

Poetry.

THE BURIAL SERVICE.

Would that my weary head were softly laid In mine ancestral tomb; and that sweet stream, That murmured near with ever changing gleam, Discouraged of life and beauty, whilst the shade Of sombre yew should darken my cold dust.

THE LATE JOHN S. CARTWRIGHT, ESQ.

Mr. Cartwright commenced his professional studies in his native city, under that brightest ornament of our country, the present Chief Justice; and it is with pleasure I am enabled, from personal recollection

to every public man. Indeed it is the opinion of many that his zeal for the public welfare was a great cause of the abridgment of his valuable life.

His constitution, naturally far from robust, subjected him not infrequently to serious attacks of illness; yet, such was the vigour of his mind and his capacity for business, that few men could compare with him in the amount of labour he performed.

Descended from a family whose name will ever be heard in connection with the early history of this Colony, he united himself by marriage with one not less respectable; and yet he may be said, by his virtuous and useful life, to have reflected honour upon them both.

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And have not the inhabitants of this village abundant cause to acknowledge his liberality and gratitude? It is true his multiplied engagements prevented him from improving to the utmost the advantages of this property, but still you will know he ever felt the liveliest interest in the place; and its inhabitants had Providence spared his life a few years longer, doubtless we should have seen carried into effect the "liberal things he was devising" for its benefit.

It is difficult, perhaps improper, to analyse the motives of those who make benefactions of this description: too often it is to be feared they are of an unworthy nature; but in this instance, from my connection with its creation, I am enabled to assert, that it was a sense of Christian obligation which prompted our friend thus to appropriate a portion of his substance to the honour of God.

For many years he presided over the interests of one of the most successful mining institutions of our country, and exerted the influence his position afforded him in the most praiseworthy manner. The readiness he ever evinced to relieve the embarrassed from their difficulties, and to aid the enterprising trader and mechanic, had not only a sensible effect on the prosperity of his native town and its vicinity, but will long cause his name to be treasured up in the grateful recollection of the multitudes whom he served.

of this village, as an addition to the endowment of this Rectory.

It may not be out of place, while on this subject, to allude briefly to the views of our late friend in relation to the established form of religion, for which he so zealously contended in his public, and laboured to promote in his private, capacity.

The profession he selected, is, I believe, generally considered unfavourable to the cultivation of genuine religion; not necessarily so, for thank God it has produced, and now embraces, many a bright and shining light.

His intercourse with his pious brother must have had the happiest effect upon his spiritual advancement; for it is well known, we learn insensibly from those we love, even while they teach us not so much by precept as by example.

It pleased God, in the course of a lingering and hopeless disease of several months' duration, to open his eyes to the reality and importance of heavenly things, in a way they had never been opened before.

Knowing the deep interest you feel in every thing connected with our lamented friend, I am happy to be able to inform you that my Rev. friend who attended him so constantly, and with such benefit, during his illness, has been requested to preach on the occasion of his death.

As soon as the deceased ascertained that his malady was hopeless, with characteristic energy and a degree of composure which evinced the sincerity of his faith, he began to "set his house in order," and prepare for the impending change.

How affecting, yet sublime a spectacle, did he then present! Here was one of earth's most favoured sons, surrounded by everything which could make life desirable, summoned ere he had reached the meridian of life, called upon deliberately to surrender all the earthly advantages, honours, and enjoyments, for which he had toiled so diligently and with such signal success.

Some perhaps may imagine that the retrospect of his useful life, his benevolence, his integrity, his charity, contributed to extract the sting from death, and smooth his dying pillow.

But, my brethren, it was with him as with every child of God under similar circumstances. However grateful he may have been, and doubtless was, to his Heavenly Father, for using him as an instrument for the good of others, yet when he viewed his performances in the light of eternity, he saw too much of imperfection, too much of sin, even in his best actions, to place any dependence upon them for hope towards God.

took its flight could not be observed by the sorrowing witnesses of the sad but edifying scene. How truly striking a commentary upon the text,—"The end of that man is peace."

LABOURS OF THE EARLY MISSIONARIES IN AMERICA.

(From the British Magazine.) (Continued from our last.)

NEW ENGLAND.

In 1767, he again alludes to the crying grievance of the church in the Colony—a grievance which it is to the dishonour of this country not to have redressed. After speaking of some services which he had performed at a distance from his own mission, he goes on, "Alas! it is but little that so few of us can perform to what is greatly wanted. It is really melancholy to observe how many serious and very religious people of late, in these parts, profess themselves of the Church of England, and earnestly desire to worship God in that way, yet are as sheep without a shepherd."

In truth, the British Government seems to have been visited with judicial blindness in regard to its own nearest interests; otherwise it could not so long have resisted a measure which, while it was essential to the well-being of the church in America, would, at the same time have contributed most powerfully to the maintenance of the connexion between England and her colonies.

"If I may presume to speak," says Mr. Beach, April 14th, 1768, "what falls under my observation, the church people in these parts are the best affected towards the government of Great Britain, and the more zealous churchmen they are, by so much the stronger affection they discover for king and parliament upon all occasions."

The same subject is referred to, with equal frequency and earnestness, by other missionaries; and the following letter, showing how generally they felt the want of a spiritual head, without which their best efforts were paralyzed, will read with interest.

"Boston, Dec. 8th, 1760.

"Rev. Sir,—From a course of thirty years' observation and a general acquaintance with all the missions in the northern district of America, I am so thoroughly convinced of the great usefulness of the Society's design for promoting the interest of true religion, that I cannot but be anxious for its success. I have from time to time observed the success or decline of each mission, and the cause to which one or the other was principally owing. But without entering into particulars, I am of opinion, that most of the defects which have happened among the Society's missions have been owing to the want of a proper authority. A bishop for this part of the world, is, I doubt, an expedient too remote to be thought of; neither have we a commissary, nor the least shadow of authority among us. Till something may be done to supply this defect I have turned my thoughts upon the Society, who, I imagine, might provide a remedy, at least as far as their own missions are concerned, by adopting something like what I propose in the paper enclosed. I dare not indeed offer it to the board; it would be too presuming for one so obscure. But I imagined you would indulge me the liberty of laying it before you, and that if anything contained in it should appear useful, you would take occasion to suggest it in proper time and place. I am, &c."

The plan which he proposed was this: that until the Bishop of London should appoint an archdeacon or commissary, the Society should select some experienced clergyman, with a character for wisdom, piety, and prudence, as visitor of the missions; that such visitor should hold an annual convention of the clergy yearly, and make a tour of visitation every three years, to inquire into and report upon the state of the churches, the character of the clergy, and the manners and conduct of the people.

This proposal to create a substitute for a bishop in some of his subordinate, is a proof how much an overseer of the flock with real episcopal powers was needed.

There can be no doubt, however, that Mr. Caner had at heart the permanent endowment of the church in America, as will be seen by the following letter, in which he strongly commends the rule of the Society, which required that a house and glebe should be conveyed to it, for the use of the clergymen, before any mission was established.

"Narraganset, New England, 4th July, 1745.

"Having this day had the honour of writing to the venerable Society, in which I took a short notice of the glebe affair, I must now beg leave, for reasons I shall mention anon, to be with you, Rev. Sir, a little more large and explicit upon that matter. From motives which lie concealed from all possible penetration of mine, some of the clergy here greatly dislike the rule relating to glebes; while others confess they feel at present, and imagine they foresee, a greater future advantage arising from it. It is, no doubt, a means to make one popular, to appear against a measure that puts the people to a present expense; though, to look upon it in its true light, it amounts to no more than laying out a little for their children and providing for their better part when the parents themselves are dead and gone. A motion that looked like bringing in the clergy to declare jointly against it, started last year at Boston, and renewed again last month at the convention in Newport, was quashed by what was advanced at both places, as to any public application to the board; but what may be done in a separate and more private way, one cannot easily guess.

"As to the hardships upon our poor people, alleged against this rule, that it shuts them out from the Society's charity, surely it is sufficient to say, that it becomes them to be contented with occasional ministrations, until their numbers and wealth increase, or the Society's stock is so enlarged as to be adequate to all demands; the last, I am afraid that sacred fund will never arrive at, nor can one well wish that the American clergy should be supported from England throughout all generations. Where a people are numerous and wealthy enough to perpetuate the support of religion, but will not, no modest can mention them as mere objects of the Society's bounty, though they are on that very account the objects of all men's pity; and when they are able and willing, sure no measure can be better calculated to perpetuate religion than that of the Society's, relating to glebes and manse, whether at the creation of new missions or the revival of old ones.

"We see already, in consequence of this rule, a small matter given by Mr. Davenport, of Scituate, to

which I am told there has been added since some more land by the people.

"At Providence, the house and glebe is said, by Mr. Checkley himself, to be vastly a greater benefit to him than all his other income from the people.

"At Sinsbury, when their fifty acres of glebe is perfected, with the parsonage-house, it will save the incumbent very little less than 20l. sterling a year; and Mr. Gibbs tells me they allow him at present, in lieu of the glebe, and until the house is finished, 120l. this currency, per year.

"At Waterbury, Mr. Lyons says they have purchased some land, talk of adding more, and the minister's house is so forward that he expects they will finish it by fall.

"At Hopkinton, where commissary Price has an estate, there is a good house, and glebe enough to entitle them to the Society's care, especially as Mr. Price says he intends a further addition.

"At Taunton, in compliance with the Society's command, the people have done wonders that way. I was applied to, above a year or two ago, by one of their principal people, and after a great deal said, and my concluding that the Clergy could not, with duty and decency; interpose in their favour at home, until they had tried what they could do by way of perpetual provision, they began the business; and I am now told, from very good hands, that they have purchased a manse and glebe of a very considerable present value. And now, surely, such first fruits, which promise at the same time a fuller future harvest, is evidence enough in favour of the rule, which I persuade myself, the venerable Society will insist on, and not depart from without weighty reasons than any I have yet heard or am aware of.

"I have had the honour of holding a mission in the Society's service almost five-and-twenty years, and though I can with pleasure compare the present with the past times, and have seen a great deal done in building new churches, yet, antecedent to this order, nothing was attempted to perpetuate the church or ease the Society. There is no doubt that a clergyman that lives on a fee-simple estate of his own may improve it greatly in favour of his family, if he has posterity, whereas he who lives on a glebe, whilst he is improving for his own convenience, pleasure or profit, is doing something at the same time for the church, and increasing its future income. I hope, however, these are not the grounds of the present dissatisfaction at this rule, and I hope, too, that no efforts will be effectual either entirely to stop or clap a log on a measure so evidently adapted to the advantage of the church. As the affair does not at all affect me, so I profess to be free from all undue influence, and should not have offered you the interruption of this long letter were it not to suggest these few hints, which you are able to express in a stronger and clearer light to the leading members of the board, if they obtain your approbation and there is occasion of them."

In proportion as the clergy displayed their anxiety for the introduction of the episcopate, the Dissenters exerted themselves to the utmost to oppose it. This we gather from a letter of Mr. McGlechrist, the missionary at Salem. He says—

"Salem, July 31, 1765.

"The gentlemen in this province are all in a manner professed advocates for universal toleration and liberty of conscience, and yet, in direct contradiction to this principle, the Dissenters avowedly oppose with all their interest a bishop being sent over to America. I have asked some of the first rank among them, how they could reconcile their conduct in this case with their principles, and their answers, unworthy of their sense and discernment in other matters, discovered the most partial propensity to their own party; for they still maintain that spiritual courts, with such jurisdiction as they have in England, would necessarily follow them, and that their maintenance would be raised by a tax upon America. And all that I could reply of the plans and schemes in England for American bishops being directly contrary to their assertions, and of the absurdity of imagining that, in these times, a tax should be laid upon dissenters to maintain bishops, weighed with them just nothing at all; which is as strong an instance of prejudice and blind attachment to party, as ever I met with in my lifetime."

After Dr. Johnson's election to the presidency of King's College, New-York, the Rev. Edward Winslow was appointed to succeed him in his mission at Stratford, and in December 1760, he reports as follows: "Of this church, the present number of communicants is near one hundred and fifty; and I have still the satisfaction to be able to acquaint you that our people continue steadfast in their attachment to the church, and, in general, careful to evidence the purity of their profession, and their sincerity in it, by endeavouring to make its substantial fruits and ornaments appear in their own personal improvement, in maintaining a union among themselves, and in giving none occasion of offence to others. By this means, through the Divine blessing, the church in this town preserves its ground, notwithstanding a restless spirit of opposition to keep up the prejudices of many who are really otherwise not ill-affected to the doctrines and worship of our church, and are much disposed to live in friendship. Much artifice is used by the leading persons among the dissenters in this colony to prevent their people from attending our service, and to possess them with the absurd notion of their worship and discipline being an establishment here, from which ours is a separation. But their own late divisions and disturbances have already unsettled so many, and must necessarily have the like effect with others, that I doubt not at all, they will see numbers gladly embracing that refuge from these confusions, and those wholesome means for all needful instruction and improvement in Christian knowledge and practice, which our happy constitution will afford them."

The Rev. Roger Price, the Bishop of London's commissary, sent home the following enumeration of churches in New England, in the year 1748—

Table with 4 columns: Mission, Churches, Mission, Churches. Lists churches in Massachusetts, Connecticut, Rhode Island, and New Hampshire.

Nearly one hundred years have elapsed since this return was made, and we are unable to state the number of churches within the New-England States, but there were, at the close of the year 1843, six bishops, and two hundred and thirty clergymen. It is a cause of much thankfulness to every member of our communion, and in an especial manner to the Society for the Propagation of the Gospel, the nursing mother of the church in New England, to mark the increase of its ministers and members; and it is the sincere prayer of their brethren in the old country, that the Lord God may add unto them, "how many soever they be, an hundred fold."

We have, perhaps delayed too long the insertion of a general order of the Society, which shews its

and necessary caution in the selection of missionaries. It is as follows—

"The Society, from their first institution, taking into their serious consideration the absolute necessity there is that those clergymen who shall be sent abroad should be duly qualified for the work to which they are appointed, desire every one who recommends any person to them for that purpose, to testify their knowledge as to the following particulars:—

- 1. The age of the person.
2. His condition in life; whether single or married.
3. His temper.
4. His prudence.
5. His learning.
6. His sober and pious conversation.
7. His zeal for the Christian religion, and diligence in his holy calling.
8. His affection to the present government.
9. His conformity to the doctrine and discipline of the Church of England.

"And the Society do now request and earnestly beseech all persons concerned, that they recommend no man out of favour or affection, or any other worldly consideration, but with a sincere regard to the honour of Almighty God, and our Blessed Saviour, as they tender the interest of the Christian religion; and the good of men's souls.

"And the Society particularly desire their friends in America to be so just to them, when any person appears there in the character of a clergyman of the Church of England, but by his behaviour disgraces that character, to examine, as far as may be, into his letters of orders, his name, and circumstances, and to inspect the public lists of the names of the missionaries of this Society, published annually with the abstract of their proceedings, and the Society are fully persuaded it will appear that such unworthy persons came thither without their knowledge; but if it should happen that any such should come thither from them, they entreat their friends in America, if the sacred name of Christ, to inform them, and they will pay away from them that wicked person."

The last paragraph would appear to have been added in consequence of reports sent home of some scandalous persons having assumed the character and functions of missionaries in America. It is not, however, meant to be denied that, in searching the records of the Society, we here and there meet with clergymen who dishonoured their profession. Such instances will occur, notwithstanding every precaution; and it will be borne in mind that, in the absence of Episcopal authority, no adequate means existed for checking the irregularities of those who were unworthy. It is, however, highly to the credit of the Church of England, that, in a country where there were so many temptations to a vicious or a secular life, and no control whatever of ecclesiastical discipline, so few forgot their vocation.

This is the testimony of the excellent Secker, then bishop of Oxford—

"It hath been pretended, indeed, that immoral and negligent men are employed as missionaries; and to say that this hath never once happened, would be going too far. But that it hath frequently happened, or ever for want of due care, is utterly false. Strict examination is made at first into the characters of all that are offered; strict inquiry into their behaviour afterwards; and exact accounts required from them twice a year, of what duty they do, and what progress they make. The most earnest requests, the most solemn adjurations, are sent, that all who can, would give any useful intelligence relating to them; and great regard is always paid to such intelligence; yet very few complaints are brought in, either from good will or bad."

MIXTURE OF GOOD AND EVIL IN HUMAN AFFAIRS.

(From Alison's History of the French Revolution.)

So intimately blended together are the links in the great chain of human affairs, and so mysterious the bond which unites, in this sublunary state, the co-existent principles of good and evil, that it is impossible to find any period where these antagonist powers have not been at work, and where unseemly contests have not been preparing a vital change in the fate of nations or the fortunes of mankind. In the darkest moments of the French Revolution, the seeds of revived religion, and renewed loyalty, were widely scattered among mankind; in the most depressing period of the conquests of Napoleon, the principles of resistance were acquiring increased energy, and suffering was preparing in silence the renovation of the world. The period we are now considering was no exception to the general law. At the moment when the constancy of England and the heroism of Russia were preparing the emancipation of the Continent from French oppression, and the delusions of democracy were disappearing in northern Europe before the experience of its effects, and about to yield to the aroused indignation of mankind, a new principle of evil was springing up in the last asylum of European independence, destined to revive in another quarter the worn-out flames, and perpetuate a frightful civil war for a quarter of a century in the Spanish peninsula; and while Great Britain was securely laying the foundations of a colonial empire, which was to embrace the earth in its grasp and civilize mankind by its wisdom, the vast Indian possessions of the Spanish Monarchy were breaking off from the parent state, and the frantic passions of ill-regulated freedom were preparing desolation and ruin for the boundless realms of South American Independence. That there is no rose without its thorn, and no thorn without its rose, is a maxim in private life which the concurring voice of all ages has proclaimed, and every man's experience who has seen much of human affairs must probably have confirmed. The law of nature seems to be of universal application and unceasing activity; for we can distinctly trace its agency in every transaction, whether individual or political, in the page of history or in common life around us, and perpetually witness its effects alike in the trials of individuals and the discipline of nations. In the very events which at one period are the objects of our desire, whether as communities or private men, we can subsequently trace the unobserved causes of our distresses; in the evils which we are at the time regarded as altogether overwhelming, we afterwards discern with thankfulness the secret springs of our blessings or improvement. Inexperience or infidelity alone will discover in this mysterious system the blind operations of chance, or the antagonistic agency of equal and opposing supreme powers. Reason equally with revelation tells us, that such is necessarily the condition of a world composed of free agents in a state of moral probation; that if the good principles alone were brought into action, it would be heaven, if the bad, hell; and that the mixed condition of mankind, and the perpetual agency of causes of evil amidst good and of good amidst evil, necessarily arise from that inherent tendency to wickedness as well as aids to virtue, which we have inherited from our first parents, or derived from revelation. The pride of intellect, the visions of philanthropy, will to the end of time elude against this simple truth, and contend, on the principle of unlimited perfectibility, for a relaxation of every restraint, except what itself imposes, on human action; but it is the only principle which will ever afford any solution of the otherwise inexplicable maze of human affairs. Experience, the great test of truth, is perpetually demonstrating its universal application. Suffering, wide-spread and











THE PRIVY-COUNCILLOR.

Some time after, there stood before the royal castle of Copenhagen a crowd of respectable people, who waited to see their king, Christian the Fourth, ride out. His beautiful white horse stood already at the gate, held by the brave squire and farrier, Gottthilf; who, since he had cured the noble animal, would give up the care of him to no one. The king rode almost every day at this hour, about ten in the morning; but he was so much beloved that it seldom failed that many persons were assembled, who gladly saw their knightly monarch spring on his horse, and with a kind greeting to his subjects, ride gallantly forth to the fresh breezing sea-coast, or to hunt in the dark forests of the valleys.

"To say truth, sire, I do not well know what is meant by articles of capitulation. But what I mean in my conscience is this:—It is now almost sixty years ago that many high and precious rights, which had before been granted to them, were by force of arms torn from the Ditmarsen by your royal predecessor. They defended themselves manfully as a free nation; for only on certain conditions had they in former times placed themselves under the protection of Denmark; and many drops of good blood were shed in the contest. And now is it to come to pass again that the few remaining rights you left them are to be violently torn from the Ditmarsen? May this be far from your thoughts, sire!"

Two goblets had been placed; and, taking one up, he brought it to the woodman. "There," said the king, "take it and quaff it down. Peace, and joy, and safety to the brave Ditmarsen, so long as king Christian IV. lives; and yet afterwards, so long as his will influences with his successor!"

A violent emotion shook the strong frame of the woodman. "My king," he said, "my noble king, my good king—I feel as if I must kneel down to you." "Now, shame upon you, honored messenger of God. Do you not know the saying, 'Thou shalt kneel to God, and not to man?'"

Then woodman Klaus knelt down, folded his hands together, and said, "Well, then, I kneel to God—that may be done at all times, even in kings' presence—and I thank thee, O my God, that thou hast given to our king such princely thoughts, and such a fatherly heart. I thank thee that he listens to thy word in the mouth even of the meanest of his people. And for that, may he one day hear that most joyful of all words from thy mouth, the blessed 'Enter.' But first leave him with us for a long course of happy years, for we need him much and love him dearly." He rose, and took joyfully the cup out of the king's hand, saying, "You have given me a good toast, sire; and I will give a good toast to you, and I have full assurance that it will be granted: 'Long live our king, Christian the fourth of Denmark!'"

The king and the woodman both emptied their glasses slowly and solemnly, looking the while steadily in one another's face; and each saw that the bright eye of the other was moistened.

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