

downwards, as apostates schismatics, ignorant, deluded, and other kind epithets, he had his address published and held it for sale in the book stores in this city, and we cannot say where it has not been circulated. We wished to retire from the Church in this city in peace and quietness, and follow the dictates of our consciences; but we were not allowed to do so, and such being the case, we claim it as a right to defend ourselves for the stand we have taken, and point out where we think the Bishop and the "Church" are wrong. We will do so just as we like and how we like, so long as we do it respectfully and with some show of argument. Surely when Bishop Lewis insinuated that we were likely to fall into Romanism and infidelity, there was nothing wrong in our pointing to the fact of some thirty clergymen of the Church of England going over to the Church of Rome. Again, many churchmen deny that the teaching of the Church leads to Rome. Is there anything wrong in our pointing out where it does? Again, Athanasius accuses me of intolerance and all sorts of naughty things. He never made such a mistake in his life. I respect the sincere Roman Catholic, who follows the creed of his Church, in which he was born and brought up, and firmly believe there are many, many good Christians in that faith; but I protest against Roman Catholic doctrine being preached from Protestant pulpits, or taught in our Sunday schools, just as strongly as a Roman Catholic would protest were Protestant doctrine and teaching attempted to be taught by their priests or in their schools. I want no better proof of what the Ritualistic party would do in the Church if they could, than "Athanasius," letter, where he says, "just as the High Church party has carried all before it in England, so will it do here and elsewhere; and, for the same reason, *i. e.*, activity in good works instead of cant about the open Bible and the principles of the Reformation." "Athanasius" also accuses me of "presumption." Well, I do presume to have a fair share of common sense, have learned to think for myself, and believe that I know just as well as he does, or all the clergy of the "Church" combined, what service is acceptable to Almighty God, and what I have to do for the salvation of my soul. If this is "presumption" in the light he means, I plead guilty, if it is any satisfaction to him. I want no mediator between me and my Maker, save one; if he wants more, he has no business in a Protestant Church.

Having thus disposed of the "Lion" and the "Saint," I would assure them and such as they, that neither personality, abuse, nor intimidation will deter me, or those with whom I act, from on all occasions defending what we believe to be right, and putting down, or trying to do so, what we believe to be wrong.

LUTHER II.

Ottawa, 30th November, 1875.