

similarly circumstanced—i.e., having an established Legislature but having no established Church, can, as regards the ministers and congregations of the Church of England, within their diocese, exercise all the powers of a Bishop; they can ordain, confirm, and consecrate; they can do more—they can visit, investigate, reprove, suspend, and deprive; and if, in so doing, they keep within the due scope of their authority as established by the discipline of the Church of England as by law established, and proceed in the exercise of that authority in a manner consonant with the principles of justice, their acts are valid, and will be enforced by the legal tribunals. It is only when their acts fail in these respects, when they exceed their authority as regulated by the law of the Church of England, or when they proceed in a manner not consonant with the principles of justice, that the Bishops cease to be able to enforce their decisions.

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### CORRESPONDENCE.

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MR. EDITOR—

All consistent lovers of Christ's truth and the order of His Church have good reason to be thankful for the two letters of the Rev. George Hill to his Bishop, although both truth and order have been most previously assailed by him. The "*tone and temper*" with which he has addressed his Chief Pastor, to whom he has sworn fealty and obedience, and who has given him no provocation, may pass for what it is worth; but surely it will not raise him in the estimation of his brethren, nor improve his position in the Church, while the "*pupils and the followers*" of the Bishop may well rejoice in the stout resistance which has been given to dangerous errors—errors by which the blessed Sacraments are depraved, and the distinctive character of the Church has been undervalued or denied.

The Rector of St. Paul's may be alarmed at the growing reverence for sacred things, but I am free to confess that, to me at least, it is a real omen of good, and I gladly accept it as the most encouraging set off against the sentiments enunciated, which we are resolved to resist, and which have tending more and more to Dissent, Zuinglianism and Rationalism.

To use Mr. Hill's own expression, his two letters are "*a saddening and painful summary*"; the setting forth of strange doctrines—the vindication of a spurious morality—the exhibition of bad temper—and the indulgence of excessive vanity.

All honor to the Bishop, who has calmly rebuked all these things, and bravely sustained the true teaching of the Church, and the integrity of her services.

CHRISTIAN OBSERVER.

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Dear Sir:—I will leave to others the task of reviewing (if thought worthy of review) the unprovoked attack upon his Diocesan by the Rector of St. Paul's, and the unfounded charges brought against his brethren, whom, with unparalleled impertinence he is pleased to style "*the pupils and followers of the Bishop*." My present business is with a much graver part of the subject, the immortality with which his two very badly written letters are stained; and by which he would lay a flattering unction to the soul of his wealthy parishioners, and justify the violation of the most solemn compact into which it is possible for a man to enter.

The Bishop has called it, with awful meaning, "*a Bond to God*;" but, besides this, it is a mutual agreement with others, and in which others, who are parties to it, may be overreached and damaged.

By this agreement it was promised that the sum of one thousand pounds should be paid into the Church Endowment Fund when the full amount of ten thousand should be subscribed and paid. In faith of this promise the subscriptions pro-