

careful examination of the foundations of their faith, and to a more earnest and loving energy in its support.

Thus has it been with the United Church of England and Ireland. Some thirty or forty years ago her catholic orthodoxy gave but a dim light. German politicians, Puritan mysticism and gloom, and Genevan heresy had driven the people into worldly scoffing, decent indifference, or individual religionism, until to maintain that union with the church, and a sincere reception of her primitive doctrine and discipline were "generally necessary to (at least *elect*) salvation," was accounted as the merest popish ignorance and superstition. True, the Prayer-book spoke the same distinctive truth that it does now, the clergy made the very same declaration of belief in its truth, and took the same oaths of obedience to its precepts. But that was not a scrupulous age; the hypocrisy and fanaticism of the Great Rebellion; the consequent profligacy after the Restoration; and the State Erastianism of the Revolution and its subsequent polity had left men to a lamentable degree without fixed principles of any kind; until oaths of faith and allegiance, whether to God, the Church or the Throne, were regarded as little better than so much waste breath. Men, therefore, took the vows of the Priesthood who believed the office a lie—thanked God that the children they had just baptized had been regenerated with His Holy Spirit, and went out and declared the doctrine of Baptismal Regeneration an absurdity;—taught the children in their schools that "The Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper," and yet in administering that holy sacrament treated the sacred elements as mere bread and wine, and openly declared their conviction that they were nothing more; were required when called upon to *absolve* personally the sick and dying "from all their sins," and yet sneeringly denounced belief in priestly absolution as an ignorant and debasing popish superstition!

Thank God, however, such unreality, such morally debasing want of upright simplicity is steadily passing away; and we almost hope to live to see the day when upright men of either Roman or Genevan, Presbyterian or Methodist tendencies, will scorn to do that violence to their conscientious convictions, which compliance with

the Prayer-book and subscription to its doctrines would require. It was the evidence which, after all, the Synod afforded that this good time is approaching that cheers our hearts. Noble in spirit and clear in intellect were the testimonies which not a few of the laymen gave, either in their own addresses or their approbation of those of others, that they understood the reality of the Christian Priesthood, and appreciated its blessed functions. The knowledge of the truth, the whole truth, "as it is in Jesus," is clearly increasing amongst them; while of the clergy the evidence is continually widening how wondrously they are returning to those scriptural and catholic verities which were once all but lost amongst them—of Christ the salvation of the world, *chiefly in and through His Church, Priesthood and Ordinances*; in a word, of the church as the great sacrament of Christ in the world. No longer is it sufficient, with the earnest and the thinking, to say that such doctrines are held by Rome; we know it, and rejoice in the fact;—they are our one great hope of her future regeneration, since in the gracious providence of God her fearful superstitions have not yet been permitted to destroy the vital truths of Christ in His Church and His grace through her ordinances.

The victory is not yet achieved, but cheering are the tokens, assured the promises of success, if only we continue faithfully, lovingly and firmly to contend for the honour of the blessed Jesus, the vitality of His Bride, the holiness of His members, and the unfailling truth of His promises.

In conclusion, we are as fully aware as our readers can be, that the church is not Christ; so neither is the aqueduct which conveys the water to the otherwise perishing city, the water; but as the one conveys the stream of natural life, so does the other of spiritual; for so has it been ordained to the glory of the Divine humanity, and to the present wondrous comfort and the eternal felicity of man's twofold nature, body and spirit.

"What are You?"

When people wish to know the religious opinions of others, this is their very "common question." But it certainly does not receive a common answer. "What am I? why I'm a Protestant," says one; "I'm a Catholic," says another; another will tell you that he is a