

certainty cast upon the remainder, in a time of profound peace, when the country was in a state of most blessed prosperity, and when all apprehension of such injustice had been dissipated for ever, under the pledges and sanctions, by which these and other sacred rights seemed secured. If that calamity,—ever to be deprecated,—the extinction of our national Church, and the British name—ensue hereafter in these regions, it will, past all doubt, be a divine judgment on prince and people for this dishonor, so gratuitously put upon the name of Christ. Or should the calamity be averted, as we trust in returning righteousness it may, that issue will have been to nothing more assignable, than to the prayers and pieties of this holy Bishop, and of that mystical body of saints, of which in this extensive diocese, he was the example and the head. By the dignity of his sacred character and revered name, he was, under God, to the Church, as a pillar of strength in this hour of her distress. He counselled, consoled, assisted, and directed his Clergy under their difficulties. And so remarkable was the humility and single-mindedness of the meek and holy man, that even the enemies of the Church, struck with unwonted generosity of sentiment, blessed him continually as he past. And yet these benefits cost our Episcopal Father in God many an anxious hour,—many a consuming care.

Much, my Brethren, it was his happiness and privilege to perform. But he failed, apparently, with all his endeavours, in three prominent and essential points. He was not able to rouse the men in power to carry into operation Seminaries and Scholarships, for the education of Students for the Church. He was unsuccessful in teaching the mothers of the present day, in this country, to dedicate their best beloved children to the public offices of God in the Ministry. And, though he could effect much, it seemed past his ability, to excite in the hearts and souls of the youth,—youth, in every other country so amiable and emulous of high design—that desire which the Apostle recommends, as the desire of “a good work;”—viz. of aiming to be admitted to the clerical profession. Unrighteous mammon, and the love and license of pleasure, unfortunately reign too extensively in this country, hardly yet reclaimed from the primeval woods, and the idols of a former race of inhabitants, for the voice of man, or angel, to drive them from the hearts in which they have been enthroned.

And yet the anxious and provident mind of this holy Overseer of the saints, could not but be perplexed, and desponding at the want of the supply of labourers in the vineyard of his Lord. He was obliged therefore, to content himself with urging upon the settled Clergy the injunction of the Apostle Paul to Timothy, in a time of persecution and a similar destitution of instruments, “Till I come give attention to reading, &c.” He thus charged us, my Brethren, in public; and he was assiduous in inculcating the same in private. His language to this effect was drawn from the treasury of Scripture, and the memory of it loiters still sweetly and effectively upon our minds. Or can it, Rev. Brethren, be imputable to ourselves, that the ranks of the Clergy do not faster fill up in this Province? Is it that, by our neglect of duties—by our deficiencies in suitable attainment—by any lack of labour, or of love, or of faithfulness, or of dignity of demeanour in us,—society in all its stages thus seems to loathe or shun the sacred office? that the father—the mother—the son—the guardian—all coincide in turning the steps of youth from the service of the sanctuary and the altar?

But, behold! the harvest, as you see around you, is plenteous, and it is heavy with waiting for the reapers. Why, then, linger the young men from girding up the loins of their mind, and making themselves ready for the service of the Church? Even though a charge and rebuke might be brought against the existing individuals composing the Clergy;—even though some of us, ripe for judgment for opportunities abused, may, in the wisdom of Providence, be only spared, till weapons be provided for a work essential to society, and to the souls of men; still it does seem unaccountable—unless as a presage of the ultimate extinction of the present social state—that, in the hour of need, no stripling champions offer themselves, out of love to God and man, for the noblest—the most ecstatic—the most useful—and the most sublime work, in which they can be engaged.

Alas! if the lawful Episcopal head of the Diocese linger long in his coming, the weary will be worn out. By age and sickness, some,—by sorrow and judgments, others—of the Clergy will be cut off. No sacrifice will rise on the wings of prayer to heaven, for there will be no instrumental Levite to make it ready. No Church will open its inviting doors to the sin-laden soul, for the priest will have perished out of our precincts, and the temple will remain without an inhabitant. On you, daughters of the land,—on you, pious mothers in Israel,—rests the awful responsibility of withdrawing your children from the active ministrations of your God. Trust not—I give you heed—in man, or in princes. And rely not, I beseech you, on the arm of flesh, and resources drawn simply from the natural world. He, who clothes the grass of the field with beauty, and feeds the ravens, will, if you commit them as a loan unto the Lord, proud to engage them in the lowliest offices in his holy house, extend his wing of divine protection over the children of your love. And though He may place them—perhaps, and not improbably—in the ranks of the poor, and the pinched, you have his promise for it—the dearest to a mother’s heart—that they will be recompensed; for He will be Himself within them, a well of living waters, springing up into an infinity of immortal joys.

“Till I come—give attendance to reading—to exhortation—to doctrine.” The awful, though desired, annunciation of the approach of the Apostle Paul to impart some farther spiritual benefit to his own son in the faith—renewed to us, as it were, in this our day, and repeated in the affectionate intimation of our Father in God—now at length released from the hands of earthly sorrow, and mortal pain—will yet again present itself with an immense accession of majesty and interest to our minds, when we consider “the coming,” as foretold by angels of our ascended Lord, and as speaking from the high heaven in this volume consecrated to the propagation of his Faith. You rise, my clerical Brethren, from the lowliness of your social position, the moment I advert to this. You start from among the mass of men,—out-lying the great, and outstripping the ambitious,—the moment I couple in mind your *Missionary character* with the *second com-*

ing of your Lord. I view now the whole scope of my text. I am conscious of the importance of your “reading,” intently and perpetually, the sacred scriptures, and applying the medicine you gather thence to the diseased souls of men. The *second coming* of Jesus—in power and great glory—with saints and angels in his train—to reward your patience—to seal the fruits of your obscure and holy labours—to exalt those who for him have been abased—and to crown with an enduring weight of glory those, who, in his cause, have trod the toilsome road of life with a true humility—elucidates in the happiest manner my text. This consideration of the *return* of him, who for us was crucified—preceded, as it so felicitously is, by gifts of the Holy Ghost working within our hearts, as earnest of His coming—reconciles us to submit to our lowly and useful sphere of duty with patience and joy. It is thought becoming in wise men—though the self-taught philosophers of this world only—to moderate their desire for earthly goods. It is the province of labourers, who have such a prospect of a final reward as we enjoy, to disdain the allurements of the passing age of sin, and to be more anxious for the discharge of duty, than for the emoluments of office. If pain, and sorrow and difficulty should be our portion; if the clouds that have been conjured up in the distant horizon by the prince of the air should burst upon us in an afflictive flood;—we can still never be ashamed to *take up the cross of Christ* before men, while we are assured, that so certainly He will re-appear to claim us by that very badge, as his own redeemed ones. All external impressions upon us,—injustice, neglect, nay, oppression, imprisonment, or violence of death itself; should such be ever dispensed, we ought, in this view of my text, cheerfully and with resignation to bear.

But when—as, thanks be to God, the case really exists,—we have a smooth and prosperous way; when we have, notwithstanding all deductions made, a favouring country, and a mild and paternal government; when flowers seem thus scattered over our walk in life;—the principal danger we are to guard against is, that we be not seduced by the fascinations of a tranquil world, from the perpetual duty of the Clergyman, viz. to “*give attendance to reading, to exhortation, to doctrine.*”

We have also been favoured with a copy of the charge of the Venerable the Archdeacon of Kingston, delivered at the recent Visitation in that town,—the publication of which shall be commenced in our next.

An able appeal was made on Sunday morning last in St. Peter’s Church of this town, and in the afternoon in St. John’s Church of Port Hope, on behalf of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, by the Rev. C. T. Wade;—the result of which was a collection of £11 13s. in the former church, and of £2 0 8. in the latter.

DIED.

In Brockville, on the morning of Friday the 22nd inst. SARAH JANE, infant daughter of Edward and Sarah Jane DENROCHE.

“THE PROMISES ARE TO YOU AND TO YOUR CHILDREN.”

We have the greatest pleasure in publishing the following testimonials of Christian regard and affection to the late worthy Rector of Peterboro’. Mr. D’Olier, we would beg to add, left Cobourg by the Great Britain on Sunday morning the 17th inst. on his return to his native land.

REV. AND DEAR SIR,—

Your retiring from this Country would be a subject of unqualified regret to us, were it not for the hopes we entertain that your health will be benefitted by the change of climate.

We cannot, however, let your departure take place, without expressing those feelings; the event has excited; and in addressing you at such a period in terms of approbation and affection, you must perceive we are not actuated by any object but to discharge a duty we consider we owe you.

The happy intercourse that has existed between us for four years, is now about to terminate; and with pleasure we reflect, that in the doctrines advanced by you, judgment was so combined with truth, as to have ever preserved unanimity among your hearers, and though you abstained from interference in matters not connected with the moral or spiritual interests of your flock, you were ever found administering those comforts a Christian requires, with a mildness and earnestness that gave hope to the weary on their way to the place of rest.

We now, Sir, take leave of you, perhaps for ever: we request your acceptance of this Goblet, as a small tribute to your worth, and to prove we desire to be kept in your remembrance. In you, Sir, we lose a Gentleman, a Scholar, and a truly Christian Minister,—courteous, but uncompromising—a man possessing just and serious views of the responsibility of his calling, but too benevolent and well bred to be uncharitable in thought, word or deed; and our fervent prayer is, that the Master whose Minister you are—the Being whose power and mercy you have taught us to fear and love—may be pleased to restore you to health, and to your useful labours among his people.

Wishing to you, your respected lady, and your young family, a speedy and pleasant passage to your native shores,

Believe us to be Rev. and very dear Sir,

Your ever attached friends,

THE MEMBERS OF YOUR CONGREGATION.

Sept. 14, 1837.

To the Rev. Richard H. D’Olier, A.M.

VERY DEAR BRETHREN AND FRIENDS,

You are pleased this day, on the eve of my departure, to favour me with no ordinary testimony of your affectionate esteem, and it is with more than ordinary feelings of a mingled nature that I receive it;—sorrow at the idea of parting from such friends, whose faces, in this world, I shall probably see no more, gratitude for the cordial expression of the kindly feelings which you have determined should not consist in words alone. A humiliating sense of my own unworthiness and imperfections takes entire possession of my mind, and to reply to such an address and testimony, is a matter of some difficulty to a Christian Minister.

When the Warrior, the Statesman, or the Patriot Citizen, is publicly favoured with the approbation of his fellow men, it is customary for him to express his pride at the honour that has been conferred upon him; but hard as it may be to express this emotion, it is one totally inadmissible for a follower of Christ to indulge in. I can only say, then, if you will not allow me to improve you for being too flattering, that to receive such an address

from my own flock on parting, is an event in my life, which awakens the deepest seated feelings of my heart, and which will ever be remembered by me with emotions of the liveliest gratitude and pleasure.

For your testimony that, while among you, I have endeavoured “to live peaceably with all men;” and that I have not shunned to declare unto you the truth, to which also my conscience bears me witness before God, I thank you;—it is a commendation I cannot prize too highly.

Though silver and gold be ranked by the Apostle amongst corruptible things, I cannot but return my most grateful acknowledgement for this tangible expression of your friendship; but believe me, my dear friends, it is the spontaneous and free will offering of your hearts, expressed in your accompanying address, that stamps it with its highest value in my eyes; and I am sure you will not think I lightly estimate it when I say, that even if it were lost in the depths of the ocean, I would still feel that there was a memorial of your kindness indelibly engraven on my heart.

Brethren, the parting moment between us is to me one of indescribable awe and solemnity. I am about to quit a number of immortal souls, and for my conduct during my sojourn I must render a strict account. Oh! that all my flock may be found hereafter in the number of the one flock, under the one great Shepherd. This is indeed the earnest desire and wish of my soul towards God.

And I thank God that I am about to deliver up my charge into the hands of one who, I am sure, will guide it in the true and only way of Salvation, through our Lord Jesus Christ.

I feel deeply obliged by your affectionate wishes for my restoration to health, and for the welfare of my family. I know not what is before me; our life passes away as a dream, and in a few short fleeting years we shall all appear before the judgment seat of Christ.

Blame me not, Brethren, for a needless repetition on a subject so near to my heart, when I once more express my earnest wish and prayer, that on that tremendous day we may all be permitted to re-assemble on the right hand of God.

Believe me, dearest Brethren,

Your ever truly affectionate and grateful Friend and Minister,

(Signed) R. H. D’OLIER, A.M.

To the Reverend Richard Henry D’Olier, A.M.

REV. AND VERY DEAR SIR,

We the undersigned, Members of your Congregation, and Inhabitants of the Town of Peterborough and its vicinity, beg leave to express our sincere regret at your approaching departure from among us. When we look back on the period during which you have resided here, and contemplate the improvement effected in the Mission under your charge, we feel grateful to Divine Providence for having placed such a Minister with us.

We beg to express our sincere thanks for the munificent donation obtained by you from Ireland, towards erecting the Episcopal Church here, and trust that, if you have an opportunity, you will express the same to those who so liberally contributed thereto.

Wishing you and Mrs. D’Olier a prosperous and speedy passage home, and with fervent prayers that the Almighty may long preserve you to your family,

We remain, Rev. and very Dear Sir,

Your faithful Friends and humble Servants.

To the Members of the Episcopal Congregation, and Inhabitants of the Town of Peterborough.

VERY DEAR BRETHREN AND CHRISTIAN FRIENDS,

It is at periods like the present, when earthly friends are about to part, to meet no more until all are re-assembled in an eternal world, that the kindly sympathies of our nature are all called into action, and the intensity of friendship becomes fully demonstrated.

For the very affectionate expressions of your esteem towards me, I feel deeply grateful. Would that it had been in my power more fully to have deserved them. But in this vast and magnificent country, the Minister of the Gospel has many cares and many difficulties to contend with, which oftentimes make “his hands hang down and his knees feeble;” and which compel him to confess that, as a labourer in the vineyard of the Lord, he is at best a very unprofitable servant.

For your sake I am also most grateful to Divine Providence, that in resigning my charge, it will be given up into the hands of a beloved brother Minister, whom you already know and esteem; and one who, I trust, will continue to preach amongst you faithfully, the unsearchable riches of the Gospel of Christ. But the bond of mutual friendship having already commenced between you, for me to recommend him to your kind regards is now more than superfluous.

With regard to the assistance given by my relations and friends, towards the erection of your Church, I know that those who contributed feel it an honour to be permitted thus to assist the cause of God. I shall however be most happy, if the Lord spare me, to be the bearer of your thanks to them; and, at the same time, I will have great pleasure in shewing that never was money given for such a purpose more properly expended.

Long may you and your posterity, to the remotest generation, continue to enjoy in that edifice the sound of the pure Gospel, and all the blessings of the Gospel of Peace; and although we may be separated for a time below—that we may all meet where name, sect, party and earthly distinction will all be lost and swallowed up in the divine unity of the Church triumphant above, is the most earnest and ardent wish and prayer of your attached Friend and Minister.

(Signed)

R. H. D’OLIER,
Missionary at Peterboro’.

LETTERS received to Friday 29th inst:—
Rev. R. D. Cartwright, rem:—Rev. C. C. Cotton, rem. H. B. is received, and shall have an insertion—as also a “Williamsburg Churchman.”