

Communications.

MR. EDITOR,

It has ever been my most anxious wish to avoid controversy: and although I have received abundance of provocation, I can with truth affirm, that, during the twelve years I have been a resident in Miramichi, I never published a single line of a controversial nature, until the 29th November last, when, under the signature of M. G. I felt called upon to oppose certain statements published anonymously by the Rev. James Hudson. In these communications, Mr. Hudson had, in my estimation, unwarrantably claimed for an Episcopal place of worship, the imposing title of THE PARISH CHURCH, and also insinuated and taught doctrines of so unsound, and exclusive a character, that I felt it to be my duty not to allow them to go abroad to the world, or to be read by my people without raising my testimony against them. In doing this, I made no personal allusion to Mr Hudson, and I trust wrote in a Christian spirit.

That Mr Hudson holds the views of the Puseyite or Oxford school, must now be abundantly manifest to every one who has taken the trouble to read those lengthy, crude, and vituperative communications of his, which have of late appeared in your columns—communications, which I regret to say, display a lamentable disregard of courtesy, charity, and historical truth. The boldest and most reckless assertions are made by Mr Hudson, with respect to the Scottish Church, which must astonish every one at all acquainted with her history. The ancient Church of Scotland, he somewhere asserts, to have been Episcopalian; whereas it is admitted by Ecclesiastical historians, ancient as well as modern, (see Bede, Jamieson's Hist. Cuid. Hetherington, &c.) that amongst the Culdees, the earliest religious teachers in Scotland, of which we have any account, and, who continued to hold their ground for several centuries after the arrival of Palladius from Rome, which took place near the middle of the fifth century—amongst these, I say, it is admitted that there was no such office as that of diocesan Bishop, and no order of Ministers superior to that of Presbyters. Cruickshank in his history, tells us, that notwithstanding the efforts of the Missionaries of Rome, to introduce Prelacy, the great body of the Scottish nation retained the simple and scriptural forms of Presbytery until the year 1000;—and we learn from the above authorities, that the Culdee Missionary and Educational Establishments in Aberdeenshire, and St. Andrews in Fife, remained until near the middle of the Thirteenth century and consequently until near the dawn of the reformation, under English Wickliff's. Again after the Reformation, which received the sanction of the Scottish Parliament in 1560, the national faith was Presbyterian, and continued to be so ever after; although James the Sixth, after having solemnly sworn to maintain the Presbyterian Church in Scotland, in the most faithful and arbitrary manner, attempted in 1584 to set up Episcopacy in it. But with all his 'King craft,' and tyrannical power, unsparringly made use of, he failed in inducing his Scottish subjects to submit to the yoke of 'lordly prelacy,' and after eight years of fruitless effort to force a new form of Church Government upon the nation, the Presbyterian Church was established by Act of Parliament in 1592. True the weak and unhappy Charles, his successor on the throne, at the instigation of that furious bigot Laud, who has been represented as his evil genius, attempted like his father, to subvert Presbytery, and substitute Episcopacy in his Northern Kingdom, but in vain. With the death of that arbitrary and deluded monarch, the Scottish Presbyterians had nothing to do; on the contrary, they did every thing in their power to prevent the Republican faction in England, which was chiefly composed of Puritans, from perpetrating that wicked act. The attempts of the enemies of the Scottish nation, to fasten the guilt of this melancholy transaction on them, are therefore as malignant as they are unjust. The Presbyterians of Scotland, during the commotions, which at that time shook England to its centre, continued attached to their Monarchy, and even to the unhappy Charles himself with all his faults. And as a proof of this, upon the decapitation of Charles in England, they proclaimed his son Charles as his successor, with the warmest loyalty welcomed the exiled Prince among them, crowned him as their King, and raised an army for his defence, to oppose the invading republican army under Cromwell; and having been defeated by that extraordinary leader, they suffered severely for their attachment to the royal cause. This profligate and perfidious Monarch, after his restoration, having solemnly sworn to maintain the Presbyterian Church in Scotland, and having ex animo, as he said, subscribed the solemn League and Covenant, rewarded his loyal subjects, by attempting, in the face of vows—witnessed by Heaven, and of law and justice, to force Episcopacy upon them, and continued relentlessly to persecute them for a period of twenty-eight years, during which several hundred Presbyterian Ministers were ejected from their Parishes, and were subjected to imprisonment, banishment, and many grievous hardships; and the blood of upwards of Twenty-Thousand of the best of Scotland's sons was shed. The instigators of these wicked and cruel persecutions, are well known to have been the Episcopal prelates and their faction in Scotland—and the ready instruments by which the cruel edicts were carried into effect, were the bloody Claverhouse, Dalziel, and such leaders, who with their English dragoons, scoured the country, and left desolation and woe in their train. The murder of the pious and inoffending James Brown, of Priesthill, by Claverhouse's own hand when his troopers, accustomed as they were to seas of blood, refused to fire on him, shews

this person to have been one of the most cruel and relentless of persecutors. So much for Episcopalian toleration, of which Mr Hudson so loudly boasts. I should not have touched upon this dark page of history, had not Mr Hudson seen fit, from ignorance, or some cause known to himself, so grossly to misrepresent the subject.

But notwithstanding these wicked attempts upon the part of three successive sovereigns, in violation of the most solemn compacts and acts of Parliament, to force a prelatic form of worship and church government, upon a reluctant and high minded people, they signally failed. The Government might in an arbitrary manner, alter the law with respect to Church government, and by flattery or fear, gain over a few to obey it—yet the Church and the Nation protested against such infringement of their dearest rights, and continued unalterably attached to their beloved Presbytery—and loved not their lives even to the death, that they might transmit their faith, and with it, civil and religious liberty to their posterity. The significant exclamation of Burnet, Archbishop of Glasgow, upon the disbanding of the army, may serve to shew the way in which Episcopacy was attempted to be imposed on Scotland, and the little success which attended that sort of propagandism—"Now that the army is disbanded," said the Prelate, "the Gospel will go out of my Diocese." At the Revolution of 1688, William of Orange, was invited to the throne of Britain, and by him the Presbyterian Church was finally and firmly established in Scotland. So little hold has Episcopacy ever had in that kingdom, that, in the present day, after the lapse of two centuries, according to the most accurate computation, there are not more than forty thousand now to be found in it, belonging to the Episcopal communion. Scotland, it is well known, never was subjected to the Church of England, and never would receive Episcopacy from her. The Presbyterian Church of Scotland was organized contemporaneously with the Church of England, in a separate and independent kingdom, and as a separate and independent Church. The members of the Church of Scotland therefore can no more be called dissenters from the Church of England, than the members of the Church of England can be called dissenters from the Church of Scotland.

The Church of Scotland is well known to be not only a tolerant Church, but a friend and bulwark of civil and religious liberty; and when thirteen or fourteen years ago, the Irish Establishment was in danger from the memorable tithe agitation, the Church of Scotland proved her warmest and best friend, and raised Thousands of Pounds by subscriptions and collections throughout her bounds, to support the starving Clergy of the sister Establishment; and for her most reasonable liberality, she received again and again, the thanks of the Archbishop of Armagh, the Primate of all Ireland. And when the insidious attempt was made to deprive those Parishes in Ireland, which had not fifty Protestant inhabitants, of their Parish Church, and of a preached gospel, the Church of Scotland again came forward in the cause, petitioned Parliament in her behalf, and remonstrated against this aggression, which, even Lord Melbourne admitted would be 'a heavy blow and great discouragement to the Church.' Then the services of the Church of Scotland in behalf of the Irish Establishment, were thankfully acknowledged, and then the Episcopal Church was willing to admit that she was a "sister" Establishment—*Sed tempora mutantur*—and now when the Church of Scotland is struggling to maintain her spiritual independence against the encroachments of the Civil Courts, she is denounced by such men as Mr Hudson, as rebellious, and the cry got up by Puseyite Carthago est delenda—in the hope, no doubt, of sharing in the spoil.

It is well known that the members of the Church of Scotland in this community, have contributed most liberally to the erection of Episcopal and other places of worship throughout the County, and that Mr Hudson has countenanced and urged the solicitation of subscriptions from Presbyterians and others, with the view of erecting his "houses of prayer"—it is known, I say, that he has urged the solicitation of such subscriptions "in Newcastle and Chatham, and from one end of the River to the other." And now, forsooth, he turns round, and insults them in all manner of ways—denying the ecclesiastical status of their Ministers, the validity of sealing ordinances as dispensed by them, and pronouncing the whole a body of unbaptized schismatics. Truly Mr Hudson, thy gratitude is great and thy charity marvellous!

Mr. H. sneers at extempore Prayer, although sanctioned on every hand by the language and examples of Holy Writ, and by the Confessions and practice of so large a portion of the Churches of the Reformation. This is the more wonderful and inexcusable, seeing that extempore prayer is sanctioned and enjoined by the 55th Canon of the English Church. If Mr. Hudson knows not this, he is chargeable with gross ignorance and presumption in condemning a practice thus sanctioned; or if knowing it, where is his honesty in sneering at the practice? As the redoubted Editor of the Church would say, "let him take which horn of the dilemma he likes best." But to return to the 55th Canon, which commences thus—"Before all Sermons, Lectures and Homilies, the Preachers and Ministers shall move the people to join with them in prayer in this form or to this effect, as briefly as conveniently they may: Ye shall pray for Christ's holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, Scotland, and Ireland, &c." By the quotation just made from this Canon, it will be seen that the "holy Catholic Church," so often in the lips of Puseyites, includes not the Protestant Episcopal Churches only, but "the whole con-

gregation of Christian people throughout the whole world." Apostolical succession, when these sacred Canons were framed, was little regarded; now a-days, however, it is magnified into a matter of the first importance, and, by such men as Mr Hudson, is made essential to the constitution of a Christian Church. By this Canon extempore prayer is not only authorized but enjoined, and I need scarcely observe that the canon itself cannot be used as a form, and that it exactly resembles the instructions given as to the substance of prayer, in our own Directory for public Worship. By this canon I say, Mr. Hudson, and all Episcopal Ministers belonging to the English Church, are directed to use extempore prayer before all Sermons, Lectures and Homilies, and to pray for the Church of Scotland as well as the Churches of England and Ireland. And let me tell Mr. Hudson that extempore prayer is used by a number of the most eminent divines in the English Establishment, at the present day, such as the Reverend Hugh McNeil, of Liverpool, and the Rev. John Brown, of St. Mary's, Leicester. Mr. Hudson has told us that "there are no Episcopals like the Scotch"—hear then the declaration of the Rev. Daniel Bagot, D. D., Episcopal Minister of St. James's Church, Edinburgh, on this subject. His letter is copied from the 'London Record,' a leading Episcopal journal:—

'To the Editor of the Record.
'Sir. As I have been so besieged with letters and inquiries during the last two or three weeks, to know whether it is true, or not, that the Bishop of Edinburgh has put down extempore prayer, and prayer meetings, will you allow me room enough in your paper to give, once for all, a general answer to these inquiries, which I feel that I cannot better do than by stating what is my own practice.

'I have two services every Sunday in St. James's Church, and always before the morning sermon, I use extempore prayer; I have monthly meetings of communicants in the school room, which (as the communicants are generally from 200 to 250) are always well attended; at these I use extempore prayer, without the Liturgy; I have had meetings occasionally, and intend henceforward to have them on the third Tuesday of each month, for giving missionary intelligence, and at these I use extempore prayer, without the Liturgy; I have a class of young people every Saturday for Bible and Catechetical instruction, and at this I use extempore prayer, without the Liturgy; I have private social meetings in the houses of members of the congregation occasionally, and at these I use extempore prayer, without the Liturgy; and whenever I am called upon to conduct family worship in the house of any person, I always do so by the use of extempore prayer. In short, on all occasions, except the public ministrations, which the Church specifies, and appoints for her Presbyters to conduct, I use extempore prayer, without the Liturgy. All this I do with the full knowledge of my diocesan, and with as clear a conviction in his mind as my own that I am not violating any Canon of my Church; [the Canons of the Scotch Episcopal Church differ from those of the English] indeed I have not the slightest occasion to do so, as I enjoy as much liberty in common with the other Presbyters of our Church, as I can possibly use in the discharge of my pastoral duties, for the edification of the people committed to my care.

I am, Sir,
Your very obedient servant,
DANIEL BAGOT,
Minister of St. James's Church, Edinburgh.
'Nov. 26, 1842'

Such is the language, and such the practice, of an eminent Episcopal divine in the Scottish Capital in respect of Extempore prayer.

And as Mr. Hudson seems to stand in need of more light on this subject, I beg to inform him, if he already knows it not, that the Archbishop of Dublin attempted some years ago to put a stop to the use of extempore prayer in meetings of the Clergy with their people, but the Clergy and laity of his diocese, asserted their right to this important and Scriptural privilege, with so much energy, that the Arch-Bishop was forced to give way. See the Irish Christian Observer, for [if I mistake not] the year 1837. I could adduce further testimony of an Ecclesiastical, as well as Scriptural, nature for extempore prayer, but what I have said will be sufficient to satisfy any reasonable mind on the subject; and to attempt to convince Mr. Hudson, and his Rev. friend and coadjutor, Dr. Jarvis, I conceive to be hopeless.

The character of the Scottish Establishment is fully known, and has called forth so many eulogiums both at home and abroad, that it requires no advocacy of mine. The following strong commendation, coming from so high a quarter, and from a Body chiefly Episcopalian, deserves to be noticed:—Some years ago the British House of Commons appointed a Committee on the affairs of the Scottish National Church. That Committee, after completing their labours, concluded their Report with these memorable words—"The feeling uppermost in the minds of the Committee is veneration for the Church of Scotland." This noble sentiment was lately quoted by the Rev. Dr. Bunting, President of the Wesleyan Conference, at a Meeting of the Conference, as the expression of his sentiments of regard for the Scottish Church. And yet this venerable National Institution, which has done so much to elevate the character of Scotchmen both at home and abroad, and its venerable Founder, Mr. Hudson attempts to calumniate. And at the same time with a sectarian bitterness peculiarly his own, he denounces as Anti-Scriptural and Anti-Catholic, the British and Foreign Bible Society, and includes in his sweeping condemnation also the Religious Tract Society, of London. Nor does he spare even the excellent Bishop of Chester, and the Evangelical Clergy of his own Church, whom he sneeringly designates low or

rather no Churchmen. How then could the Presbytery of Miramichi hope to escape his abuse.

As Mr. Hudson seems to have a particular fondness for noticing any chance accession to Episcopacy from any other Church, we shall no doubt hear from him also of the conversion to the Roman Catholic Church of the Rev. E. Bernard Smith, Fellow of Magdalene College, and Rector of Leadenham, in Lancashire, which has just taken place. This Gentleman, who has relinquished a living, said to be worth £900 a year, is one more convert from the ranks of Puseyism to the faith of Rome, and is another proof of the tendency of that system. In one of the late numbers of 'The Banner of Ulster,' we are informed that two highly respectable Episcopals, residing in Nairne, North Britain, upon reading 'The Plea for Presbytery,' renounced Episcopacy, and embraced Presbytery, and that a third edition of this valuable Treatise, so creditable to the Irish Presbyterian Church, is about to be issued. It appears then that conversions are not all upon the side of Episcopacy.

The public are aware that the only point on which Mr. Hudson has attempted with any degree of fairness to meet the statements contained in my letter of the 29th November, is that which relates to the establishment of Episcopacy in this Province. In proving this, however, he has completely failed, as I shall shew in my next; which, so far as I am concerned, shall conclude this correspondence. Religious controversy, or indeed controversy of any sort, to be carried on with any degree of edification to the public, or of satisfaction to the parties engaged in it, must be conducted with calmness of temper, fairness of argument, and honorable means. That Mr. Hudson has failed in these particulars is, I believe, the verdict of an impartial public; and therefore he can have no claim upon the farther notice of an opponent, who wishes to avoid personalities and abuse. I cannot think, therefore, of following Mr. Hudson through all his devious and vituperative ramblings. Should he imagine that he has, in consequence, earned any laurels—such as they are he is welcome to wear them. I have again to state, that I have no cause of difference with the Church of England, and no wish to interfere with her forms. For her Rev. Rector, in this place, I have a sincere esteem, and had the Visiting Missionary been as careful to avoid giving offence, this correspondence might have been spared.

I am, Mr. Editor,
Yours truly,
JAMES SOUTER.

To the Editor of the Gleaner,
Sir,

I closed my last upon telling you all about the attack upon Mr. Hutchison, how he lost one of his Pistols and Bayonets, and his nose, ears and hair pulled at Coughlan's, and repeat it so far here, merely by way of catchword; Mrs. Coughlan took my word for the good conduct of our people, and so far as her apprehensions as to any violence went, set her mind, as she herself assured me, perfectly to rest. The main body of our people went to the Hustings, which were held in the school-house, a few rods from Coughlan's, while a portion of them partook of refreshments, and alternated with those at the Hustings, until all were served.

Shortly after the affair with Mr. Hutchison, on going into Coughlan's, I met with John J. Donald, Esq., (one of the Powers that be) who was strutting and spluttering about at a great 'size,' making a mighty exhibition of argument, and good sense, was I going to say Sir? No, I think I shall say with quite as much truth, of Buffalo-skin, big buttons and whiskers, and condemning in most magnanimous and unmeasured terms (of course you would say first having made himself acquainted with both sides of the case, Sir, before pronouncing judgment) the circumstance of the Poll being accompanied by our mob! Now, Sir, you will say, I have no doubt, that it was perfectly consistent, right, and proper, that this worthy Justice of the Peace should have expressed his most unqualified disapprobation of such conduct, and more especially when he was so very near his own Dang-ill, where some country 'Squires sport the Great Big Man, I assure you sir, and particularly, if, with the appendage of J. P., they happen to be so fortunate as to hold a commission in Her Majesty's Militia, which happens to be the happy case of 'Squire Donald, unless that be his resignation, tendered at the time of the Restook War (and which resignation I prepared for him on the very table on which I now write, addressed to the Adjutant General, and stating how very delicate (?) and unwell (?) the 'Squire was, and unfit for actual service) as was accepted. I fully agree with you, Sir, as to what would have been right and proper for the 'Squire to have done under certain circumstances, but there was rather an important feature in the case, which it struck me that the 'Squire was not acquainted with, to wit, that the very men who were standing close about him, and all through the house at the time were almost exclusively of the other side force, and that the fact he did not know a single thing, as to the merits of the case upon which he was passing judgment, and the consequence was that when the 'Squire had expressed his disapprobation, and when of course having 'declared himself,' he was in a very great hurry to be off to join the Mighty, against the small,—I took the liberty of fastening upon two of the Big Buttons and addressing him,—and held him lustily, where he stood until I told him the other side of the story,—at which liberty his High Mightiness was, as a matter of course, very much mortified, conceiving his dignity very much compromised by my treatment of him,—however he put a rod in a pickle for me—and determined that I should