

there was a line of the New Testament written; parts of it were written forty or fifty years after. The Protestant does not take the Scriptures for a sole rule of faith: this has been shewn to demonstration more than once already, and the Ex. himself proves in the next page: in it he says: that the ministers direct their congregations to take God's word for their law; and that reason, which God gave them for their guidance as their best interpreter; hence 'tis evident that their own interpretation of the Scriptures, or as he had said elsewhere, their own fancy, is their sole rule of faith; but neither their interpretation nor their fancy is the word of God, and the man who thinks it, flatters and deceives himself.

That infallible supremacy which we so justly refuse to the Popish Church we do not claim to ourselves—says our Ex. p. 85. By this he admits that his Church may deceive and be deceived; that 'tis not the pillar and ground of truth which St. *Paul* expressly calls the Church of Christ; that 'tis not that Church, in which J. Christ himself teaches by his ministers, according to his promise: "I am with you to the end of time," in a word, that 'tis not the Church of J. Christ out of which there is no salvation.

The remainder of this Pamphlet is replete with personal strictures on the author of the Letter of Instruction, which it pretends to examine: Mr. *Burke* may reply to it if he thinks proper, the writer will not; he concludes with this remark on that production: in it there are many vague assertions crowded together without order or proof; many texts adduced either foreign to the subject, or conclusive against the Ex. not one argument in the Letter of Instruction invalidated or even weakened, though that letter seems to be drawn up in haste, and the author would do well to revise it.