

falsehood. In becoming a clergyman, and on various occasions since, I have been required to make certain subscriptions; to sign with my hand, and affirm with my lips—and, in some instances, to confirm with an oath,—certain propositions, which I did not then perceive to be, but which I do now perceive to be, indefensible and untenable. It was only through making those subscriptions, that I obtained admission into the orders and benefices of the Established Church. And it is only through my continued adherence to those subscriptions, through the daily affirmation of their truth (implied by, and justly inferred from, my continuance in the Established ministry,) that I am allowed to retain my orders and emoluments. Now the subscriptions referred to, and the propositions involved in them, I believe to be false. Those subscriptions involve the affirmation, of what, I believe, cannot with truth be affirmed. Take, for example, the three articles of the thirty-sixth canon. The thirty-sixth canon provides, that “no person shall be received into the ministry, nor admitted to a living, except he shall first subscribe to these three articles following:”

1st. “That the Queen’s Majesty, under God, is the only supreme governor of this realm, as well in *all spiritual or ecclesiastical things or causes*, as temporal.”

2nd. “That the book of Common Prayer and of ordering of bishops, priests, and deacons, contains in it *nothing* contrary to the Word of God.”

3rd. “That *every* one of the thirty-nine Articles is *agreeable* to the Word of God.”

The subscription to the above three articles is directed to be in the following form of words:—“I, N. N., do willingly and *ex animo*, subscribe to these three articles above mentioned, and to all things that are contained in them.” “Revolters after subscription,” are directed to be “suspended, excommunicated, and finally deposed from their ministry.” (Canon 38.)

Now those three articles, along with all other clergymen, I have subscribed and affirmed. But I believe them to be false. I believe the *first* to be false. I believe it to be false, that the Queen is, by right, and according to God’s word and will, “the only supreme governor, under God, in all spiritual and ecclesiastical *things* and causes” within her dominions. On the contrary, I believe that in *some* things and causes, *e. g.* in the spiritual and internal affairs of Christian churches, the Queen has no right whatever to interfere. I believe that, in *such* “things” the church itself is the sole appointed ruler and judge, under Christ. And I, therefore, unhesitatingly deny the truth of that article i, canon 36, so far as it attributes to the Queen that supremacy, which it rightfully denies to the Pope. Then, as regards the second article of that canon, though far from objecting to the use of the Prayer-Book, I utterly deny, that “the book of Common Prayer, and of the ordering of bishops, priests and deacons, contains in it *nothing* contrary to the Word of God.” I believe for instance, that the rubric, or note at the end of the baptismal office,