

in the Church. This attempt was repelled by the intimation that it was his business, not mine. I then felt it necessary to state explicitly, that it was *mine*, so far as my own pulpits were concerned, and that if he persisted in the course he had adopted, I should supercede his occupation of those pulpits. As no satisfaction was afforded me upon these points, but precisely the reverse, I, on two occasions, took the pulpits myself which Mr. Wiggins would have occupied. After the second occasion, he informed me that he considered his connexion with the Curacy dissolved, and had acted accordingly. The propriety of this dissolution, I do not for a moment question. I am quite satisfied that, with his views, it should be a severance not merely from the Curacy of St. John, but from the Church of England altogether. He has added, in his last letter to myself, and in his appeal to the public, sundry charges of a personal nature, which, after presenting the correspondence to my readers, shall be duly attended to. The following letters constitute that correspondence, precisely as it passed. The notes are now added for the sake of elucidation.

(No. 1.)

Thursday Evening.

To the Rev. I. W. D. GRAY.

My dear Sir,—I send you herewith a book on “Mediums,”* which, under an humble title, contains a great deal. I send it in consequence of the reference it has to the subjects that were alluded to in our conversation lately. I have turned down the leaf where “Justification by faith alone,” and the kindred subjects, are discussed; and I think you will admit, on reading the remarks there made, that our theological “definitions” are not always strictly *definite* and exact. There can be no doubt that some of our “dogmatic” theology needs to be reviewed, and brought more strictly into accordance with

* The author's classification of what he terms “Mediums” is indeed a strange combination. The “Spiritual Mediums” which are treated of in distinct chapters, are—“the Revealed Word,” “the Divine Humanity of Christ,” “the Angelic Heavens,” “the Infernals, or Powers of Darkness,” “the Freedom of the Will,” “Rationality,” “Science;” all of which he appears to have deemed essential to salvation. He also treats of “Derivative Mediums,” by which he means the graces and virtues of a holy life.