

with what zeal this threat has been carried out amongst the clergy, abundant proof is to be found in his Lordship's treatment of many of them, from the days of poor good old Mr. Chapman down to the present moment.*

Notwithstanding all the bickerings and disputes, occasioned by the first charge which had produced most disastrous results, in separating people from their Ministers, and causing many to desert their Church, his Lordship, wholly unmoved by such grievous results, declared in his second charge, to which allusion has already been made:—

"I do not repent of having on that occasion directed your attention to the rule of order and uniformity in the services of the Church, as a subject of paramount and special importance (!!!) and I will venture to add, that I do not repent of the instructions (!) I then gave you, either in themselves, or for their results."† His Lordship could not conceal from his Clergy that "strenuous opposition had arisen" to his innovations, but in order to account for it, he informed them that they were "*† an ill instructed and ill disciplined people*" he had to deal with,—Most meek and humble successor of the Apostles!

After observing on some of the occasional services, his Lordship says, page 17, "you will easily gather from these remarks, that it is still my opinion and wish that we should desire and pursue a greater approximation to order and uniformity in the public service." Thus obstinately and rigorously and domineeringly urging on the Clergy to force upon their

* The Rev. John Chapman was a Missionary of S. P. G. for many years, at Twillingate, and afterwards at Harbour Grace, until his departure from this Colony. For genuine piety, simplicity of manners, and zeal tempered by an abundant charity,—for rectitude of conduct and purity of heart, this amiable Christian Minister has been unsurpassed by any Clergyman in the Colonies—he was, in truth, "a man without guile."

He left this Colony with a sorrowful heart; not that selfish sorrow which may arise from personal considerations, for disinterestedness shone conspicuous in his whole conduct. But imbued as he was with *unalloyed* Christian principles, his sound learning and calm judgment led him to a just appreciation of the consequences of the introduction of forms and ceremonies, indicating doctrines, the tendency of which he deeply deplored. He has since passed from these troublous scenes, and is gone to his reward.

† See Appendix No. 6, for another extract upon this subject, as well as one showing his Lordship's opinion in reference to the "Real Presence" in the "Lord's Supper."

‡ When his Lordship is quoted, here, as elsewhere, the *Italics* are not his.