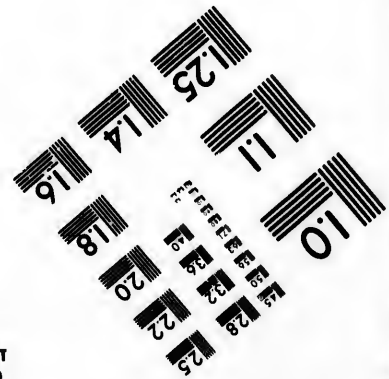
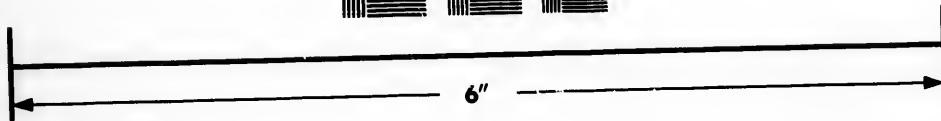
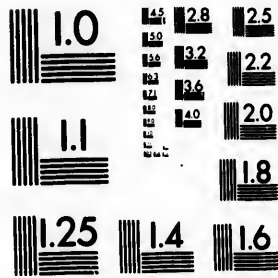


**IMAGE EVALUATION  
TEST TARGET (MT-3)**



**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**

**© 1984**

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distortion le long de la marge intérieure
- Blank leaves added during restoration may  
appear within the text. Whenever possible, these  
have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.
- Additional comments:/  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Includes supplementary material/  
Comprend du matériel supplémentaire
- Only edition available/  
Seule édition disponible
- Pages wholly or partially obscured by errata  
slips, tissues, etc., have been refilmed to  
ensure the best possible image/  
Les pages totalement ou partiellement  
obscurcies par un feuillet d'errata, une pelure,  
etc., ont été filmées à nouveau de façon à  
obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The cop  
to the p

The im  
possible  
of the c  
filming

Original  
beginn  
the last  
sion, o  
other o  
first pa  
sion, a  
or illust

The las  
shall co  
TINUED  
whiche

Maps,  
differen  
entirely  
beginn  
right a  
require  
methode

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

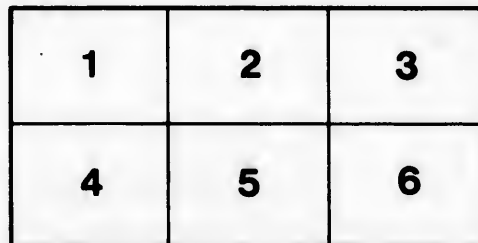
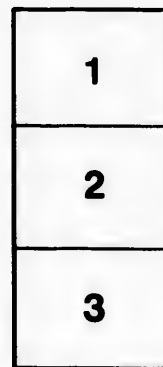
University of British Columbia Library

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  $\nabla$  (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:

University of British Columbia Library

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  $\nabla$  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.

ails  
du  
difier  
une  
nage

rata  
o

elure,  
à

**" A F**  
**nect**

**My D**

**T**  
among  
if it sh  
it, of h  
Englan  
opinion  
quaint  
remed  
unless  
the ge  
the wh  
carryin  
stabilit  
power  
Clergy  
and de  
in the  
Bishop  
which  
If they  
them,  
are in  
restra  
ness c  
to be  
then h  
from  
selves  
co-op  
tration

## A LETTER 'TO A FRIEND,

SUGGESTED BY READING

*“A Few Plain Words, on some points connected with the subject of Synodical Action.”*

---

QUEBEC, 9th January, 1854.

MY DEAR ———,

The subject which occupies the minds of so many among us at this time is one of vast importance, and, if it shall please God to bless the deliberations upon it, of happy promise, to the interests of the Church of England in this Province. There can be but one opinion among all reasonable men, who are at all acquainted with it, as to the necessity of seeking some remedy for the existing state of things. It is plain that unless it is desirable, for their own sakes as well as for the general interest, to leave upon our Bishops alone the whole responsibility of originating as well as of carrying out every measure which is necessary for the stability and advancement of the Church, both their power and their responsibility must be shared by the Clergy and by the Laity, each in their proper sphere and degree. The Bishops of the Church of England in the Colonies are in a position which no other Bishops in any time or place ever were: a position which is unfair both to themselves and to their flocks. If they attempt to exercise the power committed to them, when that exercise is plainly called for, they are in some quarters denounced as tyrants; if they are restrained from doing so, in any case, by the consciousness of standing in an undefined position, they are apt to be regarded as fearful or faithless. The Bishops then have a right to demand that they shall be relieved from these difficulties. They desire to avail themselves, so far as they lawfully may, of the counsel and co-operation of both Clergy and Laity in the administration of Ecclesiastical affairs; and the Clergy and

Laity have a right to demand that they shall occupy their legitimate place in such administration. The Church of England has surely at least the same right to manage her own affairs that other religious bodies have ; and it is as necessary in her case as in any other, to her well being, that she should exercise that right. Unless, therefore, the Bishop is the Church, he ought not in justice to himself and others to be charged with sole legislative power. I accept the definition of the Church which is given by Bishop Hopkins (p. 6 of "*Plain Words*") and therefore I believe that all the constituent parts of the Church should have their proper share in the administration of affairs. Upon these principles, we desire the establishment of Diocesan assemblies ; and this desire is nearly unanimous. But it is sometimes asked whether the Church has not the *inherent right* of deliberating on her own affairs, and if so, what need exists for seeking legislative interference. No one can deny that right : but as in England the supremacy of the Sovereign is established, in matters ecclesiastical as well as civil, no Synod can act except by Royal license ; because the Church being, by the constitution of the country, incorporated, so to speak, with the State, the acts of a Synod are ratified by Parliament, and become the law of the land.

The Church in these Colonies being a part of the Church of England, the same impediments are conceived to stand in the way of the assembling of Synods : and all that we desire at the hands of the *Imperial* Parliament is relief from those impediments, which ought not to clog us, inasmuch as the Church in the Colonies stands virtually in no relation to the State different from that which other religious bodies bear. We desire to be placed, in this respect, on a footing of simple equality with other bodies. We also desire the interference of the *local* Legislature, only so far as to give a legal recognition to our Synods—to make their decisions binding upon all members of the Church.

So far, then, the matter seems to be sufficiently simple and clear. It has not, however, received as

much  
some  
points  
with  
which  
*ment*  
the di  
ment  
our at  
too lo  
and th  
Engla  
tian S  
of Re  
unwan  
as the  
same  
tryme  
as Ch  
power  
in Ec  
of the  
essent  
this n  
have  
left d  
to her  
perm  
much  
it un  
Th  
meas  
from  
meas  
rejec  
is so  
Colo  
from  
derat  
no C  
upon  
ties,

much consideration as it deserves, and consequently some lamentable misconceptions prevail upon some points connected with it. Most of us have grown up with ideas and associations regarding the Church which have reference to its condition as an *establishment*: and the necessity of adapting our views to the different relation which she bears to the Government of a Colony does not seem to press itself upon our attention as it ought to do. The Church was too long regarded as a mere creature of the state: and the fact that for many years the Government of England thought it no more than the duty of a Christian State to make some provision for the maintenance of Religion in the Colonies has tended, however unwarrantably, to foster this notion. Men forget that as they do not, as subjects of the Queen, stand in the same relation to Imperial Laws as their fellow countrymen in England, so neither is this their condition as Churchmen. If we need a separate Legislative power within the Colony in civil affairs, we need it in Ecclesiastical also. If, indeed, the whole system of the British constitution, of which the Church is an essential part, had been reproduced in the colonies, this necessity would not exist, or rather it would have been provided for. But now that the Church is left destitute of whatever advantages were derived to her from connection with the State, she must be permitted, in all reason and justice, to resume so much of her inherent right, as those advantages made it unnecessary for her to exercise.

The Imperial Parliament was requested to enact a measure which would relieve the Colonial Churches from the operation of the act 25 Henry VIII. That measure passed the House of Lords, but was rejected in the Commons. The objection which is sometimes raised to it as an interference with Colonial rights seems to be capable of being removed from the minds of all reasonable men by two considerations. 1st. That the Bill being simply *permissive*, no Colonial Diocese would have been *obliged* to act upon it; and 2ndly, that the real or supposed disabilities, which it was its object to remove, growing only



out of an *Imperial* statute, which never contemplated such a case as ours, *Imperial* Legislation was *necessary* to set us free from them. But objection is made also to the wording of the Bill, where permission is given to the Clergy and Laity of a Diocese to meet in Synod and enact rules and regulations, *with the assent of the Bishop*. One would think that it might be almost sufficient, to show the unreasonableness of this objection, to put the case of the bill reading thus, "It shall be lawful for the Clergy and Laity of a Diocese, assembled in Synod, to enact rules and regulations, *WITHOUT the assent of the Bishop*". (Such rules must be enacted either *with* or *without* his assent.) Suppose such an act had become law, on what principle, or with what shadow of consistency, could it have been received by men who call themselves EPISCOPALIANS? I will not now go over again the ground which has been so well taken in the "*Few plain words*": but I have put the matter in this point of view, because I think it is one which sets the inconsistency and absurdity of the view which is there combated in the strongest light. And yet this is no more than is demanded by those who object to this clause of the bill. They want, in plain English, to have the *Clergy and the Laity governing a Diocese, framing rules by which the Bishop himself must be bound, while they ignore the very existence of his office*. I can well conceive how a conscientious Episcopalian, under such a system as this, might feel himself constrained to disobey the enactments of such a Synod, even though they might have the sanction of the civil law. He would recognize his Bishop as his chief spiritual guide and ruler, under Christ: he would find his Bishop, (supported it might be by nearly one half of the Clergy—possibly more, making allowance for necessary absences, &c.—and nearly one half of the Lay representatives, and possibly a *great majority* of the lay people out of doors,) pointing out one course of action as the duty of the Church, and an accidental majority, on some particular occasion, of Clergy and Laity enjoining another. He believes his bishop to be, if any on earth are, among "the

powe  
spirat  
God  
sistet  
shall  
Presb  
Clerg  
willin  
limit  
obedi  
and in  
God,  
the co  
lawful  
by co  
gover  
whate  
claim  
the ca  
its ver  
from  
princi  
their  
Engli  
glishn  
but to  
know  
simply  
whate  
are th  
for ch  
would  
and i  
willin  
self  
be co  
rity,  
can b  
action  
assen  
All  
meet

powers that be"—he believes, on the authority of inspiration, that "the powers that be are ordained of God: whosoever, therefore, resisteth the power resisteth the ordinance of God, and they that resist shall receive to themselves damnation."—He is not a Presbyterian: and therefore does not believe that the Clergy and Laity without the Bishop (though he is willing to recognize their co-operating power, and to limit by it the power of the Bishop) can challenge his obedience as to the powers that are ordained of God, and in this perplexity he cannot choose but to obey God, in obeying His minister, rather than man. In the constitution of civil affairs, it may, or may not, be lawful for nations to change their form of government by common consent: two different forms of civil government cannot co-exist in the same country, and whatever form is established by common consent lays claim to the obedience of the whole community. But, the case is different in the Church; because it is in its very form of government that it is distinguished from other religious bodies: men cannot discard its principle of government without discarding with it their own distinctive character as *Episcopalians*. An Englishman under Cromwell was as much an Englishman as one that was the subject of Charles 1st—but to call a man an *Episcopalian* who refuses to acknowledge the legitimate authority of his Bishop, is simply absurd. Here is a plain case of Divine right, whatever men may think of *civil* authority. There are those among us, and they not the least conspicuous for charity, humility, and other Christian graces, who would prefer to be governed *solely* by their Bishop; and it is unjust to such as these, while the Bishop is willing to associate both Clergy and Laity with himself in the administration of affairs, that they should be *compelled* to yield obedience to a different authority, and one which they cannot recognize. There can be no injustice to any in submitting all to the action of laws which have received the concurrent assent of Bishop, Clergy, and Laity.

All this is so reasonable that we might hope it would meet with general acceptance. But, alas! there are

so many *unreasonable* men, so many inconsistent notions, in the world, that we must go even further.— To meet what is said by men professing to be *Episcopalians*, we must needs prove the Apostolic origin of Episcopacy. I will not attempt to do that here. My object in writing is to enable you, by God's blessing, to put such men, when you may meet with them, upon thinking whether they do really see the lengths they are going,—that it is nothing short of repudiating the primitive Constitution of the Church;—whether they understand what they say, and whereof they affirm—whether they are not sometimes guilty of “foolish talking,” which is “not convenient,” that is, unbecoming a Christian: whether they remember that “for EVERY IDLE WORD that men shall speak they shall give account thereof in the day of judgment:” that “by their *words* they shall be justified, and by their *words* they shall be condemned.” Men run wild with a popular notion: they do not consider their responsibility before God: they forget that the aim of a Christian should be in whatsoever he does, whether in *word* or in deed, to do all in the name of the Lord Jesus, and for the glory of God. They forget that to *despise dominion, to be presumptuous, self-willed, and not afraid to speak evil of dignities*, are characteristic of the enemies of the Cross of Christ—and that the adversary of souls has no surer way of obstructing the progress of Christian truth than by sowing strife among Christian men—and they suffer themselves, all unconsciously, to fall into his snare, and to act as his instruments. They forget that divisions are signs of a carnal mind, which is *enmity against God*. May God, in mercy, grant them the grace to see their fault and their danger,—may He give us all grace “to keep the Unity of the Spirit in the bond of peace:” “with one mind, to strive together for the faith of the Gospel,” and to “obey those that have the rule over us, and to submit ourselves” that the account which they shall render for us, may not be “unprofitable” for us.

But there is one other point of view in which we must regard this matter. It is sometimes found that well meaning, and in the main well affected, men are

afraid  
power  
to pro  
ments  
they v  
But th  
as I th  
Beacu  
power  
him f  
haply,  
even  
must l  
a Bish  
day to  
office o  
attach  
as the  
and in  
the ev  
this so  
we d  
believ  
must  
alone.  
have r  
be ou  
due a  
exerc  
blessi  
trust  
His O  
it arg  
that  
shall  
serve  
by fa  
coun  
to g  
“an  
of fa  
fight

afraid of the *possible consequences* of giving too much power into the hands of a Bishop. They are ready to profess their belief that under existing arrangements they should have no apprehensions: but they wish to guard against the possibility of danger. But this is altogether an incorrect way to put the case, as I think a little honest reflection will convince them. Because, first of all, *they cannot give the Bishop power: he can have no power at all, except it be given him from above*: and they will do well to pause, lest haply, in resisting the ordinance of God, they be found even to fight against God. And, secondly—they must learn to regard the *office*, and not the *person*, of a Bishop. It is too much the fashion of the present day to lose sight of the duty which we owe to the *office* of those who are over us in the Lord, and to attach ourselves to their *persons*—to regard them, not as the ambassadors of Christ, but in their private and individual capacities; and I believe that many of the evils which oppress the Church may be traced to this source. Bishops, certainly, are but mortal men: we do not claim infallibility for them: *but if we believe the Episcopate to be an ordinance of God*, we must act accordingly, and leave the issue to God alone. *In a matter where principle is concerned, we have nothing whatever to do with consequences.* If it be our duty, as Episcopalians, to give the Bishop his due authority, it does not require any very great exercise of faith to believe that God will give His blessing to His own ordinance—that we may safely trust HIM to make things work together for good to His Church, if we carry out his appointments. Surely it argues more of Christian faith to pray (as those that believe that whatsoever they ask in prayer they shall receive) that the “Church being always preserved from false Apostles may be ordered and guided by faithful and true pastors,” than to be running counter to the spirit of Apostolic institutions, in order to guard against the possible contingency of having “an unworthy Bishop.” If we were, all of us, “men of faith and men of prayer,” we should not need to fight these battles of Apostolical Order. If Evan-

gical Truth really pervaded all our hearts, we should not be going about to devise human precautions against evils for which God has provided the cure.

I do not wish to depart from the principle which I have just now endeavored to lay down, or I might shew the groundlessness of such fears as I have spoken of, from the actual working of similar institutions. I am content, for my part, to take my stand upon the principle that, *as I believe Episcopacy to be an essential element in the Constitution of the Church, as it was ordered by the Apostles, acting under the immediate guidance of the Holy Spirit, I cannot be a party (even if it were expedient) to handing over the government of the Church to Presbyters and Laymen.* And I pray God to give all our Bishops grace to stand firm in the defence of the rights of their office. For so only can we hope for lasting peace.

Believe me,

Your sincere friend and fellow-servant in Christ,

---

we should  
cautions  
cure.  
which I  
I might  
I have  
r institu-  
ny stand  
cy to be  
*Church,*  
nder the  
not be a  
over the  
*Laymen.*  
to stand  
ce. For

Christ,

---

