

and Owens, when the British Critic, that faithful echo of the halls of Oxford, blushes not to say "We are deeply consciors that in lacking re-union with Rome, far from asserting a right, we forego a privilege. Rome has imperishable claims upon our gratitude, and, were it so ordained upon our deference--she is our elder sister in the faith, nay, she is our mother, to whom, by the grace of God, we owe it that we are what we are."--"We cannot stand where we are", we must go backwards or forwards; and it will surely be the latter"--In Newman's letter to Jelf--"and" (says the British Critic)" as we go on, we must recede more and more from the principles, if any, such there be, of the English Reformation."

These Doctors find (they tell us) reasons for all their proceedings in the formularies of the Episcopal Church, namely, in her Doctrines on Orders, Sacrament, Baptism, Confirmation, Absolution, &c. We have for some time past, pretty plain instructions on some of the above doctrines in the struggle between Mr. Gorham, and his Bishop--the now famous Henry of Exeter. We who look on, and we confess with deep interest as to the issue of the struggle, while we keep our Bible in our hand, are at no loss, even wanting the interpretation of a privy Council, to find the *truth* in the case, but on this particular point I reserve my remarks to a future Lecture.

It is but fair for me to state, that those Drs. do sometimes appeal to the Scriptures for support; it is however very seldom: that Book does not so well suit their purpose, as others with which they are evidently more in love, if not more familiar; besides they seem thoroughly to dislike the old Protestant doctrines, of the *Supreme* authority of the Word of God. I have only to quote *their rule* on this subject, and at once quit their company here--"Scripture and tradition, taken together, are the joint rule as faith"--Tract 78--page 2,--"When the sense of Scripture, of interpreted by reason, is contrary to the sense given to it by Catholic antiquity, we ought to side with the latter"--Keble's Sermons--To this I say decidedly *no*--but, to the law, and to the testimony, we will continue to appeal, if these men, and all Catholic antiquity, speak not according to these, it is because "there is no light in them"--Howbeit in vain do they worship me, teaching for doctrines the commandments of men: making