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"Ad profectum sacrosanctæ matris ecclesiæ."

THE PASTORAL LETTER.

It is with feelings of no ordinary kind that we commence to make a few remarks upon the Pastoral lately issued by the Bishop. The circumstances which made it necessary are such as must cause a feeling of grief to all who believe it to be a goodly thing that brethren should dwell together in unity.

But the Pastoral itself may well make us thank God that we have a Bishop who fearlessly comes forward to the defence of the truth, and who can wield his weapons right well. We are confident that all except the most prejudiced will agree that the Bishop has given us a masterly production, and utterly refuted the feeble charges of his accuser. The Bishop, calm, dignified, self-restrained, logical forms a strong contrast to the Rector of St. Paul's, the characteristics of whose letters we do not care to enumerate,—they speak for themselves.

The question at issue was certainly of sufficient importance to call for the interference of our chief Pastor. It was asserted in effect that the condition of our Church generally was such as to justify those who are legally and morally bound to pay a promised sum of money towards its endowment, in withholding the payment. How any circumstances can arise which will justify a man in refusing to perform his part of "a bargain,"* when the other parties have performed theirs, none but Liguori, and those who think with him, can understand. But granting, for the sake of argument, such a position to be an honest one, is the church here generally in such a condition? This was the question raised: how the affirmative was attempted to be maintained, and how the negative was triumphantly proved, we read in the Pastoral.

While the heavy artillery was in operation, there was kept up a continuous fire of small arms, in a daily secular paper.

Of these letters we can only say that, with few exceptions, they were in the worst of taste. They nearly all bore marks of being the production of men who had neither knowledge nor the candour which would allow them to recognize any truth other than what their own narrow system embraced, and their own peculiar phraseology expressed. It is amusing to observe with what assumption of superior knowledge "Candor" assures us that he is well aware that the title "My Lord" is not due to the Bishop; † or to read how "Christian," after most unnecessary confession of his own ignorance, asserts that the term "oblations" does not occur in the Prayer

*It is worth noting that the Rector of St. Paul's, who was the first clergyman publicly to advocate the removal of the Bishop's veto in the D.C.S, as the terms upon which the Endowment Fund would be raised, afterwards, in that Society, urged the completion of the payment; as the fulfilment of (to use his own words) "a bargain."

†The title "Lord Bishop of Nova Scotia," is given by the Queen under the great Seal of the United Kingdom, as the legal designation.