

any influence which my opinion may have with ——— to decide him to withhold that money, although I am not sure that my conscience is not dictating to me that such would be my true course of duty. Without, however, pledging myself to any particular line of policy in respect to this, I am inclined just now to the determination to leave the question entirely to ——— himself.

It is, I think, due to your Lordship to give plainly my reasons for the position to which I have been driven by the saddening and melancholy exposure of doctrines and sentiments lately come openly to light. That they have been lurking under cover I have had too good reason to believe, but now I am glad that the enemy is unmasked, whether it be by a premature and unintentional step on his part, or because of increasing boldness and resolve to bring the matter to a crisis.

For several years past I have watched with close and intense anxiety the course of events and the various movements taking place in the Church of England within this Diocese, and it has not been without a sad and wearied heart, and mournful disappointment, that I have noted the gradual, but sure, development of a system of doctrine and practice antagonistic to the purity and simplicity of the faith once delivered to the saints—that faith, as held and proclaimed by the pure branch of the Church of Christ, which once held the proud position of the Bulwark of the Protestant Reformed Religion. Among those things introduced by authority, are strange innovations in the vestments to be worn by officiating ministers during public service, and thus attaching great importance to the mere color of a garment, for in this country no question can possibly arise as to which is the ordinary vestment in use, and the blood of the guilt which may arise is on their heads, who, pretending that it is of no consequence, nevertheless introduce, and, if they could, would force, a novelty. A vast importance is attached to Church furniture, such as taking advantage of a non-committal decision of the Lords in Council to urge the placing of credence tables in churches, which, notwithstanding their Lordships' opinion that it is more an adjunct to a communion table than to an altar, is well known by every man of intelligence and information to be specially symbolic of certain dogmas held by the Church of Rome, and we may rest assured that those in England now termed Ritualists, who have sufficient courage openly to avow their sentiments, would smile sarcastically at the feeble effort to disrobe their favorite emblem of its true meaning.

Bodily worship, in its various forms,—assimilating our once reverent and simple ceremonial to the manners adopted by the Church of Rome, is evidently encouraged: incessant bowings, crossings, genuflexions, turnings, and the childish, if not blasphemous, custom of, at certain times, attempting to symbolize the Great Jehovah, tho infinite Trinity, by making an image with three fingers of the human hand—these, and such things as these, are offensively thrust upon the notice