

me as necessary on this topic. If I have been silent on many subjects of high spiritual interest you will not suppose me indifferent to them, or think that I undervalue what is most vital, essential, and profitable. But time does not permit me to dwell upon them in this address, and I have not lost sight of them in my admonitions to you from the pulpit this morning. I trust that you will all concur with me in using your utmost endeavours to bring the whole subject before your parishioners throughout the province, and to convince them of their duty. And I shall be prepared to second your efforts in the addresses which I shall deliver, if it please God to spare my life and strength, in the course of the next summer. For the present I content myself with humbly and heartily imploring God's grace and benediction upon you all, laity as well as clergy, in this as well as in all other works of piety and charity.

NOTE.—The day after the Charge was delivered, the clergy met in the Cathedral Library, and the sum of \$504 has been subscribed by thirty-four of their number towards the Endowment Fund in the diocese. An account is now opened with the Bank of New Brunswick, in St. John, to receive subscriptions towards this object. I have received two sums, one of \$20, and one of \$40 from lay members for the same, and have been given to understand that another sum of \$1000 will be forthcoming.

I gladly and thankfully direct your attention to the following sound and weighty words of my valued friend and brother, the Right Rev. G. Burgess, D.D., Bishop of Maine, in his last charge, delivered July 9, 1862, and trust he will pardon my so freely using it.

#### EXTRACTS FROM THE FIFTH CHARGE OF THE RIGHT REV. THE BISHOP OF MAINE.

The Christian ministry, that which Christ began, and which the Holy Ghost continually replenishes, was a gift, of which He never intended to deprive the Church or the world. It is wherever the Gospel is; it is here with us. No land ever became Christian except through the agency of that ministry; and without it no Christian land exists. The only body under the Christian name which ever attempted to live without an order of ministers, dispensed also with the sacraments, and soon withered away. In the ordinary course of things, it is with the Church as with an army; its success is as are its officers. With the character, the vigor and the labors of its ministry, it prospers or decays. If they lack knowledge, the Church walks in darkness. If they are deceived, the blind are led but by the blind, and know not whither they go. If the ministry be a corrupt, selfish, ambitious, or degraded class of worldly men, the forms of religion must necessarily become the means of wickedness. On the other hand, improvement and reformation have often begun outside of their order, but never could advance far without enlisting them on its side. For workmen every cause must have; and these are the workmen, designated, authorized, bound and trained to the cause and body of Christ, I might almost say its tongue and its feet, ready to speak and swift to bear good tidings; if not its discerning eye and executing

zelous truth has no audience, or no will to speak. In some scattered spots, the echoes of public prayer and social song may linger a little while, but they too expire. Where is the hamlet or neighborhood, altogether unvisited by a minister, that long retains even the custom of assembling on the Lord's day? Soon, the house of prayer is desolate, and falls into decay, a melancholy memorial. There is no ecclesiastical organization or fellowship; but a few scattered persons are left, who once met at a sacrament long since disused. The rising generation are all unbaptized, untaught, untrained; the Sunday School was closed for want of teachers, almost as soon as the pastor departed. People sicken and expire with no mention of Christ; and men become accustomed to bury their dead, silent and prayerless, without a word of the resurrection. Bibles, unexpounded, and soon unread, grow old on shelves and in closets; and are but beheld as relics of the past. The Sunday rest survives long after the sanctity of the Sabbath; but at length this also yields. Education, literature, commerce, domestic industry, philanthropy, the administration of justice, the institutions of civil liberty, glide into the shadow of heathenism, which appropriates what it may of the influence of Christianity, and goes on in its own development, as from the beginning, becoming even more and more brutal, gross and godless. The startling truth has been more than once demonstrated in the history of the world, that society can exist, and individuals can live and die, without religious belief, worship or customs. In what moral condition, the same history relates with a shudder. But it is not too much to say that all this change would be wrought in any Christian country or community as a simple consequence of the total extinction of the labors of Christian ministers.

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But rather than it should be wrought, who would not be tempted to wish that an earthquake might engulf his city, that the ocean might subvert his native land, or that his posterity might become extinct in the person of his firstborn infant? Unless the Lord should have purposes of mercy beyond, who could desire that the end of all things should not be close at hand? How little would remain to those from whom all had departed, which is bound up with the continuance of the Gospel amongst men! The Gospel came with the ministry; is proclaimed, upheld and propagated through the ministry; and with the ministry would go away and be heard no more. This is no exaggerating picture of the imagination, but a most sober and clear deduction from all experience. Ends without means are not the order of Providence; and the ministry, under divine appointment and by an almost universal recognition, is the express means for bringing divine truth to the hearts of mankind, and dispensing the blessings of Christian worship and fellowship. The more vast are those blessings, the more precious is this agency; and it is in the full light of its necessity, and its power for good, that we are to estimate our duty and that of our brethren of the laity, in maintaining its efficiency, its purity, and its honor.

In striving that the ministry may be effectual to the growth of the kingdom of Christ on earth and to the sal-

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