

A DISCOURSE

DELIVERED IN

ST. MARY MAGDALENE'S CHURCH, NAPANEE,

ON

SUNDAY, THE 2ND FEBRUARY, 1845,

ON THE OCCASION OF THE DEATH OF

JOHN SOLOMON CARTWRIGHT, ESQ.,

OF ROCKHURST, NEAR KINGSTON,

CANADA WEST,

WHO COMPLETED A LIFE OF UNUSUAL USEFULNESS,

ON WEDNESDAY, 15TH JANUARY, 1845,

AGED 40 YEARS.

"The memory of the just is blessed." PROVERBS, x. 7.

BY

THE REV. SALTERN GIVINS,

RECTOR OF NAPANEE,

AND MISSIONARY TO THE MOHAWKS, BAY OF QUINTE.

COBOURG :

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1845.

CORRESPONDENCE.

Napanee, 23rd January, 1845.

REV. AND DEAR SIR,—We beg leave respectfully to request you will allow the Church of St. Mary Magdalene, Napanee, to be hung in black for ten weeks, as a tribute of respect to the memory of our late departed friend and benefactor, John S. Cartwright, Esq.

Feeling convinced that this request will meet with your cordial co-operation, we still further solicit, as a special favour, that you would appoint an early Sunday to preach a Sermon upon a loss we all sincerely deplore.

We have Rev. Sir, to lament the early departure from this transitory world of a benefactor to whose munificence we are deeply indebted; of one who, in unison with his brother, the late Rev. R. D. Cartwright, set apart a portion of their means and raised a temple to the glory of God, and gave us a building wherein we may worship according to the Church of our fathers. It is needless for us to dwell on his many virtues written in such legible characters in the hearts of a sorrowing country.

“When the eye saw him, it blessed him. When the ear heard him, it gave witness of him. Because he delivered the poor, that cried, and the fatherless, and him that had none to help him.”—Job, xxix. 11,

We beg leave to subscribe ourselves your much attached parishioners,

JOHN BENSON,
THOS. CHAMBERLAIN,
Churchwardens.

S. G. MURRAY,
EDMOND J. SISSORY,
MILES SHOREY, JUN’R.

JONATHAN SISSORY, JR.
DANIEL PRINGLE,
ROBERT ESSON,
DANIEL MCBRIDE,
GEORGE MILLS,
LUKE CARSKALLAN.

To the Rev. S. GIVINS,
Rector of Napanee.

REPLY.

Mohawk Parsonage,
23rd January, 1845.

MY DEAR FRIENDS,—The expression of right feeling contained in your communication of this day's date, has afforded me sincere gratification. I need scarcely assure you of my readiness to concur with you in any tribute of respect to the memory of one who has such strong claims upon our affectionate remembrance.

It was my intention to allude to the melancholy loss this community has sustained in the early removal of our late excellent and beloved friend, on Sunday next; but as you are of the opinion, that many of his friends in the neighbourhood would wish to attend who cannot now be notified, I will defer noticing it till the following Sunday.

Fervently imploring that the benefit of so bright an example may not be lost upon us,

I remain your affectionate friend
and Pastor,

SALTERN GIVINS,
Rector of Napanee.

To the CHURCHWARDENS,
and other Members of the Congregation
at Napanee.

Napanee, 8th February, 1845.

REV. AND DEAR SIR,—It is the unanimous wish of the Congregation who heard your interesting and useful discourse on Sunday last on the death of the late ever to be lamented John S. Cartwright, Esq.; that you would favour us with a copy of it for publication.

We are desirous in this way to record our admiration of his character, and preserve in the bosoms of our families, to the latest generations, the memory of one so dear to us all.

We remain

Your's respectfully,

JOHN BENSON,

THOS. CHAMBERLAIN,

Churchwardens,

St. Mary Magdalene's Church,
Napanee.

To the REV. S. GIVINS,
Rector, &c.

Mohawk Parsonage,
11th February, 1845.

DEAR BRETHREN,—The object you have in view in requesting a copy of my Sermon on the character of our late friend, is so commendable, that I do not feel myself justified in refusing it.

I must however express my regret that it is not more worthy of the important purpose for which you design it.

The character and actions of such men as the honoured father of our late friend and Representative, his brother and himself, should not be allowed to sink into oblivion. Though dead, they yet speak to us; (Heb. xi. 4.) and *would* speak to future generations, were their virtues duly recorded. They were men of whom Canada may justly be proud, and I will entertain the hope, that some one competent to the task may yet prepare a suitable *memoir* of the two brothers. A concise, but beautiful sketch of the life and character of the late Hon. Richard Cartwright, from the pen of his friend the present Lord Bishop of Toronto, was published many years ago, but it is now rarely to be met with.

As it is the determination of Divine Wisdom that "*the righteous shall be in everlasting remembrance,*" (Ps. cxii. 6.) I trust, in giving publicity to this imperfect sketch of an *upright man*, we may be performing God's will, and obtain His blessing.

With much esteem,
Believe me, dear Brethren,
Your's very faithfully,

SALTERN GIVINS.

TO JOHN BENSON, and
THOS. B. CHAMBERLAIN, Esquires,
Churchwardens, &c.



S E R M O N .



Mark the perfect man, and behold the upright: for the end of that man is peace.—PSALM XXXVII. 37.

THE power of example is proverbially great. Its influence extends to individuals of all ages, ranks and characters. Divine Wisdom has, therefore, assigned it an important position in the revelation made to mankind. On perusing the history of our Lord and Saviour Jesus Christ, in the New Testament, we clearly perceive that though the primary object of His *perfectly fulfilling the law for man* was, that He might become the pure and spotless sacrifice which the justice and holiness of God required for the redemption of our fallen race, yet it was a concurrent object in the scheme of salvation to furnish mankind in their present state, and in their own nature, with an example suited to their capacity.—Hence we find our Lord himself, when he had well nigh finished the work which His Heavenly Father had given Him to do, declaring to His disciples, “I have given “you an example that ye should do as I have done unto “you.” And the Apostle St. Peter, following up his Master’s words, assures us, that “Christ suffered for “us, leaving us an example that we should follow his “steps.”

But still, as the example furnished mankind in the person of Christ was *perfect* and so *exalted* that, even with the promised aid of the Spirit, and the assurance of the sufficiency of Divine grace, frail and sinful man was in danger of being deterred from attempting the imitation of it, and induced to sit down in despair of

ever attaining "the measure of the stature of the fulness of Christ," God has mercifully put on record in His word the examples of our brethren in the flesh,—heirs of the same degenerate nature with ourselves,—who, in His strength, "have fought the good fight, have kept the faith, and obtained the prize of the high calling of God in Christ Jesus."

Nor are these illustrious examples of the inspired age the only ones commended to our notice. Blessed be God, He has never left himself without witness. In every age of His Church, He has raised up monuments of His grace who, reflecting, in a greater or less degree, "the brightness of the Redeemer's glory, and the express image of his person," have "allured their fellow-pilgrims to brighter worlds and led the way."

To these our attention is directed, not less by scripture than by God's providential dealings, for encouragement and support in our Christian course. They are, as it were, simple lessons and easy exercises for "babes in Christ," by which the believer is led on step by step to the highest attainments he can reach in this imperfect state. Harken to the Apostle's exhortation: "Be ye followers of them who through faith and patience now inherit the promises;" that is, imitate the example of those who were once poor, weak, guilty sinners like yourselves,—born with the same corrupt nature,—exposed to the same temptations, yet through the aid of Divine grace, have been enabled to overcome the world, to crucify the flesh, to triumph over Satan, and are now safe "where the wicked cease from troubling and the weary are at rest."

It is in this light we are to "mark the perfect man and behold the upright;" that by "beholding as in a glass the glory of the Lord," as reflected in the lives of His saints in the old time before us and in later days, we may be "changed into the same image," and finally become partakers of their blessedness. However, in

applying so comprehensive a term as *perfect* or *upright* to a being so imperfect as man, it is highly necessary to define and understand it. I would, therefore, observe that the Scriptures present us with three distinct ideas of the term "*perfect*," when applied to men.

The first, or lowest, stage of perfection alluded to by the sacred writers, is that of the *sound* or *sincere* man.

This it is that denotes a man to be a real and genuine, in contradistinction to a hollow or deceitful, character,—in other words, a hypocrite. We have an illustration of this sense of the word in the case of the young man alluded to in the nineteenth chapter of St. Matthew's Gospel. He came to Christ and said, "Good Master, "what good thing shall I do that I may have eternal life?" Our Lord, after repeating to him the second table of the Law, said unto him, "if thou wilt be *perfect*,"—that is, if thou wilt be a sound, real character, and not an empty talking professor, in whose heart religion has no place,—if thou wilt be a perfect character, "go and sell that thou hast and give to the poor, and thou shalt have "treasure in heaven."

In the Old Testament, it is recorded of Asa king of Judah,—that in his reign "the high places were not removed, nevertheless his heart was *perfect* with the "Lord." He did not do all that he ought to have done; he exhibited the imperfection common to the best of men; yet his heart was sound and entire towards God. And again, Abraham, the father of the faithful, was commanded thus by God:—"Walk before me and be thou perfect;" that is, be a consistent, real character, one that fears God.

Mark, therefore, in this sense, the sound and entire character.

Some, however, do attain to a comparative degree of perfection. Having advanced far on their christian course, and being endowed with many gifts and graces,

they may be said to be *perfect* in contradistinction to those who have just set out on their christian course, though they may be sound and entire also.

Our Lord compares the Church to a field of corn in this respect :—there is “first the blade, then the ear, “after that the full corn in the ear.” They are all living characters which are distinguished by this metaphor, but not equal in respect to growth. Like the trees in a garden, some have so far attained perfection as to bring forth fruit; but their productions are various and will be progressive. So is it with Christians: however eminent they may be for gifts and graces, their feelings and language are identical with those of the Apostle,—“Not as though I had already attained, either were “already perfect, but I follow after;” I am pursuing the point to which God purposes to bring me; “I press towards the mark for the prize of the high calling of God “in Christ Jesus.” The allusion also of the Apostle to “babes in Christ,”—to “young men,”—and to “fathers,” justifies the application, in a limited sense, of the term *perfect* to mature and advanced Christians, in contradistinction to those who have recently set out on their Christian course.

But the Scriptures notice a third stage of advancement in perfection, and that is *complete and consummate perfection*.

It is to this which the Apostle alludes when he speaks of the *spirits of just men made perfect*; that is sinless,—without flaw or blemish,—without fault before God: a state attainable only in the world to come, only by those who “have washed their robes and made them white in “the blood of the Lamb.”*

I have introduced this lengthened definition of the term “perfect,” contained in the text, as well to avoid

* For some of the sentiments here expressed, I am indebted to a Sermon of the Rev. R. Cecil on this text,

any misapprehension on the subject, as to shew its marked applicability to the character of our departed friend and benefactor, upon whose recent removal I have been requested to address you this day. From your own knowledge of him, you will perceive how fully he answered the first and second of these gradations while with us, and now that God has seen fit to remove him hence, we may rest assured he is advanced to a state, where he will be made perfect,—in a higher sense, even consummated,—perfect even as “the spirits of just men are made perfect,” by the blood and righteousness of their Redeemer Christ.

In reviewing the character of our departed friend, in order to establish his claim to that of “the perfect and upright man” commended in the text to our notice, I might commence with his early youth, for *one* now listening to me with affectionate interest, who knew him intimately from his childhood, informs me, at that early period he exhibited traits of the same tenderness—the same open generosity of character, which shone so bright in his maturer years. It was his happiness to be born of pious parents, who taught him and his beloved brother (twins by nature and in grace) to walk betimes in Wisdom’s ways; and so effectually had this duty been performed, that, though deprived of their father’s protecting care at the period youth most requires parental advice and restraint, they never departed from it. The brothers grew up “lovely and pleasant in their lives,” giving promise by the ingenuousness of their dispositions and the superiority of their intellectual gifts and attainments, of future excellence. By the Divine blessing on their honoured father’s exertions, they were left in independent circumstances, and wisely appropriated a portion of their wealth to the attainment of such an education as would qualify them to fill any station in this world with honour to themselves and advantage to society. They engaged in the acquisition of knowledge

with eagerness, and pursued it with unremitting diligence, even to the end of life. No source of improvement did they neglect; and the one, after having completed his legal studies in this country and at the Law Courts in England, and the other having graduated with literary honours at Oxford, might be seen, with staff in hand and wallet on back, traversing on foot the most sublime and interesting countries of Europe, with a view to enrich their minds by foreign travel, with the fruits of these noble pursuits they lived to bless their native country in an abundant measure, though unhappily neither of them was spared to reach maturity of life. That God who ordereth all things according to the counsel of His own most gracious will, was pleased to mark them for His own, and early removed them (alas! too early for us; but not for themselves) to the inheritance of His chosen. The gentlest and tenderest of the brothers was summoned first from a fruitful ministry in the sanctuary below to share in that above. The tender love in this dispensation could only be appreciated by those who best knew his gentle and loving spirit and the ardour of his affection for his only surviving brother.

And here, in taking leave of that much loved friend and brother in Christ, (for I perceive how unreasonable it would be were I to allude to him otherwise than incidentally) I must claim a moment of your time, to pay a parting tribute of affection to his sainted memory. So intimately are their names and lives connected in my mind that a notice of one without some allusion to the other, would seem incomplete.

A more beautiful exhibition of what a Christian man and a Christian minister ought to be, it has never been my privilege to witness; and I shall ever consider it one of the greatest blessings of my life to have enjoyed his friendly counsel and fraternal regard from the commencement of my ministerial career to the period of his lamented death. So devoted was he to the duties of

his sacred office, and so signally were they blessed by his Divine Master, that I cannot describe him in more appropriate terms than in those of Holy Writ,—“When the ear heard him, then it blessed him; when the eye saw him, then it gave witness unto him. Because he delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy.” How “blessed is the memory of the just!”

But of him whose loss we more particularly deplore at this time, it becomes me to speak somewhat in detail; that we may view his character in all its bearings; and in doing so, let me disclaim any other object than simply that of holding up for your imitation one, who, in Divine strength, was enabled to adorn life in all its relations, and to improve the talents confided to him, in a degree rarely equalled.

Mr. CARTWRIGHT commenced his professional studies in my native city,* under that brightest ornament of our country, the present Chief Justice; and it is with pleasure I am enabled, from personal recollection of him, to bear testimony to the high character he maintained, not only as a diligent student, but as a most exemplary young man. In looking back to that period, alas! how many of his contemporaries can I recall to mind, who started with as bright prospects as himself; yet, by listening for a time to the syren voice of sinful indulgence, have either fallen into an untimely and unhonoured grave, or with crippled powers have been distanced in their career of usefulness.

The profession he selected was one for which he was well qualified, both by the constitution of his mind and by education. While he disdained the lower and more lucrative branches of that profession, he directed his

* Toronto, then York.

attention to those which were calculated to render him more eminently useful. His reputation, therefore, for legal attainments, in connection with his high character for integrity, gave him a distinguished place in the list of candidates for the highest honours of his profession.

Of his qualifications in these respects, many of you have had opportunities of forming an opinion, from the manner in which he discharged the Judicial and Magisterial duties delegated to him in this District. I believe I am quite correct in asserting, that his decisions were sound and satisfactory. His impartiality was unquestioned. The zeal he evinced on all occasions for the suppression of vice, the reformation of offenders, and for the improvement of public morals, was highly commendable. His demeanor on the bench was grave and unassuming, patient and courteous to all. The satisfaction he gave in the adjustment of cases in the Division Courts, is universally admitted, and in proof I may observe that instances were continually occurring of persons strongly prejudiced against him, on witnessing the faithful manner in which he discharged his duties in these Courts, who were induced not only to appreciate his character and abilities, but who, from being opponents, have been transformed into his friends and admirers.

Nor was his usefulness limited merely to the sphere of his professional duties. Whatever was calculated to promote the welfare of his country, met with his hearty support. It was this that induced him to enter the political arena at the most critical period of Canadian history, and during the time he had the honour of representing these Counties, he distinguished himself as a true patriot and a sound and sagacious politician. Independent in mind as in circumstances, he fearlessly advocated those principles and laboured to uphold those institutions which he believed, in the sight of God and under the convictions of an enlightened conscience,

were most beneficial to his country. Few public men have enjoyed in a greater degree than himself the respect and affection of his constituents and associates; and I am sure I do not overrate his virtues when I advance the opinion, that now since he has left this troubled scene, scarcely one among his keenest political opponents will withhold from his memory the acknowledgement that he was an upright man and an honourable and consistent politician.

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

Agriculture, the noblest and most useful of earthly sciences, found in him a zealous and enlightened patron. His desire to take rank among that useful class of society, the Farmers, you are well aware originated not so much with a view to profit, as that he might promote a branch of science so important in its bearing on the prosperity of his native country.

The management of the extensive landed estate which descended to his brother and himself, devolving upon him, opened a door of usefulness enjoyed by but few. Faithful to his stewardship in this as in every other respect he proved himself a public and private benefactor. The liberality and consideration for the industrious poor, which marked his dealings in settling and disposing of these lands, hundreds of grateful hearts will acknowledge with blessings on his name. But notwithstanding the strict truth of what I have said, it is more than possible that, amid the multiplicity and com-

plication of his dealings, cases of hardship, and even of seeming inattention to the interests of others, may have occurred. Yet who will be found to ascribe them to an unworthy motive and not to the real cause,—the finite powers of human capacity taxed, as in his case, far beyond their strength? His promptness to correct an error, or remedy a hardship when pointed out to him, was as well known as his readiness to give every man a patient hearing. The assiduity with which he laboured night and day, in season and out of season, to discharge his arduous duties,—constantly at a sacrifice of domestic comfort, and not unfrequently, I may add, with suffering of body and injury of health,—affords a noble example of devotion to every public man. Indeed it is the opinion of many that his zeal for the public welfare was a great cause of the abridgment of his valuable life. An important object, affecting the interests of Western Canada being at stake, he was selected, as the man of all others, to plead the cause in the mother country. Regardless of the precarious state of his own health, he hesitated not to accept the mission, and at an inclement season of the year he braved the perils and inconvenience of a wintry voyage across the atlantic. He was restored to his anxious family and friends,—a mercy many feared would not be realized; but there is little doubt his end was hastened by that arduous undertaking.

His constitution, naturally far from robust, subjected him not infrequently to serious attacks of illness; yet, such was the vigour of his mind and his capacity for business, that few men could compare with him in the amount of labour he performed. And notwithstanding the burdensome nature of his engagements and the complexity of his dealings with men of all classes, I verily believe, at the close of his earthly career, no man could more fearlessly put forth the challenge of the venerable judge of Israel,—“I have walked before you from my childhood unto this day: behold here I am, witness

“against me before the Lord, whose ox have I stolen or
 “whose ass have I stolen, or whom have I defrauded,
 “whom have I oppressed, or of whose hand have I
 “received a bribe to blind mine eyes therewith, and I
 “will restore it.” May I not then with truth call upon
 you in the words of the text, to “Mark the perfect man
 “and behold the upright.”

But it remains to notice the character of our departed friend in the endearing relations of the social circle.

Descended from a family whose name will ever be heard in connection with the early history of this Colony,* he united himself by marriage with one not less respectable,† and yet he may be said, by his virtuous and useful life, to have reflected honour upon them both. Most happy in the marriage relation, his home was the abode of peace, love, and simple hospitality. In the character of husband he exhibited an admirable example of conjugal affection,—a pattern of those milder virtues which should adorn the wedded state. As a father, he was tender and affectionate, and deeply impressed with a sense of parental responsibility, and I have reason to know that the affectionate interest he felt for his infant family and that of his lamented brother, was one of the strongest ties that bound him to earth, and the last that was severed.

In the filial relation he exhibited an example of surpassing tenderness and amiability. The affection

* The Honourable Richard Cartwright, one of the most eminent of the U. E. Loyalists, who settled at Kingston and proved himself an ornament and a blessing to that society, and to the Province, by discharging with marked fidelity and ability the various important stations to which he was appointed.

† That of James Macaulay, Esq., M. D., of Toronto,—one of the principal Medical Staff Officers at the early settlement of the Province: father of the Hon. Mr. Justice Macaulay, and Capt. J. S. Macaulay, R. E., both of whom have distinguished themselves in their respective professions.

which subsisted between himself and brother and sister, (the only members of his family with which I was acquainted) more nearly resembled the love we may imagine to subsist in heaven among the blest than that of this cold and selfish world. Happily concurring in the same views, tastes and dispositions, they seemed indeed as if bound together and animated by one and the same soul.

As a friend and benefactor, I need but mention his name in this mixed assemblage and it will be associated with the deepest feelings of admiration and gratitude for his distinguished merit and great sincerity. To his equals and inferiors he at all times evinced a degree of unaffected kindness, consideration and sincerity, rarely met with in a man of his wealth, high station and multiplied occupations. His ear was ever open to the tale of difficulty or sorrow, and his hand ready to relieve it to the utmost of his ability. His benefactions and kindnesses were bestowed in so prompt and unostentatious a manner that their value was enhanced to the receiver; and withal, there was throughout his whole walk and conversation an innocent cheerfulness of disposition which endeared him to all his acquaintances, whilst the treasury of his well-stored mind, which the readiness of his remarkable memory enabled him to bring forth at all times, rendered his society both edifying and delightful. Surely, Brethren, the society he was permitted to adorn for a time has lost in him no ordinary ornament,—the poor and needy no common benefactor.

And have not the inhabitants of this village abundant cause to acknowledge his liberality with gratitude? It is true his multiplied engagements prevented him from improving to the utmost the advantages of *this property*, but still you well know he ever felt the liveliest interest in the place* and its inhabitants, and had Providence

* As a proof of this, I would observe, that in the Deed for the land on which the Church is built, is a proviso, reserving to him-

spared his life a few years longer, doubtless we should have seen carried into effect the "liberal things he was devising" for its benefit. One instance of his liberality, and of his zeal for the honour of God and your welfare, I must not omit to mention on this occasion, and that is the erection of this sacred edifice. In no way could he have given a better proof of his regard for your best interests than by ensuring by this means the ministrations of the Church amongst you. A humble and sincere Christian himself, he felt desirous, as far as in him lay, to extend to others the precious blessings he enjoyed. And it was at his suggestion the open seats were adopted, that the door of this Sanctuary should stand open to all, and the Gospel come to you in all its fullness, "without money and without price."

It is difficult, perhaps improper, to analyse the motives of those who make benefactions of this description: too often it is to be feared they are of an unworthy nature; but in this instance, from my connection with its erection, I am enabled to assert, that it was a sense of *Christian obligation* which prompted our friend thus to appropriate a portion of his substance to the honour of God. He felt, in common with his excellent brother, that God had blessed them with this world's goods, and it was "required in stewards that a man be found faithful" to his trust. Few men indeed proved more so than themselves.

self and heirs the right of constructing a vault or tomb under or near the Church, as a family burial-place. I know his brother and himself contemplated this at one time, intending to remove the remains of all the family to it. Since his brother's death, I believe the idea was abandoned, chiefly in consequence of the proposal on the part of his friends to erect a Church near the spot where his beloved remains are deposited, as a monument to his memory. The success attending this proposition is most gratifying. The worthy Assistant Minister of Kingston entertains no doubt of being able to erect the building, and he is now diligently occupied in England in obtaining means to form an endowment for it.

The general impression in this neighbourhood is, that the brothers erected the Church between them. The late Rev. R. D. Cartwright was indeed most anxious to share the expense with his brother, and was, I believe, under the impression that he would be allowed to do so; but when the deed was presented to the Bishop at the consecration, he found to his surprise, and I think I may add, regret, that his generous brother had assumed the whole cost, as well as the donation of the land.*

In concluding this pleasing record, I must not omit to add, what you will be gratified to learn, that among the documents to which he last appended his name was a deed for four acres of valuable land in the precincts of this village, as an addition to the endowment of this Rectory.

It may not be out of place, while on this subject, to allude briefly to the views of our late friend in relation to the established form of religion, for which he so zealously contended in his public, and laboured to promote in his private, capacity. Impressed with a deep sense of the vast importance of the religion of the Gospel, in all its bearings, on the prosperity and happiness of a people, he felt that "Kings should be its nursing fathers and Queens its nursing mothers," and that they were as bound by Christian obligation to provide for the religious instruction of their subjects as parents were for their children. Experience, as well as history, had taught him that religion must be pressed on mankind for their acceptance, for if left to themselves they would never seek or embrace it. He could not, therefore, but admire the wisdom and *Christian benevolence* of that part of the British Constitution which insures the religious instruction of the people, by the

* I never ascertained the cost of St. Mary Magdalene's Church. It could not have been far from £600 currency, possibly more; but our friend was not one to talk of his doings. It is in the gothic style, of stone, neatly and substantially built.

union of Church and State. Having examined the pretensions of the Church of England to her claim as a branch of the Catholic and Apostolic Church of Christ, with the acumen of a lawyer and the interested zeal of a firm believer in the truths of Revelation, he was convinced of their validity and propriety, and he failed not zealously to contend for her interest as the religious instructress of the people. In doing so, however, he never desired to interfere with the conscientious scruples of those who differed with him in religion, or to claim for the Church a domineering ascendancy. He desired to see her established in this and every dependency of the British Crown, as a medium of sound and sober religious instruction to the people,—“a safeguard and a tower” against the wily encroachments of Popery and Infidelity on the one hand, and of anarchy and fanaticism on the other. The advocacy of these views failed not to draw down upon him the charge of bigotry and intolerance from some; but confident in the soundness of his views, and the rectitude of his intentions, he pursued his dignified course unmoved.

We have “marked the perfect man and beheld the upright,” as exemplified in our late friend’s life and usefulness, as a *man*: let us now approach his character as a *Christian*, and see how in his “end” he verified the assertion in the text,—“the end of that man is peace.”

The profession he selected, is, I believe, generally considered unfavourable to the cultivation of genuine religion; not necessarily so, for thank God! it has produced, and now embraces, many a bright and shining light,—but on account of the strength and variety of the worldly influences to which its members are exposed. And I doubt not that during the earthly course of the friend we lament, many a gracious germ of piety was choked by the briars and thorns of his worldly engagements: nevertheless, every one who knew him will admit that he ever adorned his christian profession.

His intercourse with his pious brother must have had the happiest effect upon his spiritual advancement; for it is well known, we learn insensibly from those we love, even while they teach us not so much by precept as by example. It was not, however, till the latter part of his life that he experienced to the full the constraining power of that grace to which he was so large a debtor.

It pleased God, in the course of a lingering and hopeless disease of several months' duration, to open his eyes to the reality and importance of heavenly things, in a way they had never been opened before. At the commencement of his last illness, it appeared that God's purposes were not yet fully accomplished in his servant. He had enabled him to teach his fellow-sinners,—to live the life of a useful and upright man; but now He called upon him to furnish them with an example of "dying the death of the righteous." I have been informed by those who were privileged to watch his course to the end, that it was truly edifying to witness the expansion of the Christian graces during his confinement. His path was indeed that of "the just, which, like the shining light, shineth more and more unto the perfect day."

Knowing the deep interest you feel in everything connected with our lamented friend, I am happy to be able to inform you that my Reverend friend who attended him so constantly, and with such benefit, during his illness, has been requested to preach on the occasion of his death. As I am led to believe he will enter minutely into the interesting particulars of his case during his illness, and that his discourse will be made public, I deem it unnecessary to dwell at any length on the subject here. I cannot, however, refrain from detailing to you a few interesting particulars with which I became casually acquainted.

As soon as the deceased ascertained that his malady was hopeless, with characteristic energy and a degree

of composure which evinced the sincerity of his faith, he began to "set his house in order," and prepare for the impending change.

How affecting, yet sublime a spectacle, did he then present! Here was one of earth's most favoured sons, surrounded by everything which could make life desirable, summoned ere he had reached the meridian of life, called upon deliberately to surrender all the earthly advantages, honours and enjoyments, for which he had toiled so diligently and with such signal success. How keen the trial! How vast the sacrifice, in a worldly sense! Yet he bows in meek and pious submission to the mandate of that Almighty Being who he was persuaded ordered all things wisely and well for his people.

Some perhaps may imagine that the retrospect of his useful life,—his benevolence, his integrity, his charity,—contributed to extract the sting from death, and smooth his dying pillow. But no, my brethren, it was with him as with every child of God under similar circumstances. However grateful he may have been, and doubtless was, to his Heavenly Father, for using him as an instrument for the good of others, yet when he viewed his performances in the light of eternity, he saw too much of imperfection, too much of sin, even in his best actions, to place any dependence upon them for hope towards God. Instead of being buoyed up by a sense of his attainments, he sank under the consciousness of his own unworthiness. And it was when emptied of self and all that the self-righteous delude themselves with, that he saw the beautiful adaptation of the Gospel scheme of salvation to the exigencies of sinful man. He felt, in that trying hour, the unspeakable comfort of having such a Saviour as that provided in the Gospel to flee unto,—one who was both "able and willing to save "to the uttermost them who come unto God by him." In humility and faith he, therefore, cast himself upon Christ alone for acceptance with God; and the rich and

abundant fruits he was enabled to bring forth on his bed of suffering and death, were the best proofs that he was accepted. His case was a striking realization of our Lords declaration,—“Every branch in me that beareth fruit my Heavenly Father purgeth, that it may bring forth more fruit.”

But, my brethren, the end approached. In the possession of all his mental powers, and fully aware of his awful position in reference to eternity, mark his self-possession. How peaceful and full of Christian hope is his departure! Apprized of its near approach, he takes a last and affectionate farewell of his infant family and the dear ones who surround him, and commends his soul into the hands of his Creator in these memorable words—“Father, into Thy hands I commend my spirit, for Thou hast redeemed me, O Lord God of truth.”* So gently did the icy hand of death fall on him, that the exact moment his ransomed spirit took its flight could not be observed by the sorrowing witnesses of the sad but edifying scene. How truly striking a

* Since the delivery of this Sermon, I have received a copy of the Sermon preached by the Ven. the Archdeacon of Kingston, in which occurs the following affecting account of his departure, from one who was present:—“The death-illness came on about two o’clock, P. M. He was fully aware of it, and gathered his family and friends around him. He requested the faithful Clergyman who attended him to read the resurrection of Lazarus, (a favourite chapter of his) to which he paid great attention. The Clergyman prayed: after which, our beloved friend, clasping his hands and raising his eyes to Heaven, exclaimed—“Into thine hands I commit my spirit: thou hast redeemed me, O Lord God of truth.” “If I know mine own heart, I die without enmity to any one; *at peace* with man; and, through the mercy of Jesus Christ my Saviour, I humbly hope *at peace* with God.” He then took leave of his friends and family, saying something kind to all, not forgetting the humblest members of his household; after which he lingered without speaking, except an occasional word, and on the evening of the same day, (Wednesday, 15th Jan., at 18 minutes past nine) he quietly breathed his last breath, and fell asleep in Jesus.

commentary upon the text,—“The end of that man is peace.”

It is recorded of an eminent Christian of the last century, that, when about to die, he sent for a young nobleman in whom he felt a lively interest, but who had unfortunately imbibed infidel principles. When he approached his death-bed, he said to him, “I have sent for you, my friend, that you might see with what composure *a Christian can die!*” What argument so likely to make a deep and favourable impression on the youthful libertine! Thank God, my hearers, I have not to charge any of you with avowed infidelity; yet, too many among you, alas, are chargeable with a sin almost as dangerous, and that is *indifference* to your eternal welfare. Suffer me, then, while sorrow for our departed friend has in some measure softened your hearts, and seriously impressed your minds, to lead you to his bedside and beseech you, in his case, to mark the peaceful and happy death of the righteous.

Our friend had *peace with God*. For he was enabled to unite with the Apostle in saying, “Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace, wherein we stand, and rejoice in the hope of the glory of God; and not only so, but we glory in tribulations also, knowing that our tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost.”

He had *peace also with his fellow-men*. It is one of the effects of true religion, that it produces a disposition of love and peace even towards our enemies, and not to be conceived by him who is not under its influence. A true Christian would do good to his enemies, and would say with Christ, “Father forgive them;” and such were the feelings of our lamented friend. Some time before

his departure, he gave expression to his benevolence and humility by heartily forgiving all who had offended or injured him, and entreated that all whom he might have offended or injured would forgive him. And lastly, he was privileged to enjoy, in no small degree, *peace with his own conscience*. Spiritually enlightened as his had been, especially towards the last, it was not surprising that in scrutinizing his past life, it should "write bitter things against him;" but for these he had duly humbled himself, and in return was vouchsafed that priceless gem, "a conscience void of offence towards God and towards man." Time will permit me to mention but few of the many and important lessons which persons in every class and relation in society may derive from the review of his life and example. Parents may take encouragement from his case, to "bring up their children in the nurture and admonition of the Lord,"—resting assured that whether they are spared to witness the fruits of their labours or not, a blessing will not be withheld from their offspring. The youthful aspirant for professional honours and success in life, may learn from his virtuous example the certain path to fame. The candidate for the honour, the affections and gratitude of society, may learn from him the enviable art of attaining them, and see their fruits exemplified in the marked respect paid to his memory and his remains.*

Public men of all classes, unhappily in bondage to the world, may be admonished from him to withdraw their thoughts and affections in some degree from the things of time and sense, to fix them on eternity. They may learn from him also that to be "fervent in spirit,"

* Although it was his direction that his funeral should be as plain as possible, his remains were borne from his residence to their last resting-place, a distance of at least two miles, on the shoulders of most respectable citizens, and were followed by an immense concourse of all classes from city and country, who testified by their looks, that "*a great man had that day fallen in Israel.*"

carries not with it the necessity of being "slothful in business."

And here let me remark,—it was one of the greatest faults with which our friend had to charge himself, that he was too much in the neglect of *private prayer*. To this neglect he justly ascribes the slowness of his progress and his want of enjoyment in his christian course.* Have you, brethren, a similar charge to make against yourselves? Do you neglect the affecting lessons you learnt at your mother's knee in childhood?—if so, be warned by his experience. Begin at once to remedy so fatal an omission of duty. The long unbended knee may find it difficult to kneel; the soul, crippled by its long conformity to worldly and sinful compliances, may find it hard to acquire the true posture and spirit of prayer. But oh! forget not, despise not, the injunctions of Him who, in reference to this duty, has said, "When thou prayest, enter into thy closet, and when thou hast shut the door pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." Suffer not your worldly pursuits, however important they may be, so to engross your time or your thoughts as to tempt you to neglect this necessary duty; for as well might you expect your bodies to thrive when neglecting your daily food, as your souls to prosper and be in health, when you neglect so rich a channel of

* In the last conversation which the writer had with the deceased, he lamented very deeply this neglect. "The excuses with which I satisfied my conscience at the time," he observed, "appeared good, but now I see their vanity. In retiring from the fatiguing duties of the court or bench, or from the not less harassing labours of the Legislature, often at late hours, I have sunk to rest forgetful of my duty to my God and to my soul." How many without the shadow of his excuse, are living in neglect of this important duty! This note may not meet the eyes of lawyers and legislators; but the writer is persuaded that his own parishioners will receive with serious attention the admonition he would found on this incident.

spiritual nourishment as *private prayer*. And finally, in "marking" his character as we have done, and comparing it with our own, how forcibly must we all be struck with the truth of the Apostle's remark,—“If the *“righteous scarcely be saved,”* that is with difficulty, “where shall the sinner and the ungodly appear?”

I have now endeavoured to enforce the injunction in the text with a view to your profit, by dwelling on the character and example of our late friend and benefactor. Some may think I have dwelt too long on the subject; but if I may judge from your countenances, none of you, my friends, are of that number. The influence of affection, in closing the eyes to the faults, and opening them to the virtues of those dear to us, is notorious; but in what I have now said I am unconscious that that influence has led me beyond the bounds of truth and justice. I am also well aware that “no flattery can soothe the dull cold ear of death,” nor would you, much less his surviving relatives, thank me for imputing to him virtues to which he had no just claim. It has been my desire to present his character to you faithfully and fully, for your imitation, because I believed it to be one of rare excellence, and his case one which exactly suited the text, and was well calculated for edification. Let us, beloved brethren, learn from it to be followers of him, even as he was of Christ. His lamp, alas! is now removed from us forever. He is gone, I fervently believe, to be re-united with the sainted members of his family who were summoned to enter the joy of their Lord before him. In lamenting his early removal, let us not imagine he can benefit us no longer. The recollection of his example, (which many of us I trust will carry to our graves) may still direct us; the memory of his many virtues may still admonish us; and therefore, while we now indulge the melancholy pleasure of recollecting what he was, let us, at the same time, beseech our Heavenly Father to grant us His strengthening grace that we may

not only follow his example in life, but when our *end* shall arrive, we may meet "the last enemy" with the same calm composure that he did. And may it be said of each one of us, with the same truth as it could be said of him, to those who may stand round our dying beds,—“Mark the perfect man and behold the upright, “for the end of that man is peace.” Amen.

O Almighty God, who has knit together thine elect in one communion and fellowship, in the mystical body of Thy Son Christ our Lord, grant us grace so to follow Thy blessed Saints in all virtuous and godly living that we may come to those unspeakable joys which Thou hast prepared for them that unfeignedly love Thee : through Jesus Christ our Lord. Amen.

The following valedictory address of the late John S. Cartwright, Esq., to his constituents of Lenox and Addington, is republished at their request, with this tribute to his memory, with a view to its preservation:—

“MY FRIENDS,—After having been your Representative for eight years, I am constrained by physical weakness and infirmity, to retire from public life. From the time I was first encouraged to solicit your suffrages to the present moment, I have never promised you anything but my humble endeavours to discharge my duties to the best of my ability. How far I have redeemed that pledge, my public conduct must answer. Had it pleased God to have continued to me comparative health, and had I again been the object of your choice, I should not have been unmindful of my duty at this important crisis, and would have endeavoured to promote what I believed to be the best interests of my native country: but it has pleased that Almighty Being (who in His wisdom knows what is best) to have laid his hand on me and rendered me incapable of discharging any public trust. It is to be desired, that in the choice of their Representatives, the people of Upper Canada would keep in mind the advice given by Jethro to Moses, and select persons ‘fearing God and hating covetousness.’ We might then reasonably expect that our unhappy dissensions would be healed, and that we should become a virtuous, and consequently a happy and contented, people.

Finally, in taking my leave of you, I can only thank you, one and all, for past kindnesses, and pray God to shower down on you, individually and collectively, his best blessings, both for time and eternity.”



