

"But anger has some claim to indulgence, and railing is usually a relief to the mind." Perhaps Mr. Darling has found relief from the experiment. However, let us pass to a review of the Pastoral Letter in question and we shall find seventeen mis-statements and false quotations; and so important are these latter, that they entirely alter the meaning intended to be conveyed. This is a serious charge; but you, yourselves, shall be the judges. That you may be enabled to do so fairly, you must, when reading this, have Mr. Darling's letter at hand, as well as your prayer book, and, if possible, the canons of 1603. The bible you need not heed, as that blessed book is not, I presume, considered of any importance in doctrinal questions. We are not to seek God's teaching, but the church's; at least such I suppose is Mr. Darling's opinion, for in the whole of that gentleman's letter I believe there is only one quotation from it.

Turn, my friends, to the ordination service for priests, in the prayer book; the fourth question asked, is, "Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines, *contrary to God's word.*" Look to the second paragraph on the first page of Mr. Darling's letter; and he says "it" (my letter to the Protestants of Canada) "contains many erroneous and strange doctrines, contrary to God's word and *the teachings of his Church.*" He therefore feels himself called upon to drive them away, according to his solemn promise made at ordination. Now, Mr. Darling, nor any other clergyman of the Church of England, ever made any such promise; the teachings of the church is nowhere mentioned. Read the questions over carefully, and especially the second, "Are you persuaded that the holy scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? and are you determined, *out of the said scriptures*, to instruct the people committed to your charge, and *to teach nothing* as required of necessity to eternal salvation *but that which you shall be persuaded may be concluded and proved by the scriptures.*" It is a pity that Mr. Darling, whose ordination vows are such a conscientious weight upon his mind, had not this one more prominently in his memory when he sat down and wrote his pastoral letter; for I would ask you, my friends, and I appeal to the conscience of each one of you, has Mr. Darling taught you in his letter from scripture, or has he not; and if not, has he fulfilled his ordination promise, of which he speaks so much about.

Let us pass to the first paragraph on the second page of Mr. Darling's letter; and I distinctly state that all that I subscribed to at my ordination I can cordially and *ex animo* subscribe to now, and that "the doctrines (or articles) and formularies which are already in existence, *taken as a whole*, are scriptural, and admirably adapted to the wants and feelings of mankind." I have quoted the preceding from my former letter, as Mr. Darling frequently does so; and as frequently, once excepted, with an omission most important to my meaning. Can this by any possibility be unintentional?

Mr. Darling says it is a church principle, "that there cannot be in any one place more than one branch of the true church, and that the branch of the true church in this land is the United Church of England and Ireland." Where does the church say so? No where. Does the bible say this? Most assuredly not. Only substitute "Popish principle" for "Church principle," and "Church of Rome" for "Church