

place of Christ, the head of the church, and of substituting the *means* of grace for the *spirit* of grace."

At the upper part of page 4 of the Pastoral Letter occurs another false quotation. The preface to the ordination service is made to say that, "It is evident unto all men diligently reading holy scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's church; bishops, priests, and deacons." "And no man shall be accounted or taken to be a lawful bishop, priest, or deacon, except he hath had episcopal consecration or ordination." Now turn, my friends, to the preface in question, and you will find it says: "And no man shall be accounted or taken to be a lawful bishop, priest, or deacon, *in the United Church of England and Ireland*, or suffered to execute any of the said functions, except, &c., he hath had episcopal ordination." What a wide difference is here. Mr. Darling makes the church to say, no man shall be accounted a lawful bishop, priest, or deacon, unless episcopally ordained; but the church says no such thing, as you yourselves see. She only says they shall not be accounted bishops, priests, or deacons of the Church of England. "O, popery! how dost thou change men; thou destroyest humanity in the most humane, and conscience in the once most conscientious."

I have neither time nor inclination to wade through such a mass of inaccuracies and misrepresentations. Can Mr. Darling be so far on the road to Rome as to believe the end justifies the means? and therefore, if he can only make you think his teaching is in accordance with the church, your suspicions will be lulled, and your fears assuaged; and that by little and little you may be led from the simple doctrine of a crucified Saviour to embrace the whole system of popery: I hope not, but I must warn you to beware; trust not assertion, test every doctrine by the word of God. Think what Cranmer, Ridley, Hooper, Latimer, and others of that noble army of martyrs, suffered for our sakes; how they laboured that the truth might be ours. Will you, my dear friends, have the traditions of men, in however modified a form, your rule of faith; or the bible? What is the doctrine of the sacrament of the Lord's supper, as explained in the Pastoral Letter, but a refined transubstantiation? What is the doctrine of the baptismal regeneration of infants, but making that sacrament, instead of *faith*, the chief means of salvation? What is the doctrine of individual apostolical succession, but leading you to think of the creature more than the creator; to man, instead of to God? What is the definition of the Church as therein asserted, but leading men from the inward spiritual life, to place dependence on outward forms, rites and ceremonies? Cast away such human superadditions, which generate a spirit of bondage and a subjection to the rudiments of this world, and believe, with St. Paul, that "By grace ye are saved through faith, and that not of yourselves, for it is the gift of God." O, weaken not the grand doctrine of Christianity, the corner stone of the Reformation, namely, the grace of God in our justification by the alone merits of Jesus Christ, by any traditions of men. Allow not for one moment the bible to be taken from you [read the sixth article of our church], and the pretended teaching of this or that uninspired composition to take its place. The Church of England's rule of faith is the bible, the whole bible, and nothing but the bible. This, blessed be God, is the