

I presume you mean) "regards as less than laymen, being self-excluded from her pale."

Charges so grave and ominous we are certainly in no danger of considering "the kisses of an enemy," which, Solomon tells us, "are deceitful;" but, before we can view them as referrible to the other branch of the proverbial antithesis, "faithful are the wounds of a friend," we think it not unreasonable to demand evidence of their truth. If positiveness and pertinacity possessed the more than magic virtue of transmuting assertions into arguments, we readily confess few antagonists would be more formidable than yourself; but since that hope is as ridiculous as the alchemist's dream, your reiteration of such assumptions till doomsday would accomplish just nothing towards substantiating them.

Two methods present themselves of briefly dealing with you in regard to the charges which you have so gratuitously and yet so confidently preferred against us:—a direct appeal to the word of God; or an inquiry as to how far you are sustained by your own Church and her most eminent authorities, in the exclusive doctrines you propound with regard to your "Christian brethren"—as with more courtesy than consistency you style them—"belonging to Dissenting denominations." The former of these methods would be more congenial with my own views and feelings; but the latter is, I think, more needful for you. For, if I am not greatly mistaken, such is your predilection for prelacy that you will be more likely to hear THE CHURCH, than to occupy much time in "searching the SCRIPTURES whether these things are so." With a view to your special benefit, I shall therefore frame an *argumentum ad modestiam*, of materials derived from the *Formularies*, *Founders*, and most illustrious theological ornaments of your own venerated Church; which should at least have the effect of preventing you in future from

palming an imposition upon the less informed portion of your readers, by perpetually shielding yourself under the assumed sanction of her authority whenever you wish to infuse special energy into your denunciations against *schismatics* and *unauthorised ministers*.

But let us, in the first place, look at your assumptions in the light of the "holy oracle," and of common sense. Admitting that belief in the divine inspiration of the Scriptures is the basis of Christian communion—a principle the rectitude of which no Protestant will dispute—it necessarily follows that the Bible is the tribunal to which all ecclesiastical claims must be brought for authoritative and final adjudication. Be this our arbiter and judge. From the erring and presumptuous judgment of a weak and vapouring mortal, we appeal "to the law and to the testimony." By *this* be it determined, when we stand charged with the guilt of schism and of an impious invasion of the sacred office, whether it is we who are guilty of crime, or our accusers of calumny. The Catholic *unity* of the Church of our Lord, as it is described and exemplified in the New Testament, consists not in uniformity of practice with regard to *rites and customs*, nor in any particular form of *ecclesiastical government*, for none has been specifically prescribed; but in matters of immeasurably greater moment—in her maintaining the fundamental truths of the Gospel—in her being pervaded and animated in all her faithful members by one Holy Spirit—in their possession of the principle of "like precious faith"—in that "brotherly love" which flows from the love of God shed abroad in the believing heart—and, above all, in vital union with "the Head, from which all the body being nourished and knit together, by the joints and ligaments, increaseth with the increase of God." These, Sir, are the tests of living Christianity: by the uniting power