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"Ad profectum sacrosanctæ matris ecclesiæ."

THE BISHOP OF FREDERICTON'S LAST CHARGE.

THIS able Charge, delivered on the occasion of his eighth and last Visitation, is—like all that proceeds from his Lordship's pen—well worthy of attentive perusal, and, in these days, of serious reflection. At a time like this, when many a self-satisfied man thinks himself a theologian and a rule for his spiritual guides,—and therefore definite and authorised teaching is so much required, we find the Bishop of Fredericton speaking definitely, as one having authority, and yet in a tone of love and reason, which must commend itself to all reasonable and moderate men. He shows the clergy that in days of doubt, a doubtful guide soon sinks into contempt. But here he warns them that a domineering or persecuting spirit will prove most disastrous.

The Church of England, he says, having been reformed by a system of compromises, never could, and never can afford to insist on an exact and rigid uniformity. An attempt to effect this, by the aid of the civil power, led to a revolution in Archbishop Laud's days, and a bitter schism in the reign of Charles II. "The sword of a rigid uniformity in after days drove out the followers of the Wesleys, who themselves protested, to the last moment, that they lived and died in the Church of England." Experience has proved that the Church must not be exclusive but comprehensive.

Next, the Bishop shows that the Church fares as badly when depending for her existence on the state purse, as when endeavouring to propagate her faith by the state sword. When most fully sustained by both in the days of the Georges, her condition was least prosperous, her spiritual life least discernable. Establishments have seen their best days in Britain, and whilst the experience of the United States and Canada have shown that the absence of State trammels has not hindered, but rather greatly assisted the progress of the Church, it were folly and madness in the Church in New Brunswick (and let us add in Nova Scotia) to snatch at the chains which the State itself has stricken from us, and fancy that without them we cannot exist as a pure and free Church. This fetish has all along attracted to us the jealousies and opposition of all other religious denominations. "To talk," says the Bishop, "of an established Church in this Province at this time, is one of the idlest dreams that could enter into the mind of man. The words found indeed in the Statute Book apply to the time when all officials and most of the colonists were actually Churchmen. Emigration and other causes have reduced that Statute to a dead letter; and the legislature, by the admission of all, deals with us exactly on the same footing as with other religious bodies under the protection of the State. I would not wish it otherwise, for what can be a more invidious and dangerous