furniture and dishes are apt to suffer at their hands, as if they deemed the proprietors a kind of enemy, to whom it was desirable that all possible harm should be done. What scenes of profligate waste and destruction are thus occasionally exhibited at inns, not solely among the recognized vicious, but among persons who, in all the more conspicuous relations of life, act an approved part!—Such conduct would scarcely be excusable even in children; how much less excusable in men and women! With the same order of offences, may be classed the maltreatment of books borrowed from public libraries. These are often stripped of their plates; the leaves folded in; and the whole greatly soiled. It does not occur to those guilty of such offences, that any great fault is committed. The book still remains—or it is not the property of any individual. But, in very truth, such offences are quite as real as open thefts. Property is injured, and its value diminished. Some *must* be losers, in consequence; but, even if the case were otherwise, an injury would still be committed, for the next peruser of the book would read it with less comfort, and supposing the plates useful, with less instruction also. A truly conscientious person would take care that the volumes while in his possession, contracted no injury beyond what might be esteemed strictly unavoidable.

There are other small acts of unconscientiousness which often fall under our notice. It is very common to see tradesmen's signs, if within reach, spoilt before paint has had time to dry. Indeed in most large cities, it is scarcely possible to have any such signification of name or profession painted on the side of the doorway, without its being more or less destroyed during the ensuing four and twenty hours. There can be few things more vexing to a well-regulated mind, than to see such examples of pure and unrelieved mischief.

Some of the little unconscientiousness of the public towards tradesmen have been alluded to; we have now to advert to the similar unconscientiousness of tradesmen towards the public. One of the most notorious is the universal faithlessness as to time. The finishing of a piece of work, or the sending home of a piece of purchased goods, at the exact time promised, is one of the greatest of all rarities. It may be said that it is difficult, nay impossible, to be punctual to a time. Why then, promise? This plea only self-condemns those who use it. The obvious course of a conscientious man is, to acknowledge that he cannot make a definite promise, but will execute the piece of work, or send home the piece of goods, as soon as he possibly can. No disappointment can then take place. It is the eagerness of tradesmen to shew complaisance to customers, that leads them into this error; and if we search into the motive of this complaisance, we shall find it in the anxiety to procure the exclusive favour of the customer. Now, how absurd to employ as a means of gaining favour, an expedient which is sure to occasion disappointment and vexation! Surely the honest candid course would be found the best in the long run. There is perhaps a general want of candour in tradesmen towards their customers. The whole policy of the shop,—the invariable obsequiousness, the ready deference to every whimsy manifested by the customer, the apparent sinking of all independent opinion—tends to raise a suspicion in the customer's mind, that the sole object in view, is to flatter him into purchases, whether they shall be advantageous to him or not. Could there not be a more manly and sincere behaviour, which impressing a conviction of the thorough conscientiousness of the trader, should ultimately promote his interest more certainly? It is commonly said that there are tricks in all trades; but why should there be so? The most trivial of such tricks are dishonest and disgraceful, and their inevitable consequence must be a shaking of the confidence of customers, and the injury, instead of the benefit of those who practice them. We cannot help suspecting that the man who can use such a phrase lightly, must, though externally a respectable member of society, be a rogue in his heart.

It may appear a little pragmatical to treat these peccadilloes in so serious a manner; but we are convinced that there is no other proper mode of treating them. It is exactly one of the prime supports of these little traits of unconscientiousness in society, that they are generally spoken of with levity. We should hope by speaking of them in a plain and serious manner, to awaken some attention to their real character and bearing on human happiness. For our own part, we can conceive of no man, as entirely entitled to respect, who is not on his guard against all the errors here described.—*Abridged from Chambers' Edinburgh Journal.*

THE CHURCH.

COBOURG, SATURDAY, NOVEMBER 9, 1839.

The communication of our correspondent C. Q., which is given in a succeeding column, is well worthy of attentive consideration, and throws out many hints for profitable discussion. Of all these we do not, at present, intend to avail ourselves; but we should rejoice if either the remarks of our correspondent, or any observations which we may offer ourselves, should induce—what we fear is too much needed—a more reverential regard for, and a more spiritual view of, the Sacrament of Baptism.

In the case of the Sacrament of the Lord's Supper, it is very generally admitted that a lively and constraining sense of religion, not less than a formal assent to the truths of Christianity, should influence those who become partakers of that commemorative feast: we would fain hope and believe that, as a general rule, this conscientiousness is felt and manifested; and we well know that the peculiar solemnity which marks its celebration, and the high standard of qualification which the service itself pre-supposes in those who approach it, deters not a few whom the ministering servants of the Lord would gladly welcome to his table. It cannot, therefore, but appear strange and inconsistent that in the case of the other Sacrament,—that by which we are admitted into the congregation of Christ's Church,—the same solemn seriousness should not be felt, nor the same qualifications be considered as indispensable; that, for example, no vital or animating principle of religion should influence those who bring their precious charge to the font of Baptism, or that they should not be required to evince something more than a mere formal and often unfelt assent to the doctrines of the Gospel.

This, we must confess, is a laxity in discipline much to be deplored; and no time, we think, should be lost in adopting measures for its improvement. Unhappily the Sacrament of Baptism is in many quarters most erroneously viewed. While the Romanist regards it with a superstitious reverence and ascribes to it an unscriptural influence, sectarians in general view it as an unessential and "beggarly" ceremonial, upon which, as a general rule, no grace or spiritual efficacy is attendant. And unhappily amongst those who, in the articles and Liturgy of the Church of England, are taught better things, we discern too much misapprehension of the spiritual import and too much indifference to the practical importance of this divinely-instituted and initiatory rite of our holy religion. By many whom the very perusal of the office for its administration should shame into a better understanding of its sacredness and importance, it is often unhappily regarded as a mere matter of course: the children of Christian parents ought to be baptized—it is the custom of the Church and of society—and upon a certificate of the due administration of the rite there are often advantages of a secular nature dependent! In many cases, too, indolence or domestic convenience is made to excuse an attendance at the house of God for the performance of this solemn rite: a few friends, therefore, are congregated at the private abode: sponsors perhaps are chosen without a solitary reference to their religious qualifications or simply in the expectation of some temporal advantage to the child from the choice: the ceremony over, the momentary solemnity with which its performance was attended, is over too; conversation perhaps immediately ensues upon topics which have any thing but a relation to the privileges and hopes of the Gospel; and perchance amusements succeed which, strange as they may seem in connexion with a holy and religious exercise, are deemed not inappropriate to so joyous an occasion!

In recommending most earnestly the abolition of the custom of administering the Sacrament of Baptism in private houses,—unless in cases of sickness or other necessity,—we do so, because there is something abhorrent to our own better and more serious feelings in the very idea of the unnecessary celebration of a *Sacrament* any where else than in the house of the Lord; and because in admitting the irregularity, we are departing from the spirit and directions of our ritual, and deviating far from the customs of the Church in a purer age.

We are glad to believe, and we have pleasure in bearing our testimony, that in many cases there is a Christian and consistent attention paid to the sacredness of this duty,—that the house of God is uniformly selected by them as the only proper place for the performance of so solemn an act of our religion,—and that it is entered upon with that prayerful and chastened spirit which bespeaks a becoming regard for the grace of the ordinance itself, and a due respect for the privileges and promises of redeeming love. We wish it were *always* so; and we shall hail it as one evidence of the revival—in the correct and unexceptionable use of the term—of the faith and fervency of our sainted and martyred forefathers, when amongst the members of the Church of England at large no exception will be manifested to the rule so evidently in consonance with her own pure and apostolic spirit, of having not merely the Sacrament of Baptism but every other religious service which, from its very nature, is designed to be public, celebrated in the sanctuary specially dedicated to the service of God.

It would add much, we are persuaded, to its solemnity, and further the spiritual benefits with which, in dependence upon the Divine promises, we believe it to be attended, if the Sacrament of Baptism was uniformly administered during the performance of Divine Service, in the presence of the whole congregation, and not shifted as some private and subordinate thing to the close of the religious exercises of the day. Not only by this means would a higher regard for the spirituality of the ordinance be ensured, but if any dependence is to be placed upon the divine assurance of the efficacy of "the prayer of the righteous," we can believe that it will avail much on an occasion when there is every thing to draw it forth with fervency from the heart; and we can believe that the child of so many prayers will experience indeed the abundant descent of that regenerating grace of which Baptism is an appointed channel.

We may here be reminded of the inconvenience of making so great an addition to the length of the usual service; but the inconvenience would be obviated by a return, in this respect also, to the custom of the early Church, of fixing upon stated seasons,—twice, or thrice, or oftener in the course of the year,—for the administration of this Sacrament in public. The accumulation, too, of the subjects of this rite as a consequence of its less frequent performance, would add in a high and important degree to the solemnity of the whole occasion, and confer a proportionate benefit on all who witness it as an impressive remembrancer of the baptismal responsibilities by which themselves are bound. The risk attending the postponement of baptism to those special seasons, could always be obviated—where a necessity might be supposed to exist—by securing to the infant that *private baptism* for which the Church has made so charitable and judicious a provision. We may add that the inconvenience alluded to would be still further obviated, if the already too onerous labours of our missionary-clergymen—for such in the extent and diversified nature of their duty they really are—permitted the performance of public service on all those holy days which are so particularly designated in our Prayer Book. The commemoration of those days on which Apostles and Saints of old professed their conversion to the faith of Christ, or yielded up their lives in its defence, would be most appropriate ones in which to enlist under the banner of the cross fresh champions of the same holy cause.

While we offer these suggestions, we are aware of the difficulty which would be felt in individual cases to adopt a course so undeniably useful, and we believe so strictly canonical, unless it became a standing rule and established custom of the Church. We are earnest advocates for uniformity of practice in the regulation of our public services; and we confess that previous to the introduction of the custom of which we so heartily approve, we should prefer that it became the subject of diocesan intervention, and possessed at least the sanction and influence of a recommendation which would be received as authority.

We must not omit to add, that this more public celebration of the ordinance of Baptism would, in most instances, ensure on the part of parents and sponsors a better preparation for the duty. It would then become, we have reason to hope, a subject of more special meditation and prayer; and the occasion could always be improved by the officiating clergyman, in a manner which the present custom does not permit, by a special direction of the minds of all present to the divine appointment and solemn nature and inappreciable benefits of the ordinance itself, and to the peculiar responsibilities of those who bring forward their unconscious charges to be made partakers of its sanctifying efficacy.

It may be thought by some of our readers that the strictures which are given below on the Reminiscences recently published in this journal of the late lamented Bishop of Quebec, partake of a severity which the faults and inaccuracies pointed out hardly render necessary. When we read this Sketch of our late lamented Diocesan, our first impression was that, upon the whole, the description it gave of him was correct, and our persuasion still is that the sentiments entertained by its writer were those of the highest veneration and regard for the excellent individual whom he attempted to describe.—Although we were sensible, at the time, of some inaccuracies in the descriptive part of the sketch, they struck us in the light of mere matters of taste in which the author had every right to differ from us if he pleased; and the chronological error in the last paragraph but one we were about to comment upon at the moment, but we did not think it of sufficient consequence, in that sort of sketch, to call for any special notice. In regard to the inaccuracies of a local character which our correspondent has exposed, we had no means of any acquaintance with them; but as the writer would seem to intimate that the information from which his sketch was formed, was obtained on the spot, it would have been better perhaps to have omitted such local allusions altogether than to have trusted, as the very title of the article would lead us to suppose he did, to the deceitfulness of memory.

We have not the slightest acquaintance, direct or indirect, with the author of these Reminiscences; but if this should chance to meet his eye, we beg him to understand that we do by no means conceive that there has been on his part any wilful departure from perfect accuracy in the description he has given; it is quite possible some of his information may have been derived from hearsay, so that he may have been led by others into the errors to which he has inadvertently given currency.

No person, however, had a more intimate acquaintance with the late Bishop of Quebec, than the reverend gentleman who has animadverted upon the inaccuracies of Dr. Henshaw's narrative; and we can easily understand how jealous he would be of the appearance in public of any thing which, whether so intended or not, might have a tendency to detract from the honour and respect due to our late venerated Diocesan. We can imagine him, in sternly commenting upon these published inaccuracies, to be affected by somewhat of the feeling which influenced Solon when he witnessed the exhibition of a play by Thespis,—"If we encourage such jesting as this, we shall quickly trace it in our contracts and agreements."

In the Annuals of the day, even of those which bear a religious name, there is wont to be more of fiction than of the sober realities of life; and our friend Mr. Reid may have thought that the fault so common in Annuals generally had been permitted, from an inadvertent concession to custom, to affect the Reminiscences of our late beloved Bishop, to which his criticism has been directed. Our own impression is, that were nine-tenths of these ephemeral publications—not inaptly termed the whipp'd cream of literature—comprised under the name of Annuals, Mirrors, Ladies' Books, &c. swept from the drawing-room tables and shelves where they often usurp the place of works really useful and substantial, and converted to the use to which the library at Alexandria had been so unhappily appropriated by its barbarous captors, we should not have so grievous an amount of moral laxity to deplore.

We are happy to announce the arrival in this Province of the Rev. R. J. C. Taylor, formerly Master of the Government School at Peterboro', and lately holding a curacy in the extensive parish of Leeds in England. Mr. Taylor comes out with a Travelling Missionary appointment from the Society for the Propagation of the Gospel in Foreign Parts, and will, we understand, during the ensuing winter, direct his ministrations to parts of the Home, Newcastle, and Midland Districts. Mr. Taylor, possessing as he does a high character as a scholar and the most abundant testimonials of devotion to his sacred calling, promises to be a very valuable accession to our clerical establishment. We have the greatest satisfaction in publishing the following valedictory note addressed to him by that distinguished scholar and divine, the Rev. Dr. Hook, in whose parish the services of Mr. Taylor had lately been employed:—

"I cannot permit you to leave this Parish without expressing to you my regret at your departure, and my sincere and hearty wishes for your happiness in the future scene of your labours. The regret that I express will, I am sure, be felt by all persons in the parish to whom you are known, and especially by your own people in St George's District.

"There is in you that union of fervent zeal with a sound and sober judgment which would have rendered your continuance in this Parish a great blessing. And I can give no greater proof of my respect for you than by saying that had you continued among us, I should have placed you on the same footing, with respect to the livings in my gift, as my brethren in the Parish Church."

We are happy to learn that Mr. Taylor brings with him £100 towards the liquidation of the debt on the Peterboro' church,—the result of two sermons, preached by Dr. Hook and himself, at Leeds; and it gives us pleasure to hear that further donations for the same object may be expected from the same quarter.

We have the gratification of stating that the Rev. T. Fidler has arrived in this neighbourhood, and will enter immediately upon his charge at Fenelon Falls. We trust that before many months a resident minister will be appointed to the township of Emily,—where the Church population is very numerous, a neat sacred edifice in the course of completion, and the utmost anxiety felt by the inhabitants for the early establishment amongst them of a resident pastor. Until, however, they can be supplied with the regular ministrations which they so manifestly require, they will naturally engage a large share of the itinerant services of the two gentlemen who are now to give a portion of their time at least, to the unprovided places of this District.

A correspondent at Loughboro', Midland District, has communicated to us the gratifying intelligence, that arrangements are in progress for the erection of a Church in that neighbourhood. The sum of £200 has already been subscribed; and in addition to a subscription of £25, Wm. Holditch Esq. has very generously given an acre of land, in an eligible situation, as a site for the building. We hear that it is contemplated, as a primary arrangement, to appoint a Travelling Missionary for that and the two contiguous townships of Portland and Camden.

The Rev. Wm. Leeming has requested us to acknowledge the receipt, with his warmest thanks, of £4 6s. 3d., contributed by the congregation of St. George's Church, Guelph, towards the rebuilding of the Church lately destroyed by fire at Chippawa. We cordially respond to the sentiment of our esteemed brother, that this is indeed a valuable token of deep interest and sympathy, coming as it does from a young settlement in a retired part of the country; and it is one, we trust, of which there will soon be a very general imitation.

The Clerical Association of the Niagara District, met at Niagara on Wednesday the 16th ult. and following day, and its deliberations were conducted with the usual harmony and satisfaction. On the morning of the 17th an excellent and instructive sermon was preached by the Rev. W. Leeming on the Apostolic Commission, from Matthew, xxviii. 19 verse.

The *St. Catharine's Journal* of the 31st ult. gives an account of a public meeting of the inhabitants of the township of Bertie,—who, after the usual professions of loyalty, passed the following amongst other resolutions:

"That the District Councils [composed of representatives from the townships] should every three months, choose a representative for the District, he being a resident thereof, *to repair to Toronto, there to sit with others, in a Provincial Council, two months, and then to report their joint opinions, as to a* CONSTITUTION FOR CANADA."

As the inhabitants of Upper Canada already possess the British Constitution, we think we shall but echo the sentiments of every loyal subject therein, in saying, that they will dispense with the legislation recommended by the very patriotic inhabitants of Bertie.

We perceive by the Upper Canada Gazette Extraordinary, of the 5th instant, that the Parliament of this Province is to meet FOR THE ACTUAL DESPATCH OF PUBLIC BUSINESS, on Tuesday the third of December next.

COMMUNICATIONS.

To the Editor of the Church.

Rev. Sir,—I have often remarked with pain and surprise the number of Baptisms performed by our Travelling Missionaries, in places but too truly described as being sunk in ignorance and error. I conclude that Sponsors must be very generally dispensed with; but is any more than ordinary precaution observed that the parents shall be duly acquainted with the nature of the Covenant into which they enter on behalf of their little ones, or are children admitted because their parents desire it,—they know not why—or from fear lest if they be refused by our Clergy, they may fall into the hands of Popish or other sectaries? I speak feelingly on this subject; for I confess that in many, very many instances, I have myself been constrained "to hope against hope" when administering this ordinance; while I am every day more and more convinced, that the promiscuous admission of infants to Baptism, is fast destroying every vestige of discipline amongst us, and sapping the foundations of the faith itself. Alas! while this *practical evil* is suffered to remain, what will avail *transcendental disquisitions* on the virtue of the Sacraments? or how shall we hope to persuade the unlearned, that Baptism is a holy mystery,—at once the sign and the seal of blessings unspeakable,—when in effect we treat it as though it were a common thing?

I am, Rev. Sir,
Yours faithfully,
C. Q.

To the Editor of The Church.

Rev. Sir:—I have just received your valuable paper of the 12th inst., containing, on its last page, from the pen of the Rev. John P. K. Henshaw, D, D., "Reminiscences of the late Right Rev. Dr. Stewart, Lord Bishop of Quebec." All who knew our late venerable and universally beloved Bishop cannot, I should think, hesitate to pronounce these "Reminiscences" by the more appropriate title of *fictions*.

Dr. Stewart is represented as having turned his thoughts from the East Indies to Canada in consequence of a letter, said to have been received from a young missionary in Lower Canada, "written in a style of utter despondency." This letter is said to have been laid before the Society P. G. F. P. in 1805. The letter writer is said to have represented his mission as "in a seigniory bordering upon the frontiers of the State of Vermont, which had become the head quarters of a band of counterfeiters,"—"and was also the common receptacle of all the rogues and thieves who fled from justice in the United States." Fled from Justice!! The missionary "desired the privilege of abandoning his mission and returning home," because his "utmost efforts to promote the moral and spiritual improvement of the most worthless and unprincipled population had been entirely unavailing." According to the "Reminiscences," the writer of the letter "written in a style of utter despondency," would, one would suppose, have gone home as soon as Dr. Stewart came to relieve him. But instead of going home, the missionary in question resigned his situation rather as a compliment to Dr. Stewart than as the effect of "despondency," and moved only a few miles north to Dunham, the adjoining township, among exactly the same kind of "rogues and thieves and counterfeiters," that he had left. That missionary, the Rev. C. C. Cotton, the oldest on the Society's list in this Province, is still alive, still in Dunham, his Church only six miles from this place, and still as able to tell his own tale as Dr. Henshaw is to do it for him. Where is the proof or even shadow of "desponding?"

Dr. Stewart is said in the "Reminiscences," to have come to St. Armand in 1805. If so, he must have come nearly as soon as the author of the letter "written in a style of utter despondency" himself. Mr. Cotton came in the fall of 1804. Dr. Stewart in the fall of 1807. Dates are essential to "reminiscences;"—fictions can dispense with their aid.

Dr. Henshaw came to see Dr. Stewart in December 1811. I do not dispute this fact. He knows that best himself. He came, he says, in compliance with "the urgent invitation of Mr. Stewart, to aid him by performing such missionary services on the frontier of Vermont, as a candidate for orders, licensed by the Bishop, might lawfully do." It is very strange if Dr. Stewart gave an "urgent invitation" to a foreign "youth of nineteen," of whose name he had perhaps never heard till he was ushered into his presence, and that too to "aid him" [Dr. Stewart] in a mission with which he had nothing to do! After I knew Dr. Stewart in 1812, students from the "northern universities" of the Union, and others, were in the constant habit of coming to see him, from their *own invitations*, because they had heard that he was not sparing of either his *money* or his books.

A great deal is said in the "reminiscences" of the reception which the writer met with from Dr. Stewart; and much that is very curious about his house, furniture, person, talents and piety. He did not find him in "a splendid showy mansion," but "in a low one story house." I wonder if the "youth of nineteen" had never seen a gentleman in "a low one story house" before! The house, he says, was placed "on the brow of a lofty hill, at the foot of which lay the village." Happily the house stands yet, where it stood then, on a gentle declivity not more than six rods by admeasurement from the flat on which the village stands, and is still to be seen as the chosen residence of a distinguished and eminent Physician and his amiable family, who could, if he was disatisfied with it, easily find or build a more suitable residence.—It contained, the Doctor says, "a few wooden or rush bottomed chairs," and "chests" to sit on. There was a sufficient number of chairs to sit on without the aid of chests, and the chairs had neither rush nor bark bottoms. They are yet, like the house, to be seen, and on them have since sat two Governors of British North America without causing the owner of them to blush. In view of the house stood the Church, he says, pointing "its simple spire to the heavens." What does not exist is "simple" enough. At that time, in 1811, the Church was newly built and unfinished, but had neither cupola nor spire till October 1812.

When Dr. Henshaw wrote his description of the venerable Bishop's personal appearance, it seems to me that he was fresh from a serious perusal of Sir Walter Scott's Black Dwarf;—for the one savours very much of the other. "His limbs were badly formed—his carriage extremely awkward—the expression of his countenance void of intelligence—and the *tout ensemble* most ungainly and forbidding." I will not transcribe any further a description so "ungainly and forbidding," but merely observe that Dr. Henshaw has endeavoured to make the memory of a *good man* supremely ridiculous. If ever any man was *inviting*, rather than "ungainly and forbidding," Dr. Stewart was indisputably that man, and the two Provinces of Canada know that Dr. Henshaw has dealt in fiction when he said that his "countenance was void of intelligence," and his "*tout ensemble* forbidding."

As if not enough to expose the person of the honoured dead, Dr. Henshaw has manufactured a speech which he has presumed to put in the mouth of the Bishop. That our venerable apostolic Bishop Stewart ever spoke so ill of the people of his charge, or of the good which he had done among them, in such glowing terms as he is made to do in the thirteenth paragraph, I absolutely deny. From 1812 till his death I knew him—was intimate with his manner of speaking—his opinions and train of thought,—and therefore I feel myself qualified to say positively that he was incapable of making the speech which Dr. Henshaw has put in his mouth.—His kindly nature was always a sure guarantee against the use of harsh language; his extreme modesty, candid disposition, and strict regard to truth, ever guarded him from boasting. In the same fictitious speech there is mention made of opposition made to him when he came—an opposition so formidable as to have almost induced him, like his predecessor, to abandon the field in despair. This is purely a fiction. There was no manner of opposition. To procure a proper boarding place for a person like him in a very new settlement, is entirely a different question. The "presbyterian lady" who is said to have "welcomed him to her habitation," never took him in as a boarder, though she frequently did, to the day of her death, receive him as an honoured guest. Such men as he was, had necessity demanded the measure, would require but little time to build a house any where, and there never yet has been a day, since the first tree was cut down in this settlement, that any man who had "love or money" to lay out, could fail in obtaining whatsoever he wanted. Dr. Henshaw need not try his hand in the composition of history.

Dr. Henshaw saw him again, he says, in 1816, on his way to England. I believe he may have seen him in the early part of the summer of 1815. Dr. Stewart sailed to England from Quebec in August 1815, and was in England till August or September 1817. When he was in England at that time, Dr. Henshaw says that the Right Rev. Bishop Mountain died, and that Dr. Stewart came out as his successor. He ought to have known before he wrote his "reminiscences," that the death of the one and the consecration of the other did not take place till ten years afterwards.

Dr. Henshaw need not plume himself on the manner and style in which he has written of an inestimable servant of the Most High God, who came to show us the way of salvation. While he affects to admire the self-denial, and the apostolic zeal which led "a young gentleman of a noble family" in England, to leave "splendid palaces—rich cabinet furniture—soft carpets," &c. for a missionary undertaking in a new country, as if a greater than he had not left the palace of heaven to be in the "form of a servant," who had no place of his own to lay his head, it may be matter of surprise that his admiration of him did not induce him to follow his example. Vermont, in 1811, did not, I am almost certain, number four Episcopal clergymen within its bounds, but notwithstanding, our "young graduate," though he says he had "an urgent invitation" from Dr. Stewart, to labour in the northern towns of Vermont, travelled to the South,—I do not say in quest "of soft carpets and splendid mirrors," such as Dr. Stewart had left, but to the south the 'young graduate' went,—where the Gospel *was* preached, and left the northern frontier where it was not preached! The friends of the late honourable and right reverend Bishop of Quebec have no reason to admire the gratuitous "Reminiscences" of Dr. Henshaw of Baltimore.

I am, Mr. Editor,
Your friend and humble servant,
J. REID.

St. Armand, 24th Oct. 1839.

ECCLESIASTICAL INTELLIGENCE.

Sons of the Clergy.—The anniversary meeting of the Society of the Sons of the Clergy, in the Diocese of Durham, and of Hexhamshire, in the diocese of York, was held on Thursday last, at the Assembly-rooms in this town, and from thence the rev. gentlemen present proceeded to St. Nicholas' Church, where a sermon was preached by the Right Rev. Edw. Maltby, D.D., Lord Bishop of Durham. The Rev. the Vicar of Newcastle read prayers; after which the Lord Bishop delivered a discourse from the 6th chapter of Paul's Epistle to the Galatians, v. 2, "Bear ye one another's burdens, and so fulfil the law of Christ." After discoursing on these words in their application to all cases in which man may convey relief to his fellow creatures by Christian sympathy, and by the exercise of charity, his lordship referred at length to the society, in whose behalf he appeared. This society has subsisted for upwards of 100 years. It has for its objects the relief of the widows and orphans of those clergymen who have devoted themselves to a profession in which they have been cut off from the power of providing for their families in the ordinary roads to wealth, and after having laboured to maintain the respectability of their office, and promote the interest of religion and virtue, have been obliged in death to leave their families to the care of charity. Of objects of the above description, the society, during the year 1838, aided and supported 1 infirm clergyman, 28 widows, 8 sons, and 33 daughters of clergymen deceased; upon the pensions and allowances made to whom, and other casual disbursements, the sum of £962. 3s. was expended—a sum which could have been enlarged in affording relief to many individuals in real distress, had the amount of the society's funds enabled it to fulfil its wishes. The balance remaining in the hands of the treasurer on the 1st of January this year, was only about £77. Upon the present occasion, the attendance was by no means numerous, the weather being very unfavourable. In the afternoon, upwards of 40 of the clergy dined in the Assembly Rooms, when Archdeacon Thorp presided, being supported by the Rev. Mr. Green, as vice president.—*Newcastle Journal.*

Death of Lord Walsingham.—We regret to announce the death of this highly respected nobleman, at his seat, Merton Hall, Norfolk; his lordship was in holy orders: Archdeacon of Surrey, Prebendary of Winchester, Rector of Fawley, Southampton. The noble and rev. peer was in his 62d year, and succeeded to the title on the death of his brother George, the third lord, who was unfortunately burned to death at his house in Harley-street, on the same day that his lady met her death in consequence of the same accident. Lord Walsingham married a daughter of Dr. North Bishop of Exeter, and is succeeded in his title by his eldest son, the Hon. Thomas de Grey, now Lord Walsingham.

Testimonial of Respect.—On Thursday last a highly respectable and numerous meeting of the parishioners of Thorverton took place in the parish school-room, for the purpose of presenting their worthy Curate with a very elegant tea-service (furnished by Mr. Ellis, of this city,) consisting of tea-pot, coffee-pot, sugar basin, and cream jug. On the tea-pot was the following inscription:—"This Tea-service was presented to the Rev. Walrond Whitter, B. A., Curate of Thorverton, in the county of Devon, by the parishioners, in remembrance of his faithful ministry during seven years, 5th September, A.D. 1839." Thomas Wentworth Gould, Esq., the son of the late vicar, was fixed on by the subscribers for presenting the same, which he did in very neat and appropriate language, and which was received and acknowledged by the rev. gentleman in a most eloquent and feeling manner.—*Western (Exeter) Luminary.*

Reading School—At a meeting of the town council on Friday, the Rev. Mr. Appleton was elected, by a majority of voters, Head Master of Reading School.

The Bishop of Lincoln has purchased the beautiful mansion and estate of Riseholme, within two miles of that city. His lordship intends to build a new church in the parish.—*Lincoln Gazette.*

The Hon. and Rev. Dr. Wellesley has contributed £100 towards the erection of a chapel of ease at Deptford, near Sunderland.—*Berwick Warder.*

The Earl Howe has given £200 to the fund for erecting 10 new churches in the town of Birmingham.

The Hon. and Rev. Henry Rodner has given a beautiful toned organ to the church of Eye, and has built a gallery at his own cost, in which the organ is placed.—*Hereford Journal.*

Through the liberality of Miss Woods, of Shopwyke, the parish church of Oving is undergoing extensive repairs, and a new window is to be inserted at the eastern end. She has also caused a new rectory house to be built, an excellent national school, and six neat alms-houses, which have added much to the appearance of the village, and to the useful labours of the minister.—*Sussex Express.*

New Marriages and Dissenting Unions.—It is a remarkable evidence of the unpopularity of the New Marriage Act among Dissenters, that in the district comprised in the Bridgnorth union, in the county of Salop, which includes 29 parishes, and above 14,000 inhabitants, only one solitary marriage has taken place otherwise than according to the rites and ceremonies of our venerable church—though the act has been in operation more than two years.

VISITATION AT SOUTHAMPTON.

From the Hants Advertiser.

The annual visitation was held, on Tuesday last, by Archdeacon Hoare, at the Church of Holy Rood; the clergy of the deanery were, with two or thee exceptions, all present.

The sermon was preached by the Rev. J. Hammond, M. A. from Isaiah v. 20.—"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." The preacher principally directed the attention of his hearers to the all-important subject of education, and urged the necessity of basing that education upon religious principles. He observed, with reference to the government scheme of education, that if the Bible was to be read, but not interpreted—if it was to be deprived of all its peculiar properties, then they, the clergy, could not consistently adopt a system of education from which our articles of faith are exterminated. He then took an historical view of the term Catholic, which he justly claimed for Protestants, and showed the danger of acquiescing in an impression that the Papists are the only Catholics. He showed that the term was used in the very earliest periods of Christianity, in the epistle of Ignatius to the Church of Smyrna, by Clement of Alexandria, and by succeeding ecclesiastical writers down to our own times. The assumption of the term exclusively to themselves, the preacher showed to be an art-