

Pharisaism against our brethren as a body, but it is fair to show them that there are two sides to the picture, and how their exclusiveness strikes us, as they show how our exclusiveness appears to them.

The next point, is our comparative position as an opponent of Rome.

It has been asserted, that 'where the Episcopal Church makes one convert from Rome, other Protestant churches make ten, if not ten times ten,' and it is often brought against us as a reproach, that 'numbers have gone over from our church to the errors of Popery.' This will lead us to consider the comparative advantages of our system and theirs, as an antagonist of that common enemy.

We appeal first to the facts that all England, the home of their ancestry and ours, was converted from Rome by Episcopalians—that the English Reformation was won and sealed with the labors and blood of the Episcopal bishops and martyrs alone—and that almost the only country where pure Protestantism prevails, received their religious inheritance of a reformed faith of our church. Surely our brethren should not speak slightly of Episcopacy as an antagonist of Popery, when under her banners the first great victory, and that which has made all other victories easy and bloodless, was gained. We appeal to history, from the days of the Armada, when Popery rose in wrath against one Church of England Queen, down to the days of Pius IX., and Cardinal Wiseman, when its efforts were renewed against another Church of England Queen, to show that Rome has ever regarded that church as the great bulwark of Protestantism. We appeal to what is now going on in Ireland, where a single diocese, with a bishop and clergy as evangelical as any in the world, numbers its converts from Popery by tens of thousands, to disprove the assertion that where we make one convert other Protestants make ten, or ten times ten—for where can they point to such scenes? We appeal to our thirty-nine articles, more than half protesting against the errors of Rome. And we might also tell of success in the warfare with her in this country. We are not in the habit of publishing the names of Romanists, as is done by colporteurs and others. We doubt the expediency of it, as much as we should of the physician's giving the details of every cure in every private family to the public. But we can assure our brethren, that every minister of any experience among us knows what it is to meet with converts from Popery, and to number them among our communicants, and that not a few of us have had the satisfaction of aiding Romish priests to enter upon our own ministry. We can assure them also, that multitudes in leaving the corruptions of Popery, find our church a more congenial home than among those, who, in their abhorrence of Rome, have gone to the other extreme of barrenness and baldness in the worship of God. Our church, compared with other churches has been, and is, best fitted to be the successful antagonist of Rome.

DIOCESAN CONVENTIONS IN THE COLONIES.

WE transfer to our columns to-day, the following temperate, sensible, and practical letters, which appeared in the last *St. John Witness*.—We request our readers to give it an attentive perusal. The same paper gives a summary of what may be termed, the state of the poll, on the Gladstone Bill question, at its close in the neighbouring Diocese. It appears that out of thirty parishes that have passed Resolutions on the subject, only two have been in the affirmative.

We think the result would be different in Nova Scotia, if a similar appeal was made, and the matter candidly and impartially presented to the judgement of Churchmen, divested of all party feelings and party names. We much question whether two Parishes would be found in this whole Diocese, to say nay to the proposition, as expounded in the letter of N. B.

(To the Editor of the Church Witness.)

Sir,—As you have given publication to my remarks on the proper and possible construction of a Church Synod for this Diocese, I now address myself to the consideration of the powers which such a body would require, and with which it might be entrusted. In order to this, and to prove the necessity there exists for such a Synod, it will be necessary first to ascertain our wants: but that I may appear in more reasonable compass in this than in my last communication, I must present my ideas clothed in the fewest words that will convey their meaning.

We shall perhaps most speedily discover what are our wants, by first determining what they are not. It may then, I think, be safely affirmed, that the powers we want are not so much legislative, as executive and judicial. We wish not to have (I, myself, most earnestly deprecate the thought of having) power to add to, take from, or alter the contents of our invaluable Book

of Common Prayer, either as to the Liturgy, the Forms and Ceremonies, or the Articles: to make any change as to the orders of the Clergy, or our Church Discipline: to question or disturb the Queen's Supremacy, or our relation to the temporal government: or, in fine, to do any act, or make any alteration affecting our position with respect to the Constitution of the Church at large.

But I do contend that we ought, most unquestionably, to have the sole control and management of our purely local ecclesiastical affairs, for in the principle of self-government, I can recognize no difference between matters secular and spiritual—that we do want the power to enforce the already existing discipline and regulations of our Church system—that we do require a tribunal which might operate at once as an assistance to, and a check upon, our Bishop: and further, that we should have the right to make such Bye Laws, as from time to time, may become necessary; including, probably, many such acts merely affecting our own Church, as now demand the interference of our Provincial Legislature, (for example the division of parishes for ecclesiastical purposes, &c., &c.) Above all, we want, and must have, a voice (and one of no small influence) in the selection of our Bishop, and in the appointment of our ministers. That we should be liable to be subjected, without our consent asked or obtained, to the spiritual domination of some such man as My Lord of Exeter, and that we must yield the presentation to all our benefices to a Governor, who may be a Dissenter from our Church, and possibly from Christianity, are absurdities which would seem to prove us to be an established Church exposed to its evils, though devoid entirely of any advantages which it may elsewhere possess. Away with such incongruities, and let us have a Body authorized to speak for our Church in the selection of a Bishop;—let the people nominate and present their parishes—the Bishop continue to institute, as now, and whosoever has the title so to do, induct them in their livings.

In support of these positions, permit me to place a few queries before your readers, for their serious reflection, viz.—Are we not at present as a Church, if not in very immediate danger, at least resting upon our oars between Scylla and Charybdis? Our Scylla (which threatens us with wreck) the state of almost Popish dependence in which we are, upon the irresponsible authority of a single individual—our Bishop? Our Charybdis (whose vortex yawns to engulf us) the only refuge from this dependant state, viz., the revolting of each separate parish, if occasion should compel, from an authority to which it cannot submit, but from which it has no appeal? Is not the sum of six thousand pounds (probably more than half of the aggregate income of our clergy,) annually bestowed upon us by the liberality of the Society P. G. F.: and is not the Bishop's certificate indispensable to obtain the greater part, if not the whole of this sum? Has not our dependence in this respect been so much felt, as to have made it seem advisable to some to introduce a branch of another Society, through whose aid, more independence might be gained?

Have the members of any parish the power to reject any minister who may be thrust upon them, except by refusing him his pay? and does not such a state of things give rise to the much-to-be-deprecated *lex talionis*; the Bishop refusing to institute the man whom the people desire,—they on the other hand, declining to pay, probably to attend upon the ministry of him whom the Bishop has selected?

Has not the Bishop the power to suspend any one accused of mal-practices? If so, has such minister any appeal, or any court in which he may seek or obtain a trial for his alleged offences? And if there be neither, is he not contrary to British justice, virtually condemned unheard; less privileged than the basest criminal; more harshly dealt with than even the offender against military discipline? Do I hear the appeal to the Arch-bishop of Canterbury suggested? tell me, when you have reckoned up the "costs" thereof, and before you send the suitor there, for how many years they would defray the expenses of a Diocesan Synod, combining in it an ecclesiastical Court? Is the appeal to public opinion proposed? tell me why this great, but rather irresponsible and unstable tribunal, is not considered suitable and sufficient in temporal affairs, and why it should be any more so in spiritual.

Again, is Imperial preferable to Local Legislation on our internal ecclesiastical concerns; and if not, will the power of exercising it be better placed in a mixed assembly of all-religions and no-religions, than in the members of our own body? And are we not in some danger of being refused the benefits of Provincial legislation here, as was the Church almost refused it lately in Nova Scotia?

Have we a right to be consulted in the choice of our Bishop? If so, how can our voice be heard with effect save through some authorized synodical body? Shall we continue to intrust the whole of our advowsons to a Governor, who may or may not be a member of our Church? if not, how shall we best alter the present system.

Could not our fiscal affairs be better and more simply conducted by a regularly constituted Synod, than by the rather complicated and unorganized machinery of the present Diocesan Society? And finally, shall we admit our incapability for self-government—pronounce our own inferiority in this respect to all other Protestant denominations—and calmly resolve to pursue our present course, undefined as it is, unsatisfactory as it may at any moment become, unlikely as we are to enjoy in it even as much of harmony and unanimity as we have hitherto done?

The answers to these inquiries, may possibly be as

various as their readers: the result of my own investigation of them tends to this reply—That if a properly constituted Synod of the Church can be obtained, it is expedient that we have it.

In the above remarks I have wished to make no personal reference; I postulate only, that all men, without exception, are liable to err, and are consequently unfit to exercise irresponsible authority; be their principles of a tractarian or evangelical stamp. Let it be granted that there are two parties in the Church—that a Bishop, a Governor, or other person of authority therein, may be warmly attached to either of these parties, and the evil of this fallibility and the necessity for proper checks upon his power become proportionably aggravated.

Yours respectfully, N. B.

News Department.

CANADA.

In the three Canadian Dioceses it is an understood thing by all persons, that a Convention in which the Laity shall be fully and fairly represented, is desirable. Now Brunswick is at present engaged in considering the matter. But we think it unfortunate that the question seems to turn so much on Mr. Gladstone's proposed bill in the Imperial Parliament. We should like to see the real merits of the question discussed, without any reference whatever to extraneous matter. Mr. Gladstone's advocacy of the subject is unfortunate, *Timeo Danaos*. Let the colonists agree upon what they require, and ask it of the Queen, without recognising any private individual as a go-between. Nova Scotia and Newfoundland seem to be quiescent on the topic of Convention.—*Port Hope Echo*, Jan. 12.

The authorities of Bishop's College, Lennoxville, have given notice that two "Jubilee" Scholarships, each of £35 cy. per annum, and an Exhibition of £12 10s. given by subscription of the "Alumni Emeriti" of the College, for Divinity Students, will be awarded by examination in August next.

The Scholarships and Exhibition will be tenable for five years, and will be open to competitors between the ages of 17 and 25, who will be required to present certificates of age, baptism and confirmation, as well as of character and religious deportment; they must also be communicants of the Church.

Candidates must send in their certificates to the Bishop of Quebec or Montreal respectively, on or before August 1st.

The Examination will be held at Bishop's College in the last week of August.

The following is the list of subjects for examination: Latin—Virgil's *Ecloques*: Cicero's select *Orations*. Greek—Homer's *Iliad*, B. 1, 2, 3: Xenophon's *Anabasis*, B. 2.

Composition—English and Latin prose. Greek Testament—Gospel of St. Matthew. Old Testament—generally (historically and geographically.)

Mathematics—Euclid, B. 1, 2, 3. Algebra up to simple Equations. Arithmetic—Vulgar Fractions and Decimals.

NEW BRUNSWICK.

THE CHURCH.—The Lord Bishop of Fredericton arrived in town on Saturday evening last. His Lordship assisted in performing Divine Service in St. John's Church on Sunday morning, preached at St. George's Church, Carleton, in the afternoon; and presided at the General Meeting of the Diocesan Church Society last evening. His Lordship has kindly consented to preach in St. Paul's Church, Portland (the "Valley Church") on Sunday afternoon next, on which occasion a special collection will be made in aid of the expenses of keeping that Church open for Divine Service. His Lordship will preach in St. Luke's Church, Portland, on Sunday morning.—*St. John Chronicle*.

P. E. ISLAND.

ST. PAUL'S INFANT AND SUNDAY SCHOOLS.—CHARLOTTE TOWN, P. E. I.—In accordance with our notice in last week's paper, the Infant School Examination took place, and elicited the warm approbation of Lady Bannerman and the other visitors. The usual treat to the children was given on the evening of the same day.

On Thursday, the Scholars of St. Paul's Sunday School, amounting to 240 children, met at the Temperance Hall, and by the kind attention of their Teachers and friends, were regaled with Tea and Cake. Sir Alexander Bannerman and Lady Bannerman, honored the party with their attendance. Several songs were sung by Mr. Hubbard's volunteer choir, and the Temperance Band gave their gratuitous attendance, and played with their usual skill several popular airs. The collection for the Clothing fund amounted to £6 0 6.

This is the Tenth Anniversary of the Infant and Sunday Schools, and we were glad to observe no dimi-