PRIMARY CHARGE OF THE LORD BISHOP OF FREDERICTON.

(Continued from the first page.) ed difficulty can be practically useful, who does not however it may clash with cherished theories, or jar he cling tenaciously to what only exists on paper, and of the State; but when the Government adheres to no It would be at the same time very ungrateful to deny assume to exercise rights which can never be practically one religion as true, or which is the same thing, to all that an increasing disposition to co-operate for the good unpromising and unreal.

The position then which we have to realize is, that of which we are members and Ministers. Places of honour, profit, and power, were bestowed almost exclusively on members of our Church, especially in the Colonies. The parochial system established here was founded on the theory of an Established Church, and in the more aucient Statutes of the Province the words "Established Church of England," are found; whilst we still continue to pray for his Excellency the Lieutenant-Governor, that he may uphold "the true religion established among us, which it is needless to say, in the place in which those words are found, must mean the religion of the Church of England. To the great discredit of the State, however, this theory was only carried just so far as to put into places of honour and profit those who held it: and it stopped just at the point where it would have been of real advantage to the whole body of the people. Glebes were granted which at that time were worth nothing: the country was divided into parishes, but where were the Clergy? Of what practical utility to the settlers was this shadowy division of a parish, containing, in some cases, tens of thousands of acres, twenty, forty, and even sixty miles in length, without a Church, without a Clergyman, without a probability of having one or the other when they were wanted? It may possibly be said that the people might have

rather say, had it not been judicially blinded to its own interest, honour, and security, would have sent out with every Governor of a Colony a Bishop, and two or three Clergy. Their salaries need not have been large, and they might have depended in part from the first on the offerings of the faithful in the places to which they were sent. The Bishop would have ordained Clergy as they were wanted, and these Clergy might have been supported at first by the State, in part, and in proportion as the Glebes became valuable, by the Glebes, and the people together. I do not hesitate to say, that if this course had been pursued in New Brunswick, not only would the members of the Church of England have been much more numerous than they are now, but the habits of the people would have been more orderly, their notions more enlightened, much more land would have been reclaimed, and brought into cultivation, and the Province would consequently be richer than it is at present. Had the mon justice, and of what was due even to their own professions, much might have been done. Instead of which, neither in the country which is now called the United States processing the country which is now called the Government acted on these simple principles of com-United States, nor any where else, was it possible to get a Bishop sent out.* Self-denying men offered to come to America without any State-assistance, but the offer was refused. It was deemed to be "against his Majesty's interest." Bishops were looked upon as likely to be incendiaries, and common disturbers, instead of what they really would have been, pillars of the connexion between America and the Mother Country. All that was wanted was to make money, and get rid of troublesome people at home. But what became of them when they reached their destination, or what became of the spiritual interests of the Colonies themselves, nobody cared, so long as they paid their taxes, and gave no particular trouble. The consequences of this thoroughly selfish, thoroughly infidel policy, were such as might have been expected; and they have terminated, if indeed the end be yet come, in an entire alteration in the relations of the Church to the State at home and abroad: in some respects, by the blessing of God, for the better; in others, no doubt for the worse. We may not deny that God has overruled the evil, so as to produce a partial, and a very important good. So long as the State clung to nexion. Low worldly views abounded everywhere.all Christendom, but exhausted at home. Her spiritual tone was low, her operations feeble, her Missions few. One only Society, the great Mother of all our Missions, existed, but elicited no sympathetic response from the Government nor from the people. A few zealous Churchmen performed the whole work of that Society, and for want of funds its energies were cramped. But though the Government was dead to as a right sense of religious duty, the people of England became awakened, through God's mercy, to a strong sense of began to feel that religion was a reality which they have mastery over them. Still, no direction was given to this new and heavenborn impulse. It was left to then very naturally it began to act against the Church, who no longer own her authority, or share her blessings, documents, but has the true hidden life within her, which only her Lord could have bestowed upon her .-At the same time the position of her Ministers in every part of the world is very embarrassing and anomalous. We cannot be said to belong to an Established Church, for there is nothing established.

Our Clergy have no State provision, our Churches are secured by no rates for their maintenance, the chief support we receive is from voluntary charity, the charity not of the people whom we serve, but of English friends. The State seems in no way more connected with us, than it is connected with the Roman Catholics, or the Presbyterians, or the Baptists, of the Province. We have no public acknowledgment that charitable institutions. ours is the true religion. This kind of declaration is so unpopular, that it cannot safely be made, at least so gratitude to that noble Society, the nurse of all our it is considered. Something possibly of the odium of having been established we may retain, but that the largely from its funds, should occasionally, if not staname is any practical service to us I have never been tedly, render it pecuniary assistance in return. I am able to discover.

How much longer can a great empire like that of England, which openly dis-establishes the Church in to contribute.

. See Archbishop Secker's remarks quoted in the Bishop of

of the case. It will only tend to his disadvantage, if true, the Church thankfully embraces the protection really destitute places. maintained. On the other hand, what is founded on alike, the Church can only ask permission to act indetruth, what is connected with Christ's eternal word will pendently on the Master's commands, and carry out in many quarters, and that the liberal sums contributed certainly endure, though it may seem to the world her own principles, which are certain to expand in due to the Church Society are, it is to be hoped, an earnest

the relations of the Church to the world are very dif- position, they are not new to the world. Christianity on this point, I must not be understood to reflect on ferent from what they were even fifty years ago. For- at its origin struggled with them in a much greater individuals, nor deny to a measure of willing co-opemerly, how defective soever the practice of the State degree. Only it had then one great advantage which ration; but to speak of the united efforts of the whole might have been, there was but one religion admitted we have not. It was then embodied in one definite body of Churchmen, which I consider to be very far to be true by the State in England, and its dependen- and acknowledged system which was matched against below what might easily be accomplished, and would cies; and that religion was the religion of the Church the world, and which suffered, bled, and prevailed.— be accomplished, if men were as eager to practise Which is the true Pastor? Which is the real thing? in any degree corresponding to what they lavish on ently on will see that what or acceleration upon with so much effect, the union of Christians in agreeing to differ, because they despair of agreement, is in reality not a good, but a very frightful practical evil, an evil certain to be made worse, if not incurable, by the commendations bestowed on it. It has produced, a great deal of secret infidelity, and will produce, I fear, a great deal of secret infidelity, and will produce, I fear, a great deal more. There is a vast body of persons, who live entirely out of what is called the religious world, who are intelligent, thoughtful people, every keenly watching all that is now going or around them, and very much dissatisfied with all sects and all parties. They see a great number of persons and all parties. They see a great number of persons claiming not only to be Christians, but in this country to the separate Churches, all disunited, often at open to be separate Churches, all disunited, often at open to be separate Churches, all disunited, often at open to be separate Churches, all disunited, often at open to be separate Churches, all disunited, often at open to be separate Churches, all disunited, often at open to be separate Churches, all disunited, often at open to be separate Churches, all disunited, often at open to be separate Churches, all disunited, often at open to be separate Churches, all disunited, often at open to be separated Churches, all disunited, often at open to be separated Churches, all disunited, often at open to be separated Churches, all disunited, often at open to be separated Churches, all disunited, often at open to be separated Churches, all distincts and the service of the serv

no moment, and are felt to be of no moment by the on their fulfilment. A vast train of sins follows obtained Clergy, had they been in earnest. Now the parties themselves. I confess this is to me incredible. closely on this unboly state of mind. Parental discivery reverse is the fact. They were in earnest to No rational pious persons would form separate com- pline is wholly relaxed, so that little children become obtain Clergy, but they could not procure them. The munions for what they believed to be trifles, not their own masters at a very early age, with the igno-Government of England, had it been really desirous to founded on their religious convictions. But where is rance of children, and the cunning of men. Early propagate the faith which it professed to be true,-I the community to whom their religious peculiarities do indulgence as children induces habits of greediness in not appear of moment? Of so great moment that after years. Excess in cating and drinking, and an they are often represented by them as the key-stones inordinate love of pampering the appetite, "making to a right understanding of the Scriptures, and of the provision for the flesh," reign without check among us. whole Gospel scheme.

dom more good is effected on the whole, the divided among both the younger and older members of society bodies stimulating each other to greater efforts. strong drink in immoderate quantities is continually There would be more reason in this if their efforts used. Among some a great want of honour is observed. were all directed to a common point; but when a vast able in the ordinary transactions of life. In the deal of this energy is exerted against each other, and remote districts a frightful irreverence in all divine by that means wasted, so that the web which one spins offices is observable. Had it not been for the generous by day the other unravels by night, it does not appear gifts of the two great Societies at home, there would that we gain anything by our "unhappy divisions." often be neither Communion Table, nor Font, nor Ves-What satisfaction is it to learn that in one place sels for the Holy Communion, nor a Linen Cloth, nor Roman Catholics have become Protestants, and in Books for the Offices. Even at present, in some another Protestants have gone over to Rome; that places, the Vessels I have been compelled to use in here the Church has gained on the Wesleyans, and administering the Lord's Supper, would not be used there the Baptists have prevailed over the Church, if in any decent parlour in the Province. The Canon the equilibrium of division be maintained on the whole, which requires a Font of Stone is neglected in the

damental doctrines of the Gospel being held in com- to himself. mon by all: for if any be denied, can there be, in the fulness of the Apostolic sense, "one Lord, one faith, in our horizon, I thankfully acknowledge that there one baptism?" Where is this residuary Christianity are those whose reverential love seems ever ripening. sanctioned in the New Testament? Is not the "ever- who are bound daily in the temple, blessing and praislasting Gospel" a system fixed, limited, and deter- ing God; who are never absent from the Heavenly mined; neither to be diminished nor enlarged by man- Board: whose hand never grows weary in charity, nor kind? Can that be a satisfactory state when parti- does their love evaporate in words; were Christ again cular bodies of Christians make their selection of the on earth these faithful souls would pour the spikenard truths of Revelation, and their brethren, out of cour- on his sacred head, would anoint his body for the tesy, agree not to press points of difference, which burial, would treasure up his holy sayings, would folthemselves, nevertheless, believe to be revealed? We low him, and minister to him of their substance. O may be thankful that many truths are held in com- that God would give us to see more of this blessed mon; but if they were held as they ought to be, our spirit; that he would root out heartless doubt, and joint interest in them would unite us in Church-fellow- hollow suspicion, and grovelling deceit from among us; ship. Separation can never consist with a thorough that he would give us truly to believe that there is a

discernment and holy love of religious truth. Yet this sad division is not, in my view, the worst that he would teach us to make our Prayer Books real of our position as members of the Church in this books of prayer; our houses, houses of prayer; and Province. How fearful soever the evil I have been would make our hearts his home; that he would describing, we share it in common with all parts of grant to all who bear the Church's name to be honest the Church as a mere worldly system, so long a great the world. It is our common weakness, reproach, Churchmen and consistent Christians! deal of evil was forced upon the Church by the con- and punishment. There is, however, among many of the members of the Church in this Province, (and I is possibly to be attributed to the want of a liberal The Church of England seemed not only isolated from am inclined to think that the evil is felt in other Proam inclined to think that the evil is left in other Provinces,) a surprising apathy, a want of conscious energy, without which nothing good or great can be accomplished, and a remarkable absence of public spirit.—

plished, and a remarkable absence of public spirit.—

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plished a This may in some degree be imputed to the bad policy | will of themselves die away. The Church of England of the Mother Country. It arises also partly, without has nothing to fear from the spread of sound knowdoubt, from the noble yet sadly-abused generosity of ledge and a liberal education. The illustrious names the Society for Propagating the Gospel, which did not which grace her annals were the best-educated men insist from the first that the people should do their of their time, and the wider and more comprehensive part in maintaining a religion to which they professedly the range of thought, the less ground has she of apbelong. Yet the voluntary system of support seems prehension for the result. it. Within the Church of England and without, men peculiarly liable to a capricious and fitful charity, which promises much more than it ever intends to could not shake off if they would, and that it would perform. Whatever be the cause, the facts (though painful) are too notorious to be denied, and to conceal Abstract of the Grants of the Church Society from its comthem is to render the evil fixed and permanent. It is find its own channel, and to shape its own course. evident that much is received, and little paid. There The Church soon became unable to control it, and can be no doubt that on the whole the balance of wealth lies on the side of the Church of England, yet, then very naturally it began to act against the Church, and to wrest its honour and respect from it, and to a considerable extent the result has been most disastrous.

But though the Church is not, as she might have been steady and continued maintenance of their own reli-But though the Church is not, as she might have been steady and continued maintenance of their own relithe "pillar and ground of the truth" to thousands gion than the members of other religious communities. In several parts of the Province, which it though every Ministry finds its hands weakened by might be invidious to name, a large number of Churchthe contending energies of rival religionists, yet the latent energies of the Church herself have been called the Church, or next to nothing. A few individuals forth. A distinct acknowledgement of her power has been made even by her foes. A proof has been given be it spoken, is done by them, and they are called to the world that she is upheld not by human govern- upon to give again and again. Yet those who do noments, but by God; that she lives not only in written thing are often very well able to afford to give, but always have an excuse ready: in truth, they feel little interest in religion, and they know that England is ready to help them, and they forget the fearful account which they will soon have to give. So great is their ignorance, that they obviously regard the funds of the Venerable Society for the Propagation of the Gospel as a kind of patrimonial inheritance laid up for themselves and their children, of which they are robbed, when it is not granted to them, forgetting that they are only pensioners on its bounty, that it receives no support now from Parliament, and that every body of Christians is bound to contribute to the maintenance of their own Clergy, and the support of their own

> It would indeed be only an act of justice as well as missions, that this Province, which has received so persuaded that by many it is still regarded as a kind of Government fund to which it is wholly unnecessary

For though the Mother Country has her own duty to fulfil, nothing is more clear than that, as long as we are wholly dependent on the charity of others, we shall London's Sermon on the Consecration of four Bishops in West-minister Abbey, page 53 of No. 2, "Colonial Church Chronicle," a valuable publication, which I recommend to the Clergy.

ACCOUNTANT,

Account the charity of others, we shall are wholly dependent on the charity of others, we shall never effectually maintain and propagate our own faith. And do we esteem that faith so lightly as to consider

Nov. 26, 1847.

ACCOUNTANT,

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all her Colonies, and loosens its hold upon the public it a matter of small importance whether it be upheld mind, as far as the State by enactment can loosen it, or no? Are not they who remain in a Church with- SOLICITOR AND ATTORNEY, expect to retain at home the advantages of social out supporting it even more guilty than they who leave order which the State obviously gains from the con- it? I am unable at present to propose any general No man who is placed in a situation of acknowledg- nexion? For that the Church is the gainer seems to remedy with a hope of its being adopted. The only become more doubtful every day. Its spirituality is true remedy seems to be an assessment upon the promake himself master of his real position. And however painful the discovery of that position may be, to public opinion; its natural progress impeded by a gion. The burden would then be felt most by those forced protection. When the Government, as a who are most able to bear it, and the charitable efforts BARRISTER AND ATTORNEY-AT-LAW, upon the mind, he must not bind his eyes to the facts Government, acts on the belief that one religion is of individuals would be applied in aid of poor, and

that a better spirit is beginning to arise. (See Note But whatever may be the evils affecting our present | D.) And in saying what I deem it my duty to say Now men of the world ask, what is Christianity? - religion as they are to dispute about it; or if their Which is the true Bible? Which is the right Bishop? gifts were made on a systematic system of charity, and Or is there nothing real after all? From this state- themselves. And I take this opportunity of respectment you will see that what orators at public meetings fully, but earnestly saying to my lay brethren, the

It may be said, perhaps, that such differences are of mises, never made good to those who have depended Even at mid-day festive parties are held, in which the It is again supposed that by the division of Christen- use of an inordinate quantity of wine is encouraged, Man, the creature, despises his Creator, and pays him Nor is the evil much amended by many of the fun- less reverence than he exacts from his fellow-sinners

> Yet lest I should seem to discover no bright spots God, a heaven, a hell, a future state of retribution;

> Some portion of the lesser negligences referred to education, and to the unhappy restrictions placed on

> > (To be concluded in our next.)

Note D. mencement to the present time.

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JAMES ENGLISH

EFT IRELAND LAST SUMMER in the Whilelmina.

He had Two BOYS—John, 15 years old, Joshua 13.—
Both the boys fell sick, and were left by him at Grosse Isle.—
As nothing was heard of them for a long time, the Chaplain was written to, who replied that they found the name of one of the boys entered on the Register as having entered the Hospital but nothing more; it was supposed he was dead and but pital, but nothing more; it was supposed he was dead and bu-ried, and that the other must bave died immediately on reaching the Island. The Father has since heard from an acquaintance, that a person of the name of Brown stated in a letter that he left Quarantine in company with the elder boy, and that the younger had gone away convalescent long previous, no dates mentioned. He (Brown) was taken ill again at Montreal,—sent to the Hospital, and there separated from the boy: he has heard nothing of either of them since, but hoped they were safe

at home.

Any information will be gladly received, and may be addressed to the Rev. T. S. Kennedy, Rector, Darlington. Our Exchanges will oblige by copying. 19th May, 1848.

THE TORONTO DRY DOCK COMPANY. NOTICE is hereby given, that Application will be made to of the Legislature, at its next Session, to Amend the Charter Stock thereof to £40,000. WM. VYNNE BACON,

Toronto, 25th January, 1848. 55-549-tf CASH FOR RAGS. THE Subscribers will pay 3\frac{1}{2} dollars per hundred weight, in CASH, for Linen, Cotton, and Moleskin RAGS, delivered at the Toronto Paper Mills, on the River Don. JOHN TAYLOR & BROTHERS.
Sept. 11, 1847.

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A PPLICATIONS for Insurance bythis Companyare reques MOFFATTS, MURRAY & Co. 22-54

THE CANADA LIFE ASSURANCE COMPANY. ESTABLISHED 21ST AUGUST, 1847.

CAPITAL, FIFTY THOUSAND POUNDS. President, Hugh C. Baker; Vice-President, J. Young; Solicitors, Burton & Sacleir; Physicians, G. O'Reilly and W. G. Dickinson.

THIS COMPANY is prepared to effect Assurance upon LIVES, and transact any business dependent upon the value or duration of Human Life; to grant or purchase Annuities or Reversions of all kinds, as also Survivorships and

In addition to the various advantages offered by other Companies, the Directors of this Company are enabled, from the investment of the Premiums in the Province at a rate of compound interest, much beyond that which can be obtained in Britain, to promise a most material reduction of cost; guaranteeing Assurances, Survivorships, or Endowments for a smaller present payment, or yearly premium, and granting increased Annuities, whether immediate or deferred, for any sum of money invested with them. They can also point to the local position of the Company as of peculiar importance to intending Assurers, as it enables such Assurers to exercise controll over the Company, and facilitates the acceptance of healthy risks, as well as the prompt settlement of claims.

Assurances can be effected either WITH or WITHOUT participation in the profits of the Company; the premiums may be paid in half-yearly or quarterly instalments; and the HALF CREDIT SYSTEM having been adopted by the Board, credit will be given for one half the first SEVEN premiums, secured with Policy along.

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Age.	With Profits			Without Profits.			Half Credit.		
15	1	13	1	1	6	5	To fe	100	
20	1	17	4	1		11			
25	2	2	9	1	14	7	1	17	6
30	2	. 9	3	2	0	2	2	-	6
35	2	16	7	2	6	4	2	9	2
40	3	6	2	2	14	8	2	17	6
45	3	17	1	3	4	0	3	7	4
50	4	13	1	3	17	11	4	1	4
55	5	17	8	4	19	11	5	3	4
60	7	10	10	6	9	11	6	13	2

The above rates, For Life Without Participation and Half The above rates, For Life Without Furthernation and Coredit, will, upon comparison, be found to be LOWER than the similar tables of any other office at present offering to assure in Canada, while the assured With Participation will share in three fourths of the whole profit of that Branch of the Com-

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New York, Oct. 19, 1847. AN IMPROVED FARM

FOR SALE, West of Murontario Street, Chinguacousy, No. 25, FIRST CONCESSION,

Within Nine Miles of the Village of Brampton. CONTAINING 100 Acres, 65 of which are Cleared and under first-rate Cultivation; a Creek of good water runs through the Farm; there are also two good Wells. There is on the Farm a Log Dwelling House, and a Log Barn, 76 feet long, with other out-houses attached. Also, a Young Orehard, with choice trees. with choice trees. For further particulars, apply to Mr. S. B. CAMPBELL, Brampton Post Office. If by letter, post-paid. Nov. 12, 1847.

BRONTE MILES FOR SALE. THE PROPERTY consists of Sixteen Feet privilege on the Twelve Mile Creek, on the Lake Shore, in the Township of Trafalgar, and about Seventy five Acres of good cleared Farm Land. A large Stone and Frame Woollen Factory, 82 feet by 32, and three Stories bigh, capable of being easily converted into a Flouring Mill. A Grist Mill with one run of Stones, Smut Machine and all requisites. Two Saw Mills with Circular Saws and Lumber Yard Railway.—A Blaeksmith's Shop and several Dwelling Houses. This A Blacksmith's Shop and several Dwelling Houses. This Property is now Let to a yearly tenant for £200 per year, and would bring on a Lease £250. PRICE £2500; of which £1000 would be required down, the residue might be paid by Instalments as agreed upon.

A PRIVILEGE on the same Creek of 12 feet next above the Mills, with about 75 or 80 Acres of Land, mostly cleared and in cultivation, and an excellent Mill Site, with good Roads.—PRICE £1000; of which £300 would be required in Cash, the remainder by Instalments. The option of this part of the Property is offered to the Purchaser of the first, and if not taken, it will be sold separately.

-Also-

ADJOINING the above, a Farm of about 70 Acres, in fall Cultivation, with a large unfinished Dwelling House thereon, and an Orchard of 4 Acres of Grafted Fruit Trrees. Price £700; of which only £200 would be required immediately, the rest in The whole of the above Property will be sold together if de-

sired. For particulars apply, Post-paid, to S. B. HARRISON, Solicitor, King Street, Toront's. Toronto, January 1st, 1848. BOARDING.

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July 5, 1843. The Church

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