

church. However this might be, it is certain that both opinions were afloat, and both had numerous abettors. It is true, this dispute was not managed with such zeal and animosity as it has been in later ages. This indeed was far from being the case. Neither party excommunicated the other. Nor did they regard one another as idolaters, or impious, or heretical. This indeed we have already proved to be impossible. The two explanations were considered as the speculations of individuals, which might be entertained or not, without giving any disturbance to the church, and without any prejudice to the salvation of the faithful.

That this state of things actually existed, we have the following evidence.

1. The evidence arising from the writings of Paschasius, as illustrated above.

2. The great number of writers who opposed this author in the ninth century, and the small number of those who supported him.

3. The number of Berenger's followers in the eleventh century, and the partiality of Pope Gregory the seventh in his favor.

4. The number of decrees made against the sacramentarians in the thirteenth century, and the institutions appointed to support and diffuse the doctrine of the real presence, show that even at this late period, that doctrine was not generally received. The greater number of christians still remained ignorant of it.

Q.

W.

A HINT TO PRESBYTERIAN ELECTORS.

TO THE EDITOR.

SIR,

In your number for March, you published a long letter from Dr. Rae, vindicating the claims and proceedings of the Presbyterians in this province, connected with the Church of Scotland. This has been so frequently done already, in one shape or another, that it has ceased to be a novelty, and has lost much of its interest. By the Hon. William Morris, by yourself, and by various others, the claims of the Church of Scotland to an equal standing and an equal support with the Church of England, in this province, have been clearly proved and fairly established. But *cui bono*?—to what good purpose, so long as our opponents are to be judges in their own cause? As there are none so deaf as those who will not

hear, so there are none so dull as those who are determined not to be convinced. From those who have usurped our rights and privileges, it is quite evident we have nothing to expect but insult when we appeal to their sense of justice. From the colonial office, as at present constituted, there is reason to fear we can look for little beyond *fine words*. Lord Glenelg, it appears, has turned his back on the church of his fathers; and though he professes much good will towards our establishment, it seems to be of the same kind with that of the Venerable Archdeacon of York. Its language is, "Be ye warmed, be ye clothed, by ye fed;" but alas no means are provided!

At the colonial office, the claims of the Church of Scotland have been fully admitted, and much anxiety has been expressed to provide for the support of its ministers; but the *want of funds* has been deeply regretted as the only obstacle in the way. But somehow or other it happens, that when the Church of England is to be provided for, the want of funds is not so severely felt. From all this we are led to the conclusion, that the want of *inclination* to do us justice has as much influence in the matter as the want of *ability*. Under these circumstances, we can entertain but little hope of success, unless we firmly and perseveringly urge our claims upon the attention of Government, both here and in Britain—not forgetting the case of the poor widow mentioned in scripture, who by such means succeeded even with an unjust judge.

Our new Lieutenant Governor has inspired us with much confidence since his arrival, by his hitherto impartial conduct; and hopes are entertained that he will favor the justice of our cause. While he was Governor in Australia, the claims of the Churches of England and Scotland were placed upon a footing of perfect equality, as they certainly ought to be; and it is said that this was done at His Excellency's recommendation. If so, is it too much to expect that he will recommend a similar course here? Should this hope fail, we have still one remedy left, and that remedy happens to be in our own hands. By and by there will be another general election. When that arrives, let us, one and all, support no candidate who will not engage to use his influence, towards placing our Church on a footing of equality in every respect, in this country, with the Church of England.

At the last election, we perceived the province to be in a dangerous condition—placed on the very brink of a precipice—many very honest people being led astray by the misrepresentations of the arch-traitor, Mackenzie, and his confederates.—