

only in their living and manner of ceremonies, but also in matters of faith. Now from the sixth and nineteenth articles, already quoted, it must be evident to every one that the bible and it alone can be the rule of faith of a Church of England man; that is the only fountain from which we can hope to derive the truth. Using the quaint language of the first homily—"Let us diligently search for the well of life in the books of the Old and New Testament, and not run to the stinking puddles of men's traditions, devised by men's imagination, for our justification and salvation. For in holy scripture is fully contained *what we ought to do*, and what to eschew, *what to believe*, what to love, and what to look to at God's hands at length." But as Mr. Darling has grievously misrepresented our articles and formularies, by giving them a Popish bearing, I will meet him on his own ground; and, as I hope, confirm you in the belief that our church, nourished by the blood of martyred men, who died protesting against the very errors Mr. Darling is endeavouring to pervert you to, has no leaning or kindness to that erroneous and cruel church which slew those very men.

In the first place, the letter is addressed "to the members of the Catholic Church of England." When, my friends, a man professes to write a letter in the English language, we naturally expect that he should use only such words as he knows the meaning of. Now, Mr. Darling either knows the meaning of the word "catholic," or he does not; if he does, which I cannot doubt, he assumes on your supposed ignorance; and if he does not, he assumes on his own ignorance; for the above title is sheer nonsense. The word "catholic," derived from two Greek words, *kata olos*, means *universal*; and universal means *not particular*, but pervading or extending over the whole world, or belonging to something in which every man is concerned; for example, we say the wisdom and power and goodness of God are universal, because in every clime, in every situation, and in every production of the earth we see these qualities displayed. The Church of England, I need not tell you, is the aggregate of many thousands of congregations in England, with offshoots in other places; the whole united and bound together by the thirty-nine articles. Thus we see the Church of England is the church of a peculiar locality. It is *not* the Church of France, it is *not* the Church of Russia, it is *not* the Church of Holland; it is therefore particular, and consequently not universal or catholic. It may be, and indeed *is*, part of Christ's universal church, but you very well know the part of a thing does not constitute the thing itself; in other words, the *part is not the whole*. Mr. Darling's letter is addressed "to the members of the universal particular church." Whether this phrase becomes a man who ought to be a scholar, I leave you to judge. We see that, whatever were the peculiar gifts which Mr. Darling speaks of in page 3 of his Pastoral, as acquired at his ordination, those of writing the English language correctly, and, as we shall presently see, of quoting honestly, were not of the number.

In the letter addressed to you, the subject matter may be divided into an attack upon my principles, as he calls them, and a defence of his own. It would perhaps have been more consistent, in the first place, to have proved, if possible, *his own views from the word of God*, before he had attempted to refute *mine from the prayer book*; such at all events is the teaching of the Church of England, in her articles, homilies, and liturgy. She refers us, in all our doubts, to the Bible.