectfully to state to your Grace, and, through your Grace, to our right rev. fathers in God the Bishops of your province, and to the Church at large, what we believe to be the mind of our Lord touching the said doctrines, as expressed in Holy Scriptures, and as received by the Church of England in con-