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COMMUNICATION.

To the Reverend JEROME ALLEY, D. D., *Rector* of St. Andrews,

REVEREND SIR,

Having read your Address to the St. Andrews Local Comittee of the Church Society of New Brunswick, I was not a little astonished at some of the statements it contains—I say *some* of the statements, because there are *others* I consider as important, if directed to their proper end, and by which I hope to profit. The most objectional parts which have excited my surprise, I will, with a mind open to conviction, bring forward in order, and thus afford you an opportunity of defending what you conceive to be the truth.

The first thing that struck my attention in the address, is your application of the terms "holy Catholic (or Universal) Apostolic Church." Now if I have understood you aright as applying these terms to the visible Church, it is, in my humble opinion, dangerous and wrong, and therefore calculated to produce pain rather than conviction in the minds of your unprejudiced readers. I have not long since, read a work written by a Member of the Church of Rome, entitled "*The shure way to find the true religion*" This was pointed out by referring to what was given as the first marks of the true Church, and which, if I mistake not, he brought forward in the following order,—"UNITY, HOLINESS, CATHOLICITY, and APOSTOLICITY;" These marks were applied by that author to the Church of Rome as a *visible* Church, of course that *this* is the *only true* Church of Christ on earth, which, by the by, I do not here intend to contradict; but simply to state, that what is there advanced, under the head APOSTOLICITY against the *claims* of *your* Church for *Apostolic Succession*, is not easily invalidated. It is there asserted that *your* ordinations originated with one *Peter Barrow*, who, though not *Episcopally* ordained, *ordained* ARCH-BISHOP PARKER, and thus, by *them* through whom you trace *your* Succession, you are *all unchurched*, and put on a *common* level with *all other* dissenters. Now whether your views, as to the application of the terms under consideration, coincide with those of this holy Father, it is for *you* to say.

I perfectly agree with the following as found in the third paragraph of your address that "the members of your Church are called upon at the present time to participate with others those blessings which they enjoy;" but how to reconcile this candid acknowledgment with that you have there included within parenthesis—"who with themselves, but with *less* spiritual advantages are travelling through time to eternity"—I know not. If *these* then have *less* advantages, I cannot see how they can enjoy *more*, than the *highly* favored of whom you speak, unless it should be by a right improvement of the *scanty* means which they possess, and which, as it does appear, to their profit, the Almighty has sanctified and blessed. Whatever the blessings may be to which reference is here made, must either come under the head *temporal*, or *spiritual*; but which, I leave you to decide.—With you I agree that there are many at the present time who, "while they assume the form of godliness, are, in place of being zealously affected in a good cause, industrious in misrepresenting, and vilifying," not only *your* Church, which, if true, is very wrong; but also that which alone can constitute any of our race members of the holy Catholic Church, viz. the inward kingdom which "is not meat and drink; but rightousness, and joy in the Holy Ghost." You speak of "their *proselyting spirit*"—a spirit I *perfectly* detest, and therefore, with you lift up my voice against it. For any to spend their time, in place of seeking the salvation of souls, in attempts to draw individuals to *their* communion, or even to have them die in *their* faith, though it should be by a *successful* endeavour to administer the sacrament (with some the cure all) to them on the bed of death, spend, for nought, their wretched strength. "A word is enough for the wise, as poor Richard says." Again, with you I can join in earnest prayer "that God would send his Holy Ghost and pour into our hearts that most excellent gift of charity," or love, "the very bond of peace, and all virtues, without which, whosoever liveth" (it being the privilege of all men to *feel* "the love of God *shed abroad* in the heart by the Holy Ghost *given* unto them") "is counted dead before him—and that God would be pleased, "to create and make in us new and contrite hearts, that we worthily lamenting our sins and acknowledging our wretchedness, may obtain of him perfect remission and forgiveness."

"The Church," you say, "detests any semblance of Pharissical pride—no matter on what pretence such pride may rest" To an abhorance of that which is so much condemned in the word of God, I have nothing to object, provided, in manifesting that abhorance, we do not "put darkness for light, and light for darkness," or *holiness* for pride, and *sin* for humility, or plead that a little sin is necessary to keep the soul humble. All, therefore, who detest Pharasaical pride should pray for that holiness which produces *true* humility. "Blessed," said Christ, "are they which hunger and thirst after rightiousness for they shall be filled." Did such in this respect aspire after that which would tend to puff them up with pride—would Christ pronounce them blessed? You will doubtless exclaim—impossible! By the phrase "real Son of the Church I suppose you mean a true Christian and permit me to say, by the term *true* Christian I mean one that is not only moral and that attends to the authorised forms of your Church; but one that has *actually* experienced an answer to the prayer with which your third paragraph concludes. Such while they attend "to the state of *their own hearts*, will not farther than actions proclaim, judge of the spiritual *state of others*." But how do they judge of the *quality* of actions? I take it for granted, that you will say, by the word of God, the *only*, and *sufficient* rule of *faith* and *practice*. In this we perfectly agree; and indeed we cannot well avoid it, as we cannot know anything, as we *ought* to know, of the *quality* of human actions without *that* which brings conscience to its *highest* state of perfection. In referring to this criterion there are two passages that bear upon the subject The first is to be applied by the "real son of the Church" *to himself*.—"If any man have not the Spirit of Christ he is none of his." The second relates to judging of *others*.—"By their fruits ye shall know them." Will not this, if "from the fulness of the heart the mouth speaketh," apply to their *words* as well as actions? Suppose then that a member of any communion were to speak against the *knowledge* of salvation, were he even *ever* so moral, or apparently religious, is it not as clear as if written in a sun-beam, that such "have not the knowledge of God?" On the other hand, if his life is not in accordance with the precepts of the Gospel of Christ, (and it *certainly* is not if he attends the card-table, dance &c. &c.) whatever his profession may be, he *is*, in *this* respect "a *living* epistle *kno on* and *read* of *all* men." With you I agree that, "on mysterious points" the true Christian "is modest in judgement." With him the *doctrine* of the Trinity—the *union* of the Divine and human natures in Christ, together with many Providential dispensations, are *truly* mysterious; but the doctrine of *justification by faith*—*Adoption*—the *Spirits' witness* &c., with him, as to the *experimental* knowledge of the thing, are *not so*.—"The eyes of his understanding being enlightened" he can *rationally* and *scripturally* say "the *darkness* is past and the *true* light *now* shineth." With you, therefore, I will grant that there are some who know not the truth experimentally, and indeed this I cannot avoid, even had I a disposition to do so, as the Apostle has, in other words, expressed the same sentiment.—"The *natural* man receiveth *not* the things of the Spirit of God: for they are *foolishness* unto him: neither *can* he know them, *because* they are *spiritually* discerned." And though he will not presumptuously bring before the bar of human reason the subjects that may be propounded to his *faith*; yet he is not willing to take any doctrine upon trust, though it should be propounded even by a "Master in Israel," without bringing it to the test of God's word.—He forgets not to make a distinction between what is *contrary* to, and that which is *above* reason, while, at the same time, he keeps a steadfast eye upon the directions given by the Philosophical Apostle Paul.—"*Prove all things, hold fast what is good.*" We have already agreed to say that the *rule* of judgement is the *word of God*; but how is this rule to be applied? You will, doubtless, Sir, with me, reply—by the *use* of reason, which, as a great gift, comes from God, and *must*, therefore, be, by every *true* Protestant, admitted in matters of *faith* and *religion*. Let us hear, what, on this subject, the sixth article of your Church says—"Holy Scripture containeth *all* things *necessary* to salvation: so that whatsoever is not read therein, nor may be *proved thereby*, is not to be required of any, that it should be believed as an article of faith, or be thought requisite or necessary to Salvation." The true son of the Church while he is *teachable* to receive what is in accordance with "THE BOOK," is not willing to be a mere *puppit* just to move as he is moved by the ghostly agent they would put in motion, by his *leading* strings, the *general* mass.—He would not be so passive as to receive whatever absurdities may be taught by the expounder of the word, even though he should *monopolise*, within the limits of the Parish in which he resides, the *sole* right to expound the *sacred* text.

As a true son of the Church he will not give up the right of private judgement to any man. "The Church detests any semblance of Pharisaical Pride—no matter on what pretence such pride may rest." Should he then find the semblance, or even *more* than that semblance in the assumptions of the *expounder* in his claims upon the *silly* fable of APOSTOLIC SUCCESSION, he is *bound* to "detest it," and though clothed with humility the result of that "anointing which teaches all things," he cannot submit himself to one *so* ignorant, and so *manifestly* devoid of that "charity" which is "the very bond of peace and of all virtues."

"As amongst other means, designedly made use of, to draw members off from the Church of England, She is represented as holding and countenancing opinions in accordance with the Church of Rome, I feel it a duty, briefly to oppose such statements, not that the quarter from which such misrepresentations come, give them any importance, but because the unwary and unstable may be misled by the insinuations of art, or even by the ravings of ignorance and folly." In noticing this part of the address I would say that the person, or persons, included in the *apparently* fearful charge of *so* representing what is *called* the Church of England, have not, as far as I have heard the thing spoken of, given, by *such* a representation, a *mere caricature* of her *present* position, but, I would say, her *true* CHARACTER. Having stated that you "feel it your duty briefly to oppose such statements;" you next bring forward your *reason* for so doing.—"Because the unwary and unstable may be misled by the insinuations of art, or even by the ravings of ignorance and folly," and then, by a reference to what our noble Protestant Reformers did (to the most of which I subscribe with heart and hand) you *seem* to rebut what *you* call misrepresentations; but *how* this can be brought forward to *prove* the *falsity* of what I have frequently read respecting the *popery* of the Church of *England*—the *Church* as she *now* is,—I cannot divine. What, avails all that the Reformers have done, while a majority of her Ministers are zealously propagating doctrines contrary to the fundamental principles of her *Articles*, *Homilies*, and *Liturgy*, as well as to the WORD of GOD! I feel, therefore, that it is *my* duty to maintain that DR. PUSEY, HOOK, and other abetters of the "OXFORD tracts" *do*, by their publications, *countenance* and *support*, to say the least, *opinions* in *perfect* accordance with *those* held by the Church of *Rome*. DR. MCILVAINE, *Bishop* of OHIO, in speaking of the *present* state of things in England says, "It is precisely and avowedly the same struggle as that of the Reformation. The object of the one side is boastfully published to "*unprotestantise*" the Church—to get back what the Reformers drove away." Permit me now to say, that the position of the man who would attempt, before the public, to assert the contrary, is not very enviable. In a christian spirit, Sir, I would ask, do not some of your Ministers maintain, in accordance with the Church of Rome, the *doctrine* of APOSTOLIC SUCCESSION?

When what is thus written receives attention, and is answered by your *own* pen, and with your *own* signature, you may *then* expect to hear more on the subject, from

Rev. Sir,

Yours, with candour,

R. DOUGLAS.

St. Andrews, Jan 23, 1844.

AT AN ADJOURNED SITTING,

1st January 1844.

In the matter of Thomas Algar, a Bankrupt.

In this matter the Solicitor for Creditors, Alexander Campbell, Esquire, made two points of objections First, that the Bankrupt had made an undue preference of creditors—Secondly, that the Bankrupt did not owe at the time of his declaration of insolvency two hundred pound as set forth in his Petition to the Master of Rolls. It appeared from the statement of the Bakrupt on oath, that he determined to take the benefit of the Bankrupt law only two or three days before his declaration of insolvency, which took place on the tenth day of August last, that he owed Thomas Turner about eighty pounds, the payment of which, on or about the ninth day of June last, he urged and threatened Bankrupt with a prosecution unless secured, in consequence of which Bankrupt gave Turner a Bill of Sale by way of Mortgage of a certain proportion, he held of a Vessel called the Lord Seaton; and that the mortgage was dated the ninth day of June as before mentioned, payable in six months from date, this same being part and parcel of the two hundred pounds as set forth in the Petition, above alluded to. As to the first objection I think it is not competent for me to infer, as was urged by the Solicitor, an intention of preference in contemplation of Bankruptcy under the uncontradicted statement of Bankrupt who positively swears and I have no reason to doubt him, that he had no intention of taking the benefit of the Bankrupt act, until two or three days before his declaration, and moreover as the Bankrupt gave the Mortgage, to secure Turner's debt under the apprehension of legal process, tho' the apprehension may have been unfounded, yet it cannot be deemed fradulent—and therefore, I am of opinion the first objection cannot be sustained.

With regard to the second objection.—It appears to me that the Bankrupt law requires that the two hundred pounds set forth in the Petition should be, at the time of the declaration of insolvency, due and payable, and the eighty pounds, part and parcel of the two hundred pounds, set forth as above mentioned; not being due and payable at the time, but in future, the Bankrupt has not conformed to the Laws relating to Bankrupts, and therefore, the certificate of conformity cannot be grounded, tho' at the same time I impute no intentional unfairness in the transaction to the Bankrupt.

H. HATCH,

Commissioner of the Estate and Effects of Bankrupts for the County of Charlotte.

FROM AUX CAYES (ST. DOMINGO.)—By the arrival of the brig Sidney at New York from Aux Cayes, we learn that a large gathering of the disaffected took place on the 5th December, about 15 miles from that place. Col Rovera, the Commandant at Aux Cayes, sent his Aid to ascertain if possible the cause. He was taken by the Rebels, ill treated and wounded, so that he died in a short time. Col. R. immediately went in pursuit of them with his troops, dispersed the rebels and shot their Chief on the spot, when all was again quiet.

Steamboat Accident.—One of the most appaling occurences which we have heard of in the shape of Steamboat accidents took place on the Mississippi. The Steamer Shepherdess, 8 days from Pittsburg, struck a snag on the 3d inst. at 11 p. m. most of the passengers had retired to their berths—among whom were a number of ladies, the cabin seperated from the hull, and melancholy to state nearly half of the passengers and crew, amounting to nearly 100 perished.

☞Our Subscribers whose papers are forwarded by Mail, will please take notice, that in future their papers will be charged *one halfpenny* each, payable when taken out of the several Post Offices. This is in accordance with an Act passed by the Home Government and lately published. The former tax of course, will not be exacted by us.

COUNTY OF CHARLOTTE,

IN THE PROVINCE OF NEW BRUNSWICK, IN BRITISH NORTH AMERICA, SS.

In the matter of Joseph Pratt, a Bankrupt.

WHEREAS under the Provision of the Acts of the General Assembly of the Province aforesaid, made and in force relating to Bankruptcy in this Province, Joseph Pratt, of Saint George, in the County of Charlotte, Lumberer, hath been declared a Bankrupt, and hath accordingly surrendered himself to me. Now therefore, I do hereby give Public Notice, that by virtue of the power and authority to me given in and by the said Acts, I have appointed Harris H Hatch, of St. Andrews, in the County of Charlotte, Esquire, Provisional Assignee of the Estate and Effects of the said Bankrupt, and I do hereby require all persons indebted to the said Bankrupt to pay to the said Assignee on or before the eleventh day of January next, all such sum or sums of money debts or duties as they may owe to the said Bankrupt, and all persons who have in their possession power or custody, any property or effects of the said Bankrupt, to deliver the same up to the said Assignee on or before the said eleventh day of January next, and I do further hereby require all the Creditors of the said Bankrupt resident in the said Province, or in any other of Her Majesty's North American Provinces, or in the West Indies, or in the United States of America, within three months from the day of the date hereof, to deliver into the said Assignee, or to prove to my satisfaction their respective claims and demands, whether the same be actually due or are to become due against the said Bankrupt.

And I do hereby appoint a General Meeting of the Creditors of the above named Bankrupt, to be held at my office in St Andrews, on Tuesday the second day of April next, at noon of that day, at my said office for the purpose of receiving proof of, or of allowing or contesting any claim presented against the said Estate at which Meeting or at any adjournment thereof of the said Bankrupt, will be examined on oath touching his said Estate, and such other business relating to the said Estate, will be transacted as may be deemed necessary.

Given under my hand at St Andrews, the eleventh day of December, 1843

H. HATCH.

Commissioner of the Estate and Effects of Bankrupts, for the County of Charlotte.

COUNTY OF CHARLOTTE,

IN THE PROVINCE OF NEW BRUNSWICK, SS.

In the matter of George McCulloch, a Bankrupt.

PUBLIC NOTICE is hereby given that upon the application of the said George McCulloch this day made to me, I do appoint a Public sitting to be held on Tuesday the sixth day of February next, at Eleven of the Clock in the forenoon at my office in Saint Andrews, for the allowance of a Certificate of conformity to the said George McCulloch pursuant to the provisions of the Acts of the General Assembly in this Province in force respecting Bankrupts when and where any of the Creditors of the said Bankrupt may be heard against the allowance of such Certificate, and the same will be allowed unless cause be there and then shown to the contrary, or such other order will be made as the justice of the case may require.

And Notice is also hereby given that an adjourned Meeting of the Creditors of the said George McCulloch will be held at my said Office in Saint Andrews on Monday the fifth day of the same month at eleven o'clock in the forenoon.

Given under my hand at St. Andrews the 15th day of November A D 1843.

H. HATCH.

Commissioner of the Estate and Effects of Bankrupts for the County of Charlotte.

CHARLOTTE COUNTY,

IN THE PROVINCE OF NEW-BRUNSWICK, IN BRITISH NORTH AMERICA, SS.

In the matter of JAMES DRISCOLL, *a Bankrupt.*

WHEREAS under the Provisions of the Acts of the General Assembly of this Province of New-Brunswick, made and in force relating to Bankruptcy in this Province," JAMES DRISCOLL, of St. Andrews, in the County of Charlotte, Trader, hath been declared a Bankrupt, and hath accordingly surrendered himself to me:—Now, therefore, I do hereby give Public Notice, that by virtue of the power and authority to me given in and by the said Acts, I have appointed Harris Henderson Hatch of St. Andrews, in the County of Charlotte, Esquire, Provisional Assignee of the Estate and Effects of the said Bankrupt, and I do hereby require all persons indebted to the said Bankrupt to pay to the said Assignee, on or before the 21st day of December next, all such sum or sums of money, debts or duties as they may owe to the said Bankrupt, and all persons who have in their possession, power or custody any property or effects of the said Bankrupt, to deliver the same up to the said Assignee on or before the 21st day of December next. And I do further hereby require all the Creditors of the said Bankrupt resident in the said Province, or in any other of Her Majesty's North American Provinces, or in the West Indies, or in the United States of America, within three months from the day of the date thereof, to deliver in to the said Assignee, and to prove to my satisfaction their respective claims and demands, whether the same be actually due or are to become due against the said Bankrupt.

And I do hereby appoint a General Meeting of the Creditors of the above named Bankrupt to be held at my office, in Saint Andrews, on Saturday the thirtieth day of March next at eleven of the clock in the forenoon of that day at my said office for the purpose of receiving proof of, or of allowing or contesting any claim presented against the said Estate, at which Meeting or at any adjournment thereof the said Bankrupt will be examined on Oath touching his said Estate, and such other business relating to the said Estate will be transacted as may be deemed necessary.

Given under my hand at Saint Andrews the 21st day of November 1843.

HARRIS HATCH

Commissioner of the Estates and Effects of Bankrupts for the County of Charlotte.

COUNTY OF CHARLOTTE,

IN THE PROVINCE OF NEW BRUNSWICK.

In British North America, SS:

In the matter of Peter Goss, a Bankrupt.

WHEREAS under the Provisions of the Act of General Assembly of this Province intituled "An Act relating to Bankruptcy in this Province," Peter Goss, of St George, in the County of Charlotte, Farmer, hath been declared Bankrupt, and hath accordingly surrendered himself to me: Now therefore, I do hereby give Public Notice, that by virtue of the authority to me given in and by the said Act, I have appointed Harris Henderson Hatch of Saint Andrews, Esquire, Provisional Assignee of the Estate and Effects of the said Bankrupt and I do hereby require all persons indebted to the said Bankrupt to pay to the said Assignee on or before the 16th day of December next, all such sum and sums of money, debts or duties as they may owe to the said Bankrupt and all persons who have in their possession power or custody any property of the said Bankrupt to deliver the same to the said Assignee on or before the 16th day of December next;—and I do hereby require all the Creditors of the said Bankrupt resident in the said Province or in any other of Her Majestys North American Colonies or in the West Indies, or in the United States of America within three months from the date hereof, to deliver into the said Assignee and to prove to my satisfaction their respective claims and demands whether the same be actually due or to become due against the said Bankrupt.

And I do hereby appoint a General Meeting of the Creditors of the above named Bankrupt to be held at my Office in St. Andrews on Monday the eighth day of April next at noon of that day, at my said Office, for the purpose of receiving proof of, or contesting any claim presented against the said Estate, at which meeting or at any adjournment thereof the said Bankrupt will be examined on oath touching the said Estate and such other business relating to the said Estate, will be transacted as may be deemed necessary.

Given under my hand at Saint Andrews the tenth day of November, A. D. 1843.

H. HATCH.

Commissioner of the Estates and Effects of Bankrupts in the County of Charlotte.

CANVAS, CORDAGE, &c

100 Bolts Gourack CANVAS,

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