

lutions referred to, whose stereotype expressions very easily detect the author. The Orangemen of the dominion are by no means responsible for the doings and sayings of these men.

One thing we are sure of, that the Orangemen throughout the land know us too well, for one moment to doubt our Protestantism. Our brethren must let the Church of England alone, if they desire to answer the purposes for which they were evidently intended. The Church has surely as good a right to her own faith as the dissenters have to their opinions. And Baptist, Methodist, and Presbyterian Orangemen ought to know that they are not the proper persons to teach Churchmen what they are to believe: and although we may love them ever so much as good Orange brethren, yet we could not allow them to dictate to us on religion, especially when we know they do not understand the subject in dispute at all. We hope all Church Orangemen will take the hint and stand by their Clergy "that have the rule over them," and whom they are commanded to obey. We say to you, "Love the brotherhood," embracing in that term dissenters as well as yourselves; but, at the same time, allow no intrusion upon your rights and liberties as Churchmen.

But to return to "*The Theological Instructor*." We would ask what have we ever published in it to shake the faith of any man in our Protestantism?

Have we not given the authority of God's Word for every line we published in that magazine, from the first number to the present? Let our readers examine the pages of the magazine attentively, and if he require further light upon any given subject we will be most happy to give it, *provided his name accompanies* the request. We are prepared to give him a clear and plain "*Thus saith the Lord*," for every theological point we advocated in this our evangelical journal. We want to know nothing of tractarianism or any other ism similar to the resolutions by which our brethren were imposed upon. God's Word, and God's Word only, is the rule of our faith and practice. All the favour we have to ask of our brethren is, to hear us before they condemn us.

But they say we have written strongly against the Church Association: and so we have. Because we know that they have misrepresented our brethren, and violated the ninth commandment of the blessed decalogue. This was unprotestant, and, we therefore exposed their wicked sophistry to the world. They may have thought themselves justified in their statements, although we have doubts upon that subject; but we know that we are justified in God's sight for all we have said in opposition to their accusations.

Had the Associationists not slandered the Church and her Clergy. Had they written the truth against them, none would