

laxity of the sincere Protestant on the other. It certainly is possible that some may think so, but I trust that no one will imagine that we who oppose these errors and novelties have so little discernment as not to see that the principles of Ritualism are adopted by those who are pining for vestments, furniture, and such things. It is true some but everything for which there is the slightest pretence of authority is eagerly adopted. This fact is quite sufficient to decide the great questions which are not yet fully authorized by legal opinions are rejected; tion of principle. Those who go as far as they can now with safety, will go further still when their ground is sure.

I might add much more: the advocacy of prayers for the dead, the contemptible mimicry of the language used by the Church of Rome—but I forbear. It is a saddening, painful summary—Church furniture, clerical millinery, and posture making; this morbid sentimentalism boasting itself to be the real spirituality, seeking to introduce by degrees the whole sacerdotal doctrine and practice of a sacrificing priesthood, and of sacraments efficacious to salvation, because received at such hands; the visible church the only depository of saving grace; ministers of sacraments the only dispensers of that grace; remission of sins obtained only through their ministry, in which they stand as mediators between us and God, so that by them only we come to Christ, and through Him to God—all this, and more than this, the development of the system introduced into our once peaceful midst.

As the servant of Jesus Christ, ministering in the Church, I protest against it all. As the fearless defender of His cause, who alone is my Master, I shall not permit, without my strongest efforts to prevent it, that pure branch of the Church of the living God to which I belong to be corrupted and debased. I deny emphatically that the Church of England holds or teaches this new system. It is a gross libel that she does so. My birthright shall not be wrested from me; as God gave it me, I shall keep it; and with my consent by silence it shall not be travestied, and altered, and made to appear what it is not. It is a bitter thing to be wounded in the house of one's friends; bitter grief for the Church of England to know that she has nursed in her own bosom the pinion that guided the shaft which has now pierced her to the heart; more bitter than a serpent's tooth it is to have a thankless child,

But I must conclude a letter which I ought to have written a week ago, but my duties (or other duties, for this is a stern and painful duty, placed upon me by God,) have prevented me; until to-day, completing the task which I began a few days since, but have never touched until now, as respects my writing.

I should be a traitor to the trust reposed in me if silently I allowed the Church of my Lord and Master to be undermined, or openly besieged, and as in my heart I believe the assault is being made, unintentionally by some, ignorantly by others, (and assigning no motives to any; but) by many with great power and