"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

VOLUME III.1

COBOURG, UPPER CANADA, SATURDAY, NOVEMBER 9, 1839.

INUMBER XIX.

Poetry.

THE DEPARTURE.

Oh, bear her gently, gently on, Old Thames, upon thy heaving bosom, For never on its tide were strown The fragments of a fairer blossom. She flourished in a bright parterre, A maiden rose in sweetness blooming, Unconscious that a blight was there, Unmindful of a tempest coming.

It burst-that storm of factious hate, It fell-that blight of envious malice, And England weeps the rosebud's fate, And mourns the guilt of England's Palace.

Ah! rarely hath such deeds been done Where England's royal standard floated, Or England's chivalry looked on

'Tis past; the happy soul hath flown To Him who first its being gave it, And in the trying hour made known
Th' eternal love that died to save it. That thought our sweetest solace brings; She, when the tempest gathered round her, Found shelter with the King of Kings From every arrow poised to wound her.

Take, Scotia, take thy flower again, And spread thy green turf gently o'er her, And raise a bold, a melting strain, At once to triumph and deplore her, The trophies of her martial line, With many a high achievement laden, Can boast no wreath like what we twine For the cold brow of this dead maiden.

Oh! sterner far her battle field, More rich the prize of her contending, When trembling she grasped the shield Beneath the mighty conflict bending. Aye, bending till in death she bowed Her tender frame, but shrinking never; Her dark assailants quelled and cowed,
And her pure frame made bright for ever.

Then 'mid our low lamenting lay
Be heard one note of solemn gladness,
And let one flash of rapture play
Upon the care-knit brow of sadness. ugh "done to death by slanderous tongues,' No more she feels their scorn oppressing, And, gentle lady, all thy wrongs
May work for England's weal a blessing.

Thou widowed one, whose drooping head Hath been the mark of savage scorning, For thee a nation's tears are shed, Thy sorrow wakes a people's mourning;
And when to her lone resting place
Fraternal tenderness hath brought her,
England will teach an infant race To lisp the wrongs of Moira's daughter.

Then bear her gently, gently on, Old Thames, upon thy heaving bosom: For never on its tide were strown The fragments of a fairer blossom!

CHARLOTTE ELIZABETH

THE REV. CHARLES WOLFE, B.A. CURATE OF DONOUGHMORE, DIOCESE OF ARMAGH.*

There are few of the dispensations of the Almighty more deeply mysterious than the removal, in early life, of those of his ministering servants who appear eminently calculated for the sacred office to which they have been called; and who have been instrumental in awakening, in their several neighbourhoods, a serious inquiry on matters connected with religion. It is sufficient to of deploring such a removal, we should perhaps rather rejoice at it, as a translation to the joy of the Lord, withut a participation of the turmoil, care, and anxiety, which not unfrequently mingle themselves in the discharge of ministerial duty; and which have a tendency to depress the spirits, to paralyse the energies, and not unfrequently to give rise to feelings little consonant with spirit of the Gospel. These remarks are naturally suggested on reflecting on the early removal of the subect of the present memoir, who appeared calculated to eminently useful as a faithful minister of the Irish Church; a Church, against the very existence of which a host of adversaries are now leagued; and which, at the present moment, whatever may have been the case in times past, ranks amongst her pastors some of the most devoted servants of the Lord Jesus Christ.

Charles, born in Dublin, December 14th, 1791, was the youngest son of Theobald Wolfe, Esq., of Blackhall, county Kildare, † his mother being a daughter of the Rev. eter Lombard. His father dying at an early age, the family removed to England; and Charles, having just been at school at Bath and Salisbury, was sent to Winchester. "There he soon distinguished himself," says howledge, and by his early powers in Latin and Greek versification; and displayed the dawnings of a genius which promised to set him amidst that bright constellation of British poets which adorns the literature of the It is stated by a near relation, that "he hever received even a slight punishment or reprimand at any school to which he went;" or ever gave his mother the slightest pain, unless when he left her for school. When a boy, he wished to enter the army, but entirely Save up the idea when he found it would grieve his mo-In 1808 he left Winchester for Ireland, with the family; for they could not think of being so far separaom one so dear to all its members.

In the year 1809 he entered the University of Dublin, under the tuition of Dr. Davenport. He was soon distinguished for his high classical attainments, and rewarded by many academical honours. The first poem which attracted general notice was written very early in his college course. Towards the close of the same year God was pleased to deprive him of his mother; "an event was pleased to deprive init of the me which wrought," says his biographer, "upon his which wrought, says his biographic, cated which wrought, says his biographic, and says the deepest regret. At the usual period he obtained a scholarship. In 1814 he was admitted B.A. In the Historical Society he gained medals. His poetical compositions at this period hark the strength of his mind, and the brilliancy of his It was at this period that the "Lines on the Burial of Sir John Moore" were composed; the unauof Sir John Moore were competed, but of Sir John Moore were competed, and the praise bestowed on them by Lord Byron, were the means of introducing

the author to more public notice. his ordination took place in Nov. 1817. From his adjust years he appears to have been impressed with a the value of religion; and he entered on the du-

Prom the Church of England Magazine.
Of this family were General Wolfe, the hero of Quebec, and the Lord Kilwardine.
The Ven. John A. Russell, M.A., archdeacon of Clogher.

and snow; and by a set of people with whom I am totally unacquainted, except a disbanded artilleryman, his wife and two children, who attend me, the church-warden, and clerk of the parish." Few trials are more distressing than this; for a greater trial it is than is generally imagined. Unless the greatest care and circumspection are constantly exercised, the mind is apt to lose much of its energy; the spirits become depressed, and even habits formed by no means conducive to spiritual advancement. Many a young clergyman has been seriously injured by being placed in such a situation-to

Mr. Wolfe immediately entered on the curacy of Bal-

lyclog, Tyrone. His mind had been not a little agitated

and depressed by the death of a dear fellow-student,

Hercules Henry Graves, and also by the necessity which

led to the breaking off an attachment to a young lady,

before an engagement actually took place. From the

centre of science and literature, to which he was so much

devoted, he was compelled to remove to an obscure and

remote country curacy in the north; where he could not

hope to meet one individual to enter into his feelings, or

to hold communion with him upon the accustomed sub-

jects of his former pursuits. His situation may be

learned from a letter dated Ballyclog, Tyrone, Decem-

ber 11, 1817: "I am now sitting by myself, opposite my

turf-fire, with my Bible beside me, in the only furnished

shionable society.

In a few months Mr. Wolfe accepted the curacy of Castle Caulfield, the principal village of Donoughmore. How fully his time was here occupied, and what were the results of his ministry, will best be learned from a letter to a friend. "My life is now nearly made up of visits to my parishioners, both sick and in health. Notwithstanding the parish is so large that I have yet to form an acquaintance with a very formidable number of them, the parish and I have become very good friends; the congregation has increased, and the Presbyterians sometimes pay me a visit. There is a great number of Methodists in the part of the parish surrounding the village, who are many of them very worthy people, and among the most regular attendants upon the church. With many of my flock I live upon affectionate terms. There is a fair proportion of religious men amongst them, with a due allowance of profligates. None of them rise so high as the class of gentlemen; but there is a good number of a very respectable description. I am particularly attentive to the school: there, in fact, I think most good can be done; and, besides the obvious advantages, it is a means of conciliating all sects of Christians, by taking an interest in the welfare of their children. Our Sunday-school is very large, and is attended by the Roman Catholics and Presbyterians: the day is never a Sabbath to me; however, it is the kind of labour that is best repaid, for you always find that some progress is made some fruit soon produced; whereas your labours with feel convinced that He does all things well; and, instead the old and the adult often fail of producing any effect, and, at the best, it is in general latent and gradual."

> While here, "his natural turn of mind," says his biographer, "would have led him to dwell most upon the loftier motives, the more tender appeals, the gentle topics of persuasion, with which the Gospel abounds; but the dull and stubborn natures which he had to encounter frequently required 'the terrors of the Lord' to be placed before them; the vices he had to overthrow called for the strongest weapon he could wield. He often, indeed. sought to win such souls unto Christ by the attractive beauties, and the benign spirit of the Gospel; but alas! 'Leviathan is not so tamed.'

> Amongst the people whom he had to address, he found drunkenness and impurity, and their base kindred vices, lamentably prevalent; and therefore he felt it necessary to stigmatise such practices in the plainest terms; he could not find approach to minds of so coarse an order without frequently arraying against them the most awful denunciations of Divine justice."

There was nothing in the course of his duties as a clergyman (as he himself declared) which he found more difficult and trying at first, than how to discover and biographer, "by his great proficiency in classical pursue the best mode of dealing with the numerous conscientious dissenters in his parish, and especially with the Wesleyan Methodists. It is a curious fact, that some of the Methodists, on a few occasions, sought to put his Christian character to the test, by purposely using harsh and humiliating expressions towards him, in their conversations upon the nature of religion. This strange mode of inquisition he was enabled to bear with the meekness of a child; and some of them afterwards assured him, that they considered the temper with which such a trial is endured, as a leading criterion of true conversion; and were happy to find in him an unequivocal proof of a regenerate spirit.

Mr. Wolfe had been at Caulfield about three years, when typhus fever, then raging in the north of Ireland, visited his parish and neighbourhood. The unremitting attention which he paid to the sick, and his recklessness of personal comfort, with continual exposure to cold, laid the foundation of an illness from which he never recovered. Habitual cough testified that all was not right; and in the spring of 1821 consumption appeared to be confirmed. The situation in which he was placed was little suitable for a clergyman, still less for an invalid. "He seldom thought of providing a regular meal; and his humble cottage exhibited every appearance of the neglect of the ordinary comforts of life. A few straggling rush-bottomed chairs, piled up with his books, a small rickety table before the fire-place, covered with parish memoranda, and two trunks containing all his papers—serving at the same time to cover the broken parts of the floor-constituted all the furniture of his sitting-room. The mouldy walls of the closet in which he slept were hanging with loose folds of damp paper; and between this wretched cell and his parlour was the kitchen, which was occupied by the disbanded soldier, his wife, and their numerous brood of children, who had migrated with him from his first quarters, and seemed now in full possession of the whole concern; entertaining him merely as a lodger, and usurping the entire dis-

ties of his sacred calling with a deep sense of responsi- posal of his small plot of ground as the absolute lords of ment, that he addressed his disciples in these remarkable words: read, "day by day, from the first day unto the last day, in the book bility. "But," says his biographer, "when he came to the soil."

preach the doctrines and duties of Christianity to others, By the earnest entreaty of his friends, Mr. Wolfe was they burst upon his mind in their full magnitude, and in at length with some difficulty persuaded to visit Scotall their awful extent; he felt that he himself had not land for the purpose of consulting a physician eminent given up his whole heart to God-that the Gospel of for skill in consumptive cases. Feeble as he was, he Christ had held but a divided empire in his soul; and addressed a public meeting held in Edinburgh in aid of he looked back upon his earlier years with self-reproach the Irish Tract Society. On his return, accompanied and self-distrust, when he recalled to mind the subordi- by Mr. Russell, he proceeded through the principal parts nate place which the love of God had possessed in his of the parish to the church, where the most unequivocal tokens were manifested of the high esteem in which he was held.

Mr. Wolfe was strictly charged by his physician for a season entirely to give up all clerical duty, and to reside in a situation more favourable for his infirm state of health. He consequently, not without much reluctance, went to Dublin, where he occasionally preached. His mind was, however, not at rest; for he felt extremely anxious as to the person who should supply his place in his parish. As winter approached, he intended to proceed to France; but being twice prevented reaching Bourdeaux by contrary winds, he deemed it wiser not to attempt it. He accordingly settled at Exeter for the winter and following spring. He returned to Dublin in May 1822, where he remained during the summer. He went for a short time to Bourdeaux; but returned without reaping any benefit.

room of the glebe-house, surounded by mountains, frost, Consumption was now working its ravages. All its distressing symptoms manifested themselves-more incessant cough; "the pallid cast of wasting disease;" the feebled, tottering step; -all those symptoms which have baffled the most consummate skill, and which, even while the patient would flatter himself that there is hope, abundantly testify that he is on the verge of the grave. Mr. Wolfe was removed about the end of November to the Cove of Cork, a sheltered situation.

The Bible was now his chief delight: and he seemed to meditate on the near approach of his earthly dissolumany even more dangerous than the crowded parishes of tion. His soul was supported and cheered, not by any a dense population, with many temptations to mix in fa- expectation of restoration to health, but by meditation on the glories of that better land, where the destroyer cannot possibly enter. The day previous to his decease his medical attendant, feeling it right to state the near approach of his departure, said, "Your mind, sir, seems to be so raised above this world, that I need not fear to communicate to you my candid opinion of your state." 'Yes, sir," replied he, "I trust I have been learning to live above the world;" and he then made some impressive observations on the ground of his own hopes; and having afterwards heard that they had a favourable effect, he entered more fully into the subject with him on his next visit, and continued speaking for an hour in such a convincing, affecting, and solemn strain (and this at a time when he seemed incapable of uttering a single sentence), that the physician, on retiring to the adjoinng room, threw himself on the sofa, in tears, exclaiming, There is something superhuman about that man; it is astonishing to see such a mind in a body so wasted; such mental vigour in a poor frame dropping into the

During the last few days of his life, when his sufferings became more distressing, his constant expression was, "This light affliction! this light affliction!" On going to bed (on the evening of the 20th of Feb., 1823) he felt very drowsy, and soon after the stupor of death began to creep over him. He began to pray for all his dearest friends individually; but his voice faltering, he could only say, "God bless them all! The peace of God and of Jesus Christ overshadow them, dwell in them, reign in them!" "My peace," said he, addressing his he fell into a slumber; but whenever his senses were recalled, he returned to prayer. He repeated part of the Lord's prayer, but was unable to proceed; and at last, with a composure scarcely credible at such a moment, he whispered to the dear relatives who hung over his deathbed, "Close this eye-the other is closed already: and now farewell!" Then, having again uttered part of the Lord's prayer, he fell asleep. "He is not dead, but

The Remains of Mr. Wolfe, edited by Archdeacon Russell, powerfully testify the Christian character and devotional spirit of this exemplary and deeply lamented pastor. Their perusal may safely be recommended to all who wish to inquire more fully into the details of his interesting life; and few, it is hoped, will rise from that perusal without deep gratitude to God, who was with his servant to support and to cheer in life's waning moments; and without earnest desire that his latter end may be one of equal composure and peace.

THE EUCHARIST.*

cially of the great and mysterious truths of revelation. All of deeply deplore that the world should possess so much influence over our thoughts, and occupy so large a share of our affection. The best men are most sensible of their weakness.

Now, to persons so circumstanced, what can be conceived more preparation which we make obliges us to think upon it beforehand: tions to certain days and seasons. The weekly order of the Leswith a firmer hold, and cherish with a livelier confidence, the year, and the New Testament, with the exception of the Apocablessed hope of overlasting life which God has given us in our lypse, thrice. Is it, then, or is it not, the bounden duty of beings Saviour Jesus Christ; and we go forth to the world, bearing with who derive all their hopes and blessings from their knowledge of their behaviour at places of public entertainments. Not content us, in that faith, a preservative against the power of evil, and a Revelation, to provide for the entire and constant publication of safeguard against the snares which beset our path.

this point, because it places the sacrament in a far more sacred in the eyes of men. The cathedral minister alone continues to light than as a mere commemorative ordinance. It was early in our Lord's ministry, long before the institution of the holy sacra-

* From the Rev. W. Gresley's Portrait of an English Church-

Verily, verily, I say unto you, Except ye cat the flesh of the of the law of God."* Son of man, and drink his blood, ye have no life in you. Whobound in bundles for the everlasting burning.

and Christ with us; we are one with Christ, and Christ with us. ?"

The language of the Church concurs throughout in this view of the efficacy of the holy commuion. It is our duty, as we read in the first exhortation, to thank God "for that He hath given His Son our Saviour Jesus Christ not only to die for us, but also to be our spiritual food and sustenance in that holy sacrament."t It is a " banquet of most heavenly food" !-- a "holy mystery.' ! To partake of it is our "bounden duty and service," and "ou great benefit;"; and in the last prayer, it is said that they "who duly receive these holy mysteries are fed with the spiritual food of the most precious body and blood of our Saviour Jesus Christ. assured thereby of God's favour and goodness to them, and that they are very members incorporate in the mystical body of His Son, which is the blessed company of all faithful people."

So, then, the holy sacrament of the Lord's supper is not fession of our faith; nor is it the consolation only of the sick and dving, nor the pious offering of those who are supposed to have eisure for religion; but it is eminently the bounden duty, the blesstruggling in the world's tide. Yes, the more a man is thrown perfore into the current of worldly business, the more he is harassed by worldly cares, vexed by the contradiction of sinners, does it schove him to seek refreshment and spiritual strengthening at the supper of the Lord. Observe, I am speaking of those and occupy their business in the stormy waters of life; not those sister, "the peace I now feel, be with you." "Thou, O | quire a more constant refreshment and strengthening, so the spirit, | who was anxious to maintain a sincere and thorough self-respect. God, wilt keep him in perfect peace whose mind is stayed on thee." His speech again began to fail, and the holy sacrament is intended to afford; and it is through this the holy sacrament is intended to afford; and it is through this tradesmen are the victims. A lady, whose love of music rather divine institution, that he who is made a member of Christ at exceeds her ability to purchase the sheets on which it is published,

> * John vi. 53-6. \$ See Communion Service.

THE BENEFITS OF CATHEDRALS.

"Ye have said, It is vain to serve God: and what profit is it

Much of the time which was formerly dedicated to God has alrests may justify the desecration of holy places, and the abolition the word of salvation which God has mercifully revealed? If so, that for which alone they are presumed to have paid, they take a But there is a further and still holier and more mysterious effect, which accompanies the faithful reception of the communion has been discontinued in most of our parish churches, is doubtless of Christ's body and blood. I beg you to give your attention to acceptable in the sight of God, and therefore ought to be venerable

* With the exception of such portions of Scripture as have been intentionally omitted in the Calendar, viz. parts of the Levi-tical Law, of the Prophecy of Ezekiel, and of the book of Revela-

Next to the duty of promoting the glory of God, by the ordiso eateth my flesh and drinketh my blood hath eternal life, and I nance of daily worship, the most important office of the cathedral will raise him up at the last day. For my flesh is meat indeed, clergy is intercession. Not a day passes in which they do not imand my blood is drink indeed. He that eateth my flesh and drink- plore the mercies of God for this great and sinful nation, and for eth my blood dwelleth in me and I in him." These were, at every one of the sinners of whom that nation is composed. Do the time, hard and mysterious sayings, and they are so still. But the people sin? The prayer that rises continually to heaven, from they are too solemn and striking to be disregarded. Perhaps the within the sanctuary of the cathedral, seems to say, in the spirit of best illustration of them is that remarkable parable which is con- Samuel, "God forbid that I should sin against the Lord, in ecatained in the fifteenth chapter of St. John's Gospel; in which our sing to pray for you."† Does the great council of the nation err? Saviour says, "I am the true vine, and ye are the branches. As Within the same walls the prayer is daily heard, that God "would the branch cannot bear fruit except it abide in the vine, no more be pleased to direct and prosper all their consultations to the adcan ye except ye abide in me." Conceive the Church of Christ vancement of His glory and the good of His church." Are the to be represented by a vine,—Christ himself being the stem, and clergy negligent? The same unceasing voice is heard to pray that we all, who are members of the Church, the branches. By the God "would send down upon our bishops and curates the healthsacrament of baptism we are "grafted" into this tree, and made ful spirit of His grace, and pour upon them the continual dew of members of Christ; and by the sacrament of the Lord's Supper, His blessing." Are the laity backward? Again, the same interwe continue so. The life-giving sap flows continually from Him cessor offers up his daily prayer to God, that all men "may show to us; and, so long as this goes on, we bear abundant fruit, and forth His praise, not only with their lips, but in their lives." Does flourish and do well : but let the sap be checked in its flowing,—let the sin of schism prevail? The cathedral minister never ceases to the fountain of grace be cut off, let us no more "eat the flesh and pray "that all who profess and call themselves Christians may drink the blood" of Christ,—then, he that was once a member hold the faith in unity of spirit and in the bond of peace." In of Christ ceases to be so. "If a man," says Christ, "abide not short, while the daily service of the cathedrals is maintained, the in me, he is cut off as a branch, and is withered, and men ga- sun can never set upon any national or private sin, for which ther them, and they are cast into the fire and burned. "Thus prayer has not that very day been offered up to Almighty God. we condemn ourselves, even in this world, to the withering of This is an advantage entirely distinct from that communion of the soul, and the drying up in our hearts of the stream of hea- prayer which is supposed by some to be essential to the effect of venly grace; we hang in leafless, fruitless desolation, until the the ordinance. "The prayer of a righteous man," as St. James storm of God's displeasure sweep us off entirely, and we are tells us, "availeth much." And this peculiar power of intercession is well stated by Hooker, "that it is a benefit which the good On the other hand, "if with true penitent hearts and lively have always in their power to bestow, and the wicked never in faith we receive that holy sacrament, then we spiritually eat the theirs to refuse." There must always be least communion in flesh of Christ and drink his blood, then we dwell with Christ, prayer, at the very time that prayer is most needed. Abraham stood alone when he interceded with God. A sinful world may refuse to pray, but it cannot altogether set aside the mercy which is obtained for it by the intercession of the faithful. May tree time never come when a single living soul shall be able to say with truth, that prayer is not made "without ceasing of the church unto God for him." Trom Selwyn's "Are Cathedral Institutions useless?"

CONSCIENTIOUSNESS IN SMALL MATTERS,

It is common to be rigidly conscientious in great, without being so in small matters. Many there are, who would not steal, or tell a downright falsehood; who would perhaps endure the extremest sufferings before they would relinquish some cherished opinions, and whom probably nothing on earth could tempt to commit any great or glaring offence against real or conventional nere jious ceremony, whereby we make, from time to time, pro- proprieties. Yet they will daily, hourly, without scruple-apparently without the consciousness of doing wrong-be guilty of certain little dishonesties—things that will not perhaps be productive of direct or positive injury to any one, but nevertheless sed privilege, the refreshment, the consolation, of those who are are as truely the result, of imperfect or dormant conscientionsness, as if they involved the loss of much coin.

One form of this dishonesty is much manifested in the conduct of the visitors at public places, public gardens, &c. How often shockel by the conversation of the ungodly, just so much the more | do we see at such places, a disposition to pluck flowers, fruit, or laurel leaves! Howfew appear to be conscientiously anxious to obey those reasonable requests of the proprietors or keepers, to keep the who are forced by circumstances into the midst of worldly cares, walks! To snatch a flower, or plant a footstep on the parterre, seems such a triffle; yet can it be done without a breach of the who plurge wilfully into the current of worldly folly. I am sup- great laws of conscientiousness? The parties are admitted only posing a true son of the Church, who is engaged in active life, and upon an understood contract that they are to obey all the regulawith difficulty snatches (but he does snatch) a portion of each day tions of the place, and injure nothing. Now even the atomic for religion. To such a man I would say, Whenever the opportu- injury of a stolen rosebud or a misdirected footfall is an injury,nity presents itself, receive the holy sacrament. For as the limbs is a breach of the contract. No such thing could be done by one of the lalourer, when his strength is tired by wearisome toil, re- who cherished the conscientious principle in its purest form, or

There is another form of this small kind of dishonesty of which

baptism preserves that mystical union, and receives continual life, gets a quantity of those sheets away on sight from a shop, and as the branch derives its sap from the tree of which it is a member. after copying some, returns the whole as not wanted. Or, anxious to have a large display of the same article on some evening when friends are expected, she makes the same pretence, and after using the sheets for an evening, returns them. Articles of dress and personal ornaments are also obtained on the same pretences. A fur-dealer once informed us that the number of white boas wished from his shop, "on sight," by ladies, on the evenings when a ball was to take place, and returned the next morning as "not wanted," was beyond what could be well credited. He had often sent out a score on such occasions. Another tradesman, a jeweller, informed us, that so often has he ascertained watches eady been alienated, and applied to other uses. The practice of and jewellery to be obtained from his shop, "on sight," for the reck-day prayers has almost entirely ceased in our parish churches. express purpose of making a display for the evening, that he at The festivals of the church are scarcely remembered. A portion last established a law in his shop, that no article should be allowed of the nation, inconsiderable neither in numbers nor influence, is to be a night out of it, without being held as purchased. These are claiming the Sabbath as a day of worldly enjoyment. Where will all of them contemplated acts, which no one who esteemed a be the end of these encroachments upon the worship and service of genuine selfrespect above a paltry indulgence, or the gratification Almighty God? The cathedral institutions present the strongest of a miserable vanity could be guilty of. It is vain to say that bulwark against further innovations in the national worship.- | the tradesman is not positively wronged. It is enough that a be-They rest upon this broad principle, -that it is sacrilege to curtail nefit is obtained at his expense, by the exercise of deceit. But You have often complained to me of the difficulty which you the worship of God. They remain as a standing protest against the readiest test of the propriety of such conduct, is to ask any find in keeping up in your heart a lively feeling of religion, espe- the modern doctrine, that man's indifference to his eternal inteus, more or less, must experience this difficulty. All of us must of holy ordinances. They seem to say to the fickle and impatient lege to him afterwards the use they had made of them. Obviously tradesman their motive for taking away the goods, -or to acknowworshippers of the present day, Your fathers worshipped in this | they would do neither—the first, because it would defeat the end house of God; and not one word of their prayers, not one note of they had in view, as no tradesman could be expected to lend his their praises will we diminish, "whether ye will hear or whether goods for their gratification, - the second, because it would be sure ye will forbear." The cathedral, whether it be attended by few or to expose them to his resentment or contempt. A music-seller suitable than the remedy ordained by God,—namely, that we many worshippers, is still the perpetual temple of the Holy Ghost who had given out some sheets of new music "on sight," found, should from time to time "show forth the Lord's death" which is —the altar of morning and evening sacrifice—the oratory of daily next day, when it was returned, the manuscript copy which had the great object of faith, by some outward and visible token? How and unceasing prayer. Can it be denied that God is glorified by been taken off several of the pieces. He immediately sent it back mercifully has God forecast for us, in providing such a remedy the daily worship of his church? We may further remark, on this to the lady, with his compliments. Now, would the feelings of the against that forgetfulness which the world is apt to spread over our point, that the cathedrals are almost the only places in which the lady, on receiving her copied music, be enviable? Would sho hearts; and thus, in a manner, forcing us to turn our thoughts to Word of God is publicly read on every day of the year. The fra-feel her conscience quite at ease? Could she, immediately after, that great and cardinal doctrine of our faith. For if we avail ourselves mers of the Calendar evidently intended to combine, in the services have appeared with an unabashed countenance before the musicwith frequency and faithfulness of the holy communion, we canof the Church, the two advantages of a complete perusal of the seller? It is plain that on the contrary, she would feel all the not help having our minds drawn forcibly to the subject. The very whole Bible,* and of a more particular application of select por-shame and mortification of detected dishonesty. And such also would be the feelings of the ladies, who wore the boas, watches the deep solemnity of the accompanying service, the breaking of sons answers to the one purpose; and the appointed Lessons for and jewellery, if in the midst of the scenes where they displayed the bread, and pouring the wine, in commemoration of His broken Sundays and holidays, to the other. The Sunday Lessons are those articles, they had met the gaze of the tradesmen whom body and His blood shed for our sins—all this rivets our attention read in all churches: the Lessons appointed for holidays, in the they had cheated. Many such things appear very trivial, till we at the time; and, if we partake of it in sincerity and truth, then cathedrals and in a few parish churches; but in the cathedrals al-God's promised grace, descending from above, enables us to grasp most the whole of the Old Testament is publicly read once in every feel that we cannot do that, we may be perfectly assured that the

Unconscientiousness of the same kind is shown by many, in with eating or drinking simply what their appetite requires, and wanton pleasure in wasting and spoiling what remains. Even the

* Nehemiah viii. 18 .- At all events, this practice is a standing warning to remind us what was the original intention of the Church, and how much we fall short of it.

† 1 Sam. xii. 23. James v. 16. Eccles. Pol. v. 23. Acts xii. 5