

connection with the *ex opere operato* doctrine of the Sacraments, wholly inconsistent with the teaching of the Church of England as set forth in her Articles and Liturgy, and which have their only logical development in the doctrine and teaching of the Church of Rome. A large number of his clergy pressed on and on in their Romeward course, too long unchecked by the hand that should have restrained them at the outset; and when at length the peril of the situation had fully burst upon his mind, the Bishop, though he would now gladly have arrested these destroyers of our Church in mid-career, found himself powerless to suppress their vagaries, or to compel their return to "the old paths." In what melancholy strains did this Prelate, within three days of his decease, mourn over the crisis that overhung the Church, and indicate, when too late, how gladly he would have lived over again, to a far different purpose, the life which was to be terminated by so mysterious a providence. But, "he being dead, yet speaketh." Thus clearly, as it were with his dying breath, in his last allocution does he speak on the subject of Confession:—

"The tendency of the doctrine now put forward on this subject is to exalt the use of Confession into a necessity of Christian life. This leads on rapidly to the old habit of believing that private confession of sin before the Great High Priest is insufficient, and that without confession to a priest a man cannot be sure of pardon, and especially cannot draw near to God in the Holy Sacrament. *This is one of the worst developments of Popery. As regards the penitent, it is a system of unnatural excitement—a sort of spiritual dram drinking, fraught with evil to the whole constitution.* It is nothing short of the substitution of confession to man for the opening of the heart to God. *Then, in families it introduces untold mischief.* It supersedes God's appointment of intimacy between husband and wife, father and children, *substituting another influence for that which ought to be the nearest and closest.* And lastly, as regards the person to whom confession is made, it brings in a wretched system of casuistry. But far worse than this, it necessitates the terrible evil of familiar dealing with sin, specially with sins of uncleanness, thereby sometimes even tending to their growth, by making the horrible particulars known to those who have been hitherto innocent of such fatal knowledge, and so poisoning the mind of priest and people alike—a fact which has of late been very painfully brought home to me." (1)

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