

escape. But men are now everywhere studying our system, and real excesses in Ritualism and Latitudinarianism will soon be detected and forsaken, whilst the pure, primitive catholic truth will gain immensely by the investigation.

It is pleasing to observe the spirit of charity which is leavening more and more this necessary debate in the United States.

The Rev. Daniel S. Tuttle, has been elected Bishop of Montana. He has just passed his thirtieth birth-day.

American churchmen are on all sides rejoicing in the late emancipation of our church in the British colonies from State interference. They very naturally wonder that any among us should still hanker after the "flesh-pots of Egypt,"—or in other words the by-gone power of an omnium-gatherum Parliament, to appoint and forcibly retain a Colenso in any Colonial Diocese.

The church of St. Paul, in Minnesota—a beautiful building just finished—was accidentally destroyed by fire on the 27th of January. There was an insurance of \$15,000. The premium on this policy is now seen to be well spent. Let us profit by the hint in this Diocese.

The "Congregationalist"—a Presbyterian paper has published a carefully-prepared table of statistics concerning the different religious persuasions (orthodox) in Massachusetts. By this it appears that since 1832, the gain of the Protestant Episcopal Church in the whole State, has been 400 per cent, whilst in the city of Boston, her gain in the same time has been 250 per cent. Pretty well considering all the difficulties.

The new bishop of Maine, has already won the esteem and confidence of all whom he has met.

The Hon. Judge Chambers and the Hon. Washington Hunt—two noble laymen of the American Protestant Episcopal Church—for many years among the most prominent members of her Convocations—are dead.

NEW BRUNSWICK.—A Methodist minister having ventured to attack Ritualism at a late meeting of the Saint John Branch of the British and Foreign Bible Society, was sharply reprimanded for his denominationalism on the "platform" by a writer in the *Church Witness*. The Rev. gentleman in a letter to the same paper defends himself with the plea that he is but following the example of that paper itself. Whereupon the *Church Witness* shows to its own satisfaction that it is a vast deal worse to attack the Church on a platform than through the public press, and moreover that it is its mission—not his—to expose the frailties of the church to the world at large.

Another paper of the same school, published in New York, has lately been administering a sharp reproof to another outsider, who has ventured to follow its own lead in attacking a section of the Protestant Episcopal Church.

It is not long since some of our outside brethren in Halifax, with a learned Acadian Professor at their head, intimated their willingness to assist in a reformation of our Church. The above facts may serve to warn them that we are quite able to manage our own affairs. The two sections of our communion are like man and wife,—they have their little squabbles occasionally, and sometimes with a good deal more noise than there is any need for,—but woe betide the man that comes between them!

Some of our friends see great danger in the separation of Church from State in these Colonies, and loudly call upon us to hang on to the Government apron-string, heedless of what its owner may do to shake us off. Government interference however, is sometimes sorely resented by its occasional admirers. A