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"I Love the Woods in Autumn's Garb."

I love the woods, the towering woods,
In Autumn's garb arrayed;
Altho' their wild and beauteous flowers
And mantling shrubs now fade.

The wild-fruit, too, a bounteous store,
Have shrunk off one by one—
Deprived as they have fast become
Of Summer's warming sun.

Shrivelled and bare, the sprouting vines
Fast loose their sparkling hue;
To bear a load, as well they may,
Of night-showered pearly dew.

The stately trees in scarlet dress
Adorn the lonely track,
And tower in pompous pride of height,
Nor robes of grandeur lack.

Oh, how I like the pensile stroll
Among these stately trees,
Whose fading glories strew the ground
On every whispering breeze.

As one by one the floating beams
Fast gather on my way,
O, how they speak of all that's earth's
So tending to decay.

Yon low'ring birch in gay attire
Hath, too, a voice for me,
Which sure the Christian well may hear,
Of heaven's eternal plan!

The Autumn's winds or driving rains
May change that beauteous green;
To deepening red, and gorgeous hue,
And tinsel'd glow, I ween:

How clear portrayed the Christian's fate,
As close his woe's career;
The frail frame—the faint voice,
How smiles that happy fair!

And as those trees, by Summer's warmth,
Must bud and bloom again,
So, in the resurrection's morn,
Shall he shine forth to view.

In robes of more than vestal hue—
Of pure and spotless white—
To mingle with the heavenly hosts,
And all the sons of light!

A. H. C.

A Noble Penitent.

In the annals of the English nobility there are many facts of thrilling interest ranking high among the tales of chivalry and romance, but there is a much smaller number, (at least known to fame) which take their place with the more illustrious records of Christian life. Of dauntless valour, brilliant genius in the arts of war and peace, noble patriotism, and manly and feminine beauty, our ancient aristocracy may present specimens perhaps as numerous as any class or order of men in any nation. There have also been instances of piety the most eminent and devoted; but either these cases have attracted less notice from the historian, or their number has been comparatively few, owing (we fear) to the fact that riches and splendour are an unfavourable soil for the humbling doctrines and lowly graces of vital Christianity. In our own day, we are happy to believe, there is far less dissipation among our fashionable circles than in any age since the Commonwealth; and there are not a few among the nobility who are truly religious. The piety of the penitent of a prison neither deserves nor receives the notice of the scribe of God than that of a peasant; but it is sight of more than a illustrious proof of Divine grace, because of the more formidable obstacles to be subdued; and it is also likely to have a greater influence by way of example upon the multitude. On this account we are led to mention a few simple facts, but of delightful import, relative to the closing scene of a life notoriously devoted to splendid dissipation and vice.

The late Earl Fitzhardinge expired at Berkeley Castle, Gloucestershire, on Saturday night, the 10th inst. The family of Fitzhardinge Berkeley is one of the most ancient and illustrious in the kingdom. It is distinctly traced to the Saxon and Norman kings of England, and also to the earls and kings of Denmark. From the time of the Heptarchy the fertile vale of Berkeley and great possessions in Gloucestershire have owned this family as their hereditary proprietors. In the twelfth century the Fitzhardinges, descended from Harding, Prince of Denmark, and the niece of William the Conqueror, were united by marriage with the Berkeleys, descended from Edward the Confessor; and the Earls of Berkeley have often taken a distinguished part in the military and civil history of England. They fought at Bannockburn, Cressy, and Poitiers; and in some of our naval victories: they were allied with the famous Guy, Earl of Warwick, the king-maker, and with many of the first nobility of the kingdom. Berkeley Castle was one of the places of residence for the barons who extorted Magna Charta from King John; and it was the scene of the barbarous murder of King Edward II., though without the knowledge of the Earl of Berkeley, who was charged with having treated the deposed king too kindly. Gray makes his Bard "thus vaticinate the tragedy which should soon arrange the Principality of Wales on the family of its ruthless conqueror."

It was the dying testimony of a man who had enjoyed all the splendour, power, and consideration could bestow, and had engaged in all the sources of worldly pleasure. Such was the humble but instructive avowal made by a Peer who could trace his descent from "loins enthroned," and for near a thousand years, in the immediate prospect of that eternity which immortality on all things the light of absolute truth. We hope that Dr. Brown, who is appointed the

literary executor of Lord Fitzhardinge, will feel it his duty to publish the particulars of the great spiritual change which he witnessed. If taken to heart by the young, the pleasure-hunting, or the worldly, the lesson taught by the life and death of the Earl will be most profitable, and will prevent them from running the career of self-indulgence which racked the conscience of the departed Peer, and had nearly brought him down to perdition. It may lead many to choose early that pure and noble way of the course which are open to a being who is at once mortal and immortal—that "religion" which Lord Fitzhardinge at the close of his existence declared to be "the only thing worth living for,"—and to come to that "cross of Christ," where alone man can find the highest motives in life and perfect peace in death.—*Leeds Mercury.*

The Dangers of French Seminaries.

The following aggravated case of the surreptitious baptism of an English Protestant child at Boulogne has just appeared in *Leeds Messenger*. The necessity for the acquisition of foreign languages, which of late years has sprung up in this country, has again and again produced most unhappy consequences; but we believe that rarely has there been an instance, in which greater deceit and knavery have been practised, in order to pervert the minds of the young, and to induce them to desert the religion of their parents and their country, than in a case which we are about to relate. Protestant parents, when sending their children to France, and similar Roman Catholic countries, for the purpose of acquiring a perfect knowledge of other languages than their own, have generally been content to take the assurance of Roman Catholics that nothing should be done to impair or change their faith; whilst most parents, who have shrunk from entrusting their children to the direction of the heads of Roman Catholic seminaries, have generally thought themselves and their children safe, if they selected Protestant establishments, and assured themselves of the good faith and integrity of those who conducted them. That there is neither safety in the one nor in the other, facts conclusively prove. Roman Catholics do not shrink from falsifying their most solemn promises; whilst Protestants are so watched and worried by Papist emissaries, or pretended English Churchmen and women, that it is scarcely possible they can fulfil their stipulations, however anxious and eager they may be to do so. Many instances have occurred to warn English parents of the dangers to which they subject their children by leaving them in a foreign land where Popery is rampant. Still the folly is perpetuated, and seems likely to go on in spite of such facts as we are about to expose, although the direct repetition ought at once to act as an incentive to cause parents to adopt some other means of education, if the acquisition of foreign languages is indispensable.

For the truth of the following statement we can vouch, though we are indeed, for the present, to suppress the names of the parties, in order that injury may not be done to a worthy family, who are already too much cruelly treated, and undoubtedly would suffer persecution for her integrity, if names were given:—

"Captain _____, an officer in the Indian army, was, with his wife, resident at Boulogne, in the past year. He left that town in the autumn, to return to India, placing his three daughters under the charge of Mrs. _____, who kept a small establishment for young ladies. Both the Captain and his wife are Protestants, and it was stipulated by them that their children should be educated as Protestants, and should attend the English service at the church of the upper town, although their mother also desired that they should join the Bible classes at the Wesleyan Chapel, of which body the mistress of the school is a member. The youngest of the children who was seven years old in August last, suffered from a troublesome disorder, which latterly assumed a most alarming aspect. Mrs. _____ gave her medical advice, and all other assistance in her power, but she was prevented doing everything she could have desired by very serious irregularities in the payments made to her, on account of the recent Indian troubles. Two English ladies have for some time past been residing together in Boulogne, who attend the services of the upper town English Church, and are communicants. One of them is said to be a relative or connection of a dignitary of the English Church. They are also said to be friends of some portions of Captain _____'s family, and have taken an interest in his children, occasionally making inquiry as to the health of his daughters. As the little girl became worse, the visits of these ladies became more frequent, at which visits they in general expressed their entire satisfaction with Mrs. _____'s treatment of the child; but in the beginning of the present month they evinced anxiety that the child should go out now and then in a carriage. Mrs. _____ stated her own inability to have any addition made to her expenses, but this difficulty was overruled by a wheel chair being engaged by these ladies. On Saturday, October the 3rd, they induced Mrs. _____ to consent, although with reluctance, to the child being taken out by them. They promised that she should only pay a visit to her usual medical attendant, with whom they said they wished to have a consultation, and thence to their own home. They likewise promised that they would bring her back early in the afternoon.—Under such a promise the child was entrusted to their care; but after the visit had been paid to the physician, the ladies conveyed the child to a house where a French priest was waiting for her, and then and there the child was baptised according to the form of the Roman Catholic ritual! The child was brought back, late in the evening, to Mrs. _____, who had been much alarmed at her protracted absence; but no intimation whatever was given of the deceit that had been practised, and of which Mrs. _____ was not in the slightest degree cognizant until she heard the facts from the child herself. On the following day, Sunday, one of the ladies called upon Mrs. _____, and again proposed to take the child out with her, but this was positively refused upon the grounds, that as Mrs. _____

was perfectly aware, from the lips of the child herself, of the gross act which had been committed on the previous day, she would on no account again intrust the child to her care. There are strong reasons for believing that it was intended, on that day, to have taken the child to the Cathedral to be publicly received into the Roman Catholic Church. The only excuse offered for the baptism of the child in the Roman Catholic Church was that her grandmother was a Roman Catholic, and had desired that the rite should be performed. The child died on the Thursday following, and was buried on Monday, the 11th of October, according to the rites of the English Church, the dignity of the Church of England performing the service in a most solemn and hurried manner. Mrs. _____ had previously made formal application to her British Majesty's Consul, that his protection should be given her in case any attempt were made to interfere with the ceremony.

Such are, in brief, the facts of this most extraordinary case. It will be seen that the persons employed in the process of perversion are English ladies, professing to be members of the Church of England, and that they are on sufficient terms of intimacy with a Roman Catholic priest to secure the admission of a child of Protestant parents into that communion. What the tendencies of these ladies are, cannot be questioned. Undoubtedly they belong to that mischievous party in the Church of England, whose purpose is to un-Protestantise the Church, and to make as many converts as they can before they themselves go over to the Church of Rome. The excuses offered for the deceit that was practised towards the poor dying child and her school-mistress, was that she had attended a Bible class at the Wesleyan Chapel; but the answer to this is, that the mother, in placing her children with Mrs. _____, expressly stipulated that they should be educated as Protestants, and that they should attend the Bible classes of the respected and reverend Wesleyan Minister at Boulogne.

Towards the poor lady who had the care of the dying child, nothing but sympathy can be expressed. She was most grossly imposed upon, and ought to be protected by the voice of public opinion. Indeed, there is local feeling in Boulogne among the British residents, no less than amongst the most respectable of the French Roman Catholics, that a more gross and wicked act of perversion has not for a long time past been committed. In the face, then, of such facts, and of their constant occurrence, we ask what English parents, who value civil and religious liberty, and the protection of their faith, can entrust their children to the hands of foreign education? Earnestly do we hope that such a warning as this case affords may be timely, and that the repetition of such transactions may speedily be rendered impossible.

The New Man.

True conversion is the turning of the whole man to God; it is nothing less than the total change of the inward temper and frame of the heart and the external course of the life. It is not the cold confession, but the real forsaking of sin, in which we shall find mercy. They heart and will, love and delight, must turn sin out, and take Christ in, or thou art no gospel convert.—A true convert loathes every sin, and himself for sin; but general confessions of sin are the least change of the inward temper. Moreover, in all true conversion there is a positive turning unto God, a whole heart-chose of him, for your supreme and ultimate happiness and portion, and of the Lord Jesus Christ, as your Prince and Saviour. And unawares, it will devote your whole life to his service and glory. And thus it brings forth the new man, and the whole frame of your life is marvellously changed and altered. "Old things are purged away; behold, all things are become new." It may be, you will think such a change as this impossible to be made upon you.—And so it is, indeed, until the day of God's grace come. What! to forsake with bathing your old companions and courses, which you have so long lived with and delighted in, and to embrace with highest measure, strict godliness, which you have so loathed and ridiculed! This would be a strange alteration, indeed; but as strange as it seems to be, it will be effected in a moment, when God fulfills that gracious promise (as I hope He is now doing) to you: "A new heart, and I will give you, and a new spirit will I put within you." Operations follow nature: the heart is first changed, and then the body, great king, like oxen. But let the spirit of a man return to him again, and he will blush to think of his brutish company and way of life; and so will you of yours, also. As marvellous a change as this has passed upon an eminent and notorious sinner as yourself, the God of the chief money capitalist can with ease and speed produce all this by that almighty power whereby He is able to subdue all things to himself.—*Flaed.*

Dagon is Down.

The idol of the American people is broken. In counting-houses, exchanges and banks, where Dagon sat and received homage, there Dagon is fallen down. Travelling slowly, terribly, at about the rate of a storm, it has, a financial crisis, which began lately at the chief money capitalist of the country, has now made its circuit. Failures, suspensions, assignments—a general crash! Stocks that were beyond par and were still rising, and had made the happy hold, have gone down. Capitalists, whose portfolios were full of the best "paper," are hard pressed. The proud credit of old and strong "houses" lies prostrate. The worshippers call on their god; and the so-called "almighty-dollar" fails. Bonds, mortgages, acceptances—what are they? Precisely what has brought the present revaluation in monetary affairs, commercial men are not agreed; whether it is over-trading with Europe, over-trading in Western lands, over-vesting in railroads, over-living at home, or any other kind of over-doing. Riches have, always wings; they fly refused upon the grounds, that as Mrs. _____

panic has brought on the crisis; and panic is panic. What now? Perhaps they may cool down, and men may find that they were made for a higher and holier end than money-worship.

We were going on too fast: pride and luxury sweeping men's souls away; sons and daughters wearing costly dresses, with a bale of cotton in each bounce. With bright exceptions here and there, men of business could not attend to religion. Teaching in Sabbath-schools, leading prayer-meetings, going twice on Sunday to church, were behind the times.

Stop and think. There are true riches; turn to their acquisition. There is an inheritance undimmed and that fadeth not away. Mammon fails his worshippers; God never breaks the illusion of wealth—of gain-getting. Hear the voice that speaks the uncertainty of earth's surest possessions, and lay hold on eternal life.—*N. O. Chris. Advocate.*

Encouragement to Sunday School Teachers.

"The bread cast upon the water found after many days." In November, _____, a friend called upon me to beg me to visit A. B. _____, a young man residing in my neighborhood, whom God, in infinite wisdom, had visited with common sense, and had made a man of God. He had refused to see the clergyman of the district, or the Scripture-reader. Upon hearing this, I was ready to exclaim, with Moses, when commanded by Jehovah to go into Pharaoh, "Who am I that I should go?" However, as the case was of such a character as admitted of no delay, and being urged, I went, but not before first kneeling at the throne of grace to implore a blessing on the solemn undertaking. On entering the sick chamber A. B. _____ received me in a cold, morose manner, and appeared to be chafed and annoyed at everything around him—vexed at heart, doubtless, as he saw the fair sexes he had pictured in his youthful mind on setting out in life, now burst like bubbles, and all his plans and projects dashed to the ground. He seemed, so keenly did he feel the disappointment, that he afterwards told me, that had it not been for the restraining grace of God, the thought of his worldly hopes blighted would have completely overwhelmed him. I seized the opportunity of directing his attention to the shortness of life and gained his confidence a little. I inquired what books he had to read. A being in possession now of a more social spirit I engaged his attention with the gracious visitation of the Gospel: "Come now and let us reason together, saith the Lord; though your sins be as scarlet, &c. (Isaiah i.); "Come unto me all ye that labor and are heavy laden, &c. (Matt. xi.) From these I dwelt upon the willingness of Christ to receive and pardon penitent sinners, after which my prayer ended with prayer, leaving him to reflect upon the above passages alone. During several subsequent meetings there was little gloomy thoughts, and I found him full of glossy thoughts, and troubled in mind about purgatory—a place which never had existence except in the imagination of erring men. The difficulty was to explain the truth of God in a manner sufficiently plain for his understanding. However the illustration of the thief on the cross was blessed to him.—"To-day shalt thou be with me in Paradise." Under God's blessing his mind was clear again.—Before leaving him I prayed that he might have a clearer view of the finished work of Christ, a larger outpouring of the Holy Spirit, and an increase of faith, and then being in possession now of a more social spirit I engaged his attention with the gracious visitation of the Gospel: "Come now and let us reason together, saith the Lord; though your sins be as scarlet, &c. (Isaiah i.); "Come unto me all ye that labor and are heavy laden, &c. (Matt. xi.) 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