

His Church, in order to assured and elect salvation; while the Articles, seeing the corruptions of Rome, may take good heed to remind us that we are 'saved by faith alone,' that is, by Christ alone; with whom our obedient faith unites, yea, identifies us.

Hence it is evident, that they who represent the Church as having little distinctive doctrine, or as contradicting herself, do foully slander her; in order, it may be, to hide their own untruthfulness in substituting Calvinistic, falsely-called 'evangelical,' teaching for that which the Church so clearly unfolds throughout the entire Prayer-Book; or, on the part of others, to screen their unfaithfulness in adopting a cowardly 'moderation' in place of the positive and Scripturally uncompromising teaching of the Church herself. From our hearts we thank God, that, however self-seeking or mistaken men may endeavour to prove her so, the Church is not 'broad', in the sense in which they seek to represent her as being; she is as positive and dogmatic in her teaching—though not as exclusive—as are Rome, Geneva, or the Baptists. Hence, we repeat, no semi-papist, presbyterian, or methodist can faithfully minister at her altars.

'Not as exclusive,' however; hence *laymen*, with very painfully defective views, may be her sincere members, because not being called to teach, or to minister salvation to the people of God, they are not so absolutely required to believe all the distinctive doctrines of the Bible, or to make those unflinching subscriptions to every thing contained in the Services and Articles of the Church which it is so essential alike for the glory of God and the spiritual safety of the flock to demand from one who is to be a priest of the Most High God. Thus, while something very nearly allied to moral perjury is committed by one who, being a semi-papist or presbyterian, continues to officiate as an Anglican clergyman, the Church herself is ever ready in the spirit and name of her Divine Master to receive within her social fold, as private members, all those who 'believe and are baptized'; herein manifesting a scriptural and purely catholic conduct altogether unlike that 'exclusiveness' and that arrogant bigotry which leads both Rome and the Protestant sectaries, to require conditions, in order to their supposed church membership, entirely unwarranted by either the Bible or Primitive Christianity.

Truly the Anglican Church, with her branches in America and the colonies, is unrivalled in her genuine charity and her large-hearted love;—her Lord died for the world, and she weeps to bring all the world within her arms; seeking no other conditions from them than that of obediently seeking Him.

The conclusion then, which we draw from the whole, is, that the English Church is most strict in requiring from her clergy a hearty and honest adherence to every title of her doctrine and practice; and, consequently, that to attempt to serve at her altars without giving this, is—dishonest; while for the laity, being with them a matter of *individual* salvation, she removes every barrier, with the most enlarged liberality that her inherent truth and holiness will permit.

These things being so—exclusive truth staring the clergy in the face in every page of the Prayer-Book—it is vain to expect to restore unity to the Church by any compromise; what we need, is more well-informed doctrinal conscientiousness in the candidates for Holy Orders; and an increased fearless truthfulness on the part of our church dignitaries, in sifting the sincerity of those professions of adherence to all the teaching of the Prayer-Book, which the lax polemical morality of the day leads many to make, whose after teaching shows that when they did so, they—we sincerely trust unwittingly—'held a lie in their right hand.'

Whenever the time comes that we again get a weekly Diocesan Church Paper in Canada, as we see is already spoken of, we do pray that it may be a fearless, though loving, exponent of the Church and her principles. A trimming, milk-and-water journal we are disposed to think would be as great a mistake financially, as it would truthfully. A religious paper will not *pay*, unless its supporters take an earnest interest in it which they will not do except they feel that vital interests are at stake. With all its faults, this is an *earnest* age, and men will not concern themselves with indifferent matters; and perhaps the very secret of the Church's depressed condition on this continent, is that too many of her children, imagining that it is of small importance whether the Church, Presbyterianism, or Methodism, &c. &c., be in the ascendant, have felt little earnestness in aiding the extension of any of them. Oh Rome and the Protestant sectaries are wise in their generation!