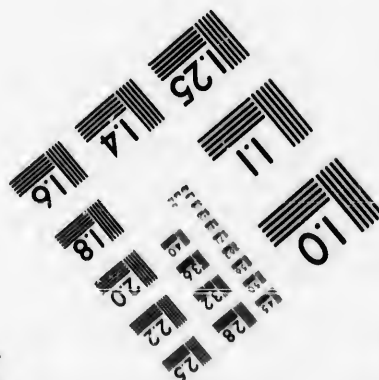
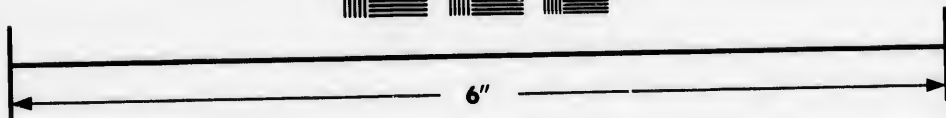
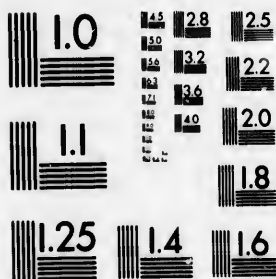


**IMAGE EVALUATION
TEST TARGET (MT-3)**



**Photographic
Sciences
Corporation**

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503



**CIHM/ICMH
Microfiche
Series.**

**CIHM/ICMH
Collection de
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques



© 1985

The copy filmed here has been reproduced thanks to the generosity of:

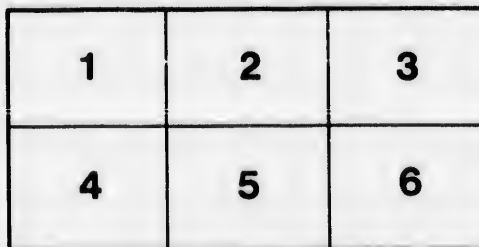
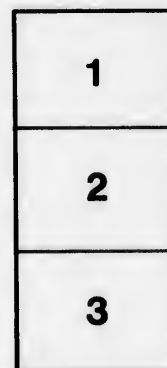
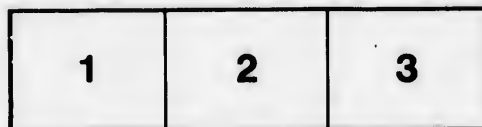
Library of the Public
Archives of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

La bibliothèque des Archives
publiques du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

errata
to

pelure,
n à



32X

Second Edition.

A PASTORAL LETTER,

INCLUDING

A CORRESPONDENCE

BETWEEN THE

REV. GEO. W. HILL AND HIMSELF,

BY

HIBBERT, LORD BISHOP OF NOVA SCOTIA.

(HIBBERT, BINNEY)

HALIFAX:

PRINTED BY JAMES BOWES & SONS,

1866.

A HISTORY OF THE

REPUBLIC OF THE

UNITED STATES OF AMERICA

FROM 1776 TO 1876

88505

THE UNIVERSITY OF CHICAGO PRESS

TO THE
MEMBERS OF THE CHURCH OF ENGLAND

IN THE
DIOCESE OF NOVA SCOTIA.

My Dear Brethren,—

I have been informed that systematic efforts have lately been commenced, throughout this Diocese, to produce agitation and to stir up strife, or at least, to sow the seeds of division amongst us. It therefore becomes my duty to address you, and to communicate the truth, in opposition to the unfounded charges which have been concocted against me. I do not, indeed, admit the right of my opponents to call upon me for any defence, or to assume that their accusations are well-founded, when they are suffered to pass without notice on my part, but for the satisfaction of the great body of the members of the Church, who are attached to its principles, and whose confidence I enjoy, I have determined, upon this occasion, to afford you the opportunity of forming your own judgement of the merits of the case, and of the motives and conduct of those by whom I have been wantonly assailed. The following letters speak for themselves, and it might be sufficient to circulate them without further comment; but you will probably be glad to receive any additional observations that I may desire to offer. I assume that all of those to whom this pastoral is addressed approve of Episcopacy, and are convinced that it is in accordance with God's will, and therefore that you desire to have the reality, for all shams are bad, and shams in religion are worst of all. Now a Bishop is obliged, by his office, to take order for the settling of some things, which are in themselves of little importance, and which any other person might therefore pass over without notice. He is not justified in blindly adopting the customs which may happen to prevail in his Diocese. It is his duty to find out the right way, and to follow it, so that he may be prepared to direct those who may apply to him for guidance.

The Bishop's responsibility, respecting all matters connected with the performance of the services of the Church, is thus determined in the Prayer Book: "Forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity, (if any arise,) and for the resolution of all doubts, concerning the manner how to understand, do and execute, the things contained in this Book; the parties that so doubt, or diversly take anything, shall always resort to the Bishop of the Diocese, who, by his discretion, shall take order for the quieting and appeasing of the same; so that the same order be not contrary to anything contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop."

Every clergyman has thus solemnly pledged himself at his Ordination. To the question, "Will you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourself to their godly judgments?" he is required to answer, "I will so do, the Lord being my helper."

And on his appointment to any parish or curacy, he is required to renew the following oath:—"I, A. B. do swear that I will pay true and canonical obedience to the Lord Bishop of Nova Scotia, in all things lawful and honest. So help me God."

It is not my purpose to discuss the propriety or expediency of this system; such as it is we have received it, and I trust that, so long as we profess to adhere to it, we shall not desire to escape any of the consequent obligations. With these few introductory remarks, I send forth the correspondence for your perusal, having no doubt whatever that you will all form a correct opinion of the spirit in which this attack has been conducted.

HALIFAX, Oct. 25, 1866.

My Lord,—

I received a few days since your Lordship's note, asking me whether I had yet obtained an answer from ——— relative to the payment of his subscription to the "Endowment Fund." He has not yet, in any way, communicated his final decision to me, and I partly regret that he has not done so without waiting for any further counsel with me. For, within a few days, circumstances have arisen which cause me to withdraw, for the present my avowed intention of continuing to advocate the immediate payment of the sum subscribed by ———, as well as my promise, if he did so, of using my best endeavors towards having collected that unpaid portion of the proposed minimum of £20,000. I do not now say that I shall use

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

of those who once learned from the same Church that what our Father asked was the deep homage of the heart and the dedication of the life.

Can one be blind to the unscriptural views promulgated respecting the Lord's Supper, now fondly termed the Eucharist. While the Romanists are charged with substituting the Virgin Mary for Jesus, it is too plain that some false members of the Church of England are substituting bread and wine for that great and gracious Being. The term "transubstantiation" is indeed avoided, but we are told of the "real presence," while every adjunct of the Lord's Supper which tends to invest it with mystical meaning, and enshroud it with superstitious awe, is plainly fostered by act, if not distinctly recommended by words. Your Lordship studiously avoids the mere word "altar," though your pupils and followers glory in it and use it. But the shadow is of no consequence if we have the substance to contend with. And however the simple title in this matter may be shunned, the real thing itself is palpable enough. The plain old Communion Table, with its fair white linen cloth, is when possible to be decked with cloths of gorgeous hue and rich embroidery, it must be raised to a certain height, be surrounded with its steps, approached with awe, and every circumstance of duty performed thereat to be of such a nature as to call up the ideas of priest, altar, and sacrifice. There is meaning in all these things, or they are mere puerilities, simple child's play; and as I believe that every intelligent man would indignantly repudiate the charge that he intended to trifle with God, the only alternative is that they are emblematic, or symbolize truths or supposed truths.

Then we have the grave, serious proposition made in a paper, conducted by a high dignitary of the Church, and a Doctor in Divinity, of our duty to bring about a union with the Roman and Greek Churches. This, indeed, is proposed by a correspondent, but one, I have some reason to believe, who stands uncommonly high in your Lordship's favor. Putting aside the Church of Rome, is it not a sad sign of a falling Church when her guardians and directors are advocating union with the Greek Church—can they possibly know anything of its history or tenets? And this in preference to a union with those pure branches of the Church of Christ, singularly honored by the great Head of the body during the last three hundred years in the conversion of sinners and the edification of saints. Who can say, after this open, bold avowal, that the leaning is not towards Rome with some, and towards its somewhat different, but kindred sister? I am aware of the severe censure passed on Rome for dogmas lately promulgated, but I am also aware of the great principles so carefully laid down by which Rome is shown to be infinitely superior to these branches of the Church of Christ which are stigmatized as being without the pale. Alas! that the Church of England should ever have within its pale those who could make such a choice. I shall be told that the late movements, which are now culminating to a head, are simply a protest against Ritualism, on the one hand, and the extreme

laxity of the sincere Protestant on the other. It certainly is possible that some may think so, but I trust that no one will imagine that we who oppose these errors and novelties have so little discernment as not to see that the principles of Ritualism are adopted by those who are pining for vestments, furniture, and such things. It is true some but everything for which there is the slightest pretence of authority is eagerly adopted. This fact is quite sufficient to decide the great questions which are not yet fully authorized by legal opinions are rejected; of principle. Those who go as far as they can now with safety, will go further still when their ground is sure.

I might add much more: the advocacy of prayers for the dead, the contemptible mimicry of the language used by the Church of Rome—but I forbear. It is a saddening, painful summary—Church furniture, clerical millinery, and posture making; this morbid sentimentalism boasting itself to be the real spirituality, seeking to introduce by degrees the whole sacerdotal doctrine and practice of a sacrificing priesthood, and of sacraments efficacious to salvation, because received at such hands; the visible church the only depository of saving grace; ministers of sacraments the only dispensers of that grace; remission of sins obtained only through their ministry, in which they stand as mediators between us and God, so that by them only we come to Christ, and through Him to God—all this, and more than this, the development of the system introduced into our once peaceful midst.

As the servant of Jesus Christ, ministering in the Church, I protest against it all. As the fearless defender of His cause, who alone is my Master, I shall not permit, without my strongest efforts to prevent it, that pure branch of the Church of the living God to which I belong to be corrupted and debased. I deny emphatically that the Church of England holds or teaches this new system. It is a gross libel that she does so. My birthright shall not be wrested from me; as God gave it me, I shall keep it; and with my consent by silence it shall not be travestied, and altered, and made to appear what it is not. It is a bitter thing to be wounded in the house of one's friends; bitter grief for the Church of England to know that she has nursed in her own bosom the pinion that guided the shaft which has now pierced her to the heart; more bitter than a serpent's tooth it is to have a thankless child,

But I must conclude a letter which I ought to have written a week ago, but my duties (or other duties, for this is a stern and painful duty, placed upon me by God,) have prevented me, until to-day, completing the task which I began a few days since, but have never touched until now, as respects my writing.

I should be a traitor to the trust reposed in me if silently I allowed the Church of my Lord and Master to be undermined, or openly besieged, and as in my heart I believe the assault is being made, unintentionally by some, ignorantly by others, (and assigning no motives to any, but) by many with great power and

determination, I must, as a sincere and honest man, plainly and unequivocally declare that I cannot and shall not advocate the support of societies and corporations which may be made the engine of furthering doctrines and practices subversive of the Church of England as I received it. For these reasons, I decline having anything to do with the Endowment Fund, or the establishment of a paper concerning which I received a circular a short time since from one of the Cathedral clergy; reserving for the present my judgment relative to the Diocesan Church Society, &c.

Again regretting the serious juncture to which I am driven, and simply adding that I shall, with God's help do my duty to Him and my country, in striving to preserve in its purity and integrity the Church of Christ,

I am, my Lord,

Very truly,

G. W. HILL.

The Right Reverend, the Lord Bishop of Nova Scotia.

From THE BISHOP *to* Rev. G. W. HILL.

HALIFAX, Nov. 5th, 1866.

Reverend Sir,—

My time has been so fully occupied with duties imperatively demanding my attention, that I have been unable, had I been so disposed, to write an earlier answer to your letter. Moreover, I have had grave doubts whether, considering its tone and temper, it would be consistent with due regard for my official character and position to do so; but remembering that "the servant of the Lord must be patient, in meekness instructing those that oppose themselves," and that you are one of those for whom I must hereafter give account, I have at length determined to make an effort to open your eyes, and to shew you the true character, according to my judgment, of the course which you have adopted.

In the first place, with respect to ———, you know that the conditions on which he bound himself to give — to the Lord's treasury, towards the maintenance of the Ministers of the Gospel, have long since been fulfilled. The case is very simple; *he has given his bond to God*, and there can be no difficulty in deciding whether you, as his spiritual adviser, should recommend him to

satisfy that bond or not. If he can be influenced by your opinion in the matter, you must share with him the responsibility, although you cannot relieve him from it.

With respect to the duty of supporting our Societies, or otherwise, I read your opinion and resolve with the utmost astonishment and pain, not having supposed that any Christian could avow, or even secretly entertain, such sentiments. Do you actually mean to state that, unless the Ministers of our Church will *all* of them preach strictly in accordance with *your* opinions, you will, as far as depends upon you, deprive the poor destitute members of Christ's flock of the ministrations of the Word and Sacraments? You do definitely declare that, because you cannot compel all who may go forth preaching Christ Crucified, to adopt *your* views, *your* interpretations of the formularies of the Church of England, (to which they have pledged themselves not less conscientiously than yourself,) you will not assist in providing funds for their maintenance; that so far as your influence extends you will place the members of our Communion in this Province under an Interdict, that the Churches shall be closed, the Sacraments not administered, the people left without Christian burial. I trust that you have written without due consideration of the consequences that would ensue, supposing that you were able seriously to interfere with the work of our Church Societies. For, be it observed, there is no question here of a *choice* of channels or agencies. The required aid cannot be supplied except through these Societies, the support of which you say you "cannot and shall not advocate." Any interference with the Endowment Fund is especially inexcusable, because it is for the benefit of future generations, even more than for the present; and it is so guarded that it cannot possibly be used for the propagation of the tenets of any one party rather than another.

If you still, after calmer deliberation, adhere to your avowed determination, then, as an ambassador for Christ, in my Master's name, I solemnly warn you of the fearful peril which you will thereby incur, for every soul that may perish for lack of the knowledge that might have been supplied through these agencies. Having under your care and influence those to whom God has committed a large portion of this world's goods, it is your duty to urge them to contribute abundantly towards the preaching of the Gospel; how great, then, your responsibility if you dissuade them from so doing! But you endeavor to justify your determination by the statements contained in your letter; and upon these, therefore, I proceed to make some observations, although I cannot write as fully as I would if I had more time at my disposal.

It is evident, from the references in your letter to authority, orders, and recommendations, that you intend most especially to assail *the Bishop*, and to impute to *him* the evils which you have

supposed to exist in this Diocese. You moreover allege, as a reason for anxiety, that he now goes as far as he can, and your fear that he will hereafter go much further. To which I reply that, if the consistent maintenance, for fifteen years, of the *same* principles, whether right or wrong, does not prove that I am sincere in my profession, I know not *what* proof *would* suffice. Whether my view be correct or not, I have uniformly maintained that strict adherence to the rules and tenets of our Church, *in small things as well as in great*, is the surest safeguard, against Romanism on the one hand, and rationalism on the other. These sentiments are expressed as clearly in my first Charge, to which I refer for proof, as in my last; and therefore there is no pretext for the suggestion, that I may be adopting this course with a view to further steps hereafter.

You say much about maintaining the purity and simplicity of the faith, as held and proclaimed by the Church of England. Now I would ask any honest man whether this is most likely to be maintained by those clergymen, who hold themselves bound in conscience to adhere strictly to her teaching, in *all* points, both of doctrine or discipline, (see my last charge, p. 8,) or by those who claim the liberty of deciding for themselves how far they ought to conform. At all events, my principle is definite and intelligible, and the utmost that can be said against it, if it be not sound, is, that it is an error in judgement. Acting upon this principle, when speaking of the Ritualists so called, I reminded the clergy that *one* dress, and one only, is ordered and authorized by our rules. You speak of the practice in this country as decisive, but I am not disposed to regard the Church *here* as standing by itself. If it is to be legally severed in any way, I attach the more importance, on that account, to strict adherence to all the rules and customs of the Mother Country, lest we drift away into a sea of uncertainty and irregularity. Now, the use of the gown has never been so universal as to constitute a "custom" *there*. I am informed that in the Northern Counties it has never been much used; and we know that in Cathedral and Collegiate Churches it has never been adopted. And now it is banished, by official orders, from a Church which occupies a prominent place in this city, the Garrison Chapel.

You say that I attach importance to the *color* of a garment, which I deny, although I certainly may be justified in a preference for the color which, in Scripture, is always connected with purity and holiness, with which the Heavenly hosts are said to be clothed. But the question is not, in fact, so much whether the minister shall wear one color or the other, whether he shall *assume* a white or a black robe, as whether he shall *change* his dress in the course of the service, whether having begun with one vestment he shall afterwards adopt another, and change a second time whenever the

Holy
see a
sions
feelin
ant s
in fa
why
for th
again
been
this
plices
havin
or ho
great
Chur
form
to pr
may
beca
strict
Blac
ordin
I
badg
supp
or ob
stigm
moul
liabl
&c.,
proof
wisem
where
cessi
depar
down
that,
becau
It
consc
chang
plain
in du
becom
them
will

Holy Communion is to be celebrated. Can any one, for example, see a clergyman walk twice up and down St. Paul's, on such occasions, for the purpose of changing his vestment each time, without feeling that such a proceeding is wholly inconsistent with Protestant simplicity, and that nothing but unreasoning prejudice can be in favor of its continuance? The Bishop never changes his robe, why should other ministers do so? Any reason that can be given for the change must equally apply to *him*. A very strong argument against the use of the gown *here*, is that such a vestment has never been provided by the Parishioners at any time in the history of this Colony, every Church being provided with one or more surplices, and nothing more. You know that to a country clergyman, having to ride on horseback or walk to a distant Church on a wet or hot day, the inconvenience of carrying the black gown is very great, whereas a surplice is always found hanging up in each Church ready for him: some of the clergy have abandoned the former solely upon this account, and no man ought to be expected to provide for himself the vestment in which he is to officiate. I may add that there is reason for believing that the people first became accustomed to see the black gown in the pulpit, as a strictly Romish garment, when the Pope sent the Dominicans, or Black Friars, to preach through Europe, interfering with the ordinary Parish Priests.

It is suggested by some that preaching in the surplice is the badge of a *party*, and there may have been some excuse for this supposition, twenty or thirty years ago, when every restoration, or observance of the long neglected orders of the Church, was thus stigmatized. At that time every man who scraped the green mould off the Chancel walls, or opened a bricked-up window, was liable to suspicion, and the alterations made by you in the pews, &c., of St. Paul's, would have been regarded as unquestionable proofs of "High Church" tendencies; but I thought that we were wiser now. People in our day want to know the *why* and the *wherefore* of everything; long-cherished customs are being successively abandoned, in the practice of law, of medicine, and in all departments. It is the essence of formalism to be content, to sit down and rise up, to kneel or to stand, to put on this or to put off that, without being able to give a reason for so doing, merely because we have been accustomed to do so.

If there is to be a change at all, we cannot deny the rights of conscience, to those who believe themselves bound to adopt the changes positively ordered by the law still unrepealed. I see plainly the advancing wave, gaining immense strength, and likely in due time to reach *us*. We cannot doubt that some of those who become familiar with the lately restored vestments, through seeing them in England or America, or through published descriptions, will attempt to introduce them here, and I am resolved that, to the

best of my ability, I will oppose them, *provided I can do so honorably and impartially*. But I will not attempt to restrain one, while I allow license in another. Men of party spirit would urge me so to act, but I trust that I may have grace and strength to deal, as I have hitherto endeavored to deal, impartially with all. My special reason, therefore, for *now* more particularly objecting to the use of any other vestment than the surplice, is, that I perceive the necessity for taking up a position, which can be maintained and defended by an honest man, against the introducers of new, or the restorers of obsolete, vestments. There may be no necessity for this precaution, but I believe that those of us who may live a few years longer, will admit that no other course could safely be adopted.

You erroneously assert that I "urge the placing of Credence Tables in Churches." I have *not* done so, and have never placed one in my own chapel, being quite content with any arrangement by which the Rubric can be obeyed. The facts are these: When I came to this city, I found that it was the custom at St. Paul's to place the bread and wine for the Holy Communion on the Table, in accordance with the Rubric, and when after about eight years the Lords of the Council authoritatively interpreted that Rubric, and ordered it to be universally obeyed, I required the clergy generally to comply, and to adopt the practice so long established at St. Paul's. Am I on this account, to be charged with innovations, and because *you* thought fit afterwards to change the practice, am I also to change, or to tell the clergy to imitate your violation of a Rubric which you had formerly obeyed? It is my duty to obey the laws, and to admonish the clergy to do the same. Such obligations are, indeed, in these days, too lightly regarded, but I must set an example of attention to them, and I would remind you that, when a man has called upon God to help him, on the condition that he renders obedience to certain laws, the violation of them, whether they are of intrinsic importance or not, becomes rather a serious matter for the transgressor.

I need not accurately consider the relative value of *your* opinion, and that of the Lords of the Council, of whose "feeble efforts" you speak so contemptuously, but I can affirm that I am entirely ignorant of the peculiar connection of Credence Tables with the Romish system, which you so plainly discern. They still appear to me to be merely convenient stands, (literally side-boards,) intended to obviate the necessity for going to the vestry for the bread and wine which, whether with or without reason, the law, as interpreted by the highest Court of Appeal, requires us to place upon the Table at a certain point in the Service.

You object to "bodily worship," why then do you kneel before your God? Persons are variously constituted; some have strong feelings of reverence, which they cannot but manifest, others are

differe
persua
feel so
and th
trating
Heave
would
sit at
whole
"bod
"ince
I kno
of Jes
As to
Churc
witho
some
charit
heart,
tion.
that w
W
"now
sure t
is not
it is
which
statem
If
"are
Being
I con
T
that
to tea
"pup
opini
in an
at all
"glo
I
been
custo
Table
to ser
kind
monc

differently affected. "Let every man," in such things, "be fully persuaded in his own mind," but let no man judge his brother. Some feel so strongly, when their thoughts are concentrated upon their God and their own sinfulness, that they can scarcely refrain from prostrating themselves before him, after the manner of the worshippers in Heaven; even the Seraphim veil their faces. I imagine that you would have but a poor opinion of any persons who would sit at ease in the most comfortable corner of their pews, during the whole of the service. You therefore approve, in practice, of the "bodily worship" which, in theory, you condemn. Of the "incessant bowings, crossings, genuflexions, turnings," mentioned, I know nothing. I content myself with the bowing at the name of Jesus, enjoined by the 18th Canon, and sanctioned by custom. As to the practice of other persons, I can say nothing, for when in Church I endeavor always to fix my mind on my own devotions without giving any attention to the actions of those around me. If some of these things are practised by any persons, I think the charitable inference is, that they proceed out of the abundance of the heart, of whose "deep homage," they are the outward manifestation. At all events, I cannot be, in any respect, answerable for that which I have not encouraged, either by precept or example.

With respect to the Lord's Supper, I was not aware that it is "now fondly termed the Eucharist" by any of the clergy; but I am sure that the term, meaning "a sacrifice of *praise and thanksgiving*," is not at all in harmony with the views which you condemn; and it is actually used by the writer of a strong anti-ritual article, which may probably have suggested some of the extraordinary statements in your letter.

If any who call themselves members of the Church of England, "are substituting bread and wine for that great and gracious Being," I quite agree with you that they are false members, whom I condemn as decidedly as you do.

The reference to my "pupils and followers" is so unbecoming that I might well be excused noticing it. As a Bishop, I am bound to teach, and so far all who recognize my office may be called my "pupils," and I suppose that all who show any deference to the opinions of their Chief Pastor may be called his "followers," but in any other sense I know of neither pupils nor followers, and they, at all events have a strange mode of shewing their adherence who "glory in" a word which, as you admit, I "studiously avoid."

I am not aware that any change has been made, or has even been proposed, in our Communion Tables. It has always been the custom to have a device of some kind upon the cloth covering the Table, except in the very poorest Churches; and if you were now to send to French, or any manufacturer, for one of the commonest kind of worsted cloths, you would probably receive it with a monogram or device of some kind. The only covering of a more

elaborate description, known to me, was presented to the Cathedral by some ladies in England, in place of the old red cloth, which was unfit for a new building. It is of the ordinary color, and bears no device to which any objection can be made by the most sincere Protestant, nothing, in fact, beyond a kind of St. George's (*not a Latin*) cross, and some flowers or other ornaments, to which no particular signification can possibly be attached.

When a new Communion Table is to be made, I certainly desire to have it suited to the purpose for which it is intended. If we are to sit at the Lord's Table, then we should be right in having it the height of an ordinary Table, but since we are to stand at it, the height of a sideboard is much more convenient. Formerly the height was made up by cushions, five or six inches thick, but now that the cushions are considered useless and expensive incumbrances, I frequently find serious inconvenience when reading from a Book on a table too far below my eyes. With respect to steps, you ought to know that no ritualist would thank you for any steps, except the definite number of three within the Communion rails. So far as regards any particular views or rites, it matters not whether the table is raised on one step or a dozen, unless there are the definite three in the proper place. With a view to architectural effect, and the convenience of the speaker, it is certainly desirable to have the platform, on which the Table stands, raised in proportion to the length of the building; but if there is any other reason for so doing I am ignorant of it. You had a platform placed at the end of the Hall at Windsor, as high as any such platform in any church that I have seen in this Province. There is the same reason for the elevation in the one case as in the other.

"You say "there is meaning in all these things, or they are mere puerilities." Now I have told you that some of the things of which you speak have no existence, except in your own imagination. With respect to the others, you will perceive, if you consider for a moment, that if any one is liable to the censure implied in this observation, you are in the same predicament. Why did you give so much time and attention to the alterations in St. Paul's? Why did you remove the reading desk, placed there when the first alteration was made, and substitute another? Why did you remove the old arm chairs (which were very comfortable) from within the Communion rails, and substitute two high-backed seats in their place? You would probably answer, that when there are several ways of doing anything one ought to take pains to find the best; that it is right to have everything appropriate to the purpose for which the building is intended; and that the new furniture is more suitable than the old. Can you not believe that others are influenced by the same, or equally good, motives, and refrain from imputing sinister intentions to others, who have done less in this way than you have? I may add that so far as I am concerned, I

have had nothing to do with *changing* the furniture of any church, beyond making a slight alteration in the Table in Salem chapel, (originally made from my own design), *previous to the last visitation*, when I desired to have a good pattern for the inspection of the clergy, who might be building or altering churches. When the new portion of the Cathedral was built, it was of course necessary to make new arrangements and new furniture, which are as simple as they can possibly be, with any regard to the character of the building.

You will remember that, when you spoke to me about the objectionable letter published in the *Church Chronicle*, I told you that I decidedly disapproved, and had immediately remonstrated with the Editor, who appears to have sent it to the printer, in accordance with his usual custom, considering that an Editor ought not to reject correspondence, merely because he does not concur in the sentiments of the writer. You imagine that you know the author; if so you have information not possessed by me, *for I have no clue whatever to his name*, and it would be inconsistent with the charity which "thinketh no evil," to suspect any man where there is not a shadow of proof. Your real object of attack is, however, evidently my Charge, p. 32, with respect to union with the Greek Church, with whose doctrines you are probably little acquainted, since you regard her in precisely the same light as the Church of Rome. According to the best information within my reach, she denies the doctrines of works of supererogation, purgatory, and the infallibility of her earthly head, and necessity of auricular confession, does not number confirmation and extreme unction among the sacraments, does not use unleavened bread, and does not refuse the cup to the laity. There are still some grave corruptions, which must be abandoned before we can hold communion with her; but surely if the above statement is correct she is nearer to us than the Roman Church. Moreover, if I err in my view, I err in good company, since a Committee appointed by the General Convention of our sister Church in the United States, and another appointed by the Convocation of the Province of Canterbury, are investigating the subject, and the latter has lately been authorized to extend its enquiries to the other Oriental Churches.

In short I believe that the desire for unity so evidently growing, is implanted by God. It may perhaps be taken as one of the signs of the latter days, in preparation for the coming of the Lord, that good men are wearied of the innumerable divisions now existing, and are yearning for communion with all who call upon the name of the Lord Jesus. But the object is unquestionably good, and it appears to me that the Church, of which we are members, may be designed as the instrument by which it is to be achieved. Among the many blessings vouchsafed to England, may certainly be reckoned the gracious providence which guided and directed our

reformers, so that we have retained what was primitive, while we have rejected all unscriptural additions. Thus we occupy a remarkable position, intermediate between the Greek and Roman Churches on the one hand, and those who entirely rejected, instead of merely reforming, the then existing system, or who since the reformation have separated from us, on the other. Holding the ancient creeds as well as the ancient constitution, we may hope that those old Churches may be led in time to admit that we have only rejected corruptions. And at the same time basing all our teaching upon the Scriptures, as the only infallible standard and guide, we may hope that those who have lost some portion of the primitive system may be through us attracted back again. I may be too sanguine, but Englishmen will pardon the assumption that He who has so marvellously watched over both England and her Church, designs to employ them both as special instruments for carrying out His great purposes in the world.

The distinction mentioned in my Charge, which is so offensive to you, is *not made by me*, but by our Church, which declares that "from the Apostles' time," there have been the three orders, Bishops, Priests, and Deacons,—and allows no minister, however gifted, however pious, to officiate in her congregations, unless he "hath had episcopal consecration or ordination," while a Greek or Roman Priest is fully recognized, as soon as he has recanted his errors. Moreover, you have not suggested any solution of the difficulty, caused by the great number of separate denominations, and their continual increase. Are we to seek for union with all who profess to derive their tenets entirely from the Scriptures, even with Unitarians and Universalists, who do so most explicitly? If we once leave the old paths, where are we to stop? What right have we dogmatically to affirm that some are orthodox and some are not so, according as they agree or disagree with our interpretation of Scripture, while they may all be as honest and intelligent as we are, and as sincerely seeking for the truth? At present we have a definite position, in our adherence to apostolic order; but if this be abandoned as a distinguishing mark, we may be required in our endeavours after unity, to abandon one characteristic after another, until we have no original feature left. You cannot be ignorant of the existence of this practical difficulty; and it would have been more to the purpose to show how it may be overcome, than to charge me and others with unduly appreciating one system, and undervaluing the merits of another.

I know not who may be "pining for vestments, furniture and such things," and your charge is somewhat indefinite, so that I may not exactly catch your meaning; but for myself, I can affirm that I certainly am *not* pining for any such things, and I solemnly repeat, that *I have conscientiously taken my stand*, believing that I thus hold the only defensible position against "Ritualism or

the one hand," and "extreme laxity," as well in doctrine as in practice on the other. I deny emphatically, that I have taken advantage of any legal opinions in support of any change, and if you have kept yourself acquainted with the occurrences of the last few years in England, you must be perfectly cognizant of the fact, that any one wishing to avail himself of such sanction might on very good authority introduce many alterations here. Your statement therefore, that "every thing for which there is the slightest pretence of authority is eagerly adopted," is wholly and entirely without a shadow of foundation, so far as regards myself. Any insinuation that may be contained in the statement, that some "will go further when their ground is sure," is sufficiently answered by my appeal to your experience of my consistency, and steady adherence to the same course, for 15 years.

Of the "advocacy of prayers for the dead," I have never heard a whisper from any clergyman here; the "mimicry of the language used by the Church of Rome," is as contemptible in my opinion, as it is in yours, and I have never been slow to condemn it.

I now come to your "Summary." Your observations upon Church furniture and posture making I have already answered. Of "clerical millinery" I have not seen a single example of any kind, and I presume that you have simply taken the expression from some book or Newspaper. There has been in fact, no new form or style of vestment of any kind, and I should say that, if there is any difference in the latest importation of surplices, there is rather less needle work than formerly about the upper part. I have occasionally seen a new black gown, of rustling silk, presented to some favored clergyman by the ladies, but that is the nearest approach to clerical millinery that I have noticed.

But your further observations are much more serious. You charge some of us, whether myself or my Brethren or both, it matters not, with holding and teaching opinions, which I utterly repudiate, which are wholly repugnant to my feelings, against which if expressed in my presence I should enter a solemn protest. I have never heard such doctrines broached, nor do I know where you have found them. It seems almost as if you had been deceived by some frightful dream, and were now upon awaking assuming as realities all that you had imagined. Is it possible that you can suspect any of your Brethren of holding that, "we can only come to Christ by men who stand as mediators between us and God"? that "the visible Church is the only depository of saving grace, Ministers of Sacraments the only dispensers of that grace, remission of sins obtained only through their ministry"? It is painful even to quote such expressions.

Now, the other charges may perhaps be passed over as frivolous but *this last* is so serious that I call upon you to name those who are suspected of holding such opinions, and if you can prove your

statement, I will pledge myself that it shall not be my fault, if such persons are not effectually silenced or removed from the Diocese. To make such charges, without proof, is so inconsistent with the character of a christian or a gentleman, that I am very unwilling to suspect you of having done so; and yet it would be so dreadful to think that any Clergyman can have laid himself open to them, that I cannot believe it till the proof is adduced.

You say, "I deny emphatically that the Church of England holds or teaches this new system." What new system do you mean? Is it contrary to the language of the Articles, the Prayers, and the Catechism, or any of them? If so who holds or teaches it? Instead of thus making general accusations, name the guilty parties; adduce your proofs, lay them before me, who am pledged to "banish and drive away all erroneous and strange doctrines." If, after having received such well sustained charges, I do not take action upon them, to the extent of my ability, you may then perhaps fairly assume that I am inclined to favour the accused. But until you can do this, you are not justified in making such statements.

This is a case in which I dare not hold my peace; I must speak plainly. Can you possibly believe that any good is to be done, by suggesting suspicions and evil surmises to your people? Is it not rather probable that they will be much injured, their minds being excited and agitated, and engaged with controversy, and diverted from watching and prayer? If there were indeed any real danger to be apprehended, it would be your duty, calmly and dispassionately to put them on their guard; but you are doing them grievous wrong, inflicting injury, which all your efforts may be insufficient to remedy, when without any real or probable cause for alarm, you arouse their passions, and create doubts and suspicions, which, though very easily awakened, are by no means so easily quieted.

You know, or ought to know, that in all our pulpits Christ is preached, with more or less of power, with some variations it may be in the mode of expression, but truly and faithfully; of this at least I am certain, and I confidently appeal to all the Clergy to bear witness to my words, that in public and in private the substance of my reiterated exhortations has been to make it their first great object to bring men to Christ, to persuade them to look to Him, and to rest in Him alone, who "of God is made unto us wisdom and righteousness, and sanctification and redemption." You have heard the most solemn and formal declarations of my sentiments, in my Charges, which are permanent records, and I refer to them also to prove that my great object is to set forth Christ as "the way, the truth, and the life,"—as the only Mediator,—as the only refuge for sinners.

I tru
in m
auth
ther
are
mun
find
insti
high
tative
by h
boun
comm
to sp
given
ing y
an au
or it
you p
falsel
under
B
do no
of Go
that t
souls,
of wh
is pre
be, "
is so
of opi
We n
saved,
whole
but th
of the
requir
say, th
be our
Yo
of the
concer
you, o

With respect to the Church, its Ministers, and its Sacraments, I trust that the Clergy generally agree with the views represented in my last Charge (pp. 38-40) these being in accordance with our authoritative expositions of doctrine. If there is a visible Church, there must also necessarily be officers and ordinances. Since there are many distinct bodies of Christians, holding no recognized communion one with the other, surely we are bound to examine, and to find out which is upon the whole most in accordance with Christ's institution; and having found it we ought to cleave to it, we ought highly to value it, because we believe it to be the truest representative of the Church, as originally founded by Him, and organized by his inspired apostles. We, as Ministers of this Church, are bound also to satisfy ourselves that we are acting under a valid commission; and you no doubt consider yourself fully authorized to speak and act as an ambassador for Christ. The commission given to you at your ordination is either a solemn reality, investing you with power to speak and act in the name of the Lord, with an authority which you could not otherwise presume to exercise, or it is horrible blasphemy. If you attach any meaning at all to it, you probably do not differ much from your Brethren, whom you falsely accuse; if otherwise, you ought not to continue to officiate under it.

But while we confidently rely upon our own commission, we do not judge of others, we do not presume to limit the operations of God's grace. He uses a variety of instruments, and we believe that the preaching of His Word is made effectual to the saving of souls, notwithstanding some irregularities and defects, the extent of which we do not care to determine. We rejoice when "Christ is preached," even in those extreme cases where it may be said to be, "even of envy and strife". St. Paul's teaching on this subject, is so clear, that little room appears to me to be left for difference of opinion, in the minds of any who take Scripture as their guide. We must believe that *all*, who truly build upon Christ, will be saved, but that it is far from immaterial whether we hold the whole truth in its purity or otherwise; that if we adopt anything but the pure gold, there will be a loss, proportionate to the extent of the adulteration, or the inferiority of the materials. If we are required to be more comprehensive than the apostle, we can only say, that "we have not so learned Christ," that God's Word must be our guide.

You appear especially to condemn your Brethren, on account of the views which they, or some of them, are supposed to hold concerning the Sacraments. I therefore ask you definitely, do you, or do you not, hold that "Sacraments ordained of Christ be

* 1 Cor. iii. 10-15.

not only badges or tokens of Christian men's profession," &c., as defined in Art. 25. ? If you do, have you reason to assume that any of us hold more than this? Have you studied the language of the Articles, the Catechism, and the Offices for the administration of the two Sacraments, and are you sure that you entirely concur in the views therein expressed? I do not speak of interpretations which may be deduced, by twisting or pressing the language unduly, on one side or the other, but of a plain straight-forward construction. If any one goes beyond these you are quite right in charging him with unsoundness, regarded as a Clergyman of the Church of England; but if you are objecting to the use of *Her* language, and moreover if you cannot yourself use her words in your teaching, surely you are self condemned, when you presume to charge others with deviating from the line marked out for them.

I assume that you suppose yourself to have some proofs of your charges, on which I therefore forbear to pronounce any opinion, until they have been submitted to me. At present I can only say, that I have not heard language used by any of my Brethren that could be alleged as a plausible justification of your charges, by any one who has thoroughly studied the tenets maintained by our Church, and compared them with the teaching of the Scriptures.

In short the most charitable construction that I can put upon your letter is, that you have not had sufficient time for study, that having been engaged in active parochial work since your Ordination, with the exception of a brief period at Windsor, you have not been able to give that "attendance to reading," which is essential, in order that we may be enabled to discriminate accurately between truth and error,—without which no man can be qualified to pronounce dogmatically, that a Brother (who has equally with himself declared his hearty assent to certain formularies,) is either hypocritical, or inconsistent, because he uses a somewhat different phraseology.

May not the explanation of the supposed difference between yourself and some of your Brethren be as follows? You have not felt justified in directing the minds of your people, to any thing beyond the fundamental "principles of the doctrine of Christ,"* but some of us think that we are permitted, and even required, to lead them on to something more. While we lay *chief stress* upon those first principles, and are continually inculcating them most earnestly, we nevertheless think that we ought to go on towards perfection, to endeavour to unfold "the whole counsel of God," so far as it is revealed to us. Besides such great doctrines as the Incarnation, and the Atonement, we have to explain the nature of Christ's Kingdom upon earth, with the teaching of God's Word concerning His Church, His Ministers, and His Sacraments. You may think that your people are not yet "able to bear it," give them therefore what you deem most appropriate for them, but while you think it needful to practise reserve in the communication of religious knowledge, do not condemn those who long to commu-

* Heb. vi. 1, 2; See also v. 13, 14; and 1 Cor iii. 1-3.

nicate to their congregations the fulness of the Divine Revelation, to impart to them the entire and complete system of doctrine and discipline, which they are fully persuaded is contained in, or plainly deduced from, the Holy Scriptures.

In conclusion I assure you that I have seldom, if ever, had a more painful duty to perform than writing this letter. I have scrupulously endeavored to avoid any approach to the style or spirit, in which you have addressed me, and I trust that not even the just indignation, which might be felt at your unprovoked attack on my highly esteemed Brethren and fellow laborers, has betrayed me into the use of any expression too strong for the occasion. With regard to the mode in which I have been *personally* assailed, my feelings towards you are much more those of pity than of anger, and if you are satisfied with what you have done, if you can justify it to your own conscience, it is useless for me to say anything more, although I may observe that a Bishop, who has been laboring in his Diocese for 15 years, however unworthily, might reasonably have supposed that he could not be subjected to such treatment, from any of those, whether Clergy or Laity, who have accepted and recognized him as their Chief Pastor under Christ.

Earnestly praying that He, who has built His Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone, may grant us all to be joined together in Unity of Spirit by their doctrine, and may pour into our hearts that most excellent gift of Charity, without which whosoever liveth is counted dead before Him,

I am, Reverend Sir,

Yours faithfully,

H. NOVA SCOTIA.

Rev. G. W. HILL to THE BISHOP.

HALIFAX, Nov. 12th, 1866.

My Lord,—

Passing over all personal observations in your reply of November 5th to me, I shall at once proceed to a consideration of those great principles involved in the points at issue, as alone worthy the time and the thought of one who is seeking to grapple with evil, and guard from error the Church of Christ.

With regard to—— and his subscription to the endowment, and my own withholding any advocacy of that measure for the present, I maintain that if a man has conscientious convictions that error has sprung up in an institution, after he has subscribed a sum of money to its funds, he is not only justified in refusing to pay it, but bound to withhold it, until he is convinced that such error does not exist, or, if found to exist, shall be rooted out and banished. Is it possible that a

man is under a bond to propagate evil because he once pledged himself to support a Society that, at the time of his so pledging himself, was, in his opinion, sound and pure in principle? That cannot be; it is contrary to common sense, to daily experience, and, above all, to the teaching of Scripture. All promises are made on conditions, implied if not expressed. It is more often deemed unnecessary to state than to give form in words to those conditions which may be attached thereto. This is occurring constantly. A father promises to present his son, when he arrives at a certain age, with a valuable estate, or to bequeath him a rich inheritance. At the time of his doing so, his son's character and life are just such as he approves, his principles are sound, and he gives evidence of a useful future. Never for a moment suspecting a fall, the father mentions no conditions; he sees no need of it. Unhappily, his son embraces evil and dangerous opinions, becomes the companion of wicked men, and in his turn the corrupter of others. Who would censure that father, when he saw the sad change, for withholding the money and the inheritance which, under other circumstances, he once solemnly promised, but which now would only pander to his child's depraved tastes, and hurry him with more rapid strides to ruin? His promise was contingent, even though not expressed in words. And this great principle is clearly laid down in Scripture. The promises of our Heavenly Father are contingent; they are implied when not expressed. Never was a more solemn promise made than that to Eli, and in so many words conditions were not attached. "Wherefore the Lord God of Israel saith, I said, indeed, that thy house and the house of thy father should walk before me for ever; but now the Lord saith, Be it far from me, for them that honor me" "I will honor, and they that despise me shall be lightly esteemed." God had indeed promised, but when the sons of Eli made themselves vile, his promise was no longer binding. *To the principle* here involved, I desire to draw attention, and *not to any other analogy* which might be instituted, namely, that my promise, or that of any other man, is not binding if error or evil, calculated to do harm, has sprung up since the promise was first made. And hence I not only consider myself perfectly and wholly free from the obligation to further and promote institutions which may, in my conscientious judgment, become, through the introduction of principles with which I cannot agree, the instruments of disseminating erroneous views on matters of vital interest, but that I am sacredly called upon to withdraw my name and influence therefrom.

You ask me, "Do you actually mean to state that, unless the ministers of our Church will *all* of them preach strictly in accordance with *your* opinions, you will, as far as depends upon you, deprive the poor destitute members of Christ's flock of the ministrations of the Word and Sacraments? You *do* definitely declare," &c. I state no such thing, either in words or by fair inference. Your Lordship must be as well aware of this fact as myself. As you appeal to fifteen years,

I appeal to nearly nineteen years of a career not unknown to the public in this Province, in testimony that such a deduction is utterly baseless. Not only have I taken active and prominent part in promoting the institutions connected with our Church, using my best powers—whatever they may be—to create and increase the endowment of the College and the Church, urging, and I believe not unsuccessfully, the claims of the different Societies on those around me, and endeavoring on every occasion that presented itself, to increase the stipends and personal comforts of my brethren in the ministry, from many of whom I differed widely in opinion; but I have been actually charged, in days gone by, with associating with men of different denominations, from whom I was separated by opinions different from ours. Indeed, it was at one time brought forward, as a serious obstacle to my being appointed to the Professorship of Theology, that I was too willing to unite with those who held views not in accordance with my own; that, in fact, I had “taken part with Preachers of all denominations, and professing every variety of creed, in Associations and Public Meetings.” The same motives which guided, and the same spirit which animated me then, guide and animate me now. My views are as broad, enlightened, and liberal to-day as they were at that time, and though ministers and laymen within my own Church see some doctrines in a different light from myself, I am as ready as ever to work with them and for them, when no vital error is likely to be propagated by so doing.

I ask no man, be he Churchman or Dissenter, to pronounce my Shibboleth on all points. *But there are limits beyond which no true man would dare to go.* When positive error, denounced by the Church, is openly proclaimed, or may be disseminated by any Society of which he is a member, he is bound by all moral law to denounce the error and withhold his aid. Suppose “Universalism” had been imbibed by the members of the Church of England, and that doctrine was being propagated, or likely to be, through the agency of a Church Society, would your Lordship feel yourself bound to support such Society? I am persuaded that no man would be more ready to raise his voice against the grave error which had crept in, or more forward to withhold the aid which he gave to any Society for the purpose of disseminating truth, and not error. You might and would support those men, though they held opinions on some matters at variance with your own. You would not object to one because an Arminian, and to another because a Calvinist; but you would object to either Arminian or Calvinist if either of them stepped over the boundary line between truth and error—preaching Universalism or any other doctrine which involved the vital interests of men’s souls. And if I see the doctrines of the Lord’s Supper unscripturally set forth, I am equally justified; for *wrong views on this are at the root of all the evils which I fear.*

Of the results accruing hereafter from the conscientious determina-

tion avowed by me of withholding, for the present, my advocacy of the Endowment Fund, I have no fear, I assure you; for I am not unmindful of the beautiful and appropriate verse quoted by you, "Let every man be fully persuaded in his own mind;" and most fully do I intend to be so; that I may not lose the comfort of a clear conscience in this world, nor merit punishment for acting against it in the world to come. Like St. Paul, I can say, "With me it is a very small thing that I should be judged of man's judgment. * * * He that judgeth me is the Lord."

You say that it is evident that I intend to "assail *the Bishop*, and to impute to *him* the evils which you have supposed to exist in this Diocese." You will observe, by reference to my letter, that *some* of the evils concerning which I speak are directly referable to your Lordship, while others are to be referred to a party or parties not specified. And you further state that I allege, as a reason for anxiety, that the Bishop now goes as far as he can, and my fears that he will hereafter go further. I am not aware that I specified the Bishop, but asserted that which may be termed an axiom in metaphysics, to which I imagine you will subscribe as readily and as fully as myself.—"That those, &c." The application of that axiom is unquestionably of great importance in the present inquiry. If your Lordship has made no such alterations as those spoken of, since you came into the Diocese, if the Diocese is exactly, in these respects, as you found it, then it cannot by any possibility be applied to you. But as your Lordship assumes that the remark applies particularly to yourself, might not the inference be fairly drawn from those Charges to which you refer, that when any clear, legal opinions gave countenance to any customs, you seized the opportunity to bring such forward. I read those Charges before I wrote to your Lordship, and I have since read them a second time, and the impression is even stronger on my mind that the authority is "eagerly adopted." The subject of rites is briefly touched upon, but with no uncertain sound, in pp. 14, 15, of the first Charge, and the high value set upon them to be clearly seen, but in Charge the second the subject of rites, customs, and furniture, is dwelt upon from pp. 29 to 33, and one could scarcely be accused of drawing an unfair or unjust conclusion, from the whole style and tone of remark, that the "legal opinion" was seized for the purpose of virtually recommending crosses, credence tables, and cloths for the Communion Table. Such, at least, is the light in which it appears to me. In the last Charge we have reference to the vestments, to which, however, as allusion must hereinafter more especially be made, I now merely point. But judging simply from the fact, that when clear and definite legal opinion was pronounced, it was used, one might justly infer that all such decisions in successive order, as they came out, would be made like use of. It was not, however, to these alone that I referred, but to some other minor matters, which I perceived as becoming common among some members of the Church.

Your Lordship speaks strongly, in this connection, of the importance of strict adherence to all the rules and customs of the Mother Country. I also think it most important to adhere as closely to the good old customs of that glorious land; and yet the Church here, in this Province, has already actually set up for itself; that is, in so far as represented by the Synod, and has determined "not to accept the new Canons." Some of us long foresaw and foretold the evils which would arise when once the door for changes was opened, and the time is not far distant when this beginning of secession, on a vital point, from the Mother Church, will end in "drifting away into a sea of uncertainty and irregularity."

You deny that you attach importance to the color of a garment. Is it not, I may be allowed to ask, attaching great importance to it when one is substituted for another, which has almost invariably been worn in the old Parishes in this Diocese; when it must have been well known that, rightly or wrongly, foolishly or wisely, the introduction of the surplice would be so viewed by many of this country as to be the cause of the deepest offence, and perfectly certain to bring about most unhappy divisions? Surely if, in the abstract, a man is morally sure, from warnings given to him, or from what he knows himself, that a measure which he proposes to adopt will result in arousing the wrath and indignation of hundreds, he must attach importance to that measure, or nothing would induce him to take it. If a man is sure that what he is about to do will kindle grave suspicions in men's minds, and alienate from the Church many of its earnest and loyal members, he must be satisfied that the step is one absolutely necessary to be taken. I must really be allowed to differ with your Lordship as to the use of the black gown not being a custom in England, for, though I know personally but little of that country for which I have so profound a respect, the testimony of a host of witnesses is that the black gown is in ordinary use, or had been until very lately, and it certainly is not complimentary to that noble band of men, who for years have ministered in the sanctuaries of the Mother Country, to call the vestment in which so many thousands of them have appeared, when preaching their Master's Gospel, "a Popish rag," as it was termed by one not long since. The author of the "Double Witness," a book strongly recommended by your Lordship, the Bishop of Newfoundland, and some eminent men in the old world, think of the black gown as a vestment to be not wholly without the sanction of that sacred principle of the British Constitution—Prescription; and it would seem reasonable that when one is willing to create a storm and kindle men's passions, by pressing the use of a surplice, he must be urged on to it by the firm conviction that it is of importance. No one can doubt that it is more convenient for clergymen going a long distance not to carry a gown, and many in going to remote places, where nothing was known of white, black, or any other color, used their surplice only, as I have heard, and I seriously doubt whether any one ever found fault with them for

so doing. The people neither knew nor cared, when a minister first came among them, whether he wore a white gown, a black gown, or no gown at all. But when in old established churches the custom is *changed*, then people think that importance is attached to it, and naturally suspicion is aroused.

Your Lordship speaks of the gown as wholly unauthorized. Now I have frequently seen you preach in a silk gown on Good Friday in St. Paul's, having on a crape scarf and other insignia of some peculiar kind about your neck and arms. Whether these are authorized or not, I cannot pretend to say; if they are, by any rule or direction, I confess my ignorance. To pass over a stole on one shoulder, the omission of the old, long-used bands, &c., when I call such things "clerical millinery," I fully admit that I use a term found in books, magazines, papers and periodicals of all kinds—a term, indeed, so common, as to be met with in the writings of all degrees of men, lay and clerical.

Your Lordship says, that the surplice is not a badge of party. There can be no question that it *was* so in England, and in this country, and that violent contests arose concerning its use; and sure I am that in this Colony it *is still* viewed as a badge of party, and men will look upon it as such, as circumstances seem to prove.

Your next observation is, "You erroneously assert that I urge the placing of Credence Tables in churches;" and you add, "I have *not* done so." Is it really possible that you can forget the painful scene in St. Paul's vestry a few years ago, and your own repeated charge to the late Archdeacon on that morning? Is it not *urging* the placing of Credence Tables, when a Table is placed within the rails, and, when that is taken away, that a chair is substituted in its place, and the Archdeacon still directed to attend to the order, after that again is removed? I certainly do not understand language if that which I then heard did not convey the idea of urging. What were the plain facts? There never had been a Credence Table at St. Paul's—the bread and wine were brought from a closet under the Pulpit, (which, as is well known, was outside the Communion rails,) previous to the reading of the prayer for the Church Militant, and then placed on the Table. Do not let the questions be confused; one is the proper time of placing the bread and wine on the Table, the other is a Credence Table. The questions are entirely separate; and it was the fact of a *Credence Table* being urged that was the cause of suspicion and offence. Your Lordship states that you have no Credence Table at Salem. Now, I am told that there is a table, though it happens to be in the form of a chair. The shape is not of importance, in so far as the fact is concerned, and be it table, chair, or shelf, it seems unanswerable that the Credence Table is there.

As regards "bodily worship," you are well aware that within the limits—"let all things be done decently and in order"—no one is more anxious for reverence than myself. You know that I do not find fault with kneeling. That, and such other reverent and simple modes as

we Protestants have long been accustomed to, are not what I condemn. I specified what I meant, and I maintain, and still declare, that frequent bowings, genuflexions, turnings, crossings, all of which I have seen with my own eyes, are not the ancient customs of our Reformed Church. These things are new, at least, to thousands of my fellow countrymen.

But, in addition to these, I spoke of one thing which, if not true, will afford me deep gratification, and relieve my mind of a heavy burden of pain and sorrow. I have read not long since, in a certain directory for the conduct of the officiating minister, the proper mode of holding three fingers of the human hand at certain mention of the sacred Three in One. I was horrified at such an emblem, and I assure you that my blood chilled, and a feeling of fear crept over me, when I saw your Lordship, as I then believed, form that figure when pronouncing the benediction at St. Paul's. If I am mistaken, it was only because unintentionally your hand fell into the exact shape and figure clearly laid down in the book to which I refer. Now, such are my conscientious convictions on the impropriety, to use no stronger word, of such an act, that language would be weak to express my feelings; and, believe me, that I shall deeply regret that I was led by an illusion, if such it turns out to be, to impute the act to your Lordship; and so grave and serious a matter does it seem to me, that, if wrong, I am ready and hereby do apologize to the fullest extent for even misunderstanding you.

That the Lord's Supper is now fondly termed the Eucharist, you can easily prove by reading the productions of numerous authors. I meet with it frequently.

You speak in the same way as myself of those false members of the Church of England who are "substituting bread and wine for that great and gracious Being." And does your Lordship mean seriously to tell me that this is not done, when in the Church paper, generally known and accepted as the organ of the Church of England in this Diocese, a letter appears, in which these words are used: "To which is added, in the case of priests, the offering, at least once in three months, of the Holy Sacrifice for the same intention." Need I, when the fact is undeniable that such words exist, waste time with argument to prove that there is some one in the Diocese who is bold enough to propound the view that the Lord's Supper is a Holy Sacrifice. There is the fact, and it is a stubborn thing, and cannot be put out of the way. And is it uncharitable to infer that the person who wrote it is familiar with the "Priests' Prayer Book," from page 17 of which the collect is selected. At any rate, the views of the writer on the Lord's Supper are similar to the views set forth in that book, as may be seen from its later pages. In another letter occur the following words: "His Lordship particularly alluded to the awful neglect of our blessed Lord's words, by the many who withdraw themselves from the most Holy Sacrament of His sacred Body and Blood." If language conveys any meaning at

all, the bread and wine is here called "His sacred Body and Blood," and I hold this is "substituting bread and wine for that great and gracious being."

And is not the proposal for Union with the Church of Rome and the Greek Church to be found in the same periodical? It does not alter *the fact* that those letters were not editorials. Some one, or more than some one, in the Diocese holds these views, for he has frankly written, printed, and published them to the wide world. But I go further, and hold that the organ of the Church of England is morally responsible. Would an Editor of a secular paper in this country be justified, or held guiltless of crime, if he allowed two letters to appear, proposing annexation to the United States, and calling upon the people to do their best to bring it about, preaching sedition and disloyalty to our gracious Sovereign, and never publishing one word for weeks together to show his own disapprobation of the treasonable designs of his correspondent, but allowing the poisonous leaven to work through the country. Did he dare to do it, the whole country would rise in indignation. And as I view matters of eternal interest as of infinitely greater moment than political, I look upon the grave proposal to annex the Church of England to the Church of Rome and the Greek Church as an annexation far more serious in its nature than annexation with the United States, while I deem the substitution of the elements of bread and wine as the deepest disloyalty to our heavenly Sovereign. Faithful allegiance to Him and His Kingdom demand, from the true and the brave, an outspoken repudiation of such principles and sentiments, and when in a public organ I am publicly asked to use my efforts to bring about a union with Rome, I publicly and indignantly answer, *I will not*; and I ask, whence comes the invitation? And when the Church to which I belong is allowed to put forth vital doctrines contrary to her teaching, is no man to raise his voice and say, These are not the doctrines which the Church holds and teaches. This "new system" is a false representation of her principles.

You charge me with creating prejudices and arousing passions &c. Does your Lordship mean that I wrote those letters? for I know no other possible way by which the beginning of this discussion can be attributed to me. If indeed I were the author of the letters in the October number of the Church Chronicle, I might well and truly be charged with casting a firebrand into the Diocese. But I did not write them, and so the charge does not come home. The arrow has missed its aim. My position is that of a defender of the truth. The Church that I love more dearly than my country has been grossly assailed, and I am put by that fact in the place of the besieged. Is it not a monstrous thing that, in this free country and enlightened age, the Church of Christ is to be attacked, and a man to be found fault with because he stands upon the battlements and confronts the foe. I must repeat it, it is not I who began the conflict, I but oppose the besiegers.

Let me return to "Church furniture." I spoke particularly of the

Com
pres
" pin
auth
altar
by a
your
at le
migh
in th
in th
hand
cloth
exce
" fai
if at
of ap
own
/este
turn
natur
inter
answ
utilit
desk
havin
I rea
char
do k
griev
advoc
and
that
unio
the
opin
pain
Grec
in th
worl
you
" F
" Bi
" tru
so s
Lor

Communion Table. Now, in the same letter signed "One who was present," if your Lordship does not, I certainly do see, some one "pining for Church furniture, &c." I cannot help thinking that the author of that letter most deeply regrets the absence of altar, super-altar, and steps; if he does not, he has been most sadly misunderstood by an enormous number of people. But am I wrong in supposing that your Lordship yourself wishes to have the Communion Table raised to at least a certain height? I am not speaking of any reason which might be assigned for it, but simply of the fact. That some one exists in the Diocese who would wish for the three steps, is to be clearly seen in the letter in the Church Chronicle. And with regard to cloths of handsome and rich embroidery, I have heard the costly and beautiful cloth on the Table at the Cathedral admired very much by people of excellent taste in matters of art; and indeed have been told that the "fair white linen cloth" on a late occasion was so scant that it scarcely, if at all, concealed from view the exquisite workmanship. In speaking of approaching the Table with awe, I certainly am at liberty to use my own eyes and gather from men's conduct and gestures whether they esteem one place more sacred than another, and as I have seen men turn round to the Communion Table at certain times, it is certainly a natural conclusion that they esteem it more than ordinarily sacred.

As regards the alterations at St. Paul's, in which I was deeply interested, and about which I spent a considerable amount of time, the answer is very simple. The greatest part of the alteration was purely utilitarian. Whatever ornament was added, such as a better reading desk, had no symbolism in it, and could not possibly be construed into having any such meaning.

There are only two or three other points to be treated of before I reach your observations on my summary. First, concerning your charge in reference to the Greek Church. As it so happens that I do know something of that Church, its tenets and its rights, I was grieved and pained to the last degree to hear that measure publicly advocated. It is true the bodies, referred to by you, in England and America, have caused an *investigation* to be instituted; but that course is a widely different thing from hastily wishing for a union with that Church. They, doubtless, will look well into the question before they express or imply a strongly favorable opinion on the matter. My sorrow was evoked by, to me, the painful, disappointing thought that the *sympathy* was with the Greek Church in *preference* to those Protestant Churches which, in their own way, have so long and so well been doing Christ's work on earth. Of the effect produced by your Lordship's Charge, you have the first fruits in the letter of the Church Chronicle signed "F." This person quotes you as follows: "The words of our Bishop on the subject (of Unity) in his charge were full of the true spirit of Christian love." He, at least, was influenced, and so strongly influenced, that he has actually gone further than your Lordship. And do you suppose that any one would have written

that letter if the Charge had not suggested and encouraged it. We may doubt if any one would have dreamed of publishing that proposal to the Protestant Church of England in this Colony, unless he had first heard or read that Charge.

It is honest and fair to say to your Lordship that some of your own sermons on the Lord's Supper have been so misunderstood by intelligent persons that they have believed you to hold that though the bread and wine remain bread and wine, that in some sense they *become* what they were not before. But from what I gather from your Lordship's letter on this subject, I presume that they were mistaken. Such, however, from some cause, either brevity or mode of expression, has been the impression, and, as it seems a wrong one, do you not think that it would relieve the minds of many were you to publish your views on this all important subject. Again, it is honest and fair to tell your Lordship that you are misunderstood on the subject of prayers for the dead. Persons of acknowledged intelligence and clearness of discernment have collected from your sermons that you thought the Church of England countenanced this doctrine. Nor is it long since that your sermon on last Easter Sunday, or Easter Eve, or some festival, was quoted by two students, in the lecture-room at King's College, in order to confute the Professor of Theology, who at the time was attempting to show that this was a dogma not held and taught by the Church of England. You will therefore perceive how thoroughly your Lordship has been misunderstood if you have "never heard of advocacy of prayers for the dead."

We now reach the "Summary," which you have treated at great length, but which requires very few words from me, as you have assumed that which is not fact; and in a grave matter like this, I cannot but request that your Lordship will be particular and careful in animadverting upon what I *do* say and not upon what I *do not* say. If you look at my letter you will perceive that my "Summary" is "Church furniture, clerical millinery, and posturo making." These I have substantiated in the foregoing pages. On this summary I proceeded to make some general observations—stating what I believe to be the necessary result of small beginnings, namely, I characterize the views and opinions of the party who hold and practise such sentiments and customs as a "morbid sentimentalism," deducing from my own observations and that of eminent men, with whom I do not profess to compare myself, the broad conclusion, that the system, of which I consider these things named a part, is "*seeking to introduce by degrees the whole sacerdotal doctrines and practice,*" &c., and I add as another guard at the close, "This, and more than this, the DEVELOPMENT of the system introduced into our once peaceful midst." My belief is, as it has been, that whether men know it or not, the things of which I have spoken are part of a system that, in drawing to its legitimate conclusion, will land them on the ground of extreme ritualism, and, finally, departure from the Church of their fathers. Whatever

opinio
carefu
these
they
be cha

T
is ben
novelt
Engla
First,
cereme
a sure
secd,

M
the del
tion.
its swe
most s

O
Hear v
"Chu
"be d
"avoi
"trifi
"be s
"with
"cong
"ing
"intro
"in th
"and

These v
and I r
my sun

Fin
Church
the evil
trines
alone in
may sta
and see

P.S.—
shall be c

The

opinions I may have as to the length which some have reached, I have carefully avoided using the word "clergy," but if any men do hold these views, I doubt not that time will show, and I sincerely trust that they will have the manliness to avow their views, if they ever should be charged by your Lordship, or any one else, of holding them.

That our Church is in peril, I have no doubt; all over the world it is being rent asunder, chiefly by the introduction of emblematic novelties. The movements which have now reached so sad a crisis in England began, strangely enough, just as this is beginning here. First, a little regard to vestments and furniture; then, a "*faller* ceremonial;" then, extreme High Churchism; then, Ritualism. It is a sure, onward, steady growth. One great law governs. Plant the seed, and it takes root and germinates.

My charge against my brethren in the ministry, of having reached the development which I speak of, you will observe is without foundation. To use your own language, or simile: I see the wave and feel its swell, and have done my duty in pointing it out and offering my most solemn warning.

Others think and feel as I do. You will listen to a brother Bishop. Hear what he says: "This is the evil which is now overspreading our Church at home, and from which I trust, by God's grace, we may be delivered. The very first approach to it should be studiously avoided. It often makes its appearance in small things—in some trifling departure from established usage, which a sensible man might be supposed to regard as unimportant, until he who has commenced with bowings, crossings, genuflexions, and turning his back upon his congregation in certain parts of the service, without, perhaps, intending to inculcate any doctrine thereby, finds himself in the end introducing incense, candles, elevations, and prostrations, and clothed in the sacrificial vestments of a priest of Rome, and prepared to hold and teach the idolatrous doctrine symbolized by such vestments." These words of a Colonial Bishop I never saw until a day or two since, and I reproduce them as containing exactly my views drawn out from my summary.

Finally, trusting that good may arise from the attack made upon the Church of England by the articles in the Church Chronicle, and that the evil so startling, brought into our peaceful midst by the false doctrines therein propounded, and that, with God's help, and his glory alone in view, we may yet sift the chaff from the wheat, and that I may stand beside your Lordship to lend my aid in grappling with evil, and seeking to advance the Kingdom of our Lord,

I am, my Lord,

Very truly,

GEORGE W. HILL.

P.S.—In consequence of much misunderstanding, I think it probable that I shall be compelled to publish the correspondence that has taken place between us.

G. W. H.

The Right Reverend, the Lord Bishop of Nova Scotia.

THE BISHOP to Rev. G. W. HILL.

HALIFAX, Nov. 16, 1866.

Reverend Sir,—

I have received your letter of the 12th inst. As it contains no apology, nor expression of regret, for the tone and temper of your first letter, as you rather appear to glory in a disregard of ordinary courtesy, and in ignoring the relation of a Clergyman to his Bishop, and, more especially, as you have passed over without notice the most important part of my letter of 5th inst., and have evaded answering the questions contained in it, I feel that I should not be justified in continuing a correspondence which cannot be productive of any good result, if it is to be conducted after this manner on your side.

Since you have proposed publishing the correspondence, I, of course, claim the same liberty, and I desire that it may be widely circulated throughout the Diocese.

I am, Rev. Sir,

Yours faithfully,

H. NOVA SCOTIA.

Rev. George W. Hill.

I have printed Mr. Hill's second letter, in order that there may be no pretence for saying that it was unfairly kept back; but it is, indeed, with feelings of deepest shame that I admit that such a document has proceeded from the pen of one of the clergy of my Diocese. It cannot actually require any comments from me, and yet, fearing that silence on my part would be misinterpreted, I must proceed with the analysis.

We frequently hear the opinions of the Jesuits, concerning moral obligations, denounced as subversive of all faith and confidence between man and man, and one of the Saints of the Roman Church—Alfonso de Liguori—has been severely censured on account of his teaching on the subject of mental reservation; but I have not met with anything more objectionable than the principles enunciated in this letter.* Alas for our country, when a minister of religion maintains such doctrines respecting the obligations of promises and bonds. If ever our commercial morality were to

*The following, for example, is exactly the sentiment of the letter: "We must mark as certain that no promise binds, although it has been accepted by the other party, when any notable change of circumstances takes place, so that if it had been foreseen the promise would not have been made, because a promise is always supposed to be made under such a tacit condition."—*Alf. de Lig.*

sink to this low level, we should become a bye-word in every market frequented by our merchants. I trust that few will deny, that when a man has signed his name, with a promise to pay a certain sum to any association, upon the fulfilment of certain conditions, he cannot escape his obligation, by the plea that he had mentally added some other conditions. We all know that the obligation can be enforced by law, and if the Judges of the land would not listen to the plea, that some abuses had crept into the association, can such a plea be admissible in *foro conscientie*? The fallacy lies in the supposition that the money is still at the donor's own disposal, whereas, from the moment that he has signed the list or bond, he has no more rightful control over it than if it had been actually paid. The present is a peculiarly strong case, for an actual bargain was made—some alterations in the rules of the Church Society being secured by certain gentlemen as the condition on which their subscriptions were to be given, so that in fact, when signing the list, they were virtually giving notes of hand for value received. And now on the pretext that some error has since that time gained a footing in the Province, we are told that these promises not only may be, but ought to be, violated. If such principles be adopted, no combined work can be carried on, since no reliance can be placed on any pledges of co-operation, and a wide door will be opened for fraud, since it rests with the person who has given the pledge to determine what change is to be regarded as a serious error, and as sufficient to release him from his obligations.

The reference to the dealings of the Almighty with his creatures, in vindication of what most men would designate as a manifest breach of faith, is not only in such bad taste, but is also, to my mind, so profane, that I forbear to say more respecting it. It is moreover to be observed that Mr. Hill has not attempted to prove, that either the Endowment Fund or the Church Society has been made, or is likely to be made, the "instrument of disseminating erroneous views." He discusses a supposed case "where positive error, denounced by the Church, is openly proclaimed, or may be disseminated by any Society," but while thus throwing out unfavorable insinuations, he does not attempt to show that his argument applies in any way to our Church Society, and, if he had attempted to do so, he would have most signally failed.

He says that my interpretation (see p. 9) of his language, concerning our Societies, is not justified either by his words or by fair inference, but it appears to me that he either means *this* or nothing. He does not allege that there are *many* teachers of error amongst us; nay in this letter (p. 31) he tells us particularly that he has "carefully avoided using the word 'Clergy,'" when speaking of the holders of errors. If, then, at the most, there are but a *few* whom he can venture to accuse, am I not right in saying that he refuses to support our Societies, unless *all* can be proved to be in *his* opinion sound, or, in other words, unless *all* adopt *his* views,

his interpretation of the formularies of the Church of England? He appeals to his conduct for nearly 19 years, and this would be a very forcible appeal if he assured us, at the same time, that he intended to continue the same course; but it has no force whatever when he has himself told us, that he will *not* do as he has hitherto done, that he will no longer support the institutions of which he has heretofore been a zealous advocate. The reference to his former actions only renders the sad contrast, between them and his declarations for the future, more glaring.

He tells us that his "views are broad, enlightened, and liberal," to such an extent, that he has been charged with being too willing to unite with men of different denominations. Is he not, then, the more inexcusable when he endeavors to withdraw the means of subsistence from those, who eat of the same bread and drink of the same cup, who have pledged themselves to adherence to the same formularies and the same rules, because they feel themselves bound in conscience to a more scrupulously strict conformity than is consonant with his sentiments? Unhappily, he only affords another example of the well-known phenomenon, that extreme laxity on one side is commonly combined with extreme intolerance of any difference of opinion in the other direction. Moreover, be it observed, he has not responded to my demand (p. 17), he has not attempted to prove, that any clergyman in this Diocese holds opinions other than in accordance with our authorized teaching, and still less has he proved that the Church Society has in any way whatever, countenanced unsound doctrine. And supposing, which is probably the case, that I am personally the object of his attack, and the target at which all his arrows are aimed, still the Endowment Fund was so carefully protected from any interference or control on my part, that if I were so disposed I could not use it for the benefit of any particular clergyman. I have discharged my duty in solemnly pointing out to him, the practical effect of such a course as he proposes to adopt, and its true meaning, notwithstanding his endeavor to disguise it from himself. I have faithfully warned him, as one of those over whom I have been appointed an overseer, of his responsibility, and now I must leave him in our Master's hands.

It is hard to determine, from the sophistry of page 24, whether he denies that he intended to specify the Bishop, when he wrote (p. 7) what he calls "an axiom in metaphysics," but taken in connection with its context, its *intended* application is unmistakable, and in this second letter he proceeds, under a cloud of words, to attempt to fasten it definitely upon me. I trust, certainly, that the Diocese is *not, in any respect*, "exactly as I found it," that the labors of fifteen years have not been altogether in vain, and that while the Province has been rapidly progressing, the Church has not been standing still. He seems, however, to refer more

particularly to the state of our buildings, and their furniture, and I have only to point to the City of Halifax for proofs—the alterations and improvements in all the Churches, more particularly in St. Paul's, being very extensive, while two new Churches have been erected, in accordance with the increased knowledge and improved taste of our day, very different from any specimens to be found within the Diocese when I first arrived here. If these things may at all be attributed to my influence, and I am on this account to be condemned, I thankfully accept the condemnation. I hold that, as the condition of the population improves, there ought to be a corresponding improvement in the churches, and that there must be a want of love when men, adorning and beautifying their own dwellings, are content to allow the house, set apart for the worship of God, to remain comparatively bare and destitute of ornament. There are some persons apparently devoid of the power of appreciating the fine arts, upon whom they have no elevating effect; but this is no reason why the higher faculties, by which we discern beauty of form and sound, should not be cultivated and gratified, why the beautiful should only be employed for secular purposes, why the best should not be dedicated to God's service, no reason why those who are beneficially affected by them should be deprived of their influence. If eloquence may be rightly used in the pulpit, as an instrument for moving the feelings, so that the truths uttered may produce greater effect, it cannot be wrong to use other means, with the same object, provided always that they be appropriate, and introduced with moderation, so that they may be restricted to their proper place as *means*, and that they do not become *ends*.

But he attempts to justify his statement, that "everything for which there is the slightest pretence of authority is eagerly adopted." And yet he can only adduce one instance which is, even in *his* opinion, suitable for the purpose. He refers to my Charge, delivered in 1858, pp. 29–32, to prove that I am anxious to take advantage of every "legal opinion" that may be delivered in England, for the introduction of novelties. When I wrote my answer to his first letter, I supposed that he alluded to the opinions of counsel upon cases submitted to them, such as have frequently been published, and it had not occurred to me, that he could be so careless in his choice of language, as to use the words "legal opinion" to designate a judgment formally pronounced by the highest Court of Appeal. I have no hesitation in saying, that whenever such a judgment is delivered, I shall take cognizance of it, and act accordingly. What would you think of any public officer in this Province, who should speak of a unanimous decision of our Supreme Court, upon a point of law, as merely a "legal opinion," which he is at liberty to adopt, or otherwise, at his pleasure? I should have felt that I had been very remiss, if I had omitted to set before the clergy the judgment, finally delivered after a full hearing of the able argu-

ments on both sides. Their Lordships adopted the principle, that "in the performance of the services, rites, and ceremonies, ordered by the Prayer Book, the directions contained in it must be strictly observed, that no omission and no addition can be permitted." They then applied this to the Rubric preceding the Prayer for the Church Militant, adding: "In practice they (the bread and wine) are usually placed on the Communion Table before the commencement of the Service, *but this, certainly, is not according to the order prescribed.* Nothing seems to be less objectionable than a small side table, from which they may be conveniently reached by the officiating minister, and at the proper time transferred to the Communion Table." Here, then, I take my stand. It is my duty to see that the laws are obeyed by the clergy within my jurisdiction, and I shall continue, as in time past, to make known every judicial decision, or interpretation of the laws which we have pledged ourselves to obey. I am not anxious for the good opinion of those who would have me act otherwise; and I believe that Nova Scotians, being a law-observing people, will generally approve of my course, and admit our obligation, even if, at any time, such decisions may conflict with their prejudices or their inclinations.

He thinks the determination "not to accept the new canons" is inconsistent with a desire to "adhere closely to the good old customs" of the mother country. But this resolution was moved and advocated on the very ground, that we are so bound to adhere to the old customs that we are not justified in adopting anything new even when it has originated there. I was not aware that any "vital point" was touched by this decision, but the anxiety of the synod to avoid any severance was clearly manifested, and the consideration of the question is appointed for the next session, in order that we may more clearly discern, whether our real identity with the old church will be most certainly preserved by retaining the old, or by adopting the new, canons.

For an answer to his further remarks upon the surplice, I refer back to pages 10, 11. I have there stated, that I *do* think it of great importance to adhere to what is authorized, and I have given my reasons for so doing. Whether those reasons are satisfactory or not, every man can judge for himself, I can only repeat that I am acting to the best of my judgement. I have so much confidence in the good sense of the members of the Church here, that I do not believe any objection would be made, by any congregation, to the abandonment of the practice of putting off the surplice, if the true state of the case were explained to them, and I am certain that no "earnest and loyal member" would be alienated, unless acted upon by others. On the contrary, I believe that upon reflection, the "loyal members" of our Church will be disposed to insist upon the the use of the surplice, by the preacher, *for their own*

security; they must desire to have the teaching of the pulpit, in harmony with the desk, and it is well that the Preacher should be reminded that he is an officer of the Church, in the one place as much as in the other. You have some reason to suspect that a minister, who is anxious to divest himself of his official robe, may be forgetful of his obligation to inculcate her dogmas. The absurdity of the objection to the surplice in the pulpit, must be immediately manifest to every one who considers that it can have no such signification, as is attributed to it by the objectors, except at the Communion Table, where they admit that it *must* be worn; while its use at all times is commended to us by the fact that it is the peculiar distinctive vestment of the Reformed Church of England, the black gown being worn by various other classes, inclusive of Lawyers and College Students. But, whatever may be its merits or demerits, I desire that it may be distinctly understood that I have *not ordered* the discontinuance of the gown. In the exercise of my proper functions, I have informed both clergy and laity what is correct, but, having done so, I leave you to act at your own discretion, relying upon your good sense and regard for order to guide you aright. From my own Chapel I have banished the gown, because I could not sanction it there after officially declaring that it is unauthorized.

On Good Friday evening, I have been in the habit of putting off my Episcopal vestments, and adopting the robes ordinarily worn by Clergymen in England, when in deep mourning. On these occasions I have only to preach, and my practice has been in harmony with my feelings, but if I had to officiate previously, I should certainly not have changed my dress. Mr. Hill's explanation and defence of his use of the term "clerical millinery" would be incredible, if they were not of the same character as other parts of his letter. Surely no one else would adduce the *omitting* to wear the stole over both shoulders, or to wear bands, or the *omission* of any article of dress, as instances of "clerical millinery." But when a writer insists that a "chair is a table" (p. 26), and designates a judgement of the Privy Council as merely a "legal opinion," we cannot be surprised at any misuse of language.

Upon the subject of Credence Tables, I thought that I had said enough in my letter, (p. 12,) but as Mr. Hill repeats his remarks, and, in fact, impugns my whole statement, I must add a few words more. Since he has ventured to mention the "painful scene in St. Paul's vestry," I have no hesitation in speaking of it, though I would otherwise allow it to sink into oblivion, and I am glad to have the opportunity of exposing the falsehood of a story which has, for several years, been permitted to circulate without refutation. When the pulpit was removed, the closet in which the bread and wine had always been placed, was destroyed, and on the Friday before the first Sunday on which the Holy

Communion was to be celebrated, I wrote to the Rector, reminding him that a substitute should be provided, but giving no definite directions. It appears that, in consequence of this message, the Archdeacon sent over a small table the next day, towards evening, when one of the Churchwardens coming in, ordered it to be taken away. To the best of my recollection, I heard nothing of this until the Sunday morning, when I told the Rector he must then make some other arrangement, by means of a chair or otherwise, to admit of compliance with the Rubric, and of adherence to the practice long established at St. Paul's. But the same Churchwarden forcibly opposed the Rector when attempting to perform his duty, and being apparently much excited, rudely addressed me in the vestry, declaring, in defiance of the law, that the bread and wine should be placed upon the Communion Table before the beginning of the service. It was then too late to discuss the question, and as I did not choose to enter into a controversy immediately before going into the Church, I declined to say more than to request the two Wardens to call upon me the next morning to represent their views. They did so, and then coolly told me that those great Lawyers, the Lords of the Council, did not understand the meaning of words, and had misinterpreted the Rubric, just as Mr. Hill now speaks of their "feeble efforts." As I did not wish to involve the aged Rector in difficulties with persons so utterly regardless of law, I allowed the matter to drop; but, of course, if he had determined to set up a Credence Table, the Supreme Court would have protected him, and would have prevented its removal by the Wardens, since this was the very point that had been decided by the Court of Appeal, against the Wardens of St. Paul's Knightsbridge.

That I then, or at any other time, ordered the introduction of a Credence Table into St. Paul's, I again positively deny; and upon the occasion in question, I solemnly affirm, that I neither ordered nor desired the placing of either table or chair *within the rails*, that my direction was only to provide a substitute for the old closet, and that the Rector's arrangements were made at his own discretion. He doubtless perceived, what any man must perceive, that it would be more convenient to have the bread and wine within reach of the officiating clergyman than at a distance, and desired so to place them. Except as a matter of convenience, I state again, as I stated in my Charge of 1858, as I stated above (p. 21), that I have no preference for a Credence Table, that I care not whether the bread and wine are inside or outside of the rails, or in the vestry, provided the Rubric be obeyed. You will observe that Mr. Hill, determined to persist in his own misrepresentations, is actually driven at length to maintain that *a chair is a table* (p. 26), and that, although he cannot venture to deny the well-known fact, that in Salem Chapel the bread and wine are placed on any chair

that happens to be at hand, in order to avoid the inconvenience of bringing them when required from the vestry, he flatly contradicts my plain statement of facts, and boldly asserts that "the Credence Table is there." At the same time, I may say, that I have no reason for being without such a table, and that I omitted it because it was a matter of perfect indifference in my opinion, and that I only notice Mr. Hill's assertions because he has deliberately contradicted my statement of a plain fact, known to every communicant in my chapel. I presume that, notwithstanding Mr. Hill's contemptuous sneer, the declaration of the Lords of the Council will satisfy all reasonable men, that "a Credence Table has no connection with any superstitious usage of the Church of Rome, and is more properly an adjunct to a Communion Table than to an Altar."

His remarks upon "bodily worship" were sufficiently answered (p. 13), with the exception of one, which I did not understand, and which appeared to me to refer so irreverently to the Deity that I passed it over without notice. But he has now explained himself, and added such observations, as no one can read without "pain and sorrow." In fact the determination to "make a man an offender for a word," or for a movement of his body, has here reached its extreme limit; and it is difficult to deal seriously with such a charge. When I pronounce the benediction, I lift up my hands according to the ancient and scriptural custom, for either prayer or blessing, but I have no further rule for my practice. I sometimes spread out my hands and sometimes, which is more natural to me, I partly close them, the spread hand seeming rather awkward. Whether at such times they fall "into the exact shape and figure duly laid down" in his Book, I cannot tell, for I do not remember ever having seen any directions respecting the benediction. But I am confident that I have never held up three *fingers*, and if *two fingers* and a *thumb* have been more particularly prominent, I most decidedly and distinctly repudiate any intention of symbolizing the blessed Trinity, by a mode of holding up the fingers which, if symbolical, would imply that the three persons are *not co-equal*.

When Mr. Hill said the Lord's Supper is "now fondly termed the Eucharist," I supposed that he referred to *this* Diocese, whereas now he tells us that he means by "numerous authors." If so, why is it introduced in this letter? But does he really mean to condemn those who use it? Does he not know that the term has the approval of our Reformers, such as Cranmer, Hooper, Bullinger, Jewel, and of the Homily, that it is freely used by Hooker and Burnet, while Bickersteth says, "This is one of the most ancient names given to the Lord's Supper."

With respect to the language used by the correspondent of the Church Chronicle, surely I cannot be responsible, when even the

Editor and Proprietor, who has the sole control of it, disclaims any responsibility for the opinions of his correspondents. I have already said (p. 15) that I disapproved of the letter signed "F," but, at the same time, since the writer has the sanction of many Protestant authors, and amongst others of the thoroughly Protestant Bishop Burnet*, for the use of the term "sacrifice," Mr. Hill is not justified in inferring that it must have been used in a peculiarly Romish signification.† Mr. Hill (p. 28) insists that the expression, "the most Holy Sacrament of His sacred body and blood," is "substituting bread and wine for that great and gracious being." Is it possible that any one can write thus, who, every month, invites the congregation to partake of "the most comfortable Sacrament of the body and blood of Christ?" who prays "that we, receiving these thy creatures of bread and wine, may be partakers of his most blessed body and blood?" who has subscribed the Articles, in which these words occur, "The bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ," and again, "They (the wicked) do carnally and visibly press with their teeth the sacrament of the body and blood of Christ?" It would seem, then that these correspondents may have drawn their expressions from sources very different from "the Priests' Prayer Book," with which, I may here observe that, I am very slightly acquainted, having never studied it, and having expressed my disapproval of it, after reading a few passages, when it was submitted for my opinion two years ago. On page 20, I suggested the want of time for study, as an excuse for Mr. Hill's limited acquaintance with the phrasology of the standard writers, and most esteemed divines, who are generally recognized as lights of our Church: but there can be no such excuse for thus ignoring the plain words of the Services and of the Articles.

Upon the question of Union with the Greek and Roman Churches, I have said enough above (p. 15,) and in my Charge. I have only, therefore, to point out that his illustration (p. 20) is

* "Another respect, in which the Eucharist is called a *sacrifice* is because it is a commemoration and a representation to God of the sacrifice that Christ offered for us upon the Cross; in which we claim to that, as to our expiation and feast upon it, as our peace-offering, according to that ancient notion that Covenants were confirmed by a Sacrifice, and were concluded in a feast on the sacrifice. Upon these accounts, we do not deny that the *Eucharist may be well called a sacrifice*; but still it is a commemorative sacrifice and not propitiatory."—Burnet on Art. xxxi.

† On page 6 he objects to those who "invest it with mystical meaning," although in the exhortation addressed to the communicants, the expression "holy mysteries" is twice applied to the Lord's Supper. And indeed we may ask how "an outward and visible sign of an inward and spiritual grace" can be otherwise than mystical?

not at
letter v
Church
this sul
I must
"F"
Charg
never
branch
is not
with t
other
his eff
comes
no tra
tion,
Christ
chiefly
that h
expre
treas
loyalt
for s
condi
will,
pleas
M
to th
publ
be, t
Bish
not
muc
exan
able
con
of o
pp.
was
Chu
diff
full
sol
im
hir

not at all applicable; that there is no reference whatever in the letter which he condemns to annexation of any one branch of the Church to another. Mr. Hill has two separate paragraphs upon this subject, and as he connects the letter of "F" with my Charge, I must observe that he certainly misrepresents me, and probably "F" also, when he introduces the term, "annexation." In my Charge, I advisedly used the term "intercommunion," and I have never heard of any proposition for amalgamating the several branches. The Protestant Episcopal Church of the United States is not *annexed* to the Church of England, but we are at unity one with the other, and no closer union has been proposed with any other branches. He says he is publicly asked in that letter to use his efforts to bring about a union with Rome, and asks, "Whence comes the invitation?" and I ask the same question, for there is no trace of it in that letter. It exists solely in his own imagination. He is asked generally to endeavor to promote "the unity of Christendom." Is not this a good object? He is asked to do this chiefly through the instrumentality of prayer, with the condition that he is not to be understood to compromise any principle, nor to express an opinion on any point of controversy. Is there anything unreasonable in this, anything that can be construed to imply "disloyalty to our Heavenly Sovereign?" What pretext can there be for such a charge, while the writer lays particular stress upon the condition that the prayer should be for unity, *according to God's will*, and disclaims any desire for a union which *would not be* pleasing to *Him*?

Mr. Hill says that my observations on page 18, can only apply to the writers of the two letters in the Chronicle. Is, then, the publication of an anonymous letter, however objectionable it may be, to be regarded as an excuse for a violent assault upon his Bishop, a furious tirade against his Brethren, and a determination not to advocate the support of our Missionary Society? How much less can his course be justified, when it appears, upon examination, that although some of the expressions are objectionable, the intention of the writer of the letter, more particularly condemned, is only to advocate the use of that most beautiful prayer of our Lord, "that they all may be one."

With respect to Church furniture, I refer to my answer on pp. 13, 14. As for the complaint that in my Charge "the sympathy was with the Greek Church in preference to those Protestant Churches," &c., I stated in the Charge (p. 32) the practical difficulty in the way of any plan for union with the latter, and have fully explained my views above, while he still fails to suggest any solution of that difficulty.

Mr. Hill suggests that I should publish my views on the "all-important subject" of the Lord's Supper, and I fully agree with him that the importance of right views on this subject can hardly

be over-estimated, but he would have offered this suggestion with a better grace if he had first stated his own opinions; and the tone and temper of his letters shew that the request is not made, in the spirit of calm enquiry, by one who wishes to know the truth for the truth's sake. If any of my sermons have been misunderstood, I deeply regret my inability to express my meaning distinctly, for I desire to utter no uncertain sound, and I hope that the explanations and assurances which I purpose to offer to you, before concluding these remarks, will remove all doubts from your minds as to the opinions which I hold and teach, and have consistently held and taught, respecting the Lord's Supper.

As for Prayers for the dead, I thought that my teaching could not have been misunderstood. At different times I have spoken of them, and always, I believe, to the same effect, that in the common acceptation of the term, meaning petitions for a release from punishment or any *change* in the eternal condition of the departed, such prayers are not allowable; but that we are taught to pray for the *faithful*, that the day may speedily come for their re-union with their bodies, so that we, and they together with us, "May have our perfect consummation and bliss both in body and soul." We all admit that until the resurrection, the souls, even of the Saints, although in joy and felicity, are in an imperfect condition, and holding the doctrine of the Communion of Saints, we pray for them that they may speedily be admitted to the fruition of the perfect state, through re-union with their bodies. If to approve of, and unite in, this prayer, be to "advocate prayers for the dead," then I admit that I do so, but I certainly do not in any other sense.

And now we have arrived at the most extraordinary portion of this extraordinary letter. The most important part of my letter, extending from page 17 to page 21, most imperatively demanding a reply, if he thought he could in any way justify himself, he passes over with the observation that it "requires very few words from me." Of this proceeding, nothing is worse than the poor endeavor to evade his responsibility, when called upon to designate the guilty parties. He charges me with assuming "that which is not the fact," and in a tone of virtuous indignation, requests me to be "particular in animadverting upon what he *does* say." Now, I have carefully looked at his "summary," over and over again, and I am persuaded that the intention *there*, as well as in the whole letter, was to produce the impression that the supposed evil is rampant in this Diocese, that I was far from exaggerating when I said (p. 17) "You charge some of us, whether myself, or my Brethren, or both, it matters not," &c. But there is also much more than the *intention*. I ask you carefully to read the *second* paragraph on page 7, where he distinctly states that some persons, whoever they may be, are "seeking to introduce by degrees" the whole of the doctrine and practice of a system which he there

describ
be deve
decline
such so
duce"
guilty,
intentic
This at
tacit av
31,) "
not sel
his ow
suges
probab
any of
endea
applic
appea
part o
U
the op
quote
that r
answ
that
hold
"Mo
tion,
Prov
even
impa
who
this
of w
it se
and
chu
ing
req
bee
any
firs
rea
alv
dif
ou

describes, with the suggestion that there is even something more to be developed. Now, for myself, and for my Brethren, I absolutely decline to avail ourselves of this subterfuge. I entirely repudiate such sophistry. I admit at once that if we are "seeking to introduce" such a system, whether by degrees or otherwise, we are guilty, aye, and most especially guilty, if we are acting with sinister intentions upon principles which we are ashamed or afraid to avow. This attempt to gloss over the slander aggravates it, for it is a tacit avowal that he cannot furnish any proof. Again, he says, (p. 31,) "I have carefully avoided using the word 'Clergy.'" Is he not self-condemned by this evasion? Is it not now evident, upon his own shewing, that I had good reason for charging him with suggesting suspicions and evil surmises, without real or even probable cause? If he can prove nothing against the clergy, or any of them, what is to be thought of his attempt to justify his endeavor to undermine our Diocesan Society? If he limits the application of his calumnies to *me*, I still call for proofs, and again appeal to your experience of my preaching and practice in every part of my whole Diocese.

Under ordinary circumstances, I should attach due weight to the opinions of a brother Bishop, but, unfortunately, the Bishop quoted has avowed principles of action so contrary to my own, that no exposition of his sentiments can have weight with me. In answer to the question put to him at a meeting, "Do you mean that you will permit no one to be a clergyman here who does not hold such opinions and tenets as are held by yourself?" he replied, "Most assuredly I do mean that." I hope that with the exception, it may be, of a few extreme party men, there is no one in the Province who would desire me to imitate such an example. At all events, I must decline to do so, and I believe that my duty is to deal impartially with all, who are within the limits of our Church system, who can use her language as explanatory of their views.

I have now completed the weary, painful task of commenting upon this letter, and have, to the best of my belief, noticed every statement of which the meaning can be ascertained, even although in many places it seems like solemn trifling gravely to reply to such random assertions, and to spend so much time in refuting what appears more like a hasty ebullition of temper, than the composition of a man seriously endeavoring to eradicate error. What Mr. Hill's motives may be, I am not required to decide, but I am sure of this, that supposing him to have been dissatisfied with my Charge, or with my teaching and practice, at any time, the Christian course would have been to come to me, in the first place, privately, and state his fears, and ask if my meaning was really what had been supposed. He knows full well that I have always courteously received the expression of his opinion, when he has differed from me, and moreover that I am always happy to see any one, without regard to station or qualification of any kind, who will

come to me to ask for explanations, or to object to my official proceedings, or to converse with me upon any of those topics which are most interesting to me. If such efforts had proved fruitless, I should not then have blamed him, if he had at length resorted to the step which he has now begun, provided always that he had written in a Christian spirit. But he has not attempted to converse with me, or to represent his fears and anxieties. He has never sought an interview with this object, and although I was meeting him, at least twice every week, in the vestry room of St. Paul's, he gave no hint of the mental sufferings, which he now appears to have long endured, until about a week before the date of his first letter, when I met him in a very excited state in the Province Building, and was informed that he was about to write to me. And now that he has written, the question is forced upon us as we read, Who is this who speaks in such an authoritative tone? upon what ground does he consider himself entitled to address his Bishop, or even any one of his Brethren, in this imperious style? I know of no foundation for his assumption of superiority, except it be that he is Rector of St. Paul's. And you may well enquire, Has it come to this, that the Rector of St. Paul's is to define *what* and *how* we are to preach, that without his sanction we may not improve any portion of the furniture of our Churches, nor manifest our feelings of reverence and devotion, nor even lift up our hands in the sanctuary?

There is, indeed, too much reason to suspect that Mr. Hill is only the organ of a small party, which began to oppose me soon after my arrival; as soon, in fact, as it was perceived that I would not be their servant. They appear to think that every one must submit to the power of the purse, and doubtless you, my Rev. Brethren, must have been sorely tempted at times to succumb to the pressure which has been put upon you. But if you have lost assistance which otherwise would have been afforded you in your work, you have the comfort of feeling that you have not bartered your convictions and your independence for gold. My determination to assert the right of the clergy and laity throughout the Province to a voice in the management of the affairs of our Church, has excited the hostility of those who desire to have everything under their own control, and has involved me in many difficulties; but it is a sufficient recompence to know that this course has been generally appreciated by you, and that a more lively interest has been thereby awakened, and the spirit of self-reliance encouraged. And now I stand up, on your behalf, to protest against the attempt to compel you all to speak and act, after the one fashion approved by this party, and against the uncharitable insinuations to which all who presume to differ from them are subjected.

But I have a still more solemn duty to perform, in putting you on your guard against the dangerous errors which the great enemy is endeavoring to introduce. If you have carefully read these letters, you must have perceived that, while there is a great show of defending the system of the Church of England on the part of Mr. Hill, he never

adop
exp
bare
occu
do
ever
lang
Sacr
does
to f
ques
add
you
appo
is pr
agai
berin
acco
care
Litu
harm
and
I w
But
this
doct
and
erro
that
in o
the
The
conf
are
tract
only
tain
invis
ing,
are
high
Sacr
even
pleas
is im
they
and
of fa
can
and

adopts her language, that, on the contrary, he condemns the very expressions of her formularies. Now, I do not ask you to accept my bare assertions in preference to Mr. Hill's, in proof of the position occupied by either of us in relation to the Church of England, but I do confidently appeal to this fact, that I am ready to maintain whatever she dogmatically asserts, that I use without questioning the language of the Articles, the Offices, and the Catechism, respecting the Sacraments. I shall be thankful for the assurance that he can do, and does, the same, but there is too much reason, judging from his letters, to fear that this is not the case, and as he has taken no notice of the questions on page 20, we have no counterbalancing evidence. I address you as true members of the Church of England, assuming that you take her standards as your guide, and that you look to me as the appointed overseer and guardian of this Branch, to see that her system is preserved, and her doctrines taught, and to put you on your guard against errors. Deeply impressed with my responsibility, and remembering that I have to watch for your souls, as one who must give account, I affectionately entreat you to examine this question, and study carefully the language deliberately adopted by the compilers of our Liturgy and the framers of our Articles. That this is in perfect harmony with the teaching of the Holy Scripture may easily be proved, and if I were not fully persuaded of this I would not retain my office, I would at any sacrifice cease to exercise the functions of a minister. But this is not the point on which we are at issue just now. Assuming *this* to be proved, the question is, what does she set before us as the true doctrine deduced from the Scriptures, held by the primitive Christians, and handed down from the time of the Apostles? I fear that grievous error has crept in, particularly with respect to the Sacraments, and that many hold the Zuinglian errors, which are specifically contradicted in our Articles. On this account I spoke, as I did in my Charge, of the importance of assigning their proper position to the two Sacraments.* The opponents of the truth endeavor to excite prejudices against it, by confounding it with Romish errors, but you may be certain that you are safe in following the guidance of those who suffered the loss of all

* For those who have not the Charge at hand, I reprint the following extracts. I first quoted the 26th article: "Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace, by the which God doth work invisibly in us," &c. I then said, "such persons admit that prayer, and preaching, and the reading of God's word, are means through which spiritual blessings are conveyed to man, but, strange to say, they will not allow an equally high position to the special ordinances of the new covenant." "If the Sacraments be in any way interposed between us and Christ, so as even in the least degree to obscure the view of the Saviour, they are misapplied, but if rightly regarded and employed, they are the means by which life is imparted, and union with Christ maintained beyond all others. So far are they from clashing with the doctrine of the efficacy of faith, that they imply it, and are only made effectual through its exercise. * * * It is to the want of faith that the disparagement of the Holy Sacraments is to be attributed. We cannot perceive why they are appointed, or how they are rendered beneficial, and we have not faith to believe the promises."—Charge of 1866—pp. 39, 40.

things, some of them giving their bodies to be burned, in consequence of their opposition to those errors. †

It matters not under what guise they come, or with what professions they may try to win your confidence, you are bound, if you value the truth, to turn a deaf ear to all who do not speak according to this word. I dread the introduction amongst you, of such opinions as are now held by many, from whom better things were expected; and the denial of the efficacy of the Sacraments has been generally the first step in the downward course, followed, after an interval, by the denial of the obligation to accept any dogmatic teaching, and ending in the rejection of the Scriptures as an inspired guide, and too frequently of the doctrine of the Atonement. This rationalism is, in my belief, the form of error against which we are most especially to be on our guard, and it is very subtle, so that I feel great anxiety on perceiving the first traces of it, and if we must choose between two evils, it is better to believe too much than too little. The absence of humility, and the unwillingness to submit one's own judgment, so as to accept the authoritative expositions presented to us, are usually the cause of such declensions from the truth, for "if any man thinketh that he knoweth anything, he knoweth nothing yet as he ought to know." "God resisteth the proud, but giveth grace unto the humble."

The assertion of liberty is always attractive; but I trust, my brethren, that none of you want to exercise the liberty of holding error. The apostle foretold, "a time will come when they will not endure sound doctrine." Let us hold fast to the truth, and walk in the old paths. Do not allow yourselves to be misled by statements which, though plausible, will not bear investigation, nor think that because your ears are gratified and your feelings moved, you are therefore necessarily fed with wholesome food. The cause of much error appears to be, that men take a few leading truths of revelation, and then construct their own system, in harmony as they think with those truths, instead of humbly seeking for, and accepting, all that has been revealed, even when we are unable to construct a harmonious scheme,

† If a more modern authority be desired, I refer to the following extract from the late eminent "Evangelical," Edward Bickersteth, whose words I readily adopt, as expressing my own views: "The Lord's Supper is a solemn ordinance, designed for a perpetual exhibition and commemoration of the atoning sacrifice of the death of Christ, and for our participation in the blessings of that sacrifice. It is a representation to the outward senses of this great truth, that the only Son of God became man, and died for our sins. It teaches us, by signs and emblems, those doctrines which the preaching of the Gospel brings before us expressly in words; and being a Divine institution it is not a bare lesson to the senses, but an effectual means of grace to the soul. Herein Christ offers Himself to us with all His benefits, and we receive Him by faith.

Its great design is to represent, or place before us, to commemorate, and to shew forth, the death of Christ as a sacrifice for sin, and to declare our expectation of his coming again; and the actual benefit which the faithful receive is the communion of the body and blood of our Lord Jesus Christ."—Bickersteth on the Lord's Supper.

or though some portions may appear to us to be inconsistent with others. Let us especially beware of, in any way, uniting ourselves with a party, for a party never can hold more than a part of the truth. It may be altogether wrong, but never can be altogether right. Party spirit is repugnant to that love, and those aspirations after unity, which should characterize the disciples of Christ; and besides this evil it necessarily leads to the neglect of some truths, and the exaggeration of others, destroying the analogy or proportion of the faith. Let us not boast of being *high Church*, or *low Church*, but let us determine to be honest intelligent members of that Branch of the Church of Christ, which we believe to have been most signally protected guided and honored by Him. I believe that our Church is destined to be the great bulwark of the faith, in the contest between truth and error. Let us all be prepared each to do our part in contending earnestly for the faith, once delivered to the Saints, but now vigorously assailed from opposite quarters, let us prove our armour, that we may be able to give to every man a reason for the hope that is in us, knowing both *what* we believe and *why* we believe. So that to use the words of the Translators of our Bible "if on the one side we shall be traduced by Popish persons at home or abroad, who therefore will malign us because we are poor instruments to make God's holy truth to be yet more and more known unto the people, or if on the other side we shall be maligned by self conceited Brethren, who run their own ways, and give liking unto nothing but what is framed by themselves and hammered on their anvil, we may rest secure, supported within by the truth and innocency of a good conscience, having walked in ways of simplicity and integrity, as before the Lord."

It is probable that many of you, my brethren of the Laity, who will read this letter, have hitherto taken little pains to discover what the Church of England really holds and teaches, concerning her own position, and the divinely appointed ordinances, administered within her pale; but I hope that you will now be roused up carefully to investigate these subjects. With respect to the Sacraments, I recommend you to study particularly the 25th, 26th, 27th, 28th and 29th Articles, at the end of your Prayer Books, and more especially the Catechism, being certain that if we find the food provided for the babes in Christ, too strong meat for us, we cannot be true members of the Church of England. She distinctly repudiates, in these formularies, the common popular view on the one side, as explicitly as she does the Romish errors on the other, being as truly Catholic, as she is decidedly Protestant. And if you cannot reconcile her teaching, thus clearly brought before you, with what you have supposed to be the tenor of the Scriptures, your minister, if you apply to him for instruction, will put into your hands plain and positive proofs, from the Word of God, of those doctrines.

And I trust that you, my brethren in the Ministry of the Gospel, will perceive the necessity for giving much attention to the truths which are more immediately assailed, and that none of you will ever

lay yourselves open to the reproach, incurred by the unhappy Bishop of Natal, of apparently retaining an office for the sake of its emoluments, while you either, refrain from teaching in accordance with your pledges, or use statements of doctrine in which you do not heartily concur

As my last Charge has been so lately circulated among you, I will ask you to read it over again, instead of adding more, for indeed, I fear that I may have already wearied you, but I must plead, as my excuse for repetition, my deep anxiety for your welfare, and my sense of the heavy responsibility laid upon me; and I may say, "to write the same things to you, to me indeed is not grievous, but for you it is safe." It is my earnest prayer for you all, that you may be enabled to "hold fast the form of sound words," which you have learned, "in faith and love which is in Christ Jesus," that you may not be "tossed to and fro and carried about with every wind of doctrine," but may "grow up into Him in all things which is the Head, even Christ." God grant unto us, by His Holy Spirit, to have a right judgment in all things, and evermore to rejoice in His holy comfort, through our Lord Jesus Christ.

I am, my dear brethren,

Your affectionate friend and pastor,

H. NOVA SCOTIA.

HALIFAX, Nov. 26th, 1866.

NOTE.

The following language compiled from a well-known writer,* embodies the teaching of our Church concerning the Lord's Supper. It is not merely a commemorative rite, but an actual channel or vehicle of grace to the soul, a means of closer communion with God, in which are communicated to the soul, not indeed by a carnal transubstantiation, but "after a heavenly and spiritual manner," the very body and blood of our crucified Redeemer; and the means whereby the body of Christ is so received and eaten is faith. So that in this Holy Sacrament we are spiritually nourished, through the elements of bread and wine, with that flesh which is meat indeed, and with that blood which is drink indeed.

* Dr. Goulburn, now Dean of Norwich.

ADDITIONAL NOTE TO SECOND EDITION.

As Mr. Hill, in his letter to his Parishioners, insists that he did not say the system is already developed, I refer you to p. 5, where he says, "for several years past, I have noted the gradual but sure development of a system of doctrine and practice," &c. Moreover, we should like to be informed how "a system" can be seeking to introduce anything? If any thing further is sought, it must be by persons who have adopted the system, so that it is but a poor attempt at evasion to pretend that the charges were against a system, and that persons were not accused.

POSTSCRIPT.

As there is apparently a determination to endeavor to throw discredit upon my account of the transactions connected with "the painful scene in St. Paul's vestry," I avail myself of the opportunity afforded by the issue of a second edition of the Pastoral, to state that I adhere to what I have written (p. 38) as *substantially* correct; and that while I am ready to admit, that I may have been mistaken about any particulars which I could only learn from information supplied by other persons, I have accurately stated all that occurred within my own knowledge, to the best of my recollection.

With reference to the essence of the charge alleged against me, I repeat that I never ordered the *introduction* of any thing new, and that I merely desired the *continuance* of what had existed, for several years before the date of my first acquaintance with St. Paul's, whether as a closet, as a chair, or in any other way that might be more pleasing to the Rector and Congregation. And *even if I had* been endeavoring to *introduce* a closet, such as was introduced by my predecessor, or any equivalent, I should still maintain that I had neither ordered, nor urged, the introduction of a "Credence Table," and would refer in support of my assertion, to the letter of Rev. G. Hill, (see p. 26), where he insists upon the distinction between the closet in St. Paul's, and a "Credence Table."

Moreover, all attempts to contradict my statement will be futile, until *that* can be proved which no one has ventured to assert, that any arrangements for compliance with the Rubric, before the Prayer for the Church Militant, have at any time been made, with which I have refused to be satisfied, or that I have ever denied the sufficiency of any such arrangement without a Credence. While I have to remind both Clergy and Laity, that whenever the bread and wine are placed upon the Communion Table, before the beginning of the service, the Law so lately interpreted is deliberately violated, and that no plea can be admitted in justification of a practice, formally condemned by the highest Court in the Kingdom, I again repeat, in order to prevent the possibility of misconception, that so long as the Law, expounded by the Committee of Council, is obeyed, I do not wish to urge the adoption of any one mode, of giving effect to their decision, in preference to another.

Dec 10, 1866.

