

utterly at variance with this sacred vow passes the wit of man to determine; how, for instance, a well-known ecclesiastic of the Church at home can reject portions of the Gospels, of St. Matthew and St. Luke, wherein the Holy Ghost has preserved for us two accounts of the Virgin birth of our adorable Lord God, and yet remain an Anglican priest, baffles the comprehension of the ordinary man who has any idea of common honesty.

Priests Should Be Honest.

No one asks the priest who has lost his faith, or a part of it, to teach what he does not believe, but we do ask him, to be honest and not teach doctrines from the Church's pulpits which are contrary to her teaching, contrary to the solemn vow which he took at his ordination, and which formed an absolutely indispensable condition of his being ordained and allowed to preach at all.

Secondly—This brings us to a consideration of the further pledge and promise required of every candidate for Holy Orders, viz., that he accepts and will preach the doctrine of Christ as the Church has received the same.

The Catholic Church of Christ is not a society seeking after truth; it is a society that has found truth, a society whose head is the Lord Jesus Christ, the Truth Incarnate.

The truth has been committed to her from the beginning; it can neither be added to nor taken away from, it is the faith once delivered unto the Saints, for which she must contend, the Gospel which never changes and which, like Christ who gave it, is the same yesterday, to-day, and forever. "But though we," writes the great Apostle of the Gentiles, "though we, or an angel from Heaven, should preach unto you any Gospel other than that which we preached unto you, let him be anathema. As we said before, so say I now again, if any man preacheth unto you any Gospel other than that which ye received let him be anathema."