

of an important character. And yet, in subscribing them, I affirmed their absolute truth: and only by that affirmation did I obtain, and only by my supposed continued adherence to it do I now retain my orders and benefice. Having then seen the falsehood of those subscriptions, shall I continue to affirm them? shall I consent to retain my ministry on these terms? shall I maintain myself in my position by the virtual daily ratification of a subscription now seen to have been made in error? shall I purchase my orders and my benefice by a daily acted falsehood? I think then, that I am justified, in assigning the untenableness of my subscriptions, as my first and foremost reason for secession, from at least the *ministry* of the Established Church. With my views of the matter of the subscriptions, continuance in that ministry is impossible. Not that I must needs have quarrelled with the Established Church, because its Prayer-book contained a few blemishes; no! it is the solemn affirmation of the scriptural character of those blemishes, which I am required to give every day of my life, it is this, that I feel to be an intolerable burden; this that makes secession inevitable: *I would not be a living lie!*

This reason for secession is "*instar omnium*:" no other is needed. This alone would suffice. This alone constitutes a prohibition, clear, decisive, and imperative, to remain where I am a single day longer. The same remarks will apply to most of the other subscriptions. I pass on, therefore, to

REASON II. Which is this, that *my views and convictions are increasingly at variance with the system of the Establishment*: a reason which applies to continuance not merely in its ministry, but in its *communion*. Whether in the officers, or the private members, of any society, loyalty to the system and constitution of that society is demanded. But I cannot be loyal to the Established system. I dislike it. The more I see of it and reflect upon it, the more I find myself ill-affected to many of its main parts. Of its prelatical episcopacy, of its State-supremacy and government, of its patronage, of its surrender of all pretensions to any exercise of a scriptural discipline over its members, of its *tyrannical* discipline over its ministers, I can truly say, that in my heart I renounce them all. I believe those, and other principles of the Establishment, to be essentially unscriptural and anti-christian; and, as such, necessarily most hurtful to the life and spirituality of the Christians connected with them; and a fatal obstruction to the success of religion in the world. I do not vindicate these views at present, but I ask any honest man, how, entertaining them, be they right or wrong, can I belong to the Established system? Can I maintain a position, in which my actions and my feelings must ever be at variance? Can I outwardly approve and sanction, what I inwardly condemn? Shall I renounce my own judgment? or shall I retain my judgment, and still outwardly cleave to the Establishment, whilst inwardly reprobating it? No! a dutiful dissenter, with my views, I may be; but a dutiful churchman I can never be. We cannot act dutifully to a system that we condemn, except by quitting and openly denouncing it. We may wear its livery, and eat its bread, but we must needs be betraying it. We cannot defend it against its assailants. We must abandon it at the