

vered to the Saints as ye have received it of the Lord Jesus." all which may mean anything or nothing. To Bishop COLENSO it will mean one thing, to Bishop MCILVAINE it means another and widely different thing. This is all they have to say of the "Faith" that has been so vigorously assailed, with some success too, during late years, within their own Communion! The Ritualist Anglican "Priest" contends that he *par excellence*, holds undivided the Faith once delivered to the Saints. The Low Church or Evangelical "Presbyter" as stoutly maintains, that it is *he* who "keeps" this "Faith." While the Broad Churchman—Priest, Presbyter, Teacher, or what you like—sneers equally at his Ritualistic and "Evangelical" brother, and charges both the one and the other with not recognizing the progressive nature of the science of theology and of the principles of hermeneutics, and the bearing of modern science thereupon. We have no language sufficiently strong to express the feeling of distrust with which we regard both the document itself and the men who in these times of doctrinal doubt and ecclesiastical upheaving have framed and issued it. If they have no more positive doctrinal statement which they can unanimously subscribe, woe to the Church whose lot it is to be governed by such a body of Spiritual Rulers. It may be said in extenuation, that the paragraph from which we have taken the above doctrinal platitude, contains this counsel: "We entreat you to watch and pray, and to strive heartily with us against the frauds and subtleties wherewith the Faith hath been aforesaid and is now assailed." But who can gather from this general language what "the frauds and subtleties" are which are to be striven against? It is intimated that they are those against which the Right Reverend Prelates have been already striving, or against which they now purpose to strive. But what are they? Truly there has been no uniformity of strife against or in favour of any class of dogma by the seventy-five Pan-Anglicans. What are frauds and subtleties in the regard of some of them, are, with others, the strictest orthodoxy. To us it seems, there has been a striving for opposite theories of Truth and Faith. And yet the Priests, Deacons and Lay Members are one and all to strive for the Faith, with these their doctrinally-divided Chief-pastors!

We have a paragraph of half a dozen lines on "the sure Word of God," but it is common place, and it is what any third-

rate curate would be likely to say to his flock on any Sunday morning in the year. Compare with that well-known and noble declaration of CHILLINGWORTH, closing with the words, "*The Bible, the Bible alone, is the Religion of Protestants,*" this deliverance,—“We beseech you to hold fast as the sure word of God all the canonical Scriptures of the Old and New Testament, and that by diligent study of these oracles of God, praying in the Holy Ghost, ye seek to know more of the Lord Jesus Christ our Saviour, very God and very man, ever to be adored and worshipped, whom they reveal unto us, and of the will of God which they declare.”

On the subject of Mariolatry and the Church of Rome, the Anglican Fathers in God" have this to say.—“Furthermore, we entreat you to guard yourselves and yours against the growing superstitions and additions with which in these latter days the truth of God hath been overlaid: as otherwise, so especially by the pretension to universal sovereignty over God's heritage asserted for the See of Rome: and by the practical exaltation of the blessed Virgin Mary as mediator in the place of her Divine Son, and by the addressing of prayers to her as intercessor between God and man. Of such beware, we beseech you, knowing that the jealous God giveth not his honour to another.”

This is the most pronounced statement in the whole Pastoral. It speaks out plainly on an error which has not taken strong hold upon the Anglican mind, the worship of the Mother of our Lord: but very tenderly, in other respects, is the Church of Rome handled. “The pretension to universal sovereignty over God's heritage, asserted for the See of Rome,” is spoken of as one of the “growing superstitions and additions,” to be guarded against. Shades of LATIMER and RIDLEY! Fathers of the Anglican Church who proved, by martyrdom, the sincerity of your convictions that the See of Rome was corrupt and to be protested against as a fallen Church, where now are your successors? Alas! they have but your lawn and palaces, your thrones and emoluments—your spirit, it has well nigh fled.

Not long ago, an address was presented to the Archbishop of CANTERBURY, signed by Archdeacon DENISON, and other Anglican clergymen of the advanced school, expounding their views of the second Sacrament. This exposition contained a defence of the doctrine of the “Real Presence” in