HUMAN LIFE. (From "The Principles of the Book of Common Prayer," by the Rev. W. J. E. Bennett, M.A.) (CONCLUDED FROM OUR LAST.)

The Church sets before us once every year that most admirable form of service which is called,

"A COMMINATION, OR DENOUNCING OF GOD'S ANGER AND JUDGMENT AGAINST SINNERS."

A service full of the most penitential character, constructed alike to warn the impenitent, by a faithful denunciation of God's wrath against sin, and yet to comfort the penitent by an assurance of God's mercy. The curses of the law are here faithfully depicted in order to alarm us, while the blessings of the Gospel are as faithfully pourtrayed in order to assure us.-By this solemn service, if by anything, we are still called back, in whatsoever sin we may be-still urged to be penitent-still reminded of God's love.

But we are not only to regard changes in our character in regard to sin, but also changes in our character in regard to states of life. To some a state of celibacy seems more preferable, and in that they endure through life. But many, on the other hand, seek marriage as being honourable to all. They go forth from the parental dwelling; they seek new relationships, new friends; they seek a partner and help-mate to share with them, in life, its cares and sorrows, its Joys and its prosperities. Accordingly, in strict analogy with this natural change, the Church prepares for us a service, which is called,

"THE FORM OF SOLEMNIZATION OF HOLY MATRIMONY."

Here, in the first place, we look to the law of God, which sanctified this estate as one of peculiar holiness, in the old Testament, and confirmed it afterwards by our Lord, "For this cause shall a man leave his father and mother and cleave unto his wife, and they two shall be one flesh." And in the second place, we look upon it as a peculiar and sacramental type of the Church—Christ being called the "bridegroom," and the Church "his spouse," representing therein the unity and love which exists between them. "This is a great mystery, but I speak concerning Christ and Miserable indeed must they be who

But another change of life awaits some of us, of an equally important, perhaps more important character, death." 18 more or less affected. I allude to Holy orders. struction to the very last. In this change of life—a consecration unto God for the work of the ministry—a taking upon ourselves the ple for which I have been contending, that of analogy Minister of the Chapelry of St. Peter, in the Parish of Quebec. office of a teacher of God's holy word, and a minister with human life, is clearly now made out. A few of his holy altar-what serious and solemn thoughts short reflections will close our subject. must crowd in upon us. And these thoughts are fully were, set apart for the work of the ministry; God's special servants forever. If before, even as laymen, when, in addition to being Christians, they are priests, Let us read that peculiarly solemn service which is called in the Prayer Book-

ness visits our dwelling; —disease and pain become laws in greater gentleness and faith. our companions;—we are drawn away from the active Again, when we reflect on the universality of this of the Son, and of the Holy Ghost. Amen." this is found in a service headed thus :-

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the visitation another service, entitled

"THE COMMUNION OF THE SICK."

of death.

without matrimony, without holy orders, without ous, a faithful, and a catholic spirit. vice book, save only when in their public worship they Book will not clothe for us in far better words than we praise God for His goodness, and for the wonderful can find ourselves? works which He has done for the children of men.— Is our feeling that of exultation and joy at some and no time is given them to think of prayer or comare calm in spirit and equable in temper, and pass God in the penitential tones of the Litany. along their appointed time without trouble, or sorrow,

Or no...

Is our feeling that of an earnest longing for some

Is our feeling that of an earnest longing for some or poverty, or any other cause for vexation of spirit. of the graces and gifts of the Spirit? Let it give it-But be this as it may, the lot of ordinary life is abuncasual services fully show the care and love of the Commination service.

show her anxious watchfulness over all, being ready or misgiving in some doctrine of the Church? Let forelong to be primus of the American Church. From Travelling Missionary to that Society for several from his attendants, he uttered no complaint. His for all seasons and for every sort and condition of men. us say to ourselves, as the preservative against all thence he removed to St. Louis, in Missouri, where years; but finding his strength unequal to the duties mind, though necessarily partaking of the languor of But, as I said, the time draws on. Whether we have heresy, the Apostle's Creed, or the Nicene, or, perpassed a life of sickness or of health, whether repen- haps, the more full and glorious exposition of the health of his family giving way to the effects of clitance has found us penitents, or whether, heedless of Catholic doctrine, the Creed of St. Athanasius. sin, we have lived in a hardened and godless state; And so I might go on. But this is enough to show whatever we have been, and however we have lived, the universal adaptation of this book, of which we treat. ampton in New England. Wherever he went he apstill there is one event which happeneth to us all— Its guardian hand held out for all; its catholic spirit proved himself faithful and won the love of his people: has laboured since, gathering golden opinions from all part that night. He called his nurse to him, thanked DEATH. Death with all its pains and terrors, death speaking with loud voice in every sort and condition with all its parting from our beloved ones; its awful of man. It is as our life. struggles on the confines of the unknown eternity, its The greater part of this book most of those who longed to be again under the British Government; of Secretary, the duties of which he has continued to red that there was no reason to fear that it would be bodily pangs, as well as its mental anticipations of read these pages will have already passed through.— and too trade the close of the year 1836 he opened perform with zeal and attention, though with much as he supposed, he ceased to speak of it. On the hope and fear, this death must come for all. First, To most of us they will never occur again. Our day we have to look upon it in others: our parents, our of holy Baptism, for instance, is gone. No more shall beloved children, the partner of our bosom, our breth- the holy water of the font be poured upon our foreren, our friends; and secondly we have to look upon heads, and give us, by the promise of Christ, the spirit self armstris family to do their part in procuring the particularly to assisting in building and fitting up new visited by two physicians from Montreal in conjunt it in ourselves. First, we have to carry forth those of regeneration. Our days of Catechising too are erectiplus and scanty decoration within of the neat churches in the extensive Mission which had been the tion with his usual attendant, he requested of a friend whom we love, and secondly, those whom we love gone; no more shall we give heed, with awakened Chape out newly built to replace one of very inferior first field of his labours. During his residence at St. in a low but cheerful voice, that he would say a few will have to carry forth us. They lay our body in the and intent mind, to the expositions of the pastor, incold grave, where the worm will work its destruction. structing us in the rudiments of the faith as babes in Our bones, crambling into corruption, will return unto | Christ. Our solemn day of Confirmation too is gone; dust from whence they came, while the spirit goes to no more shall we pledge ourselves in earnest promise

"THE BURIAL OF THE DEAD."

conceived from the heart of man:

This winds up the scene. "I am the resurrection and the life, saith the Lord. He that believeth on Me. though he were dead, yet shall he live, and whosoever liveth and believeth in Me shall never die." Who that has witnessed this sublime service of the Church but is called back in the memory by the sound of these words to the burial of some beloved one. The "dust to dust" and "ashes to ashes," the solemn mourners going about the streets, the bell tolling its last for the memory of him who is gone, the gentle voice of God's priest as he chants the solemn words: "Man that is born of a woman hath but a short time in this joyful and holy time refuse to look upon mar- to live, and is full of misery. He cometh up and is riage as a religious rite, and enter upon a change of cut down like a flower, he fleeth as it were a shadow, Bedeemer liveth;" and the last voice that shall be life so momentous in all its consequences, without and never continueth in one stay. Yet, O Lord most God. Such there are; let us hope, however but few. holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal "Blessed are the dead that die in the Lord; yea, inasmuch as through that change, not only our own cause to thank God for that faithful book which reresponsibility but the welfare of the whole community cords them, full of comfort, full of warning, full of in-

But little more need now be added. The princi-

In the first place, let us reflect on the commonness enhanced and brought forward in that part of our of this possession. This book is now, by the cheap-Prayer Book which is called The Ordinal. Herein ness of its price, and by the power of education in such of the laity as take upon themselves the higher reading, so universally within reach, that no one, unorders of the Church, pledge themselves before God less with his own will, need be without it. It is and the people; hands are laid upon them as by the found as well in the cottage as in the palace, the trea-Apostles of old; they go forth different men, as it sure of the peasant, next to his copy of the Scriptures, as well as the instructor of the royal and the noble. While, then, we reflect on the universality of this bleshey were holy unto God by baptism, how much more sing, and the fact of its general use throughout the land, we cannot but also reflect on the strange neglect coming out from the ordinary world, and being sepacontinue to prevail. This book has formed the teaching of our country for three hundred years, used by our clergy in their every-day administrations of the rites of the Church from ger AND CONSECRATING OF BISHOFS, PRIESTS AND strange to say, how few bestow any pains to know what it teaches, or to abide by what it says. We and there we shall amply see the high character cannot but wonder at the loss which this book has which the Church demands for her priesthood, and sustained on all sides at the hands both of laity and the solemnity of their separation. Woe be unto him clergy,—curtailed of its fair proportions, shorn of its who enters lightly or frivolously on this holy estate. discipline, robbed of its most precious jewels, stripped And now still further: there are times and circum- and laid bare of its highest ornaments in almost every stances of life pressing upon us ever and anon, under page. Perhaps the time is now coming when we the hands of God, for good or for evil, as we ourselves shall use it better as we understand it more. May receive them; -times which apply to all, both mar- the Spirit of God be on our people, that, as in patience ried and unmarried, both righteous and unrighteous, and submission they study its lessons, they may obey both clergy and laymen, both young and old. Sick- its precepts more cheerfully, and live according to its

business of the world, and, in the retirement of the book in another sense, that of its providing spiritual sick chamber, made to think, by God's visitation, of food in conjunction with the Scriptures, for every age the transitory character of all that surrounds us here. and circumstance of life; that of its embodying in a Then, if, in these circumstances, we desire to turn to portable and succint shape, forms of devotion, for any God, as it surely is His will that we should, the Prayer Book is again ready with her holy offices of comfort wonder at its general disuse, save in the formal and and teaching. Prayers we find for every sort of sickness, psalms of submission to God's will, exhortations, it is used in public by a congregation. The Prayer warnings. The sick man is questioned in his faith, Book ought to be considered not only as a public sermoved to confession of his sins, exhorted to repen- vice book, but as a private manual of prayer as well; tance, and should he so desire it in the burden of sin, the pattern of all our dealings with God, the guide of he may receive one of the greatest consolations which our daily path, the sustenance of our spiritual needs on earth we may suppose can be derived from man to in the family and the closet, as well as in the church. man, he can receive the ministerial absolution of his I do not think that I should be without justification sins in these solemn words of the Church: "Our Lord in saying, that it is the duty of our people—unless in Jesus Christ, who hath left power to his Church to cases of necessity, such as sickness, distance, or other absolve all sinners who truly repent and believe in great hindrances of like kind, -faithfully to abide by Him, of His great mercy forgive thee thine offences. this manual of devotion daily, in the very church it-And by His authority committed to me, I absolve self; but wheresoever these cases of necessity may be thee from all thy sins, in the name of the Father, and allowed, there certainly, I should say, that if any book All should be taken up as the manual of family prayer, this book should be the one. But how far is it from "THE ORDER FOR THE VISITATION OF THE SICK." being so in general? How many hundreds of forms And then closely follows,—because there can, in the caught after for the passing moment, and then dying time of sorrow or in the time of approaching death, out with the satiety of those who use them. This be no greater consolation to the Christian than to be very satiety and desire of novelty continually arising, made partaker of his Lord, to remember in His body speaks at once in condemnation of such vain attempts. and blood the meritorious cause of his justification, to Now if our people would but resort to that which is communicate with Him, and be one with Him, -be- before them-given by the Church, and not by indicause there can be no greater consolation to the sick viduals, bearing upon it the experience of ag s, the or dying man than this—there follows closely after stamp of its truth and of its value as a vehicle of devotion-then would a more sober and healthy tone of mind arise in religious doctrines than now too fre-The Church would not have her faithful to depart quently prevails. And as I would say this for family from her visible communion without passing them on, devotion, so I would also say it for our private prayers as far as in her lies, to the invisible communion of the as well, because I think that we should never, even as saints in Christ. She would not send them on their individuals, lose sight of our membership in the long last journey without the comfort of the closest Church. The more we retire into ourselves, and and most intimate fellowship with Christ in sufferings pray only for ourselves, and in our own words, and by and death which it is in her power to bestow; and so our own thoughts, the more we lose catholicity of she places by their side, even in the last hour, this feeling, and that sweet consolation and hope that is holy sacrament, to strengthen, cheer, and comfort inseparable from the fellowship of the saints, and the them in their passage through the valley of the shadow be many topics rightly of private prayer, but still the And so the time draws on. As these, however, are topics may be found in the words of the Church, in the casuallies of life, it does not follow that all men in most instances; and he who bears about him his should need the various services here provided. Some Prayer Book, as the Church's formulary, and in an are strong in health and vigorous in body through a humble spirit prays in her words, not as of himself, long life. Some pass on from manhood to old age but as of her, will soon acquire within him a gener-

sickness, and never need apply to the Church's ser-

Some, too, are cut off by sudden and violent deaths, and and are cut off by sudden and violent deaths, and are cut off by sudden and violent deaths, and are cut off by sudden and violent deaths, and are cut off by sudden and violent deaths, and are cut off by sudden and violent deaths, and are cut off by sudden and violent deaths, are cut off by sudden and violent deaths, and are cut off by sudden and violent deaths, and are cut off by sudden and violent deaths, are cut off by sudden and violent deaths.

Inunion, and they pass away in the midst of their years and and an area and an area area. Is our feeling that of sorrow and depression of spiand are as though they never had been. Some, too, rits in some affliction from God? Let it supplicate rits in some affliction from God?

dantly chequered with the changes and vicissitudes of sickness, of sin, and of sorrow, and at any rate these casual services fully show the care and love of the Commination service.

Self vent in the short but emphatic Collects.

Is our feeling that of depression under sin?

Let they could appear to be the production of a strong esteem had been felt for the subject of them where he was known. They are taken from a poem under the title of "Barbadoes."

the God who gave it. Now is the Church forgetful of the coming conflict to obey and love God, with the of us here? After having conducted us so far on our bishop's hand upon us, invoking His Spirit who alone way, is she silent now? Does our Service Book close could give us strength. And then our trembling up its pages and say nothing to the mourter? Does the say nothing to ourselves of our hopes of immortality steps of God's altar; and that awful and reverential and our life in Christ? No. Surely not. Our love, half of hope and half of dread, with which the sublime and comforting forms of prayer which can be our lips; that too is gone. And then to many of us our joyful day, not unmixed with care, however, and fail to bring to mind, in every point, the poetical desanxious hope, our day of holy Matrimony; that too is gone. And now life stands before us in its residue,

wearing away apace. One thing, however, remains; one thing only, which as long as we abide in the Church we may hope for in all assurance of faith; but one thing only. Trusting and believing in our Redeemer through what remains of life, we may hope that He will "make our bed in our sickness," that His priest shall stand by our side ministering, from the Book of Common Prayer, the services of the Church, and praying for us and with us-shall bid us "God speed" on our final jour-The last words that shall sound above our body when it shall be committed to the earth, (though we shall not hear them,) will be these-"I know that my with us, as at the beginning, so at the end, will be the voice of the Church with her heavenly blessing-Who that thinks upon such words but has saith the Spirit, for they rest from their labours

> A SLIGHT MEMOIR OF THE LATE REV. W. CHADERTON, [By a Correspondent of "The Church."]

decease of the excellent and holy man who is the sub- men read very well, but that he hardly ever heard any ject of this little memoir, and the time of those who who give him the idea of praying like Mr. Chaderton. were his fellow-labourers in the same field has been so Yet it was a perfectly subdued utterance of prayer, as taken up by the pressing demands, added to their far removed as possible from the style and tone of ordinary duties, of the prevailing visitation, that none ranting or rhapsody. In the discharge of his duty in of them have till now found leisure to prepare any the pulpit, he brought directly to mind the apostolic extended notice of his character and services. A brief description, in doctrine shewing uncorruptness, gravity, the time, in which it was stated in very just and appro- upon his hearers the doctrines of grace, and delighted priate terms that, "this admirable man, exemplary to magnify the name of the Saviour, whom he loved fell a victim to his unwearied assiduity in attending was at the same time highly practical, and he was a love to all. A shrinking fear of hurting the feelings the sick at the Marine Hospital of Quebec, where he had been known to new the sick at the Marine Hospital of Quebec, where he firm, consistent, and uncompromising upholder of the had been known to pass twelve hours without interwhole system of the Anglican Church, a strict and a readiness to listen to the tale and to alleviate the struction he had presided in the Sunday School at- position and peculiar responsibilities as the minister

These particulars may themselves suffice to indicate about a man who never sought to be known himself, and laboured latterly, with a straitened income and with a large family upon his hands, in one of the more obscure parts of a populous city, finding his happiness n doing good to his fellow creatures, and having no other ambition, if the term can in any sense be applied to one who was marked by the most profound and

to his Master in heaven. Mr. Chaderton, whose connections were highly espectable, was born in the Island of Barbadoes, in the year 1788. He received there a classical education under the care of the Rev. Mr. Fichette, a clergyman from one of the English Universities, after which he was sent to Scotland and passed through his academical course in the University of Edinburgh-his theological studies being directed by the Rev. Dr. Walker, late Bishop of Edinburgh and Glasgow.* In the year 1813, there being then no Bishops in the West Indies, he was ordained Deacon in London, by Dr. Randolph, at that time in occupation of the see, and by delegation from the successor of the same pre. late (now Archbishop of Canterbury), he subsequently received Priest's Orders at the hands of Dr. Spancke, late Lord Bishop of Ely, in the Chapel Royal, St. acted as assistant to the Rev. Dr. Walker, and afterwards Danish authorities from Tortola, on account of his quired. firm and unflinching discharge of duty, without having

native island, may appear from the following lines which were published in Blackwood's Magazine; and the love he had in outh for polite literature, will be seen to have been only sacri-

ficed to higher and more sacred pursuits:-" But one is absent, whom his country mourns Nor yet her own, her favourite son returns. O'er his young lips the bees enchanted hung, And as the Muses spake, the poet sung: But soon he brake his all-unwilling lyre, Warm from the altar, rapt with holier fire; And now with higher inspiration fraught, As though the prophet's mantle he had caught, He neals the music of his tuneful voice, But ah! forgetful of his native dells The holy man in some far country dwells; And still the bearded Isle regrets her son, And calls in vain on absent CHADERTON.'

These lines may be open, in some points, to criticism, and

lived to ee it re-built, upon a scale somewhat enlarged, and re-pened in September, 1846.

His quiet and unostentatious labours were pursued him and, the cenes. His watchful anxiety about his Barracks, where he established a weekly lecture.flock, his close attention to every department of his duties, his indefatigable labours among the sick and dying, his particular and successful pains in the in-Church steps forth here again with one of the most Body and the Blood of our Redeemer first touched struction of the young, and the returns of respect and stantial tokens of regard,* nor was he without pleasing affection which were rendered to him, could hardly evidence of the benefit of his spiritual instructions. cription of the good pastor iu Goldsmith's "Deserted many events calculated to interest the bulk of man-

> use was allowed to him for the purpose, and to perform men, but live before the throne of God, and are his an abridged service with an appropriate exhortation.
>
> He then went to his Chapel. Between the morning
>
> With respectable talents, Mr. Dawes possessed a being fitted up for the purpose, where he was always sequently to his ordination, his studies became reseen n his gown and bands, with the docile lambs of stricted mainly to the purposes of the ministry. Mr his flock about him. His regular Sunday duties in D. was remarkable for mildness and suavity.

above mentioned,-At Church, with meek and unaffected grace, His looks adorned the venerable place."

A nobleman who was Governor General some years Two months have nearly passed away since the ago was known to say, that he had heard many clergytuary account appeared in the Quebec papers at sincerity; he invariably and fervently pressed home ion; that he had struggled against the disease in scrupulous observer of regularity and order, and a its incipient stage, and had performed his ordinary most conscientiously dutiful and ever submissive pres-Sunday duties on the 4th of July, except that he was byter towards his Bishop, although without one parcompelled, in the afternoon, to desist at the close of ticle of servility of mind. He thoroughly understood the prayers; that during the short illness which fol- and loved the Church, and was a calm but prepared lowed, the most lively sympathy was manifested in the champion, when so needed, against the assaults either mmunity, and that among others of his own imme- of Romanism or Dissent. Breathing a genuine spirit diate flock, the children of the poor, over whose in- of universal charity, he felt at the same time his true tached to his Chapel, were assiduous and affectionate of an Apostolic Church, and was satisfied of the incontheir enquiries; and that he went to his reward sistency of any amalgamation in religious proceedings laid up in Christ, on the 15th of the month above- and operations, with the disciples of Dissent. Without being what the world would call brilliant, he was solid, well-informed, and discreet; and very happily exemas desirable that something more should be known plified, in his unobserved but not unimportant career, the union of the wisdom of the serpent with the harmessness of the dove. The feelings which he inspired in all quarters where he was known may be judged of, from the fact that Roman Catholic functionaries of the hospital, and patients of the same faith, spoke of him, after his decease, with tears.

He was thrice married, and left a widow and five genuine humility of character, than to approve himself adult single daughters, the issue of the two first marriages. They have been soothed by every possible expression of sympathy, and by every honourable tribute to the memory of the deceased, which could be rendered by his own congregation or the members of the Church, generally, in the City.

> OBITUARY NOTICE OF THE LATE REV. WILLIAM DAWES. (From the Montreal Courier.)

The Church of England in this Diocese is again called upon to mourn over the loss of one of her most devoted elergymen, and the whole community to lament another victim to the self-denying duties of benevolence. The Rev. Wm. Dawes, Rector of St. Johns, died of typhus fever, on Sunday last, at 2, P.M., after James's Palace. During his detention in Britain, he an illness of a fortnight. The disease which has thus removed a bright example of ministerial usefulness. returned to the West Indies, where he successively held was contracted during his charitable labours among appointments in the Church in the Islands of Antigua the sick immigrants at St. Johns. Incapable of beand Tortolo, in both of which his memory is cherished holding distress without striving to alleviate it, he was to this day. With an ardent zeal and a ceaseless assiduous in his attention to the poor houseless devotion to the welfare of souls, he laboured both strangers whom Providence had thrown upon his care. among the free and slave population, and was per- Alike earnest to minister to their temporal and to mitted to effect much good where great neglect had their spiritual wants, his own means were taxed to propreviously existed. He did not, however, wholly vide comforts for their sick beds, and his own hands world. escape persecution-having been banished by the often conveyed the food which their necessities re-

The lamented clergyman, whose loss we deplore, at in any point whatever committed himself so as to jus- the early age of about 38 years, was we believe, born tify this arbitrary and most discreditable proceeding. and bred in London, England. From his early years, Circumstances of a domestic nature, conspiring his mind appears to have appreciated the pleasures with other considerations, induced him afterwards to and the duties of religion, and as he grew up, he beestablish himself in the United States of America, came more and more desirous of devoting himself to where his first regular charge was that of Assistant to the ministry. At that time it was almost indispensable for ordination in England that the candidate * The estimation in which Mr. Chaderton was held in his should have passed through the University course.-Not having this advantage, though otherwise amply qualified by a liberal education, he sought for employment where ordination might be obtained with less difficulty. At that time the Rev. J. W. D. Waddilove, nephew of the late Bishop Stewart, (whose persevering efforts to promote the Gospel in Canada are well known, and who, by his own exertions, has succeeded in creating a fund for the support of missionaries in America, under the name of the Stewart Mission,) was looking out for suitable persons to undertake the work of Travelling Missionaries in this province .-Mr. Dawes offered himself and was accepted, an anticipation of usefulness from the care with which Mr. W. made his selections. He arrived in this province in the year 1838, and, after ordination at Toronto * The soldiers of one regiment, on one occasion, made up a soldier of this city, for propagating the Gospel among destitute

* The soldiers of one regiment, on one occasion, made up a collection among themselves to purchase a handsome bible, which they presented to Mr. D.; those of another showed their free. There are also 290 sittings for children. The esteem by presenting him a handsome gown. by the Bishop of Montreal, entered into the service of

ANALOGY OF THE PRAYER-BOOK WITH Church for her members in preparing for them; they Is our feeling that of doubt in some article of faith the land venerable Bishop White in Philadelphia,— settlers. He laboured with zeal and much success as character. Thankful for every little office of kindness. mate, he came northward and took charge of the Epis- erected by that devoted Christian. Some time after, but he remained sensible unto the last. copal congregation in the beautiful village of North- in 1842, upon the decease of Rev. Mr. Baldwin, he A few days before he died he was led to believe, but his heart yearned for the renewal of his connection men. At the formation of the Church Society, he her for her attention and kindness to him, and spoke with the Anglican branch of the Charch, and he accepted, on the solicitation of the Bishop, the office of how kind every one had been to him. Being assucomme recations with the Bishop of Montreal, which incovenience to himself. His services were gratuitous, third morning after, he began suddenly to sink, and result in his appointment to the Chapelry of St. Peter, Quebec. Great were the exertions of himdimens ins and appearance, when it was burnt down Johns, he held the office of Military Chaplain, and words in prayer, and it seemed to please him. Durin the arst of the two conflagrations of 1845. He was most assiduous in his endeavours to promote the ing the night, (when he scarcely slept,) his mind apspiritual welfare of the soldiers. Besides the ordinary duty of preacher to the troops on Sunday, (independent of two other services for the civilians,) and of thankfulness by smiling as his watcher from time to in this chience, in the same spirit which had actuated visiting the Hospital, he made frequent visits to the time approached his bed. He remained conscious till

The life of a devoted clergyman seldom affords kind. The epochs of his life are written in the re-In ordinary circumstances it was his habit, besides cords of eternity. From day to day he pursues the his constant visits during the week to the patients in even tenor of his way; full of the responsibility which the Marine Hospital (which was situated within the belongs to a watchman on the walls of Zion, and limits of his charge), from ward to ward, and from bed eager to approve himself faithful to the master whom to bed to assemble the Protestant convalescents, at he loves. The souls born anew, who regard Him as 9 o'clock on Sunday morning, in a room of which the their spiritual father, are not exposed to the gaze of

and afternoon services, he presided over the Sunday refined and cultivated mind, alive to the pleasures of School himself, and familiarly examined and instructed literary and scientific pursuits, which his residence in the shildren, -a commodious room under the Chapel | Loudon enabled him at one time to gratify, -but subhis Chapel consisted of two services and sermons, and | could approach him without being won by the kindhe occasionally, although not often, assisted in the liness of his demeanour. His voice, low and plaintive, Cathedral, in the way of exchange. His manner and gave evidence of his modesty and retiring habits. delivery combined, in a remarkable degree, simplicity In preaching, however, his voice became clear and emwith earnestness, and his appearance very exactly cor- phatic: he seemed full of the importance of his subresponded to the description in the well known poem | ject, and earnest to impress upon his hearers that conviction of the truth which he himself felt. Nothing could demonstrate more strongly the affection and respect which his virtues had secured, than the conduct not only of his parishioners, but of his fellowownsmen of different persuasions, during his illness, and on the day of his interment. A lively interest in his condition pervaded all classes, and seemed the absorbing topic of the time. His congregation vied with each other in offers of assistance during his illness, and insisted on defraying the whole expenses of his funeral. But what furnishes the most pleasing tribute to his memory was the testimony borne to his worth by his Roman Catholic fellow-townsmen, who, on the day of the funeral, closed their shops, and, in considerable numbers, attended the solemn service of the day.

The predominant habit of Mr. Dawes' mind, seemed even under unpromising appearances, in promoting the temporal and spiritual benefit of those under his temporal and spiritual benefit of those under his charge: a peculiarly kind and forbearing manner with statements as often as they are hazarded in the house." his inferiors: and unwillingness to think evil of others, The Queen Dowager has contributed a handsome donaforgive trespasses against himself: these all evidenced that his soul was full of that "charity" which "suffereth long and is kind; envieth not; is not puffed up; seeketh not her own; is not easily provoked; thinketh no evil." At the same time Mr. D. was not deficient in firmness, and, when duty required, was fixed and uncompromising; willing to give up what belonged to himself, but strict in enforcing what belonged to his Master. The sweetness of his disposition was particularly noticeable in his selection of subjects for sermons. He seldom chose to employ the terrors of the law to drive sinners to Christ; but seemed to delight in showing them the love of their seemed to delight in showing the seemed to delight in Saviour. The writings of St. John appeared to be his most pleasant fountain, and he seemed to have drunk deep of the spirit of the Apostle whom Jesus given—the extension of the Church in that distant colony. loved.

Another marked feature of Mr. Dawes' mind was the reverential awe with which he regarded heavenly things. In speaking of God or of Divine things he seemed at times as if fearing he was intruding into a the holy place. This was peculiarly the case when he engaged in family prayer. He also felt deeply the privilege committed to him of preaching to perishing sinners "the unsearchable riches of Christ;" while the solemn responsibilities of his high office as a minister of the Gospel, never forgotten, were often painfully present to his mind. Earnest in the fulfilment of the higher duties of the ministry, he was sensitively careful in his walk and conversation to avoid everything that might seem to lower the respectability of the clerical profession.

Though of a contemplative spirit, and rather inclined to melancholy, (an inclination fostered by delicate health,) he was generally cheerful. Though fond of solitude, he could enjoy the society of those with whom he was intimate. Of shy and retiring habits, he lived rather secluded, and comparatively few had the privilege of a familiar intercourse with him. Absorptivilege of a familiar intercourse with him. Absorptivilege of a familiar intercourse with him. Absorptivilege of a familiar intercourse and efforts for inbed to a great degree in schemes and efforts for increasing the usefulness of his ministry, he found neither leisure nor inclination for mingling with the clergy. - Salisbury Herald.

ful, he mentioned his having a severe headache. Returning to St. Johns, he employed himself that evening in destroying his private papers a proceeding which showed his impression of his being seriously ill, and an apparent presentiment that he would not recover. He did not, however, send for his physician (who, subsequently this whole illustration is smalled there to meet them, and the evening was spent year pleasantly till about a guarant to decrease the same of their second daughter being on a short visit, as also the Rev. T. Corser, of Stand, and Mrs. Corser, as well as the Rev. Mr. Master, of Chorley, and Mrs. Master, a party of friends had assembled there to meet them, and the evening was spent year pleasantly till about a guarant to decrease the same of the party of the paper. did not, however, send for his physician (who, subsequently, during his whole illness, attended him with Mr. Blackburne breathed heavily twice or thrice, sank the kindest assiduity) till the next evening, when, back in his chair, and fell to the floor. Mrs. Blackburne having been certified of the nature of his complaint, ran to him in the greatest consternation and alarm.—
Medical assistance was promptly sent for, and in the mean he proceeded to dictate to a dear friend and fellowhe proceeded to dictate to a dear friend and fellow-clergyman his wishes relative to the disposal of his as on the arrival of Mr. Hodgson, surgeon, he had breathed effects. The clerical friends whose intimacy he shared his last. Dr. Formby arrived immediately after, but both were specially remembered by a request that they should be allowed to make a selection from his library. From that evening he kept his bed. His illness was not attended to the selection from his library. From that evening he kept his bed. His illness was not attended to the selection from his library. From that evening he kept his bed. His illness was not attended to the selection from his library. From the opinion that nothing could have saved Mr. Blackburne, the attack being apoplexy. Mr. Blackburne, of Hale, late member for Warrington, and had held the tended with severe suffering, but the unavoidable ac- rectory of Prestwich about 11 years. Mr. Blackburne's companiments of a high fever were borne with all the meekness which might have been expected from his left to mourn his loss.—Manchester Courier.

peared to waver occasionally, yet he commonly answered questions intelligibly, and generally indicated his within half an hour of his death, though incapable of articulation. His friend and brother cleramon coming to his bed-side, he appeared to recognize him — and being asked if he was happy, a sweet smile lighted up his countenance, and calmly and quietly, his peaceful spirit left its tenement.

His body sleeps in the Church-yard, where a willowtree waves its grey foliage over his lowly resting place; a spot selected by him when in health, as that in which, when his earthly pilgrimage should have been accomplished, (and he never expected a long life,) he wished to repose

"Let me die the death of the righteous, and let my last end be like his."

Ecclesiastical Intelligence.

ENGLAND.

REVENUES OF THE IRISH CHURCH.

We find the following in the Dublin Evening Herald :-"A lamentable ignorance prevails among the British public as to the real condition of the Irish Church. The grossest exaggerations are affoat as to the wealth of the Establishment—exaggerations so extravagant that we might well laugh at them were it not that they are unquesmight well laugh at them were it not that they are unquestionably received as accurate statistics by the many, and may very possibly become the future materials of dangerous popular combinations against the Irish Church.

"Last session, like many others, witnessed in the Imperial Parliament the reproduction of many of those absurd statements. Why is it that our University members have suffered these abourd statements to grow into credit for

suffered these absurd statements to grow into want of contradiction in the proper place? We will just, by way of example, exhibit one of the false returns, upon which such persons as Roebuck used to rely, and contrast it with the truth:—

"DISSENTING CONGREGATIONAL REPORT AS TO INCOMES OF IRISH BISHOPS AS REPORTED IN BRITISH MAGAZINE,

1AX, 1040.				THE RESERVE THE PARTY OF THE PA
	I	eclared Val	ne	True Income.
Armagh		£19,128	-	£9,871
Dublin		10,988	-	6,934
Kildare		8,690	-	Suppressed on the death of the bishop.
Clogher		11,044	-	Suppressed on the death of the bishop.
Kilmore		17,069	-	4,315
Down		21,265		6,099
Cork		10,804	-	2,129
Limerick		7,425		4,939
Killaloe		8.824	-	3,429
Tuam		13,416		3,941
Meath		7.133		3,645
Cashel		14.844		4,464
Ossory		12,163		3,643

"Now our notion of the duties of University represen tatives certainly includes an attention to such statistical

or to impute to them improper motives: a facility to tion towards the renovation and enlargement of Heather Church, Leicestershire. The Earl and Countess Howe have likewise afforded a liberal sum for carrying out that laudable undertaking. The church was re-opened on Tuesday last. In the morning the Ven. J. C. Moore, M. A., Archdeacon of the Isle of Man, made a very eloquent and effective appeal to a highly respectable congregation; in the evening, the Rev. Valentine Green, M. A., Rector of Birkin, Yorkshire, delivered a most impressive address. The collections after the services amounted to £121 7s. 6d.

The Archdeacon of Durham, in his charge delivered to the clergy last week, stated that he, under the authority of the bishop, had suggested to the clergy the collection

ROMSEY ABBEY CHURCH .- The services advertised to commemorate the restoration of that venerable building, and the goodness of God in preserving from accident all those engaged in the works, took place on Wednesday last. Each successive train brought an influx of strangers from forbidden sanctuary, sinking his voice as if unfitted for a distance, which, in the course of the day, was greatly pews, which, added to what was collected in the afterpews, which, added to what was collected in the afternoon, amounted to £213, and is to be applied towards the
completion of the remaining works. The venerable building in the afternoon was crowded to excess; the Lord
Bishop of Winchester reading the prayers, and the Bishop
of Oxford preaching, taking his text from Luke, chap. xvii.
vs. 17, 18. The chancel on each occasion was crowded
by the clergy of the surrounding neighbourhood, amongst
whom, besides the venerable prelates above-mentioned,
were the Bishops of Salisbury and Tasmania, the Very
Rev. the Dean of Winchester, the Venerable Archdeacon
Hoare, Canons Wilson, Woodroffe, and Jacob, the War-Hoare, Canons Wilson, Woodroffe, and Jacob, the Wardens of Winchester College, the Hon. and Rev. G. T. party to dinner at the vicarage, invitations having been given to upwards of 70 of the neighbouring gentry and

AWFULLY SUDDEN DEATH OF THE RECTOR OF PREST-Such was the Rev. Wm. Dawes—the recollection of whom will live in the hearts of his friends while they nicate of the sudden death of the Rev. Thomas Blackoul into his Father's hands.

He first felt slightly indisposed on Saturday, 21st August, but thought little of it, and on Tuesday after ame over to Montreal, when, though apparently cheeriul, he mentioned his having a severe headache. Returning to St. Johns, he employed himself that evening to attend the annual meeting of the Clergy Orphans' Charity for this diocese. After being present at Divine subsequently was provided at the Adelphi Hotel, where his abstemiousness was remarked, in answer to which he said he had not for some time taken anything but water, he returned in company with his host, the Rev. W. Hesketh, to the dwelling of the lattery at the dinner which subsequently was provided at the Adelphi Hotel, where his abstemiousness was remarked, in answer to which he said he had not for some time taken anything but water, he returned in company with his host, the Rev. W. Hesketh, to the dwelling of the latter, at St. Michael's Hamlet, Toyler of the subsequently was provided at the Adelphi Hotel, where his abstemiousness was remarked, in answer to which he said he had not for some time taken anything but water, he returned in company with his host, the Rev. W. Hesketh, to the dwelling of the Clergy Orphans' Charity for this diocese. After being present at Divine at the dinner which subsequently was provided at the Adelphi Hotel, where his abstemiousness was remarked, in answer to which he said he had not for some time taken anything but water, he returned in company with his host, the returned in c on Thursday evening. He had gone over to that tow Toxteth Park. Mrs. Blackburne and their second daugh

The new Church of St. Matther, Widcombe, was con-