

with them, which I do love and honour—as true members of the Church universal, I do profess, if I were in Holland, I should receive the blessed Sacrament at the hands of the Dutch, with the like affection as I should from the hands of the French ministers, were I at Charenton.” *

“Far from me,” exclaims Archbishop Wake, alluding to all the reformed Churches, not episcopal (and his noble-minded utterance on the subject, shall close this illustrious *succession* of witnesses against your dogmatism,) “Far from me, be the *iron heart*, that, for this defect (let me so call it without offence), I should think any one of them to be cut off from our communion; or with certain *raving writers* among us, think them to possess no valid sacraments, and to pronounce them hardly christian. I would, at any price, obtain a closer union among all the reformed.” †

I can easily imagine the perplexity into which you will be thrown by such an array of authorities, which it would seem supremely indecorous, not to say *schismatical*, in you to impugn. And yet I may truly affirm, as you do in regard to your arguments against churchmen consorting with dissenters; I “have not advanced one-half, and shall probably be called upon to adduce those that remain to be urged, upon some future occasion.” In such an extremity your only resource is the dogma of “Apostolical Succession;” and that is really a forlorn hope. The links that compose this celebrated chain, I have not the slightest objection to examine whenever they are pre-

* Letter to Dr. Bernard.

† “*Interim absit ut ego tam ferrei pectoris sim, ut ob ejusmodi defectum (sic mihi absque omni invidia appellare liceat) aliquas earum a communione nostra abscindendas credam; aut, cum quibusdam furiosis inter nos scriptoribus, eas nulla vera ac valida sacramenta habere, adeoque vix Christianos esse, pronuntiem. Unionem arctiorem inter omnes reformatos procurare quovis pretio vellem.*” Letter to M. Le-Clerc.

sented; but, if you do not envy the felicity of “a mouse in pitch,” *mus in pice*, I advise you not to tease yourself in this Popish labyrinth. The learned Stillingfleet, when he was a dean, not only pronounced but *proved* this succession to be “as muddy as the Tyber;” and his herculean endeavours to purify the stream after he became a bishop, were signally unsuccessful. The Homily for Whitsunday (have you ever read it, Sir?) ought for ever to settle this question with all Churchmen who do not deplore the Reformation as a calamity and a crime. It plucks up that figment of superstition by the roots, and scatters it to the wind.

One word respecting the future conduct of your paper, and I have done. It would of course be the height of arrogance in me, an unauthorised minister—a schismatic, less than a layman, because self-excluded from the pale of a church to which *I never belonged*, to preach to *you*. I therefore enlist the service of one of the first biblical scholars of the age, a clergyman of your own church, and therefore *duly* authorised, the Rev. Thomas Hartwell Horne, B. D.

In his discourse on “The Conformity of the Church of England to Apostolic Precept and Pattern,” he thus exhorts: “While in the exercise of your inalienable right of private judgment, you deliberately prefer her communion, show to all who profess conscientiously to differ from you, the more excellent way of active christian charity, by imputing to them no sinister motives for their dissent; by *uniting with them* in every act of holy and christian benevolence, in which you can cordially co-operate; and by praying for their spiritual welfare, that they all may hold the faith in unity of spirit, in the bond of peace and righteousness of life.”

When the organ of that branch of the Church of Christ in this province, which is connected with the venerable Establishment of England, shall become the vehicle