

# The Church.

"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.

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## 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 factions 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  
While innocence was death-devoted!

'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 shrieking never;  
Her dark assailants quelled and cowed,  
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.  
Though "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 scorn,  
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 hush 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!  
July 10, 1839. 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 feel convinced that He does all things well; and, instead of deploring such a removal, we should perhaps rather rejoice at it, as a translation to the joy of the Lord, without 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 the spirit of the Gospel. These remarks are naturally suggested on reflecting on the early removal of the subject of the present memoir, who appeared calculated to be 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. Peter 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 his biographer, "by his great proficiency in classical knowledge, 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 present age." It is stated by a near relation, that "he never 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 gave up the idea when he found it would grieve his mother. In 1808 he left Winchester for Ireland, with the family; for they could not think of being so far separated from 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 which wrought," says his biographer, "upon his affectionate heart an impression of 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 mark the strength of his mind, and the brilliancy of his genius. It was at this period that the "Lines on the Burial of Sir John Moore" were composed; the unassuming publication of which, and the praise bestowed upon them by Lord Byron, were the means of introducing the author to more public notice.

His ordination took place in Nov. 1817. From his earliest years he appears to have been impressed with a sense of the value of religion; and he entered on the du-

\* From the Church of England Magazine.  
† Of this family were General Wolfe, the hero of Quebec, and the late Lord Kildare.  
‡ The Ven. John A. Russell, M.A., archdeacon of Clogher.

ties of his sacred calling with a deep sense of responsibility. "But," says his biographer, "when he came to preach the doctrines and duties of Christianity to others, they burst upon his mind in their full magnitude, and in all their awful extent; he felt that he himself had not given up his whole heart to God—that the Gospel of Christ had held but a divided empire in his soul; and he looked back upon his earlier years with self-reproach and self-distrust, when he recalled to mind the subordinate place which the love of God had possessed in his heart."

Mr. Wolfe immediately entered on the curacy of Ballyclog, 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 subjects of his former pursuits. His situation may be learned from a letter dated Ballyclog, Tyrone, December 11, 1817: "I am now sitting by myself, opposite my turf-fire, with my Bible beside me, in the only furnished room of the glebe-house, surrounded by mountains, frost, 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 many even more dangerous than the crowded parishes of a dense population, with many temptations to mix in fashionable 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 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 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 reckless 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-

posal of his small plot of ground as the absolute lords of the soil."

By the earnest entreaty of his friends, Mr. Wolfe was at length with some difficulty persuaded to visit Scotland for the purpose of consulting a physician eminent for skill in consumptive cases. Feeble as he was, he addressed a public meeting held in Edinburgh in aid of the Irish Tract Society. On his return, accompanied by Mr. Russell, he proceeded through the principal parts 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.

Consumption was now working its ravages. All its distressing symptoms manifested themselves—more incessant cough; "the pallid cast of wasting disease;" the feeble, 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 dissolution. His soul was supported and cheered, not by any 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 adjoining 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 grave."

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 sister, "the peace I now feel, be with you." "Thou, O God, wilt keep him in perfect peace whose mind is stayed on thee." His speech again began to fail, and 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 death-bed, "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 sleeping."

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.\*

You have often complained to me of the difficulty which you find in keeping up in your heart a lively feeling of religion, especially of the great and mysterious truths of revelation. All of us, more or less, must experience this difficulty. All of us must 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 suitable than the remedy ordained by God,—namely, that we should from time to time "show forth the Lord's death" which is the great object of faith, by some outward and visible token? How mercifully has God foreseen for us, in providing such a remedy against that forgetfulness which the world is apt to spread over our hearts; and thus, in a manner, forcing us to turn our thoughts to that great and cardinal doctrine of our faith. For if we avail ourselves with frequency and faithfulness of the holy communion, we cannot help having our minds drawn forcibly to the subject. The very preparation which we make obliges us to think upon it beforehand: the deep solemnity of the accompanying service, the breaking of the bread, and pouring the wine, in commemoration of His broken body and His blood shed for our sins—all this rivets our attention at the time; and, if we partake of it in sincerity and truth, then God's promised grace, descending from above, enables us to grasp with a firmer hold, and cherish with a livelier confidence, the blessed hope of everlasting life which God has given us in our Saviour Jesus Christ; and we go forth to the world, bearing with us, in that faith, a preservative against the power of evil, and a safeguard against the snares which beset our path.

But there is a further and still holier and more mysterious effect, which accompanies the faithful reception of the communion of Christ's body and blood. I beg you to give your attention to this point, because it places the sacrament in a far more sacred 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 Churchman.

ment, that he addressed his disciples in these remarkable words: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Who-so eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me and I in him." These were, at the time, hard and mysterious sayings, and they are so still. But they are too solemn and striking to be disregarded. Perhaps the best illustration of them is that remarkable parable which is contained in the fifteenth chapter of St. John's Gospel; in which our Saviour says, "I am the true vine, and ye are the branches. As the branch cannot bear fruit except it abide in the vine, no more can ye except ye abide in me." Conceive the Church of Christ to be represented by a vine,—Christ himself being the stem, and we all, who are members of the Church, the branches. By the sacrament of baptism we are "grafted" into this tree, and made members of Christ; and by the sacrament of the Lord's Supper, we continue so. The life-giving sap flows continually from Him to us; and, so long as this goes on, we bear abundant fruit, and flourish and do well; but let the sap be checked in its flowing,—let the fountain of grace be cut off, let us no more "eat the flesh and drink the blood" of Christ,—then, he that was once a member of Christ ceases to be so. "If a man," says Christ, "abide not in me, he is cut off as a branch, and is withered, and men gather them, and they are cast into the fire and burned." Thus we condemn ourselves, even in this world, to the withering of the soul, and the drying up in our hearts of the stream of heavenly grace; we hang in leafless, fruitless desolation, until the storm of God's displeasure sweep us off entirely, and we are bound in bundles for the everlasting burning.

On the other hand, "if with true penitent hearts and lively faith we receive that holy sacrament, then we spiritually eat the flesh of Christ and drink his blood, then we dwell with Christ, and Christ with us; we are one with Christ, and Christ with us."

The language of the Church concerns throughout in this view of the efficacy of the holy communion. 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." It is a "banquet of most heavenly food"—a "holy mystery." To partake of it is our "bounden duty and service;" and "our 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 a mere pious ceremony, whereby we make, from time to time, profession of our faith; nor is it the consolation only of the sick and dying, nor the pious offering of those who are supposed to have leisure for religion; but it is eminently the bounden duty, the blessed privilege, the refreshment, the consolation, of those who are struggling in the world's tide. Yes, the more a man is thrown perforce into the current of worldly business, the more he is harassed by worldly cares, vexed by the contradiction of sinners, shocked by the conversation of the ungodly, just so much the more does it behoove him to seek refreshment and spiritual strengthening at the supper of the Lord. Observe, I am speaking of those who are forced by circumstances into the midst of worldly cares, and occupy their business in the stormy waters of life; not those who plunge wilfully into the current of worldly folly. I am supposing a true son of the Church, who is engaged in active life, and with difficulty snatches (but he does snatch) a portion of each day for religion. To such a man I would say, Whenever the opportunity presents itself, receive the holy sacrament. For as the limbs of the labourer, when his strength is tired by wearisome toil, require a more constant refreshment and strengthening, so the spirit, jaded by worldly cares, demands that spiritual sustenance which the holy sacrament is intended to afford; and it is through this divine institution, that he who is made a member of Christ at baptism preserves that mystical union, and receives continual life, as the branch derives its sap from the tree of which it is a member.

\* John i. 53—6.

† John xi. 6.

‡ See Communion Service.

### THE BENEFITS OF CATHEDRALS.

"Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinances?"

Much of the time which was formerly dedicated to God has already been alienated, and applied to other uses. The practice of week-day prayers has almost entirely ceased in our parish churches. The festivals of the church are scarcely remembered. A portion of the nation, inconsiderable neither in numbers nor influence, is claiming the Sabbath as a day of worldly enjoyment. Where will be the end of these encroachments upon the worship and service of Almighty God? The cathedral institutions present the strongest bulwark against further innovations in the national worship.—They rest upon this broad principle,—that it is sacrilege to curtail the worship of God. They remain as a standing protest against the modern doctrine, that man's indifference to his eternal interests may justify the desecration of holy places, and the abolition of holy ordinances. They seem to say to the fickle and impatient worshippers of the present day, Your fathers worshipped in this house of God; and not one word of their prayers, not one note of their praises will we diminish, whether ye will hear or whether ye will forbear." The cathedral, whether it be attended by few or many worshippers, is still the perpetual temple of the Holy Ghost—the altar of morning and evening sacrifice—the oratory of daily and unceasing prayer. Can it be denied that God is glorified by the daily worship of his church? We may further remark, on this point, that the cathedrals are almost the only places in which the Word of God is publicly read on every day of the year. The framers of the Calendar evidently intended to combine, in the services of the Church, the two advantages of a complete perusal of the whole Bible, and of a more particular application of select portions to certain days and seasons. The weekly order of the Lessons answers to the one purpose; and the appointed Lessons for Sundays and holidays, to the other. The Sunday Lessons are read in all churches; the Lessons appointed for holidays, in the cathedrals and in a few parish churches; but in the cathedrals almost the whole of the Old Testament is publicly read once in every year, and the New Testament, with the exception of the Apocalypse, thrice. Is it, then, or is it not, the bounden duty of beings who derive all their hopes and blessings from their knowledge of Revelation, to provide for the entire and constant publication of the word of salvation which God has mercifully revealed? If so, then the cathedral churches perform a service which, though it has been discontinued in most of our parish churches, is doubtless acceptable in the sight of God, and therefore ought to be venerable in the eyes of men. The cathedral minister alone continues to

\* With the exception of such portions of Scripture as have been intentionally omitted in the Calendar, viz. parts of the Levitical Law, of the Prophecy of Ezekiel, and of the book of Revelation.

read, "day by day, from the first day unto the last day, in the book of the law of God."

Next to the duty of promoting the glory of God, by the ordinance of daily worship, the most important office of the cathedral clergy is intercession. Not a day passes in which they do not implore the mercies of God for this great and sinful nation, and for every one of the sinners of whom that nation is composed. Do the people sin? The prayer that rises continually to heaven, from within the sanctuary of the cathedral, seems to say, in the spirit of Samuel, "God forbid that I should sin against the Lord, in ceasing to pray for you." Does the great council of the nation err? Within the same walls the prayer is daily heard, that God "would be pleased to direct and prosper all their consultations to the advancement of His glory and the good of His church." Are the clergy negligent? The same unceasing voice is heard to pray that God "would send down upon our bishops and curates the healthful spirit of His grace, and pour upon them the continual dew of His blessing." Are the laity backward? Again, the same intercessor offers up his daily prayer to God, that all men "may show forth His praise, not only with their lips, but in their lives." Does the sin of schism prevail? The cathedral minister never ceases to pray "that all who profess and call themselves Christians may hold the faith in unity of spirit and in the bond of peace." In short, while the daily service of the cathedrals is maintained, the sun can never set upon any national or private sin, for which prayer has not that very day been offered up to Almighty God.—This is an advantage entirely distinct from that communion of prayer which is supposed by some to be essential to the effect of the ordinance. "The prayer of a righteous man," as St. James tells us, "availeth much." And this peculiar power of intercession is well stated by Hooker, "that it is a benefit which the good have always in their power to bestow, and the wicked never in theirs to refuse." There must always be least communion in 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 God 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."—From 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 extreme 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 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 are as truly the result, of imperfect or dormant conscientiousness, 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 do we see at such places, a disposition to pluck flowers, fruit, or laurel leaves! How few appear to be conscientiously anxious to obey those reasonable requests of the proprietors or keepers, to keep the walks! To snatch a flower, or plant a footstep on the parterre, seems such a trifle; yet can it be done without a breach of the great laws of conscientiousness? The parties are admitted only upon an understood contract that they are to obey all the regulations of the place, and injure nothing. Now even the atomic injury of a stolen rosebud or a misdirected footfall is an injury,—is a breach of the contract. No such thing could be done by one who cherished the conscientious principle in its purest form, or who was anxious to maintain a sincere and thorough self-respect.

There is another form of this small kind of dishonesty of which tradesmen are the victims. A lady, whose love of music rather exceeds her ability to purchase the sheets on which it is published, gets a quantity of those sheets away on sight from a shop, and 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 bosoms washed 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 and jewellery to be obtained from his shop, "on sight," for the express purpose of making a display for the evening, that he at last established a law in his shop, that no article should be allowed to be a night out of it, without being held as purchased. These are all of them contemplated acts, which no one who esteemed a genuine self-respect above a paltry indulgence, or the gratification of a miserable vanity could be guilty of. It is vain to say that the tradesman is not positively wronged. It is enough that a benefit is obtained at his expense, by the exercise of deceit. But the readiest test of the propriety of such conduct, is to ask any who may practice it, if they would like to declare openly to the tradesman their motive for taking away the goods,—or to acknowledge to him afterwards the use they had made of them. Obviously they would do neither—the first, because it would defeat the end they had in view, as no tradesman could be expected to lend his goods for their gratification,—the second, because it would be sure to expose them to his resentment or contempt. A music-seller who had given out some sheets of new music "on sight," found, next day, when it was returned, the manuscript copy which had been taken off several of the pieces. He immediately sent it back to the lady, with his compliments. Now, would the feelings of the lady, on receiving her copied music, be enviable? Would she feel her conscience quite at ease? Could she, immediately after, have appeared with an unabashed countenance before the music-seller? It is plain that on the contrary, she would feel all the shame and mortification of detected dishonesty. And such also would be the feelings of the ladies, who wore the bosoms, watches and jewellery, if in the midst of the scenes where they displayed those articles, they had met the gaze of the tradesman whom they had cheated. Many such things appear very trivial, till we ask if we can quite fearlessly set up our faces for them. When we feel that we cannot do that, we may be perfectly assured that the proposed conduct is not what it ought to be.

Unconscientiousness of the same kind is shown by many, in their behaviour at places of public entertainments. Not content with eating or drinking simply what their appetite requires, and that for which alone they are presumed to have paid, they take a 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. 10.

§ Eccles. Pol. v. 28.

¶ Gen. xvii. 22.

¶ Acts xii. 5.

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

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

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

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

THE CHURCH.

COBourg, SATURDAY, NOVEMBER 9, 1839.

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

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

This, we must confess, is a laxity in discipline much to be deplored; and no time, we think, should be lost in adopting measures for its improvement. Unhappily the Sacrament of Baptism is in many quarters most erroneously viewed. While the Romanist regards it with a superstitious reverence and ascribes to it an unscriptural influence, sectarians in general view it as an unessential and "beggarly" ceremonial upon which, as a general rule, no grace or spiritual efficacy is attendant. And unhappily amongst those who, in the articles and Liturgy of the Church of England, are taught better things, we discern too much misapprehension of the spiritual import and too much indifference to the practical importance of this divinely-instituted and initiatory rite of our holy religion. By many whom the very perusal of the office for its administration should shame into a better understanding of its sacredness and importance, it is often unhappily regarded as a mere matter of course: the children of Christian parents ought to be baptized—it is the custom of the Church and of society—and upon a certificate of the due administration of the rite there are often advantages of a secular nature dependent! In many cases, too, indolence or domestic convenience is made to excuse an attendance at the house of God for the performance of this solemn rite: a few friends, therefore, are congregated at the private abode: sponsors perhaps are chosen without a solitary reference to their religious qualifications or simply in the expectation of some temporal advantage to the child from the choice: the ceremony over, the momentary solemnity

with which its performance was attended, is over too; conversation perhaps immediately ensues upon topics which have any thing but a relation to the privileges and hopes of the Gospel; and perchance amusements succeed which, strange as they may seem in connexion with a holy and religious exercise, are deemed not inappropriate to so joyous an occasion!

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Rev. Wm. Leeming has requested us to acknowledge the receipt, with his warmest thanks, of £4 6s. 8d., contributed by the congregation of St. George's Church, Guelph, towards the rebuilding of the Church lately destroyed by fire at Chippawa. We cordially respond to the sentiment of our esteemed brother, that this is indeed a valuable token of deep interest and sympathy, coming as it does from a young settlement in a retired part of the country; and if it is one, we trust, of which there will soon be a very general imitation.

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

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

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

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

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

COMMUNICATIONS.

To the Editor of The Church.

REV. SIR,—I have often remarked with pain and surprise the number of Baptisms performed by our Travelling Missionaries, in places too truly described as being sunk in ignorance and error. I conclude that Sponsors must be very generally dispensed with; but is any more than ordinary precaution observed that the parents shall be duly acquainted with the nature of the Covenant into which they enter on behalf of their little ones, or are children admitted because their parents desire it,—they know not why—or from fear lest if they be refused by one Clergy, they may fall into the hands of Popish or other sectaries? I speak feelingly on

this subject; for I confess that in many, very many instances, I have myself been constrained "to hope against hope" when administering this ordinance; while I am every day more and more convinced, that the promiscuous admission of infants to Baptism, is fast destroying every vestige of discipline amongst us, and sapping the foundations of the faith itself. Alas! while this practical evil is suffered to remain, what will avail transcendental disquisitions on the virtue of the Sacraments? or how shall we hope to persuade the unlearned, that Baptism is a holy mystery,—at once the sign and the seal of blessings unspeakable,—when in effect we treat it as though it were a common thing?

I am, Rev. Sir,

Yours faithfully,

C. Q.

To the Editor of The Church.

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

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

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

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

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

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

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

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

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

I am, Mr. Editor,

Your friend and humble servant,

J. REID.

St. Armand, 24th Oct. 1839.

ECCLESIASTICAL INTELLIGENCE.

SONS OF THE CLERGY.—The anniversary meeting of the Society of the Sons of the Clergy, in the Diocese of Durham, and of Hexhamshire, in the diocese of York, was held on Thursday last, at the Assembly-rooms in this town, and from thence the rev. gentlemen present proceeded to St. Nicholas' Church, where a sermon was preached by the Right Rev. Edw. Malby, D.D., Lord Bishop of Durham. The Rev. the Vicar of Newcastle read prayers; after which the Lord Bishop delivered a discourse from the 6th chapter of Paul's Epistle to the Galatians, v. 2, "Bear ye one another's burdens, and so fulfil the law of Christ." After discoursing on these words in their application to all cases in which man may convey relief to his fellow creatures by Christian sympathy, and by the exercise of charity, his lordship referred at length to the society, in whose behalf he appeared. This society has subsisted for upwards of 100 years. It has for its objects the relief of the widows and orphans of those clergymen who have devoted themselves to a profession in which they have been cut off from the power of providing for their families in the ordinary roads to wealth, and after having laboured to maintain the respectability of their office, and promote the interest of religion and virtue, have been obliged in death to leave their families to the care of charity. Of objects of the above description, the society, during the year 1838, aided and supported 1 infirm clergyman, 28 widows, 8 sons, and 33 daughters of clergymen deceased; upon the pensions and allowances made to whom, and other casual disbursements, the sum of £262. 3s. was expended—a sum which could have been enlarged in affording relief to many individuals in real distress, had the amount of the society's funds enabled it to fulfil its wishes. The balance remaining in the hands of the treasurer on the 1st of January this year, was only about £77. Upon the present occasion, the attendance was by no means numerous, the weather being very unfavourable. In the afternoon, upwards of 40 of the clergy dined in the Assembly Rooms, when Archdeacon Thorp presided, being supported by the Rev. Mr. Green, as vice president.—*Newcastle Journal.*

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

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

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

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

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

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

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

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

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

VISITATION AT SOUTHAMPTON.

From the Hants Advertiser.

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

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

ful contrivance, by which the Romanist endeavoured to set up his as the eldest, and to fix the sin of schism upon us. The preacher then adverted to the abuse of the terms universality and liberality, and we much regret that as the columns of a newspaper are quite inappropriate to the discussion of this subject, that we are precluded, as it were, from giving a report of a most able exposition of the cant by which, at the present day, "evil is called good, and good evil; by which darkness is put for light, and light for darkness."

At the conclusion of the service, the Worshipful Chancellor of the diocese, William Dealtry, D.D., delivered his charge. That portion directed to the clergy was principally occupied with observations on the ministerial education scheme, which he treated in a mild, yet convincing style of argument. He showed that the establishment of diocesan institutions was calculated to suspend and counteract the operations of the enemies of the Church, and counselled the most energetic and immediate steps to preserve the system of education in the doctrines and principles of the Establishment.

Civil Intelligence.

By the arrival of the packet ship Independence we have received intelligence from England to the 28th September, seven days later than that brought by the Steam ship Liverpool. We glean from our files the following summary:—

The harvest in England has turned out better than had been anticipated.

Reports were rife that the Bank of England would suspend specie payment, but the Messrs. Barings deny the probability of such a step.

BANK OF THE UNITED STATES. The arrangement with the Rothschilds, for the acceptance of the U. S. Bank drafts protested by Hottinguer had been carried into effect.

Another topic for comment and rumor was afforded on the 26th of September, by the application of Mr. Jaudon to the Bank of England for assistance. A great number of statements are published in reference to this transaction; but the fact seems to be that Mr. Jaudon's embarrassment was caused by the refusal of Hope & Co., of Amsterdam, to make advances which he expected and required, to meet the past-notes falling due in London; that aid to the amount of £300,000 was granted by the Bank, on the guarantee of four great houses largely engaged in the American trade; that it was given in the three per cent consols, to avoid increasing the Bank's note circulation; and that consols gave way 1/2 per cent in consequence of the transaction.

The Hon. Thomas Babington Macaulay has been appointed Secretary of War, in the place of Lord Howick, resigned. Mr. Macaulay has a seat in the Cabinet. The papers abound with rumors of Lord Clarendon's appointment to some high office.

One of the Paris papers—La France—asserts that the intended marriage of Queen Victoria to the young Coburg prince has been officially announced to the French government.

Lieutenant General Sir Thomas M'Mahon, Bart., K. C. B., who was relieved from the command of the south-western district of Great Britain a few months back, in consequence of his promotion in the last Brevet, is to be appointed to the command at Bombay. Lieutenant General Sir Archibald Campbell having declined to accept the appointment.

ARREST OF MR. FEARGUS O'CONNOR.—Mr. O'Connell having been arrested at Manchester on Friday, on a judge's warrant, for a seditious conspiracy, unlawful assembly, seditious speeches, &c., during the Charter fair, and having given his promise to the officer that he would be forthcoming at the Borough Court on Saturday, he appeared before the mayor and a full bench of magistrates on that day, to enter into recognizances. After urging an objection, which was overruled, he was ordered to enter into his own recognizance for £300, and find two sureties in £150 each, to appear at the Court at Liverpool at the next assizes.—The sureties were Mr. Abel Heywood, of Oldham Street, Manchester, bookseller, and the Rev. James Schofield, of Every Street. The conditions having been read over and ratified, Mr. O'Connell and his friends withdrew.

RESISTANCE TO A SALE BY THE SHERIFF.—Yesterday some sheep, pigs, and other stock, seized by the Sheriff of this county under an execution from the superior courts, were attempted to be sold by auction in the town of Tipperary, on which a large mob attacked the bailiffs, and drove away all persons who had come for the purpose of purchasing, and after considerable difficulty the stock under seizure was placed in a lock-up-yard. This day the sub-sheriff, accompanied by a large military force, left this for the purpose of executing her Majesty's writ and proceeding to the sale. We wonder how any person could venture to assert the country to be in a tranquil state, when in a large town like Tipperary justice cannot be done, or her Majesty's writ carried into execution without a strong military force in aid of the civil power.—Limerick Standard.

The Conservatives of Ireland are, we are glad to perceive, fighting the battle of the constitution on the field recommended to them by Sir Robert Peel—in the registration courts. Our diligent contemporary, the Dublin Evening Mail, answers the inquiry, why there was no opposition to Mr. Sheil in Tipperary, in his own words:—"The great registry in Tipperary, which began in October, 1852, is about to expire. If you allow it to do without registering, you will not only not have Richard Sheil and Otway Cave for your representatives, but you will sustain a temporary defeat."

"The Conservatives," he adds, "have taken Sir Robert Peel's advice; for they have been unremitting in their exertions, and have in some instances succeeded."—Standard.

Viscount Cantalupo having announced his intention of offering himself as a candidate for Lewes, in Sussex, at the next election, his successor, Mr. Basset says, that he is equally adverse to ultra-Tory and Radical principles. He will not support the ballot, considering it unnecessary for the freedom of election. He will support all just and rational reforms, and will ever support the Church of England against all its opponents.—Exeter Flying Post.

Mr. Feargus O'Connell has declared himself a candidate for the West Riding of the county of York at the next election.—York Herald.

PATRIOTISM.

From the Dublin Evening Mail. We have just been reminded by one of Mr. O'Connell's speeches last week of the claims of the Roman Catholic patriots, who have so nobly sacrificed themselves for their country's good. We shall merely add their names and offices, and the salary attached to each. We men have risen to power and emolument—what they have benefited—how have the burthens on the poor and honours upon their leaders. Now to our list of worthies:—

1. Daniel O'Connell, with £20,000 a-year, taken from the hard-earned pittance of the poor.

7. Mr. Ball, Judge of Common Pleas, with £3500 a-year.

8. Mr. More O'Ferrall, Secretary to the Admiralty, with £3000 a-year.

9. Mr. Wyse, a Lord of the Treasury, with £1000 a-year.

10. Mr. Howley, Chairman of Sessions of Tipperary, £1200 a-year.

11. Mr. Fogarty, Chairman of Sessions of Louth, £600 a-year.

12. Mr. Fallon, Chairman of Sessions of Limerick, £800 a-year.

13. Mr. O'Gorman, Chairman of Sessions of Kilkenny, £600 a-year.

14. Mr. P. Murphy, Chairman of Cavan, £1000 a-year.

15. Mr. Baldwin, Chairman of Sessions of Antrim, £600 a-year.

16. Mr. Kane, Chairman of Sessions of £500 a-year.

17. Mr. O'Dwyer, Filacer of Equity Exchequer, £800 a-year.

18. Mr. Power, Filacer of Law Exchequer, £600 a-year.

19. Mr. Patrick Costello, Clerk of Rules of Queen's Bench, £800 a-year.

These are a few of our disinterested patriots! They all happen to be Roman Catholics. Now, adding all together (except Mr. O'Connell's income), there is no less a sum paid out of the Treasury, to bribe the Irish Catholic party, than £30,000 a-year, besides junior places bestowed on their nominees.

We thank Mr. O'Connell for calling public attention to this subject; we hope the people will look to the fortunes made at their expense; but, above all, we sincerely hope Lord Ebrington will peruse this list: if he should do so, and we doubt not he will, we think it will occur to him to ask Mr. Drummond, "What! is all the patronage of the Crown to be bestowed in this way on a party, and almost all Roman Catholics?" It may occur to his Excellency that it might promote good-will and respect towards the Queen's government in Ireland, if it were to govern, not for a party, but for the whole country; that there are moderate men to be found in the country, whom it would be well to conciliate; and that at all events Mr. O'Connell and his satellites should not engross all the patronage of government. Too long of him it may have been said—

"To him the Church, the bar, their powers consign, Through him the rays of regal bounty shine— Turned by his nod, the stream of honour flows, His smile alone serenity bestows."

But will Lord Ebrington condescend to be his slave? Will he, indeed, follow in the disgraceful steps of Lord Normanby? We hope better things of his Excellency—we trust he will "be just and fear not."

Mr. O'Connell, in one of his late speeches, alluded to his advancing years—we think we have seen in those speeches strong marks of senility; we would warn him, therefore, to retire in time—

"Superfluous lags the veteran on the stage," "Tempus est abire."

THE APPROPRIATION PRINCIPLE.

To the Editor of the St. James's Chronicle.

Sir,—Permit me to direct your attention to the mode in which such of the Whig party as are "pitchforked" into the House of Lords, carry out their favourite "appropriation principle" upon their elevation by filching a title already belonging to some old and noble family, of which we have had several disgusting instances lately. When Mr. Coke, of Norfolk, was promoted to the peerage, he seized the title of "Earl of Leicester," already borne by the eldest son of the Marquis Townsend. We afterwards heard of a new Baron Stanley, a title immemorially belonging to the Earls of Derby, and the present earl having been himself called to the House of Peers in his father's lifetime by the title of Baron Stanley. And now we have Mr. Jim Crow Rice stealing the title of the Marquis of Sligo, in right of which he sits in the House of Peers. There are some other instances, which I do not at this moment recollect, of the same fraudulent "appropriation" by new-made Whig peers.

Surely, sir, when a tradesman is liable to an action for putting another man's name over his shop door, it should not be permitted to every Jack-rag and Bobtail, who, on account of his incompetence in the Commons, or by command of the Big Beggarman, is flung into the House of Lords, to filch the titles of our most ancient and honourable families, and foist himself upon the public under another man's title, and disgrace a noble name by his impudent assumption of it. Otherwise what is there to prevent the "most noble" the Marquises of Headfort and Normanby, on obtaining a step in rank, from "appropriating" the titles of the Duke of Northumberland or the Duke of Wellington, and setting the world at hide-and-seek about the real and the false Dromio?

Or, if the Herald's College has no power to prevent this, the person so taking a title belonging to some other peer should be called the "new" Lord so-and-so, to distinguish the daw in stolen plumes from the real representative of the ancient family.—I am, Sir, your obedient servant. A PLAIN MAN.

GREAT CONSERVATIVE BANQUET AT LITTON PARK, SOUTH DEVON.

This magnificent festival took place on Friday at Litton Park, the seat of W. A. Harris Arundell, Esq., who entertained upon this occasion upwards of 300 of the most influential Conservatives of both divisions of the county, who had been invited by him to meet their four representatives, in order to celebrate the triumph of Conservatism over prostrate Whiggery in this extensive and important district, and to consolidate the strength of that party here which has the true interests of the country for its object. The banquet took place in a magnificent pavilion erected by Mr. Arundell on one of the most commanding sites that could have been selected, opening as it did upon a most picturesque view of the well-wooded park of Litton, and of the valley through which flows the river Tamar, forming here the boundary of the counties of Cornwall and Devon, whilst in the distance appeared the venerable and ivy-crested Castle of Launceston. The interior of the pavilion was very elegantly and tastefully decorated with flags, banners, and emblazements. A handsome gallery for the reception of ladies, a large number of whom were present, was erected at one end of the hall, and a small but richly-decorated orchestra was constructed at the centre of the right side. A number of gilded mirrors, coats of mail, and glittering shields, interspersed with ingenious devices, were placed around the hall, which, when the guests were assembled, forcibly reminded us of the splendour of the baronial festivities of the olden times.

At three o'clock, all the guests having arrived, the doors were thrown open, and ladies having been handed into carriages in waiting, a procession was formed to the banqueting hall, on reaching which the ladies took their seats in the gallery. About 350 invitations had been issued by Mr. Arundell, and nearly 300 influential and respectable electors formed in the procession and partook of the banquet. As may be readily supposed, the chair was occupied by Mr. Arundell himself, and among the principal guests on his right and left were Sir J. Yarde Buller, Bart., M.P., M. E. N. Parker, Esq., M.P., Sir T. D. Acland, Bart., M.P., L. W. Buck, Esq., M.P., Sir J.

Wheeler, Bart., Gen. Gilbert, Mr. Johnson, Mr. W. Johnson, Mr. Maxwell, Rev. E. Kendall, Rev. Mr. Gurney, Rev. Mr. Martin, Rev. Stevenson, Mr. Baring Gould, Rev. O. Carpenter, Rev. J. Russell, Rev. Mr. Buck, (nephew of the hon. member,) Mr. Kirkwood, Mr. E. Archer, Mr. Ponsford, Mr. Woolcot, Rev. L. Palmer, Rev. N. Tindall. The vice presidents were Mr. Arundell, Jun., and Captain Webber, R. N. (Mr. Arundell's brother.)

ST. LUKE, OLD-STREET, REACTION.

The Whig-Radical and Dissenting interest has sustained a signal defeat in this large parish, in the election of a vestry clerk, vacant by the death of Mr. Rowland Wilks. There were two candidates, Mr. Joseph Burton, a churchman, much esteemed in the parish, who has faithfully served the office of assistant vestry clerk for 13 years; and Mr. Robert Fletcher, an attorney, the son of Dr. Fletcher, the Dissenting minister of Stepney. Mr. Fletcher is also secretary to a Church-rate Abolition Society; an office which it is very inconsistent to hold with that of the one to which he aspired, connected as it is with the Church and the making of church-rates. A poll, which commenced on Wednesday, terminated on Thursday afternoon, when the churchwardens declared the numbers as follows:—

Table with 2 columns: Name and Votes. For Mr. Burton: 601. For Mr. Fletcher: 151. Majority: 450.

The result was immediately made known from the window of the Eight Bells Tavern, Mr. Burton's committee-room, in Ironmonger-row, where an immense crowd were anxiously waiting to hear the result, and the cheering was loud and long-continued.

DEATH OF SIR THOMAS M. HARDY, BART.

At a few minutes before two o'clock yesterday afternoon, that meritorious and gallant officer, Rear Admiral Sir Thomas Masterton Hardy, Bart., G.C.B., Governor of the Royal Hospital, Greenwich, breathed his last. Admiral Hardy succeeded the late Sir Richard Goodwin Keats as governor of this Institution, in the month of March, 1834. On Friday last the admiral was seen in apparent good health, walking in the hospital grounds. On the evening of the same day he became indisposed, and was attended by Sir Richard Dobson, the surgeon of the hospital, and Drs. Gladstone and Darville; his complaint was constipation of the bowels, and he continued to get worse until Thursday afternoon, when he had an interview with Lady Hardy and his two daughters, and expressed to them, in the most firm and heroic manner, his conviction that he must die on the morrow. On Thursday night his brother, a wealthy landed proprietor in Dorsetshire, also arrived, and had an interview with him, and at the time of his death it is said that all the members of his family and his medical attendants were at his bedside. Previous to Admiral Hardy's appointment as governor of the hospital, he was one of the Lords of the Admiralty, and he was engaged in nearly all the naval engagements of Lord Nelson. At the battle of Trafalgar he was the flag captain of the Victory, and he it was who endeavoured to persuade Lord Nelson not to appear on deck in his full naval uniform; and when Lord Nelson received the fatal shot, he fell into Captain Hardy's arms; and on hearing the triumphant shout of victory, he inquired what number of the enemy had struck, and being answered "21," he feebly ejaculated, "Kiss me Hardy," and expired. A correct representation of this painfully interesting scene, with a faithful likeness of the devoted Hardy leaning over his lamented commander, occupies a conspicuous position in the Painted Hall of the hospital.

Hastings has been visited by a complete hurricane; the oldest inhabitants do not remember its blowing so violently for many years. Great fears were entertained for the safety of our fishermen, but we are happy to say that they got into Rye harbour quite safe; we regret, however, to say, that the poor fellows had their sails shivered into threads. A great many of our lodging houses had windows destroyed. The St. Leonard's Hotel suffered the most severely; we have not heard of any other damage occasioned by the storm.—Sussex Express.

FRANCE.

The treaty with Texas was signed at Paris on the 26th of September, but would not be published until ratified by the senate of the republic.

Renewed disturbances had taken place in various parts of France—occasioned by the high price of bread, and the apprehensions of a scarcity. At Lille the riots continued two days, and were finally suppressed by the military. At Bellesme, in the department of Orne, where the populace rose to prevent the departure of wagons laden with grain, the National Guards refused to act against them. The riot was put down by the Gen-d'armee, but not until after a stout resistance. Troops of the line had been ordered to Bellesme.

The harvest in France was not below an average, but prices were high, and a deficiency was seriously feared. In Paris and other large cities the people were demanding a free importation of foreign grain.

The King, it seems, was again under apprehensions for his life; and strict precautions were taken for his safety whenever he appeared in public. He had countermanded a review at Paris, which was to take place in his presence.

A plan for colonizing New Zealand has been got up in Paris, and taken into consideration by the ministry.

Prince Achille Murat has received permission to remain in France.

Don Carlos arrived at Burges on the 21st Sept., with his wife, son and brother. A Commissary-General of police was sent thither from Paris to keep an eye upon his doings.

SPAIN & PORTUGAL.

We felt perfectly satisfied that the pledge which Marotto made the chief apology for his treason, would never be redeemed by the Spanish liberals, and the result proves we did not form an incorrect estimate of his character. "The commission of the Cortes," says the Morning Chronicle, "and it difficult to come to an agreement as to the nature and degree of the concessions to be made under the name of fueros." No doubt they do. The only shade of alleviation which was paraded before the betrayed and deluded Basques, with the base object of tempting them from their allegiance, is to be withheld, or bestowed in so mutilated a form as to be valueless. The humber convention with Espartaco was evidently so worded as to place the gallant, but unfortunate adherents of Don Carlos completely at his mercy! Is it surprising, therefore, that having obtained their vantage ground through the machinations of a traitor, they should seek to consummate the ruin of their victims by treachery?

According to the Constitutional (a paper of no great authority) Don Carlos has attempted to obtain the following terms from the King of the French, and is likely to succeed in his object:—

- 1. Restoration to all the rights of the Infanta of Spain, of which the Cortes have deprived him.
2. The restoration of his sequestered property, said to be immense.
3. A pension worthy of his rank, to be paid by Spain, possessions which are said to be very large, and liberty to reside at Salzburch, where his wife has considerable property. On a compliance with these conditions he offers to renounce all pretensions to the throne of Spain.—Standard.

We have accounts from Lisbon to the 17th inst. A deeply-laid Miguelite conspiracy has been discovered, at the head of which was M. Antonio de Albuquerque, a wealthy landed proprietor, residing near Braga, who has been apprehended. Several others have also been arrested.—Ib.

TURKEY AND EGYPT.

Matters at Constantinople and Cairo remained for the most part in statu quo. Mehmet still adhered to his terms, and his obstinacy sadly perplexed the representatives of the five powers—or some of them. A manifesto, guaranteeing the integrity of the Turkish empire and the maintenance of the present dynasty, had

been presented to the Sultan by the Ambassadors of England, France and Austria; but it is said that those of Russia and Prussia had refused to sign it.

The British fleet in the Levant had been reinforced by the addition of three line of battle ships and a steamer, and a farther increase was expected. The British and French squadrons remained at the Dardanelles, notwithstanding the Sultan's request that they would retire.

It was reported that the English squadron was preparing to sail for Alexandria, to compel the surrender of the Turkish vessels by the Pacha to their rightful owner; and that the measure was only delayed until the effect of one more remonstrance should be ascertained. On this part the Pacha is said to have declared that if the English come bullying him at Alexandria, he will order Ibrahim Pacha to march upon Constantinople, when the Sultan will call upon the Russians for assistance, and then a general war must follow.

EAST INDIES.

The Bombay mail brings a confirmation of the report of the death of Runjeet Singh, who died on the 27th of June. His son Khuruk Singh has succeeded to his father's dominions. These events have excited considerable apprehension lest the co-operation of the Lahore force with that of Great Britain should not be as active and cordial as heretofore. The Panjab army was marching in conjunction with the British troops when the news of Runjeet Singh's death arrived; but it had not sooner reached them, than they broke up, leaving the British troops in a very perplexing situation. We refer our readers to the proper head for the details of the Indian news. It is evident that there are difficulties enough in existence to employ a much more vigorous government than that of Lord Auckland, and which lead us to infer that the Duke of Wellington looked at our movements in India with a prophetic eye when he declared himself apprehensive of the consequences of our recent policy in that country, and recommended that if we must commence a war of which it would be difficult to foresee the end, we should take care that it was not "a little war." "England," he declared, "could never make a little war," and the philosophy of his remark seems likely to be but too amply illustrated.—St. James Chronicle.

From the Bombay Times.

Among the remarkable incidents connected with the death of Runjeet Singh, none is more worthy of being recorded and noted than the fact of four princesses, his wives, and seven slave girls, having been permitted to burn themselves on his funeral pyre.—The sacrifice of the slaves is indeed an atrocious cruelty, enacted apparently for no other purpose than that of adding dignity to the funeral pageant; and we hope that the British government, in its communications with Khuruk Singh, will not fail to remonstrate on this barbarous proceeding.

UNITED STATES.

From the N.Y. Tattler.

THE CRISIS. Business affairs have at length reached a crisis. The merchants are on the brink of a general bankruptcy, and call loudly on the banks for relief. The banks are requested to extend their discounts and receive Safety-Fund bills. Some are willing to do so, if all will; others hold out pertinaciously against it. Can any possible advantage arise to the banks, to the merchants, or to the community, in disguising any longer the truth? Is it advisable, when the plague is in our houses, to conceal the fact? Is that a way to smother the pestilence? One thing is pretty certain: The Banks will be compelled to satisfy the demands upon them, and this is the only way to avert for a time the calamity that overshadows us.—But the consequences must be a suspension, sooner or later. If the banks should not accommodate as required, there must be a sudden and overwhelming bankruptcy, in which the banks themselves will be involved. This is the truth of the matter, and it is time the public began to realize it. Of what possible use are the banks in their present condition? They offer no facilities for business, while they cripple the movements of trade. Think of business-men paying sixty per cent. for money, merely to keep their heads out of water for a day or two longer! Men are afraid to speak the truth to each other; but they dare not speak the truth to their best friends. They shut their eyes and would fain believe that they are not in danger. But they are, notwithstanding, in the utmost danger; they cannot avoid the storm, and in their secret hearts they know it. A temporary shelter is better than none, and the banks alone can afford it. Let them make a virtue of necessity, for it will be better for them, by and by, to remember that they have done all they could to afford relief, than to be pointed at amidst their ruins by those who in their affliction will believe that help might have been given to them before it was too late. At least one half the community desire nothing so much as a suspension, but they hardly dare say so; for in that event a sudden relief would be given to business. But the evil then would not be remedied.—The country would soon be deluged again with ship-plasters, in spite of the one dollar notes. No; there must be a radical change—and it cannot take place without great individual suffering. An immense sacrifice is first to be made, before a new order of things will arise: there is no help for it; it must come.

LOWER CANADA.

From the Montreal Transcript.

THE UNION.—It is pretended by many, that this all-important measure will chiefly be carried into effect by his Excellency the Governor-in-Chief. We do not affect to know anything of the intentions of his Excellency, and should imagine that, as yet, they are known to a very few—if, indeed, they are yet fixed. All we can say at present is, that however desirable the Union might have been, when it was agitated in 1822, with a view to prevent a coalition of the enemies to British rule in Canada, the difficulty of its details, which would then have been scarcely felt, is now increased to an incalculable extent; and this seems to be felt by those of our contemporaries who urge the most strenuously the adoption of the measure. Vexed with the numerous obstacles which they find it impracticable to overcome in detail, they propose, rather than abandon the Union, to smooth the way by establishing an general representative government, and disfranchising the French Canadians. We scarcely know whether to consider our contemporaries as serious.

We, at all events, do not wish to see the anomaly of a proscribed people living within the precincts of British freedom—a freedom which, at present, we are proud to say is co-extensive with her dominion. Since, however, we are compelled to admit that the portion of the population claiming French origin, cannot be again entrusted with any political power, where, as in the case of an immediate Union of the Provinces, they might by coalition obtain a preponderance, we shall be content to suffer, jointly with them, the suspension of our political privileges for some years, in order that the British government (if it can consent) may have the opportunity of Anglifying the province, without being driven to the revolting expedient of a partial disfranchisement.

We feel quite certain of what we have often advanced; pass a law for the immediate registration of all titles—deeds, and of all hypothecations, past as well as future, and let the British government seriously to work to organize a good system for the settling of the wild lands, and for the free transport of the British surplus population to Canada. A very few years of faithful adherence to such a system, will Anglify the Lower Province, advance the settlement of the Upper Province, and qualify both for a reunion, and for the general re-establishment of a representative form of government modelled, with as little deviation as may be, upon the Constitution of Great Britain.

From the Montreal Gazette.

To those who contend for the utility of our Colonies to the Mother Country, and who wish to see them swept away from the British dominions, argument and reasoning appear to be of no value. But as it is probable that figures may have some effect in showing the importance of Colonies to a manufacturing and mercantile Parent State, we make the following extract from a London journal, exhibiting a view of the trade of Great Britain, with her Colonial possessions, which, in value, surpasses that with the whole of Europe, except France:—

"On a review of the whole session, we must admit that though nothing compared with the mighty promise of its opening yet somewhat more attention than usual, has been devoted to Colonial affairs. Pity it has been to so little purpose. Our hope is that juster views of the subject are beginning to be entertained, and that the light will spread. It is rarely said now, by men of influence, what used to be repeated often—that Colonies are injurious to the Mother Country. The prejudice is nearly exploded. And as the commerce of the United Kingdom with Foreign nations constantly becomes more precarious, greater value is naturally attached to the safer trade which may be carried on and extended indefinitely with the Colonies. In 1836, the British exports to Russia, Prussia, Germany, and Portugal, amounted to £7,458,445; in the same year we exported.

Table with 2 columns: Location and Value. To the British North American Provinces: £2,732,291. West Indies: 3,736,453. New South Wales, and Van Dieman's Land: 1,180,564. Cape of Good Hope: 483,316. Adria Bay: 236,000.

£8,368,624

This Colonial Commerce has nearly doubled in the course of ten years—although disturbances in Canada, and the difficulties attending the working of the emancipation Act in the West Indies, must have materially detracted from the amount of business which would otherwise have been carried on. With the Continental States our trading relations, maintained with great difficulty, must decline under the present commercial system—whereas it is impossible to fix a limit to the growing demand for articles of British production from the men of British race and British habits in the Colonies."

THE WEATHER.—The thunder on Wednesday night last, instead of producing the usual effect of cooling the weather, left it warmer than it has been for a month past. Yesterday afternoon the Thermometer was at 70° Fahrenheit in the shade, the air thick and smoky and the Sun red and fiery. Some slight showers only have fallen since Wednesday. At times the weather has been clear and beautiful, quite summer. Vegetation is reviving and the Bees at work as busy as in the spring.

The ravages of the lightning at the Church of Old Loretto on Wednesday night, have been a subject of much wonder in the neighbourhood. It struck the steeple below the cross, carried off some sheets of tin, went down one of the corners of the Church and broke twelve feet of the mason work so as to leave a hole in the wall, and then went into the ground where the end of an old picket had been broken off. A stone of about five hundred weight was carried about 100 feet from the Church, and another, smaller, about 150 feet. One of about 5lbs. weight was carried a distance of between two and three hundred feet, and went into one of the lower windows of Mr. Robitaille on the west side of the road. About two hundred panes of glass were broken by the concussion of the air. Besides the Church of Charlesburg and Beauport, the lightning also fell at Mr. Black's, River St. Charles, knocked down part of a fence and ploughed up the ground at the place.

We have not heard of the progress of the storm at other places. It seems to have ranged along the base of the mountain in the north and not to the south. It was heard indistinctly to the north-west where the loud clap which struck Loretto Church. The wind has been strong at North East since before daylight this morning, and it commenced raining about 11 a. m. Temperature 50°.—Quebec Gazette.

We understand that Mr. A. N. Morin, advocate, against whom there was a warrant for some offence last winter, but who remained concealed till the day of the departure of Sir John Colborne, has had the option of leaving the Province or he committed to gaol, and that he has in the mean time been committed.—Ib.

The important case of Gillespie, Jamieson & Co. vs. the Canada Marine Insurance Company, which commenced on Thursday morning at 10 o'clock, before Mr. Justice Bowen and a Special Jury, was this day concluded.

After a lengthy charge by the Judge, the Jury retired, and in about five minutes brought in a Verdict of £2,000 damages, with interest from the date of the loss. The Judge informed the Jury that the Plaintiff only demanded interest from the date of the action, and the verdict was accordingly altered with interest as demanded by Plaintiff's declaration.

The cause of action in the above case arose from the loss of the Barge Acton, on her return voyage from Jamaica, in September 1837.—Quebec Mercury.

REVIEW OF THE MONTREAL MARKETS FOR THE WEEK ENDING,

Saturday, November 2, 1839.

ASHES.—Since our last Review, Ashes have further declined. Pots have been picked up, in small parcels, at 23s @ 23s 6d—though lots, for shipment, fine buyers at 24s 6d. Pearls may be quoted from 27s 6d @ 28s 6d. Both descriptions are in better demand.

FLOUR.—The receipts this week have reached to 14,000 barrels, and prices have rather given way. We have heard of a sale of 1000 bars. Upper Canada Fine at 36s 3d—3 months, and of some 1000 @ 1500 bars, of United States at 35s—3 months, adding interest.

GRAIN.—Several lots of Upper Canada Wheat have been sold, at 7s 6d @ 8d.

PROVISION.—The sales of Pork embrace between 250 @ 300 barrels of Prime, at 14 1/2 d., and a few barrels of Mess, at 20d. Beef—a lot of 50 barrels of Prime and Prime Mess, changed hands at 11 1/2 d and 13 1/2 d.—We hear of no sales of Butter or Lard.

GROCERIES.—We reduce our quotations of Muscovado Sugars 2s 6d @ 2s 7d; 50 lbs. changed hands at private sale, on Thursday, at between 43s @ 44s—we could not ascertain the exact price; Refined Sugars are also lower, and we reduce our quotations to 7d for single refined, and 7 1/2 d for double refined.—Teas are without variation; all other descriptions of Groceries are heavy, and have a downward tendency.

EXCHANGE.—Little or nothing doing in Exchange: Private Bills on London could be bought at 8 1/2 cent. for cash; the Banks are not drawing. Drafts on New York, 2 1/2 cent. Money continues scarce, beyond measure.

LOWER CANADA.

On Wednesday morning, the 24th ult., the deputation from the city of Toronto, consisting of the Worshipful Mayor and T. Carfrae Esq. waited upon his Excellency Sir J. Colborne, at Payne's Hotel, in Quebec, for the purpose of presenting the address from the city and from the Grand Jurors of the Home District.

His Excellency was surrounded by his Staff and numerous military officers. After the address was read and the reply given, His Excellency spoke at some length upon the subject of Canadian affairs. He expressed himself highly gratified at the marked attention he had received from his Toronto friends, and the compliment they had paid him in sending their Chief Magistrate to represent them—he should always study their interests and those of Upper Canada, and promote them by every means in his power. He would advocate the adoption by the government in England, of an extensive system of emigration, which he considered best calculated to strengthen the attachment between the Colonies and the Mother Country. He advocated an union of the Provinces, but not upon the democratical principle contained in the bill introduced into the House of Commons. His plan was an union with a Vice Regal Governor—a Deputy Governor at Toronto, and no removal of public offices from Toronto.

At 11 o'clock his Excellency and family left the hotel, the latter in a carriage, the former on foot, attended by all the officers of the Staff from Montreal, Sir James McDonnell and the Garrison of Quebec. A Guard of Honour from the 11th regiment was stationed at the government wharf. As soon as his Excellency had parted from the numerous military on the wharf, he took his seat with Lady Colborne and family in the barge of the Pique, who, amidst the deafening shouts of the multitude assembled on the citadel and docks, and the roars of cannon from the batteries, were conveyed safely on board the Pique.—Patriot.

THE FRIEND OF FRIENDS.

[Continued from "The Church" of July 26th.]

PART II.

"Come now, and let us reason together saith the Lord: (See here John x. 30; xiv. 9, 10, 11; iv. 64, 65; 2 Cor. v. 19.) though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. —Isa. i. 18.

"I, even I, am He that blot out thy transgressions, for mine own sake. (See here Ephes. ii. 9; Titus iii. 5, 7; Isa. lvi. 6; Jer. xvii. 9; Mark vii. 21, 22, 23; Joh. xiv. 4; with Ps. exxx. 3, 4; Ezek. xvi. 6; 1 John i. 8, 10; Mark ix. 13; and 1 Tim. i. 15.) and will not remember thy sins (James i. 5). —Put me in remembrance: let us plead together: declare thou, that thou mayest be justified." —Isa. xliii. 25, 26; see also Mark ix. 24; Ps. li. 1, 2, 3, 10, 17, and xxv. 4, 5, 7, 11, 16; xl. 11, 12, 13, and exix. 41, 154, 156, 169; Ephes. iii. 14 to end.

"Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves (or sacrifices) of our lips. —Hos. xiv. 2, 3; Ps. l. 15; xxv. 17, 18, 28; ii. 1, 14; lxxi. 12, 14, 15. —Return: thou backsliding Israel (See here Rom. xv. 4, and 1 Cor. x. 6, 11; Rom. ix. 23, 24; 2 Tim. iii. 16, 17.) saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful saith the Lord, and I will not keep anger for ever." (See here Ps. lxxv. 5, 15; Exod. xxxiv. 6; Mark iii. 28, 29; Ps. ciii.) —"only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and ye have not obeyed my voice saith the Lord. Turn, O backsliding children, saith the Lord. —Jer. iii. 12, 13, 14, 15.

Repeat and turn yourselves from all your transgressions; so iniquity shall not be your ruin. (See Hos. xiii. 9; xiv. 1.) Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit. (See here John iii. 3, 4, 5, 6; Gal. vi. 15; 1 Cor. vi. 11; Gal. v. 22, 23, 24.) for why will ye die O house of Israel? For I have no pleasure in the death of him that dieth saith the Lord God: (Rom. ii. 4; 2 Peter, iii. 9.) therefore turn yourselves and live ye. —Ezek. xviii. 31, 32; xxxvi. 26, 27.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins. —1 John ii. 1.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. —Heb. x. 19, 22.

Being justified freely by his grace through the redemption that is in Christ Jesus. —Rom. iii. 24.

Even the righteousness of God (See here 2 Cor. v. 18, 19; Mat. iii. 15; John xvii. 19; Rom. v. 18, 19; Rom. viii. 3; Heb. v. 7, 8, 9; ix. 10, 12, 13, 14; 1 John i. 16; 1 Cor. x. 24; Titus ii. 6.) which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference. (Rom. iii. 22, 23; John xiv. 6; Acts iv. 12; (John viii. 31 to 36; Gal. iii. 26, 27, 28, 29.) Acts x. 34, 35; Ephes. ii. 8, 9; Titus iii. 5; Philip iii. 8, 9.)

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; and not only so, but we also joy in God through our Lord Jesus Christ, by whom we have received the atonement. —Rom. v. 1, 11.

Whom having not seen, ye love, in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory. —1 Peter i. 8.

CHURCH CALENDAR.

- Nov. 10.—Twenty fourth Sunday after Trinity.
17.—Twenty fifth Sunday after Trinity. [on which day the Collect, Epistle, and Gospel for the 5th or 6th Sunday after the Epiphany will be used.]
24.—Twenty sixth Sunday after Trinity.
30.—St. Andrew's Day.
Dec. 1.—Advent Sunday.

FIRST SUNDAYS AT CHURCH.

The party that proceeded to Church on the day to which our narrative refers, consisted of Mr. and Mrs. Hargrave, their daughters Alice and Maria, together with William, their little boy. Alice had for several years enjoyed the privilege of attending her parents to the house of prayer, and had already given the most pleasing and decisive proofs of her personal piety, by exhibiting it in a course of holy and consistent practice. — Maria was but a child, and had been permitted to join in public worship for the first time only about two years ago. With these two dear sisters, of whom he was quite as fond as a good brother ought to be, little William was now about to enter that sacred edifice from which he had so often seen them return with cheerful and happy looks.

It was not expected that William would be at a loss in the use of his Prayer Book, although, as they walked along, Alice kindly undertook to assist him in case of any difficulty; for Mr. Hargrave had made him thoroughly conversant with the order and method of the service in which he was about to join, and had explained to him, as far as he thought necessary, its meaning and propriety. A request was added, that the young Christian would keep his mind serious and attentive, reverent and thankful, throughout the service; and it was agreed that his papa and himself should talk over the events of that interesting morning later; the return of the party from Church.

The sacred building stands near the margin of a river, which winds its way among beautiful scenery, consisting of high wooded banks, in some places overhanging the water's edge, and in other parts retiring from the stream by a graceful slope, and rising to the height of hills. Mr. Hargrave's house was situated on an eminence of the latter description, commanding a beautiful and extensive view of the river and its banks, and overlooking the neat little parish church, to which the family gladly repaired twice every Lord's day. A path led across two or three sloping fields directly to the Church; and happy were the steps which now followed its downward course, while the sound of the bell, rising from the vale, announced that the doors of the Lord's house were open, and waiting to admit them to their favourite employment of prayer, and praise, and the hearing of God's most holy word.

"Papa," said William, when the party had just entered the field nearest to the Church, "I wish you would tell me why God's house is called a Church? You told me yesterday that "Dictionary" means a "word-book," and then I easily understood why my Dictionary is called by that name. Now I should be very glad to know, in the same manner, why the name "Church" is given to the house of God."

"Your question," replied Mr. Hargrave, "very nearly contains its own answer. Our English word "Church" is only a corrupt or altered form of the old Greek word which the first Christians used in the same sense as we do, and which means "the Lord's house." When, therefore, you asked why God's house is called "a Church," you see that you almost gave the precise meaning of the word, in your own language."

"Do you think, my dear," said Mrs. Hargrave to her husband, "that you could make William understand the little difference that does exist between the two phrases which you have told him are nearly alike? Perhaps it may be useful to explain this, for I think that Maria would comprehend your meaning, even if William should not."

"True," said Mr. Hargrave. "'The Lord's house' is a more expressive and appropriate name for a place of Christian worship, even than 'house of God;' because there we assemble and meet together not merely as creatures in the presence of our Creator, but especially as the professed disciples of Him whom Scripture so often entitles "the Lord," namely, our God and Saviour Jesus Christ."

"And indeed," observed Alice, "I think that those two ancient and Scriptural expressions, "the Lord's house," and "the Lord's day," are greatly entitled to our esteem. I cannot help feeling that they are dear to me."

The party had now reached the Church, and there, with their friends and neighbours, they joined in the beautiful and excellent service for

Advent Sunday:—the twenty-ninth Morning of the Month.

'Now then,' said Mr. Hargrave, after the family had returned home, 'let me hear what my little William has to say about all that he has seen and heard this happy morning. Here are your mother and sisters present, we have our Bibles and Prayer Books at hand, and we shall be glad to hear how you like the Lord's house; and if you have any questions to ask, we shall be happy to answer them, and give you whatever information you may require.'

'Thank you, papa,' replied William; 'let me fetch your books, and then you will take me on your knee, will you not? and talk to me just as you did yesterday, when you promised that I should go to Church with you this morning.'

This request, as we may be at no loss to imagine, was readily complied with; and Maria in the mean time had seated herself in a favourite position, near her mamma and elder sister.

'I suppose,' said Mrs. Hargrave to her little daughter, 'you remember when you first went to Church, do you not, Maria?'

'Oh yes,' replied Maria cheerfully; 'and I remember how glad I was to accompany you! And now I am quite as happy in finding that dear William is permitted to join us.'

'And your papa and myself,' observed Mrs. Hargrave, 'will be very glad to find that you have become thoroughly acquainted with the services of the Church, and therefore you will please us if you take part in the present conversation. Do not interrupt your papa and William, but you will find proper opportunities for asking questions, and making your own remarks.'

'Here is your own Prayer Book, William,' said Mr. Hargrave, putting the book into his hand. 'Now open it at the beginning of the service, and look through the whole, telling me, as far as you can remember, anything that occurred to your mind while you joined in it this morning. I will, at the same time, take occasion to make such remarks as I may think proper, for the sake of yourself and your sister. But pray tell me, when you had found the place in your book, and were waiting for the beginning of the service, did you think of the text which you learnt yesterday, and which I requested you to bear in mind this morning at the time I mentioned?'

'Yes, papa, and I will repeat it now, if you please:—"Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law; and that their children, which have not known anything, may hear, and learn to fear the Lord your God." —Deut. xxxi. 12, 13.

'Very well, and after you had thought of those words the minister began the service.'

'Oh yes, papa, but I could not tell why Mr. Davison did not begin at the beginning. He did not read "When the wicked man turneth away from his wickedness," but skipped over a great many verses at once. I thought I must ask you about it.'

'Look at the rubric, William. You remember what the rubric is, do you not?'

'All those sentences in the Prayer Book which are printed in Italics, with the mark of a paragraph before them.'

'And I think I have told you that those sentences contain the rules by which the service is ordered. They direct the minister what to read, and when to read it; and they also instruct the people in the part which they are to take in the service. But now, here is a question for Maria. Can you tell me, my dear, why these rules in the Prayer Book are called rubrics?'

'Yes, papa, that is what my sister taught me one day when I was working my first sampler, and had just finished three lines of red letters. They are called rubrics from an old word that means red, because in the earlier Prayer-Books they were printed in red letters, instead of Italics as at present.'

'Or rather,' said Mr. Hargrave, 'they are now printed in Italics instead of red letters, but still retain their old name. Now then, William, look at the rubric, and say what the minister is directed to do, with respect to the Sentences at the beginning of Morning Prayer.'

'He is to read with a loud voice some one or more of them.'

'Now, if I were to point out to you eleven flowers in the garden, and tell you that you may pick some one or more of them, how would you understand my meaning?'

'I should think that you did not intend for me to take all the eleven, but that I may take any one, two, or three, which I should choose.'

'And you would not think yourself obliged to take the one which may happen to be nearest to you, in preference to others, would you?'

'No, papa, I should take perhaps the first, perhaps the last, or any other.'

'And this is precisely the way in which the minister acts with regard to the Sentences. Which did Mr. Davison read this morning, William?'

sion of sins, which naturally stands first in the devotions of guilty creatures, as we all are. Till we feel a genuine sorrow for having offended God, and come to entreat earnestly the pardon which is offered us through Christ, he cannot accept us; and when we do, that will qualify us for every other part of his worship.'

SOUTHEY'S RESIDENCE.

You may like to know how and where the Poet Laureate of England lives. Imagine the Vale of Keswick then, almost a level tract, some six or eight miles long by four or five wide, and making, to the eye which surveys it from a neighbouring hill, nearly a complete oval; for though it connects with the valleys above and below, it is by passages too narrow to be noticed in the distance. South of the centre lies Derwentwater:—a fine clear sheet, with rich islands covered with woods that were just now, like all the neighbouring forests on the hillsides, and among the parks, the gorgeous, but melancholy hues of the autumn. A quarter of a mile east of the head of the water is Keswick village, which is one of the neatest and most rural in England, though it is small, and there are no fine buildings in or about it.—At the southern end a neat road, lined with hedges and shaded by trees, forks off towards the lake, and follows its borders for some miles. A few other rural roads, more resembling paths, branch away in other directions,—leading to water-falls, views, and so on—for Keswick is the favourite resort of the tourists. The whole valley is well planted with trees. The village itself is so nestled among them that, from the hills, one only gets a glimpse of its Church-tower and here and there a white-washed wall glimmering through green leaves. This is the valley. Add an uninterrupted rim of rich fine hills and mountains, ranged closely round the edge of the whole oval, over 3000 feet high in places, but everywhere affording a new variety of foliage, verdure, and form. This is far the completest frame of a picture in all this region, studded with gems as it is. Southey's house is at the northern end of the village, on the top of the only eminence in it, a long smooth slope stretching away to the head of the lake before it for a quarter of a mile; and behind, winding about the head of this slope, close by, comes round a rapid mill-stream, (which here they call a river,) dashing down the hills in the rear over a rocky channel, and making all the noise it can in its short space, for it soon loses itself, after a vain turn or two, in the calm motionless sheet of the lake. Standing at the Poet's door the view is exquisite indeed, and exquisitely English too. The height is just enough to show you the whole valley up and down—the lake village in front—on the left the grey towers of the Churches on either hand—the white walls of many a cottage here and there—the green slopes at the edge of the mountains' base, and the long lawns at the shore of the water, both spotted with flocks and herds—the little rounding river, with its antique moss-grown bridge, and humble mill—even the red-rimmed grain-wains of the farmers rumbling to and fro along the narrow road between me and the lake, and rising in still plainer sight over the high round arch of the bridge. Nay, I can see the old-fashioned, cumbersome, clumsy harness, with the high leathern housing over the horse's shoulders, flaring and flapping as he jogs on. How quiet the scene is! How clear the air! How serene this fine October sky! —The American in England.

REPTENTANCE.

Repentance is not a single act; neither can it be accomplished all at once. It does not consist in exhibitions of terror, and tumult, and confusion, and profession, which first frighten the guilty soul, and then call it peace. Such are not the true workings of genuine repentance; neither can the soul be rightly said to be made pure, or born again, or pardoned entirely, because of one exhibition of this kind any more than the ear of corn can be ripened to the full harvest by one single ray of sunshine. No; a true sorrow for sin consists in many and repeated acts of repentance; a continuance of humility, not a presumption of pride; a tender conscience, not one puffed up and exalted by ideas of self-sufficiency; a patient perseverance in well-doing, not a sudden impulse or passing flash of feeling, falsely called godliness. The truly repentant sinner, as the Psalmist says, "goes softly all his days," not presumptuous in himself or in his own ways, neither despising others, but lowly in his own eyes, and earnestly coveting, and with all meekness receiving lessons of instruction, which may at length enable him to receive the end of his faith, the salvation of his soul.—Rev. W. Shepherd.

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UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS.

The Subscribers to this Institution who have not yet paid in the required instalment of Five per cent. on their respective shares, are particularly requested to do so with as little delay as possible, as much inconvenience has been experienced from the non-compliance with this stipulation. When more convenient, payment may be made to the Editor of The Church.

H. J. GRASSETT, Secretary and Treasurer. Toronto, October 28, 1839.

MIDLAND DISTRICT SCHOOL.

The Rev. R. V. ROGERS, Principal. Mr. C. B. TURNER, BALDOLPH COLLEGE, OXFORD, Assistant. This School will be re-opened on Monday, 4th November. TERMS.—For Day Scholars, fixed by the Trustees. For Boarders, £40 per annum. A limited number only will be taken. Each Boarder is to provide his own washing, bed, and bedding, and silver dessert spoon. For further particulars apply, if by letter post paid, to the Principal. Kingston, U. C., October 28, 1839. 18-1f

THE JOHNSTOWN DISTRICT SCHOOL.

The Principal of the above Institution respectfully informs the public, that in consequence of the increasing number of his pupils, he has engaged as an Academy the large and handsome edifice on "Court-House Avenue," Brockville, lately known as the Commercial Hotel. The accommodations are of a most superior description; the situation is airy and healthy; and the playground is unsurpassed by any in the country. Mr. William Miller, late student of Trinity College, Dublin, has been engaged as second Master. The terms for boarders are as follows. Theological pupils, £50 per annum; other pupils £30 per annum. Various extra charges, exclusive of school-books, from £2 to £3 per annum. Pupils are required to furnish their bed materials and towels; and to provide for their washing. The quarter consists of eleven weeks. No deduction for absence except in case of sickness. All payments for Board and Tuition must be settled quarterly in advance. Address (post paid) the Rev. H. Caswall, M. A., Brockville. 18-1f

THE HOME DISTRICT SCHOOL.

This Institution is now in successful operation. An additional number of in-door pupils can be conveniently received and comfortably accommodated. TERMS OF TUITION, BOARD, &c. For pupils under 10 years of age, £32 per academical year. For pupils in or above their 10th year, £36 per do. Cards of particulars may be had on application to the Principal, personally, or by letter [post paid]. M. C. CROMBIE, Principal. Toronto, May 24, 1839. 18-4f

THE REV. JONATHAN SHORTT

is prepared to receive a limited number of pupils daily, from nine to one o'clock, to be instructed in French, Greek, Latin, History, Geography, and the elements of Arithmetic and Mathematics. TERMS.—Cash only, at the rate of £10 per annum, to be paid quarterly. A quarter's notice required previous to the removal of a pupil. As Mr. Shortt may occasionally be absent on professional duty, there will be no stated vacation. Port Hope, Oct. 28th, 1839. 18-6w

JUST PUBLISHED, by the Rev. J. Thompson, and for sale at Messrs. Gravelly & Jackson's, Cobourg, price one shilling, Family and Individual Prayers, for a week. For the use of all denominations of Christians. Also, Individual Prayers for a week, sold separately, price sixpence. October 31, 1839. 18-4w

CHINA, CUT GLASS AND EARTHENWARE.

The Subscribers inform their friends and the public, that they daily expect from the first Manufacturers in England, a very extensive assortment of China, Cut Glass, and Earthenware, which they will sell low for Cash. SHUTER & PATERSON. Toronto, 18th October, 1839. 17-6w

BOOKS, STATIONERY, &c. IN NIAGARA.

The Subscriber has just received from England, a general assortment of excellent STATIONERY. He is usually supplied with popular SCHOOL BOOKS; and he has generally on hand, a pretty large collection of Literary, Religious, and Miscellaneous Works. ALEX. DAVIDSON. POST OFFICE, Niagara, 29th June, 1839. 15-4w

THE SUBSCRIBER HAVING TAKEN OUT LETTERS OF ADMINISTRATION TO THE ESTATE OF THE LATE ROBERT CRAIG, late of the Township of Cramahe, in the Newcastle District, hereby requires all persons indebted to the Estate to make immediate payment to Charles Short, Esq., of Presque Isle, who is empowered to grant receipts for the same—and all persons to whom the Estate is indebted will please present their claims.

DAVID JOHN SMITH, ADMINISTRATOR. Kingston, 30th Sept. 1839. 13w14

OWEN, MILLER & MILLS, Coach Builders, (from London), King Street, City of Toronto. All Carriages built to order warranted 12 months. Old Carriages taken in exchange. N. B.—Sleighs of every description built to order. 47-4f

FALL AND WINTER GOODS.

THE SUBSCRIBERS respectfully announce having now got to hand the most of their FALL GOODS, being by far the largest and best assorted Stock they ever imported, and which having been purchased on very advantageous terms, they are enabled to offer them much below the usual prices. The following comprise a part of their Stock, and Country Merchants would do well to examine it before purchasing elsewhere:—

- Brown Cloths, all colours and prices; Plain and Fancy Cassimeres and Buckskins; Plain and Plaid Pilots and Beaver Cloths and Flushings; Tweeds and Gallishiel's Cloths; Plain and Twilled Prints, Gingham, and Furniture Cloths; Plain and Printed Melaines and Drills; Blankets, Flannels, Bozies, Serges, Carpets and Rugs; Grey and Bleached Cottons; Plain and Twilled Shirting Stripes and Apron Checks; Turkey Stripes, Derrys and Druggets; A great variety of Tartans, Plaid Shawls, and Handkerchiefs; Twill Sacking and Russia Sheetings; Osnaburghs, Canvas, Brown Holland, Dowls, Diapers and Huckabacks; Brown and Bleached Table Cloths; Linens and Lawns; Hats, Caps, and Scotch Bonnets; Hosiery and Gloves; Silk and Cotton Umbrellas; Gentlemen's Waterproof Cloaks; Lambs' Wool Shirts and Drawers; Silk and Cotton Bandanas and Barcelonas; Black Bandanas and Stocks; A large assortment of Small Wares, &c. Writing and Wrapping paper; 3-4 and 6-4 Plain and Figured Merinos; Printed Saxonomies and Robe D'Orcleans and Muslin de Laines; Shawl Dresses and Fancy Evening Dresses; Plain and Figured Gros de Naples and Perisians; Lustrating, Satin and Gauze Ribbons; Gauze Handkerchiefs and Scarfs, and Artificial Flowers; Black Lace and Blond Gauze Veils; Black and Colored Silk Velvets; Bobbinets, Quillings, Tatting, Thread Lace and Edgings; Thibet and Filled Shawls and Handkerchiefs; Superior Furs, in Capes, Muffs, Boas, and Operas; White and Colored Stays; Book, Jaconets, and Muff Muslins.—Also Striped and Checked do. Muslin Capes and Collars.

ROSS & MACLEOD, Toronto, 26th Sept., 1839. 16-4f

BRITISH SADDLERY WAREHOUSE.

Removed to Wellington Buildings, King-St. Toronto. ALEXANDER DIXON, SADDLER AND HARNESS MANUFACTURER, RESPECTFULLY informs the Gentry and Public of Upper Canada that he has just received [direct from England] a very extensive and fashionable assortment of

SADDLERY GOODS,

equal in quality to any in the first Houses in Britain, which he is resolved to sell at the lowest cash prices, viz:— Ladies' Saddles, improved pattern. Ladies' Fancy Bridles of every description. Hunting Saddles, improved. Saddle-trees, with Spring Bars, &c. Silver mounted Carriage, Tandem, Jockey, and Ladies' Whips, in great variety. Silver plated, Brass, and Japanned Single and Double Harness Furniture, latest Patterns. Horse and Carriage Brushes. Needham's Silver Plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality. Breaking Bridles, Cavasans, &c. &c. N. B.—Every description of single and double harness, manufactured with English Leather, constantly for sale, with every other article in the Trade. Toronto, August 29, 1839. 15f

CUTLERY, MILITARY & FANCY STORE.

NO. 120, KING STREET, TORONTO. THE Subscriber tenders his grateful acknowledgments to his numerous customers, for the liberal encouragement he has received since his commencement in this City, and respectfully informs them, that he has received direct from England, a well selected Stock of articles in the above line, partly consisting of:— Infantry and Cavalry Regulation Swords; common Cavalry Swords; Frog & Sling Belts; Staff Officers' Belts; Sabre Dashes; Cavalry and Infantry Shells and Scales; best quality Infantry and Cavalry Buttons; Navy Lace; Gold and Silver Lace, various qualities and patterns; Light Infantry and Battalion Sashes; Gold and Silver Sword Knobs; real Silver Epauletes; Gold and Plated do.; Gold and Silver Cord; Gold and Silver Cap Tassels; Cap Mountings; Brass, Steel, and German Silver Military Spurs; Ivory, Buck, and Buffalo Handle Knives and Forks; best quality Razors; Pen-knives; Scissors; Ladies' and Gentlemen's Dressing Cases, and Work Boxes; with almost every other article in the above line too numerous to mention, which he offers on as reasonable terms as any other House in Upper Canada. N. B.—The Subscriber having now in his employment some of the best workmen, he flatters himself that he can manufacture Cutlery, Military Goods, and Surgeons' Instruments, in a manner superior to any thing heretofore done in the Country, and as good if not superior to any imported from Europe. Razors, Knives, Scissors, Surgeons' Instruments, &c. &c., with every other article of Steel, Brass, or Silver, repaired in the best possible manner. SAMUEL SHAW. Toronto, Sept. 12th, 1839. 17f

CHAMPION, BROTHERS & CO. TORONTO.

Importers of Hardware, &c. &c. HAVE on hand a general and well assorted Stock of Steel Goods suitable to the country trade, which they will sell Wholesale for CASH, or approved three months Paper, at their usual low prices. They have also a large Stock of CHAMPION'S WARRANTED CAST STEEL AXES made at the Factory originally built by the late Harvey Shepard, and afterwards occupied by John Armstrong. As Shepard's and Armstrong's Axes have been decidedly preferred before any others in the Province, it is only necessary to state that Champion's are made by the same workmen and from the very best material, to insure for them the same continued preference. C. B. & Co. are agents for the sale (to the Trade) of Joseph Van Norman's well known Castings, a large Stock of which they have always on hand, consisting of:— Cooking Stoves, Six Plate do. Parlour do. Sugar Kettles, Pot Ash Coolers, &c. &c. &c. Toronto, July, 1838. 7-1f

The Church

WILL for the present be published at the Star Office, Cobourg, every Saturday. TERMS.

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COMMITTEE OF MANAGEMENT OF THE UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS. The Right Rev. the Lord Bishop of Montreal; The Right Rev. the Lord Bishop of Toronto; The Ven. The Archdeacon of Kingston; Rev. G. Mortimer, M. A. Rector of Thornhill; the Rev. A. N. Bethune, M. A. Asst. Minister of Kingston; the Rev. H. J. Grasset, Asst. Minister of St. James's Church, Toronto; to any of whom communications referring to the general interests of this paper may be addressed.

[R. D. CHATTEBERTON, PRINTER.]

From a late work by the Rev. J. W. Riiddle.