

Lordship's Charge, in order to point out some instances of inaccuracy of statement, or inconclusiveness of reasoning, with reference to the principles of the Catholic Church. I do not think it necessary to dwell at any length on your reflections with regard to the narrative of my own mental conflicts; for, however incorrect they may be in point of fact, it is not my object to defend my own conduct, but to vindicate "the Church of the living God" against the attacks of calumny and misrepresentation. It is sufficient to state that, at the period of my Ordination, to which you refer, I was fully satisfied with the validity of the claims of the Church of England; though I must remind your Lordship, that I never promised "that I stood in no doubt whatever", nor does the Church of England require such a promise, much less does she exact any vows of perpetual obedience to her authority for all time to come; and consequently there is no pledge violated, when any of her Ministers, under conviction of her errors, renounces his allegiance, and withdraws from her communion. Such an obligation, indeed, would be contrary to all Protestant principles, which do not pretend to hold the necessity of absolute certainty, in believing all the doctrines of any one Church; and therefore the position which you imagine, however unsatisfactory to the individual, is perfectly compatible with the spirit of cordial attachment to the Church of England. But it is not correct to say that I was "summoned by the Laity of the Church in Halifax, to be their special champion against the Church of Rome"—as I never made such an engagement under any circumstances, having been appointed as a Christian Minister, and not as a Protestant champion. And further, there is no truth in the statement, that I "resorted for secret help to its professed

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