sonable belief of all the articles of the Christian faith. We believe them on the authority of the Holy word of God, and on the testimony of a pure Christian Antiquity; we believe them, also, because they are most agreeable to the principles of Reason, and the voice of Conscience. We have, thus, the utmost certainty of faith; which brings with it an assured peace of mind. We have peace and joy in life, and a hope full of immortality; a hope which sustains us and takes out of death its sting, because we know *Whom* we have believed, and are persuaded that He is able to keep that which we have committed to Him—our souls, which, if we must die before He comes, we commit at death into His hands without fear—we *know* that He is able to keep them until " that day." To give up all this our precious and glorious inheritance—of which we confess ourselves most unworthy, and that we have indeed come short, in the use of it, of the glory of God—to give it all up for what Rome has to offer us—would be to give up light for darkness—hope for despair—peace for perpetual doubt, unrest, and the fear of death.

Do I then claim infallibility and perfection for the Anglican Church? No, far from it. " If one member suffer, all the members suffer with it." We cannot, indeed, be so ungrateful as to forget the wonderful practical reformation which our own day has witnessed in our Church, and the immense growth and progress which God has vouchsafed her. But still, with sorrow we confess that within the pale of the Anglican Church there is yet much ungodliness of life, too little zeal, too often disputes in which charity is broken; and, worst of all, that men do arise among us saying perverse things, whom the Church is obliged to cast forth from her pale.

But when was any branch of the Church militant on earth ever entirely free from these evils? Are not these the very things that prove and confirm our faith?