

The separation is of *their* making, *not ours*; and we have incurred it by our adherence to the Apostolical principle that "we ought to obey God rather than man."

The same argument will undoubtedly justify dissent from the Church of England, if it can be shewn that we require of our members assent to any doctrine, or conformity to any practice, which is plainly and essentially unscriptural; and if we excommunicate them for a conscientious refusal of such assent and conformity:—but unless this can be undeniably proved, I do not see how it is possible fairly to read the New Testament, and especially the Epistles of St. Paul, without entertaining that awful apprehension of the guilt and danger of separation which shook the soul of Luther in his pious work of Reformation, and, at one time, nearly unlinged his powerful mind.

Our Church is a branch of that Universal Church,—planted upon "the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone;" unjustly repudiated by the Church of Rome, which is another, and as we alledge, a corrupt branch of the same Catholic stem, because we have cleansed ourselves from corruption, and restored the primitive doctrines and Worship of the Christian Faith; deserted, as we think, without any sufficient plea to excuse the schism, by all the protestant sects which sprung up amid the confusion of the Reformation, when the minds of men