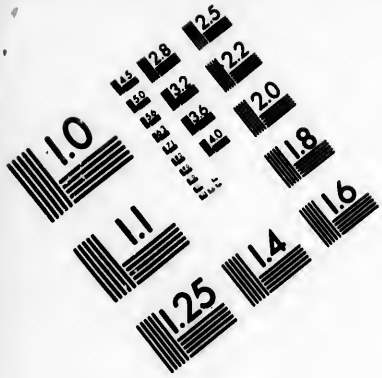

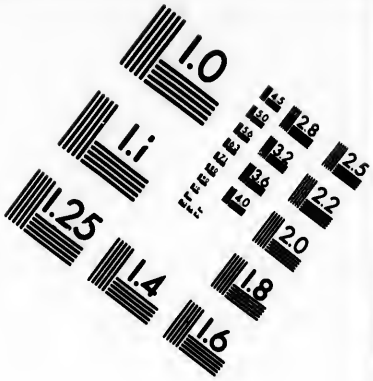

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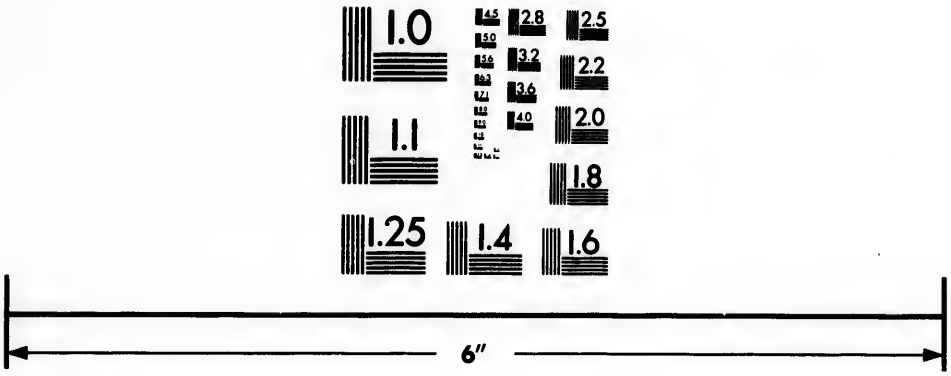

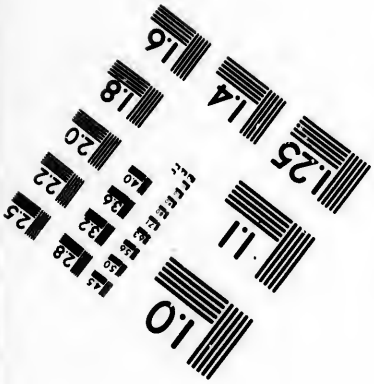

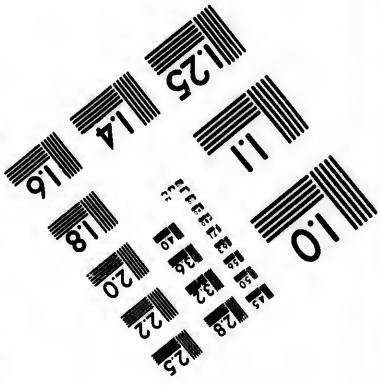

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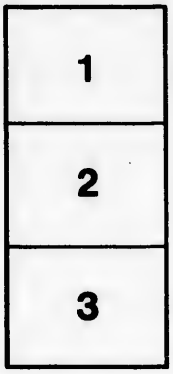

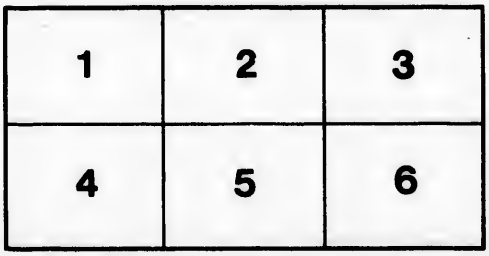

CORRESPONDENCE

BETWEEN THE

BISHOP OF NOVA SCOTIA

AND THE

REVEREND CANON COCHRAN, M. A.,

TOUCHING THE

DISMISSAL OF THE LATTER

FROM THE PASTORAL CHARGE OF

SALEM CHAPEL,

HALIFAX, N. S.

HALIFAX, N. S.
PRINTED BY MACNAB & SHAFFER,
1866.

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CORRESPONDENCE.

TO THE CONGREGATION OF SALEM CHAPEL.

My dear friends,—In order to correct any misapprehensions respecting what has lately occurred between the Bishop and myself, and to set the matter in its true light, I have thought it best (with his Lordship's consent), and more especially for your information, to print the entire correspondence which has led to his dismissal of me from the Chapel, in which I have ministered, in connexion with himself, for more than eleven years.

You will accordingly find it in what follows.

J. C. COCHRAN.

THE BISHOP TO MR. COCHRAN.

HALIFAX, 28th Sept., 1866.

My dear Sir,—I presume that you have understood from my Charge, that the black gown can no longer be used in *my Chapel*. It would be very strange, now that its use is prohibited even by the military authorities, if it were to be seen *there*.

Yours truly,

H. NOVA SCOTIA.

MR. COCHRAN TO THE BISHOP.

HALIFAX, October 2, 1866.

My Lord,—I have received your Lordship's note of the 28th Sept., and also the copy of your Lordship's charge, for which I thank you. I notice your observations as to discontinuing the use of the black gown at Salem, and I

trust I need not assure you, that I shall always receive, with due deference, any suggestions coming from your Lordship. But I feel certain that you have no desire to force upon me anything which would do violence to my feelings, or be misconstrued by the people to whom I minister, or be at variance with the custom of the Church in these Provinces for more than a century. Like the rest of my brethren, I have worn the gown now for more than forty-two years (nearly your Lordship's lifetime), more than eleven of them in "*your chapel*"; and in the short span of life that may yet be allotted to me, I trust I may be allowed quietly to go on as heretofore, and as most of my brethren in the city and country are still doing. I believe your Lordship is aware, that this does not proceed from a mere aversion to change, but from conscientious scruples, remembering that wearing the surplice in the pulpit, was one of the earliest steps in that movement which has led so many of our clergy and people to Rome, and is still producing those innovations in the mode of worship in hundreds of our English churches, which make them hardly distinguishable from Roman Catholic Chapels. I am persuaded that if I were to appear in a surplice in Salem pulpit, it would be most offensive to the congregation, and would cause many to leave the Church. The good rule of the late Archbishop of Canterbury would seem to be best here as in England, namely—"to keep to the gown, where that has been usually worn, or to the other where the people have been accustomed to *it*." But, without entering into any discussion of the matter, I would simply rest upon that consideration for my personal scruples and feelings, which I trust will be entertained by your Lordship.

Yours respectfully,

J. C. Cochran.

THE BISHOP TO MR. COCHRAN.

Halifax, October 5, 1866.

My dear Sir,—I am sorry to find that you are of the number of those who desire to wear vestments unauthorized by the Church of England, and I feel much difficulty in replying to your note, for if I sanction the use of the *black gown* in your case, I cannot prohibit the use of a

colored stole by any one who may think fit to wear it. That the use of the surplice has been regarded as a party badge is a glaring absurdity, for it has always been the only vestment used (since its first adoption) in Cathedrals and College Chapels, and in *many* of the *rural* Parishes in England, where a change in the dress of the officiating minister would have been regarded as belonging to the Romish system rather than to ours. You may, perhaps, not be aware of the fact, that the "ritualists" of the present day discard the surplice altogether, having substituted a very different vestment under the same name. The utmost that I can do to meet your wishes is to refrain from any enquiry as to what may be done *when I am not present;* for you must perceive that having published my charge, I cannot, without gross inconsistency, *sanction* the use of the black gown under any circumstances in my own chapel, and at those times when the communion office is used, whether there is any celebration or not, the *sermon must be preached in the surplice*, being a part of that office. If you are afraid that it may be regarded as a badge, you will sufficiently prove that *you* do not so use it, if you wear the black gown on other occasions. You cannot surely desire to continue the absurd practice of making a SECOND change, which becomes absolutely necessary, when the offertory sentences and prayer for the Church militant are to be used, if the sermon has been preached in the gown. I feel that I am placing myself in a false position by even partial compliance with your request, but I am anxious to meet your wishes to the utmost possible extent.

Yours truly,

H. NOVA SCOTIA.

A personal interview followed, in which the matter was discussed, and my objections to preach in the surplice were repeated. I asked for more time for consideration, and the Bishop agreed to take the pulpit himself on the following Sunday (October 14), being Sacrament Sunday. On the 21st, when no Communion Service was read, I preached as usual in my gown. On the 23rd I received the following note:—

HALIFAX, October 23, 1866.

My dear Sir,—You promised to let me know your intention respecting wearing the surplice, as required, at all times of your ministrations. Please to let me know to-morrow (Wednesday), in order that I may make my arrangements accordingly for Sunday, whether you will undertake to preach in your surplice on Sunday next, and at all times when any portion of the Communion Service is to be used in Salem Chapel, which is according to my rule on every second Sunday.

Yours truly,

H. NOVA SCOTIA.

MR. COCHRAN TO THE BISHOP.

HALIFAX, October 24, 1866.

My Lord,—I received your note last evening, and in reply I beg very respectfully to say that I shall be glad if you *will* kindly provide for the preaching at Salem on Sunday morning next, and on each alternate Sunday, while we remain there.

Yours respectfully,

J. C. COCHRAN.

THE BISHOP TO MR. COCHRAN.

HALIFAX, October 25, 1866.

My dear Sir,—I was very much surprised at receiving your note last night, without any answer to the question to which I desired, and to which *you had promised* to give an answer. At considerable inconvenience to myself, I changed my arrangements for the 14th to meet your wishes, and to give you more time for consideration about a matter which ought not to have caused you a moment's hesitation, and for the consideration of which you had already had abundant opportunity, if time was required. If it had been convenient to *me* to undertake the duty at Salem, I should not have required your services there, and t is difficult to believe that you can seriously request me to "provide for the preaching" there, while you continue to occupy the position of minister or Curate.

Every reasonable person will admit that I have already reached the utmost limits of concession, and I am not quite satisfied in my own conscience that I have not overstepped them. I must therefore request you to let me have a definite unmistakeable answer to my note of Tuesday in the course of to-day (Thursday).

Yours truly,

H. NOVA SCOTIA.

MR. COCHRAN TO THE BISHOP.

HALIFAX, Oct. 25th, 1866.

My Lord,—Having been engaged all the morning, and at the Poor House all the afternoon, I could not answer your note until this evening; I did not intend that you should have any difficulty in making out my meaning, I had already, both verbally and by letter, stated my objections to changing the practice of more than forty-two years in my own case, and of centuries in the custom of the Church, and now assuming a different dress in my pulpit, from what I have so long worn, (and in *your* presence for eleven years,) especially, as neither in the rubric nor in your charge is there any *command* to do so, nor any *prohibition* to wear the black gown in preaching. Moreover. I stated my belief, that such a change would be offensive to the congregation, and finally, that the surplice having been the well known badge of a party in England, which has largely recruited the ranks of Rome, and is now converting our English Churches by the score, into the appearance of R. C. Chapels,—I felt that I could not allow myself to be instrumental in the introduction of what may lead to similar errors in forms and in doctrines, into this Diocese. —I thought you had clearly understood these to be my feelings and my conscientious scruples, and I had certainly hoped, that you would not have singled me out, for attempted coercion, contrary to my feelings and convictions.

But, if your Lordship desires anything plainer, I beg distinctly to state, that I do not feel that I can properly assume the surplice in my pulpit ministrations in Salem. When in my last note, I spoke of your providing for the preaching at Salem on the Sundays indicated by you, I

had reference to your own expression, that you wish to know in time to make your arrangements," which I supposed meant, for the supply of the pulpit on those days. —You have twice charged me with failing in my *promise* to give you an earlier answer. I never made such a promise as far as I can remember, but simply told you that I should make up my mind before the Sunday came round.

Yours respectfully,

J. C. COCHRAN.

THE BISHOP TO MR. COCHRAN.

HALIFAX, Oct. 26th, 1866.

My Dear Sir,—I sincerely regret that all my concessions, and my endeavours to satisfy your scruples have been in vain, and that you have finally determined to refuse to conduct, *in my Chapel*, the service according to the rules of the Church as they have been, *ex cathedra*, interpretated by me. Of course, therefore, I have now no alternative but to dispense with your assistance henceforth, although I do so most reluctantly.

Your are quite right in acting according to your conscience, but you must permit me to observe that I cannot understand the nature of that tenderness of conscience which forbids you to conform to the rules of the Church, enforced by competent authority (with respect to a thing *in itself* perfectly indifferent), while you nevertheless desire to retain office in that Church. I do not intend to discuss the question of the propriety of one robe rather than another, it is enough for us that the surplice is appointed, both by the Canon and by the rubric, as the dress of the minister in the ordinary services, and I have publicly given my reasons for attaching importance to strict conformity with the rules of the Church *in these days*. Every one must perceive that if, having made that public statement, I allow *in my own Chapel* the use of one kind of unauthorized vestments, I cannot honestly, or without gross injustice, prohibit the use of others such as some ministers consider themselves bound in conscience to wear. You say that you have worn the gown in my presence for eleven years. This is true, because, although I have always objected to the mummery of changing the dress, more especially on Communion Sundays, I have allowed it to pass as a harm-

less folly, but since the ritualists have made it necessary to take up a position, which can be rationally and effectually maintained against them, the case is altered; and it is very strange that you did not immediately after the delivery of the charge, either lay aside the black gown, or notify your inability to continue to officiate in my chapel.

You say that I have singled you out for coercion, but you must have so written without consideration, as you are aware that I was willing to make such concessions to yourself personally, as would have saved you from the possibility of incurring any of the suspicions which you so much dread. I have not given to *you* any directions more than I have given to all the Clergy, respecting your proceedings in other places, but I require conformity *in my own chapel*, from the officiating minister, whoever he may be. Do you suppose that the Rector of St. Paul's or St. George's would permit a Curate or assistant to perform the service in the Church in a manner contrary to their directions? If *they* would not do so, how can you expect me to permit the rules, which I have authoritatively expounded, to be systematically infringed in a chapel for which I am absolutely and entirely responsible? Being very unwilling to interfere with you, I have passed over without notice several irregularities, of which I have heard from time to time. I have heard that you have actually sometimes read the offertory sentences, and the prayer for the Church Militant, in your *black* gown, but this is such a gross violation of the rules of the Church, that I cannot receive the report as true, without further evidence.

I have already told you, that the ritualists have generally *rejected our* surplice, and that as our people are now accustomed to see it worn, under orders from the Horse Guards at the Garrison chapel, there can no longer be any pretext for regarding it as the badge of a *party*. Moreover the responsibility rests with *me*, and not with *you;* for supposing there were any doubt about the proper vestment to be worn, the prayer book provides that—"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 diversely 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."

You speak, in your note last night, as if I ought to have

understood that you had made up your mind not to comply with my injunctions; but you know that you induced me to take the sermon on the morning of the 14th, and to allow you another week for consideration, on the plea that owing to domestic troubles you had not been able to consider the matter sufficiently.

However, the case is now perfectly clear, and notwithstanding the very great inconvenience to me, I must undertake the duties of Salem so long as I continue to hold it. You will please to deliver the key of the chapel, which I have entrusted to your care, to the bearer of this letter, and some one shall attend there at 11 o'clock tomorrow morning to enable you to remove anything belonging to you. I think there are *two* old surplices belonging to the chapel, and one belonging to yourself. You can send any money which you have received since the end of September, with the account at the beginning of next week. If you desire still to retain the charge of the poor connected with the chapel, and will undertake to continue *this part of the work*, you can retain the balance of collections at the celebration of the Holy Communion, and I will still hand to you for distribution the collections which may be taken on such occasions.

Again, assuring you that it is with extreme reluctance that I yield to the necessity under which you have placed me, and praying that you may be guided with wisdom from above.

I remain yours, truly,

H. Nova Scotia.

MR. COCHRAN TO THE BISHOP.

Halifax, October 29, 1866.

My Lord,—I found your letter of the 26th, containing my dismissal from Salem, on my table, when I returned to my house on that morning, and the key of the church gone, so that I was actually turned out before I knew it. A house-servant generally gets a longer notice when required to quit a master's service. Whether the oldest officiating clergyman in the diocese (with one exception) was entitled to as much courtesy, let others judge. I consider it a harsh and arbitrary proceeding, thus, by a stroke

of the pen, to sever me from my congregation, which I had raised up and served for more than eleven years, and I hope, not without some success. In reply to your last, let me observe that the grounds of your action are at least questionable. You say that because it is *your* chapel in which I have been officiating, I must conform to your directions about the surplice. But *is* the chapel yours? True, your name appears as the lessee, but the congregation pay the rent, with occasional deficiency indeed, which, however, you regularly call upon the people to make up. Thus it would appear that they, and not your Lordship, have a right to the building for the time being. If so, what you consider your strongest ground would vanish.

Your Lordship has repeatedly spoken of the Canons, rules of the Church, and rubric requiring preaching to be done in the surplice. As to the former, I believe it is generally allowed that they have no force here. If they *have*, I fear your Lordship even would be found breaking some of them. And as to the latter, I can find no rubric touching the matter, from which more than a doubtful inference can be drawn. But if you have such canons, rules, or rubrics, please to let me see them. Again, you dwell much on the charge of inconsistency to which you would be liable, if you allowed the gown in your own (?) chapel, when your Charge is against it. But I can find nothing more than this in that document—"You are aware that the use of the black gown, when you are officiating, is as much unauthorized as any of the gorgeous vestments lately adopted, but your proper robe, the white linen betokening the righteousness of the saints, which you ought to wear at all times of your ministration, is the emblem of purity, &c." This may be strained into a recommendation, but certainly is no general order to wear the one robe, or give up the other; especially as you had just before stated that the custom of the Church for three hundred years ought to be regarded, and it is safe to say that the black gown can plead such custom in its favor, both at home and in America, from its earliest settlement.

You say too that if you allow the gown to be used in Salem, you cannot honestly prohibit the use of other robes, such as some ministers may consider themselves bound to wear. But surely there is a vast difference between the introduction of new and offensive changes—green, blue, red, or white, and the continued use of the

solemn black, worn for centuries past. In allusion to my remark, that I have worn the gown in your presence for more than eleven years, you say you have always objected to the mummery of changing the dress from white to black, and call it a harmless folly, but you never objected but once, when some delay arose in the arrival of my gown, and you urged me to assume the surplice, which I promptly declined. And as to the mummery of the business, which you condemn in one place you uphold it in another, finding fault with me, because, as you heard, I have on a few occasions read the sentences in my gown, in order to avoid the said mummery of resuming the surplice. You tell me that I wrote without consideration, when I said you singled me out for coercion. Your Lordship is in error. I repeat the charge, and ask you to name the second clergyman to whom you have applied the screw.

Your Lordship frequently refers contemptuously to the "Ritualists," but I would ask, what is this whole matter about which such a stir is made. but "Ritualistic." You seem to think that the order from the Horse Guards in March, 1865, to Military Chaplains, and the practice at the Garrison Chapel in reference to the surplice, are conclusive in favor of your argument; but it may well be asked what have the Horse Guards to do with Salem Chapel? Or, what should make the Garrison Chapel our rule now, for the white, any more than it was during the incumbency of the late excellent chaplain and his predecessor for the *black*, which they both wore during the 50 years of their united service. As to your reference to the preface in the Prayer Book which you have rescued from oblivion, and which directs that doubts are to be solved by the Bishop, it must be noted that it only refers *to things contained in that Book*, and it will not be easy to find surplice or gown mentioned among those things. You speak of the "great concessions" you have made to me in this matter. I am aware of none, except that you said you would ask no questions as to what I might wear behind your back, if I would only put on the surplice on the Sundays when you m ht be present—a course which I could not reconcile with Christian simplicity and manliness, and therefore declined to follow.

You frequently assert that the color of the robe is of no consequence in itself. Then why make it so, and stop my ministration of the Word and Sacraments in my accus-

tomed place, thus hindering the great work of the salvation of souls, and offending numbers of our people. Let me also add here, the very obvious and pertinent question which is asked on all sides. If it is so wrong to wear the gown and preach in it *now*, why has it been so long allowed, and why not banished from St. Paul's, St. George's, Dartmouth, and scores of other churches in the diocese? Nay, it has been asked why did your Lordship wear it, when preaching in St. Paul's on Good Friday?

But I have done, and heartily wish you had not forced upon me the necessity of this unpleasant correspondence. "Seek peace and ensue it" is a precept I would fain obey. Upon you, my Lord, rests the heavy responsibility of interrupting my pastoral connection with my beloved flock and my dear Sabbath School children, and it may be of driving many, old and young, from the Church we ought to love. I pray God this may not be laid to your charge. I was early trained to reverence for authority, civil and ecclesiastical, and it is very painful to me to be thus forced by your Lordship into collision with such authority. But, painful as it is, my conscience will not allow me to be driven to an act, from which consequences may follow, destructive of the purity of the doctrines, and the ordinances of that reformed branch of the Church of Christ, in which we both are ministers, and whose integrity we are so solemnly bound to maintain. In my sixty-ninth year, and the forty-third of my ministry, I ought to remember that the Day of account is at hand. I am resolved, God being my helper, that I shall not have to reflect at the last, among my other sins, on being instrumental in introducing here, what has led in the mother church to such wide-spread "false doctrine, heresy, and schism," and is still rending her communion to a fearful extent.

That the "little cloud" which may be seen in our own ecclesiastical horizon, perhaps just now not bigger than a man's hand, may not be permitted to increase, so as to involve our Colonial Church in similar dangers, is the prayer of

Very respectfully

Your Lordship's faithful Presbyter,

J. C. Cochran.

P. S.—To set matters in their proper light, and prevent misapprehension, I shall probably issue a Circular to my people, containing our present correspondence.

I had hoped that this would have closed the irksome correspondence, but on the 2nd November I received the following long letter, chiefly a representation of former statements already refuted by me. On the "new matter" I feel it necessary to append a few explanatory remarks.

THE BISHOP TO MR. COCHRAN.

HALIFAX, NOVR. 1st, 1866.

Dear Sir,—Having in my letter of the 26th ult., clearly explained my reasons for the step which I most reluctantly took, when I determined to forego the convenience of your assistance in my chapel, I do not think it necessary to answer at any great length yours of 29th, except so far as it contains or suggests *new* matter; but there are some passages in it which cannot be passed over without notice. You complain that you had not sufficient notice that your services would no longer be required in "Salem," but I answer that you were informed, in my letter of the 5th, of my views, of the utmost extent of the concessions which I could make, and of my definite decision respecting the conduct of the services in my chapel. You had therefore, at the least, three weeks, in which to prepare for the *inevitable* result, which you must have contemplated, unless, indeed, you supposed that I would be so wavering as to change my mind, after writing the letter, or so weak as to permit you in *my own Chapel* to preach *when you* please, undertaking the burden of making other arrangements for the sermons at other times.

I have moreover to remind you that you have *not been* "*suspended*," and to call upon you to contradict the false reports that are circulated respecting your present position, since I have *not* in any way interfered with your salary, or with your action in other places. I have informed you that if you continue to perform the duties outside of the chapel, I will recognise the performance of those acts so that you will receive your salary without any diminution. I have in fact merely said to you, what any incumbent may say in reference to the services in the Churches under his care, that he will not permit any one to officiate in them in a manner of which he disapproves.

With respect to my rights in Salem Chapel which you so strangely impugn, you know that I opened, and *have kept open* that Chapel, for the benefit of the poor and strangers, entirely *on my own responsibility*, being answerable for *every* expense attending it, (with the exception of your salary paid by the English Government) that instead of an "occasional deficiency," as stated by you, I have had to pay more or less every year, and that such deficiencies have *not* been made up by the people. But the allegation that a Congregation contributing to a voluntary collection at the end of each service, thereby acquire any rights in the building in which they are assembled, is really too absurd to require refutation.

You ought to be aware that the Canons of 1600 are binding upon the *Clergy* of the Church of England, and may be enforced at any time, when not repealed by later enactments, at the discretion of the Bishop. You ought to be acquainted with them, but at your request I quote the 57th Canon: "Every Minister saying the public prayers, or ministering the Sacraments, or other rites of the Church, shall wear a comely and decent surplice with sleeves, and if any question arise touching the matter, decency or comeliness thereof, the same shall be decided by the discretion of the Ordinary," i. e. the Bishop.* The rubric for which you ask is immediately before the orders for Morning Prayer in every Prayer Book. You quote from my Charge, and I cannot imagine a *conscientious* man requiring any more positive injunction than a notification that a particular vestment is unauthorized, and that another is strictly according to rule.

You have evidently failed to perceive that the "custom," to which I referred, differs materially from that upon which you rely. The former is *universal*, none of the vestments to which I alluded, except the cope, having been worn in any branch of the Church of England, but there is no such custom in favor of the black gown. If we are members of the Church of England, we must be

* Even supposing the Canons to be in force, this one does not touch the point. It says nothing about *preaching* which is not a "rite" of the Church. Nobody questions the use of the surplice in other parts of the Service, and the rubric to which the Bishop refers is also silent as to the colour of the vestments. If we are to bring out those worn in the reign of Edward VI (A. D., 1550), we may next be required to appear in *green*, as some of the Clergy in England do now.—(J. C. C.)

guided by the practice *at home*, and not by the accidents of a new country; and the black gown has never been worn *there* in the model Churches (viz. the Cathedrals), nor in several rural Churches, and *from early childhood* I have seen my Father preach *in his surplice*, when the offertory sentences were to be read after the sermon.

I perfectly remember the occasion mentioned by you, when, to my great astonishment, you kept the congregation waiting some minutes, rather than enter the pulpit in your surplice, thus attaching a very exaggerated importance to the color or shape of your dress. I am sorry to find, upon further investigation, that not only "on a few occasions" but ordinarily, *when I was not present*, you read the sentences and the following prayer in your *black* gown, thus violating the *custom* no less than the rules of the Church.

I leave to others to judge, after reading my letter of 26th ult., of the truth of the charge that I have "singled you out for coercion." You were the minister who happened to be officiating for me in my own chapel, where, as a matter of course, I have required conformity to rule, without reference to the particular person who may at any time be the preacher.

I thought the meaning of the term "ritualists," *as now commonly used*, was understood by every one, although I admit that, strictly speaking, there is "ritualism" in the proceedings of every body of men who, when assembled together, desire to "do all things decently and in order."

Your remark about the Garrison Chapel is very unfortunate for your case, since we actually *did* adhere to the black gown as long as the military authorities did so, but since they have disused it my argument is, that *à fortiori* it ought to be discarded in the Bishop's Chapel. You have *omitted the important words* of the quotation from the preface of the prayer book, which refers to the Bishop all doubts "concerning the manner how to understand, *do and execute* the things contained in the book," and this surely includes the vestments to be worn when *doing* or *executing* these things.

You have misapprehended my meaning in the concessions which I made, *out of deference to your age and scruples*. I intended to inform you that when the Communion Service was to be read (twice in each month) the sermon must be preached in the surplice, to avoid needless

change, whether I might be present or absent, but that I would absent myself at other times, leaving you to please yourself, although I could not sanction a violation of the rule by my presence.

I repeat that I attach no importance to the color of the robe (although white is always in Scripture associated with purity and righteousness), but I *do* attach importance to conformity to order, *in small things and great.* Moreover it should be understood that the question is *not* whether black or white shall be *assumed*, but whether the minister *having on a white robe* at the beginning of the service shall afterwards *exchange* it for black or any other color. The Bishop never changes his robes during the service, why then should any other minister do so?

You speak of "hindering the great work of the salvation of souls," by stopping your ministration in the chapel. Do you really mean that those who may occupy the pulpit in your stead will not carry on the same work?

Your next question is fully answered in my letter of 26th, where I give the reason for enforcing rules formerly dormant, and explained the distinction between *my own chapel* and other churches.

I am glad to learn that you mean to attend to the precept "seek peace and ensure it," for in that case you will not repeat the singularly offensive proceeding of last Sunday, to which you were probably urged by bad advisers, and of which I hope that you have now repented. Your presence in the most conspicuous seat, *robed* as you were, could not possibly tend to peace, nor to the promotion of a spirit of devotion in the congregation, whose minds must have been disturbed, whatever their sentiments may have been, respecting yourself. With regard to the *few* persons who offered an insult to their God by coming to the place where prayer is wont to be made, and quitting it without taking part in the worship, or listening to the preaching of His word, I must remind you that such conduct is utterly without excuse, in a *private* chapel, where they are invited to come to worship and to hear, *without any claim on their part* to have such provision made for them. You must surely perceive that, whether their conduct was instigated by you or not, you are seriously compromised by it; for they have been long under your teaching and influence, and if they have not learned how to behave in the house of prayer, and are irritated by con-

formity to the rules of the Church, of which you are professedly members, you cannot have instructed your [illegible] rule [illegible] I repeat. You profess much anxiety for "the purity [illegible] robe (although [illegible] with purity [illegible] and ordinances of the reformed branch [illegible] Christ, of which we both are ministers [illegible] judge whether this purity is most likely to [illegible] the Church by the strict conformity in all points on which [illegible] All [illegible] by your determination to decide for yourself how [illegible] will conform.

I do not understand your statement that "the [illegible] owes you £4 or £5." I know of no "fund." You [illegible] had, for distribution to the sick and needy, the communion alms *without accounting to me for the disposal of them.* If you have given more I presume that you have given from other sources, or of your own substance, as every Christian does. You have *not* remitted me the amount of ordinary collections received since 31st ult. You are at liberty to publish the correspondence, provided you publish the *whole of it*, as I desire that what has passed between us may be generally known.

I am, my dear Sir,

Yours truly,

H. Nova Scotia.

Unwilling to prolong the correspondence, I did not reply to this last letter, although it affords sufficient material for remark. But I cannot pass over that part of it which broadly intimates that I am to be classed with those who have, in his Lordship's opinion, "offered insult to their God," by leaving the chapel on not seeing me in the pulpit. If such a charge had come from any other quarter, I should have had no difficulty in designating it as the gravest, the most unprovoked, and the most unjustifiable accusation that one clergyman could invent against another. As it is, I leave it to be answered by all who have known me during my life-long ministry here and elsewhere.—On the occasion in question, I certainly did attend in Salem chapel, and in my "black" gown, (not having been deprived of it,) because I thought I might be allowed to *say*

my prayers, along with my people, if I could not be permitted to preach to them; and I sat just where I thought best, remembering that the chapel is free even to the most outcast.—I have reason to know, that my presence was a more restraining influence on my people, than would have been produced by my absence.—As to the bad teaching with which I am charged, I may again safely appeal *that* to the judgment of those who have sat under my ministry, and many of whom can testify that I counselled quietness and peace, and order, in the trying circumstances which have been forced upon them. In reference to certain reports alluded to in this last letter, as being in circulation, my time as a Minister of Christ would be poorly employed in tracing them to their tale-bearing authors, who are probably the same that busied themselves in counting the number of times that I did *not* change from the black vestment to the white.

Perhaps it may be as well to explain the Bishop's allusions to money matters. The "fund" means the Sacramental collections for the poor and distressed, small in amount, in proportion to the number of applicants. As I never turned any one away from my door because I might not have money in hand from that source, I am generally in advance, as at the present time. For the distribution of these alms I am accountable to no man.

But I will close, having now placed in your hands an account of the whole transaction. You will now see that the question is not merely between black and white, but that a great *principle* is involved, namely, whether I could as a minister of the Reformed Church of England, raise here the flag under which so many of her recreant sons, both lay and clerical, have deserted to that very quarter from which our martyred forefathers came out, in the face of persecution, even unto death. Believing, as I conscientiously do, that from similar beginnings here, similar results may be found to follow in the course of time, I

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