

The Church Times.

HALIFAX, SATURDAY, FEB. 26, 1853.

COLONIAL CHURCH CHRONICLE,
FOR FEBRUARY.

WE have received this No., and avail ourselves of it for several important extracts in this day's paper. The visit of the Bishop of Sydney had excited much interest. On the 21st January, at a meeting of the S. P. G. F., an address was presented to his Lordship, congratulating him on his visit to his native land, after an absence of seventeen years. The Bishop of Quebec, who is also in England, was consecrated on the same day with his brother Bishop, and had likewise been absent from England for a similar period. The address was read by the Rev. E. Hawkins, and bore testimony to the valuable labours of the Bishop of Sydney, and to the wonderful increase of the Church in the region from whence he came. When in England before the Episcopate was unknown in Australia. Now there are six Bishops. In order to form an endowment for two of these, the Bishop of Sydney had voluntarily relinquished one-fourth part of his annual income, namely, £600 sterling. The Secretary says, "While the Society will ever rejoice to afford to your Lordship such co-operation as may fairly be expected, it feels itself called upon to say distinctly, that N. S. Wales, as well as every other Colony of British subjects, must, for the permanent support of its own Clergy, mainly depend upon itself."

The reply of Bishop Broughton extends over six closely printed pages. We have only room for the following extracts:—

He thus speaks of his brother Bishops, and of the other Clergy:—

"It would ill become me, indeed, to be the panegyrist of those highly gifted and distinguished men, but I can never speak of them without recording my persuasion, that men more amply endowed with the qualities and disposition to fulfil the arduous work which has been assigned them, could not be found in the whole extent and compass of the Church of England. I speak from an intimate acquaintance and knowledge of them from all the situations in which a ruler of the Church of Christ can be placed; and I am warranted in saying, that in no instance has any one of them been found wanting. I should be ungrateful too, if I do not proceed further to thank the Society heartily for a supply of excellent labourers, learned and useful clergymen, in the situation of priests and deacons, who have been placed under my charge through the efforts of this Society. I will say this, that I know of no Church which, in comparison with the number of its clergy, contains men more estimable, more fully imbued with the spirit of their holy office, or who do more earnestly, anxiously and faithfully endeavour, by the help which God grants to them, to discharge that office, than the clergy of the diocese of Sydney."

He then alludes thus to his Protest against the intrusion of a Roman Catholic Bishop some years ago:—

"And lastly there has been, as you are aware, that act of invasion and intrusion on the part of the Church of Rome, introducing its own bishop into a See already full, and assuming for him a title derived from the territories of her Majesty, without any reference whatever to her Majesty's sanction and approval. I need not go back to explain the grounds of the step which I felt it my duty to take in protesting publicly against that assumption: but I may say that one main and leading cause of the measure which I resorted to was, my full conviction that unless it were resisted and openly objected to, the result of the success of such an experiment in a distant quarter, would have been cited as a precedent, to be repeated, as it has been repeated, on a wider circuit in the Church of England itself. It was on that ground that I put on perpetual record my protest against the introduction of a bishop sent forth from the see of Rome. It is upon that ground I feel that we stand as it were upon an immovable foundation; and even Romanists must acknowledge that they themselves feel embarrassed, and that they never can institute, with the stability they might otherwise have obtained, the right and title of their bishops to be considered the lawful canonical prelates of that diocese. My protest also extended to a subject which I will take the liberty with the permission of the Meeting, to mention in the presence of the Lord Bishop of London especially. My protest contained a denial of the validity of any acts to be done by the prelates so introduced into my diocese. It had reference in particular to the case of ordination, because I foresaw that difficulties might arise upon the question how far such ordinations might be counted valid if no objection were raised against them. My firm persuasion being, that as they were solemnized by a bishop in a state of schism, they were, according to every ecclesiastical principle, utterly null and void; in the event of any one of these ministers so ordained ceasing to hold the errors of Rome, and coming to me for admission into the Christian ministry on the ground of a previous ordination, it would be my duty, as a guardian of the rights of that Church, to say that his ordination was null and void."

The Bishop thus records his personal mercies:

"I have reason to be thankful to God for many acts of His mercy to myself individually, and I will men-

tion, as I have no doubt the Meeting will take an interest in hearing, that after having passed four times, I may say, round the globe—that is, twice in an actual circuit, and twice more at least in the various voyages and journeys by sea and land which I have undertaken in the discharge of my duty—it has not only never occurred to me to experience suffering or danger, but I have never, during the whole course of that time, been exposed even to the apprehension of danger.—This is a remarkable instance, I must say, of the Providence of God watching over those who are engaged in His service. And I may mention as another instance of His goodness, that He has permitted me on my returning at this late period of life, to find one parent still surviving. I have been permitted again to see a mother in her ninety-third year. I have again been permitted to see her to whom I owe all things—her whose effectual fervent prayer has, I am sure, availed much to procure for me the security from danger and suffering, of which I have just been speaking."

He thus speaks of Convict importations—of the need of more Clergymen, and of their requisite qualifications:

"The continuance of transportation in any shape, or to any one of the colonies of Australia, cannot but have a tendency to produce the worst and most deplorable effects,—to produce irritation in the minds of those who are the subjects of Great Britain, and to render them at least careless of continuing the connexion, even if it do not provoke them to cast it off as that of a parent who is indifferent to the welfare of her children. I have every reason to believe that her Majesty's Government have come to the conclusion that the system shall entirely cease and determine. In my own diocese it has been discontinued for fifteen years. There we are free from what I cannot but call the curse of such an infliction, excepting as we receive in common with all our neighbors, the influx of those who come from the great receptacle of prison population, Van Diemen's Land."

"It may be gratifying to know that care is taken—and for the means of providing that care we are chiefly indebted to the bounty of this Society—that every emigrant of the Church of England, and others if they will accept it, are immediately placed under the care of a clergyman, whose first act is to offer up to Almighty God a thanksgiving on behalf of all the passengers for their safety during the voyage—to inform them what sources of employment is opened to them—so recommend them as far as their knowledge extends, to those which are most advantageous—and to guard them by his counsels and his caution against the dangers which must beset every emigrant on his arrival on a distant shore. I am happy to record that the Society's bounty bestowed upon this object has been attended with the most blessed effects.—I believe that many who might otherwise have been misled by the evil associations which are not slow in presenting themselves to the notice of those who may be considered desirable victims, have escaped those evils, and have reason to look back with gratitude upon the clergyman appointed to receive them on their first arrival. These emigrants it is obvious, must require, and must be provided with the means of religious instruction, in order that they may continue firmly settled in the faith in which they have been brought up, and not wander into unbelief, or any of the various forms of error into which they may be led if not placed under the direct influence of a clergyman of their own Church. It is plain, therefore, that a large number of clergymen is urgently required."

We must have men earnest, zealous, able to make an impression on the minds of others, not only well-intentioned, and of pure lives, but in the extraordinary state of society with which they have to contend, we must endeavour to draw out the talents of the Church, and transplant them thither, for without the strength of mind which gives them influence over those to whom they are to minister, their ministry would be ineffectual. I believe that every one who goes forth, must go under the persuasion that he is not taking up a mere occupation of his own choosing, and of his own seeking, and of human institution. I am persuaded that any clergyman who would carry out the weight with which he ought to be endowed, must go under the persuasion that the ministry which he bears is of Divine institution—who goes as the ambassador of Christ, must feel that he has derived his authority, both in point of doctrine and in point of ordination, from the first followers of our Lord—that it is indeed a portion of those gifts which were received for and given to men, by our Lord and Saviour Jesus Christ, to whom be glory for ever and ever. Amen."

THE BISHOP OF FREDERICTON.

WE find in the *Head Quarters* of 16th inst, a letter addressed by this Prelate to the "Clergy of the Church of England in the Diocese of New Brunswick," in reference to recent agitations in that Province, on the subject of the Gladstone Bills. If our space would permit we would consider it no more than common justice to insert entire this apparently complete and candid statement of the part which the Bishop has taken in this matter, a statement which cannot but be considered as a sufficient exculpation of his Lordship from suspected intrigues, and underhand dealing, in reference to the whole affair.

It would appear, indeed, from the last two lines of the letter, that notwithstanding such suspicions the Bishop is not a very warm advocate of Synodical assemblies at

all—which we had heard before. We subjoin some extracts from the letter:—

"FREDERICTON, February 15, 1853,

REVEREND AND DEAR BRETHREN,—Having received returns from most of the Parishes in this Diocese, on the subject of Diocesan Synods, to which you called my attention in the autumn of last year, the result appears to be on the whole unfavourable to the enjoyment of this privilege by our lay brethren. And I am sure you will agree with me, that if the laity do not themselves desire to meet with us in Synod, and with us to consider and propose such measures as appear likely to promote the well being of the Church, we should be the last persons in the world to attempt to force privileges upon others which they do not wish to possess. In the United States, and in every part of the British dominions, men argue very differently, but this is not our case. However, as I regard the whole of this proceeding on the part of many persons as a misconception of Mr. Gladstone's Bill, and still more of my proposition to consider generally the desirableness of Synodical action, without committing ourselves to details of that Bill, I shall set before you the information which I possess on the subject, and mention the part which I have taken in the matter, that everything may be clearly understood, except by those who are determined to misrepresent every action which is not done by themselves.

He then recounts the proceedings of the five Bishops at Quebec in 1851, and gives their Resolution on the subject of "Convocation," which has already been published. He goes on—in reference to a Provincial Council, and Diocesan Synods:—

"We say that, what has led us to favor this line of action is 'the anomalous state of our Church in these Dioceses,' 'the doubts entertained of the validity of any code of Ecclesiastical law,' and 'the misconstructions put upon our decisions, as if emanating from our individual will, and not from the general body of the Church.'—We proposed as a remedy, a wider representation of Churchmen, and regular assemblies at stated periods, to collect their judgements, and agree upon things desirable to be done. May we not be believed, when we assert what our motives and reasons really are? Would not a little thought have convinced men, that we have trouble and vexation enough without seeking to involve ourselves in more trouble except for some grave cause, and that the weariness certain to attend us in the first meetings of Synodical assemblies, could only be recompensed by the practice of unity and godly love amongst our flocks, and by the maintenance of sound order and discipline? Is it not plain, that were it possible that seven Bishops of the Church of England should unite in dark and dangerous designs against the liberties of their brethren, the calling of public assemblies, in which the clergy and laity should meet, would be the most absurd of all possible methods to compass this end? But surely a little more charity might have taught the objectors, that to contrive, by means of Synods, (as has been publicly stated) to introduce some of the grossest errors of the Church of Rome into the Church of England, as it would be one of the silliest, so is it one of the most unlikely, schemes, for us to adopt, is foreign to the principles publicly by us avowed, adopted, and recorded, and I trust we may say, without arrogance, is contradicted by our known attachment to our formularies, and by the daily tenor of our lives."

"In the spring of 1852, I went to England, and was there occupied (except during a severe illness) in the business of the Diocese. But during the whole of my visit I never saw Mr. Gladstone, nor had I any opportunity, had I been desirous, of conceiving any plan for the introduction of Synods, with him or any other person."

Then comes the circular of Sir John Pakington already published, and referred to by our Bishop at the late D. C. S. Meeting, on which Bishop Medley remarks.—"To this letter I have not yet replied, for the following reasons. After waiting a little while to see whether I should be favored with the views of my elder brethren on the subject, I determined to take time to consider what reply should be given on a matter of so great importance, and was soon entirely occupied with my tour of Confirmation through the Eastern part of the Province. Just before I set out, the Archdeacon (whose views on the matter had been formed without any reference to Mr. Gladstone, as far back as the first establishment of the Church Society), wrote to me with a request from the Fredericton Deanery, that I would call a meeting to consider the subject of Mr. Gladstone's Bill. I assented to the request, on condition that the Clergy in other Deaneries were desirous of the same movement, which, as I said, 'did not originate with me,' but with the Clergy themselves."

"On further consideration, it seemed to me much more likely, to secure general consent, if I limited the subject of discussion to a point in which I supposed that most persons who had yearly met in our Church Society would agree, viz.—that it was desirable that the Bishop, Clergy, and Laity, by representation, should occasionally or statally, meet and arrange affairs in which they are all, alike interested. I did not suppose it possible that any of the Clergy or any considerable body of the laity, who have been acting on this self same principle for the last sixteen years, would now come forward to repudiate it. And though Synodical assemblies might find it necessary to deal with some subjects which it does not fall within our province to discuss at our yearly meetings, yet I thought it would not be difficult to limit the range of subjects, nor to settle the broad and comprehensive principles on which