

pause when they hear the united voice of all the Bishops warning them of their danger. If any are already too far gone, and have deliberately abandoned the faith of the Reformation, their position must be to themselves very unsatisfactory. The number of those who are so committed is, I am confident, very small. The Church of England from the Reformation has allowed great liberty as to the doctrine of the Sacraments; and though I fear it cannot be denied that a few are engaged in a conspiracy to bring back our Church to the state in which it was before the Reformation, I fully believe that most of those who advocate what we deem an excessive ritual, would indignantly deny that they had any such purpose. What I should wish to urge upon all such is, that by the common sense of the English people all who promote these practices will be regarded alike; their ritual will be interpreted by the manuals explanatory of it, to which I have alluded; their own parishioners will so interpret it; and when the people find the clergy maintaining these things, against the earnest remonstrance of the authorities of the Church, they will be forced to believe that it is because their pastors differ in principle from the united body of the bishops, who take their stand on Scripture and the formularies, and the unbroken teaching and practice of our great divines; and thus in each parish where such ceremonials prevail the people's allegiance to the Church will be undermined, whether they are captivated by the attractive novelties or disapprove them. Beginning with the use of lighted candles during the daylight at the administration of the Holy Communion, some men have gone on to incense, and the distinctive Roman habits and prostrations which, if they mean anything, speak of an idolatrous worship of the consecrated elements. I feel confident that all good members of the Church of England will pause before they encourage this downward course. If the introduction of these things which I have specified, by individual clergy-

men on their own responsibility, be not contrary to the letter of our laws, as I believe it to be, it is certainly contrary to their spirit, as well as to the authorized practice of the Church ever since the Reformation. I trust that the good sense and good feeling of the clergy, and the kindly admonitions of authority will prevail, without making it necessary to defend the Church from the innovations of a few, either by painful legal prosecutions or by a declaratory enactment of Parliament and Convocation. If admonitions fail, then at last an enactment must explain how and under what safeguards that controlling influence which the Church has ever contemplated as vested in its chief officers shall be made to bear on the discretion of individual clergymen. I feel strongly on this important question, but I would not have you, my reverend brethren, to suppose that I have any great anxiety as to the future of our beloved Church. As with evils of a totally different kind which alarmed us two or three years ago, so with these—in quietness and in confidence is our strength. I believe our Church to be growing steadily in the affections of our people, through the self-denying lives of our clergy, and every year to be more distinctly assuming its place, as at once expressing and guiding the religious sentiments of this great nation, and as the chief witness in the world for a zealous loving, and intelligent Christianity.

“London House, Feb. 17.”

#### LOUISIANA.

A correspondent of the *Church Journal*, under date of New Orleans, March 8th, gives an account of a visitation of Bishop Wilmer to this Diocese at the request of its Standing Committee. At St. Paul's Church (Rev. Dr. Goodrich,) he confirmed 55 persons, 6 of whom came from the parish at Jefferson City, (Rev. L. Y. Jessup;) Mount Olivet Church, 26; Christ Church, (Rev. Dr. Leacock,) 80; St. Peter's Church, (Rev. A. D. McCoy,) 41; Calvary Church, (Rev. W. C. Hopkins,) 25.