

Portra.

H Y M N.

I. From foes that would the land devour; From guilty pride, and lust of power; From wild sedition's lawless hour; From yoke of slavery;

II. Defend, oh God! with guardian hand, The laws and ruler of our land, And grant our Church Thy grace to stand In faith and unity!

Bishop Heber.

CHURCH CALENDAR.

Dec. 9.—Second Sunday in Advent. 16.—Third do do 21.—St. Thomas' Day. 23.—Fourth Sunday in Advent.

SCENES IN OTHER LANDS.

No. XXXII.

PUBLIC MEETING OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

I have said that the House of Commons—especially when any spirited or interesting discussion is in progress within its walls—affords an intellectual treat of the highest order. Closely allied to this species of gratification, but of a more placid kind,—one, indeed, which we enjoy as religious as well as rational beings,—are the public meetings or anniversaries of those numerous religious and benevolent Societies with which our glorious Fatherland abounds.

This was held in Fraumons' Hall,—the Archbishop of Canterbury presiding with his usual gentle courtesy and urbanity. The proceedings of the meeting, after the usual invocation of the divine blessing, were commenced by the reading of a very ably drawn Report by the Secretary, Mr. Archdeacon Hamilton. Nothing could be sounder or more judicious than the general structure of this excellent Society: it possesses all the completeness of outline and proportion which should have rendered it a great and flourishing Institution; but there seemed wanting, in past times especially, the infusion of more life and vigour in its operations,—a quickening of that vital current which was well and skillfully diffused. It stood like some great and lordly tree, with its spreading boughs and limbs in due and graceful proportion; but the vital juice coursed feebly through its channels, and there was of consequence, a scantiness and sickliness in the show of leaves and fruit which it displayed.

But let me not be thought to be a captious objector, or to make random accusations against the managers of this venerable and most useful Society. The report which, on this occasion, was read, embodied the declaration that "its doleful statistics [of funds from annual subscriptions and rents of property] for many years have been supplied by large reductions of its capital. The single fact that it has been compelled to sell nearly £70,000 stock, must fill its friends with serious uneasiness." Why was this, it is natural to ask? How was it that an institution, so wisely framed, the result of whose operations had been so heart-renewing, and whose end and object is so undeniably good, should have experienced so lamentable a deficiency in its necessary revenue? How is it that we can point to so many other Societies throughout the Kingdom, without half the field from which to glean its harvest, that have possessed an annual income of threefold the amount derived by this Society from individual contributions? We may answer unhesitatingly that its might was not fairly put forth,—that its objects and results were not brought before the religious public with sufficient prominence,—that its claims were not urged with that zeal and perseverance which, in their peculiar sphere and vocation, characterize the "children of this generation,"—yes, and the children of Dissent. I shall not be charged with extravagance by those who know the people of England, whom I say, that had the same vigorous, combined, faithful, and I must add evangelical efforts been put forth which some other Institutions, of generally similar views have employed; had the religious feeling and the Church feeling of the nation been properly appealed to on its behalf,—I shall not, I repeat, be charged with extravagance when I express my conviction that an income of £100,000 per annum would have been the result. What this amount of energy, and these fruits of its exertions would have achieved, I need not dwell upon; because it is painful, on many grounds, to contrast those high, but not unreasonable expectations with the comparatively dull and dreary reality. As a consequence, where only a spot here and there—a saint oasis in the desert—is to be discovered, evincing that spiritual culture which it is the object of the Society to promote, a whole wilderness might have been reclaimed from its barrenness and have exhibited its blossoming hopes!

And then too, had this might of holy zeal been put forth, there would not have to be deplored that seemingly heartless abandonment of some of the Society's faithful servants in the Colonies,—that violation of a pecuniary contract into which, no doubt from the force of circumstances, they were drawn. Certainly that most unchristian act of a Christian

government,—the withdrawal of the annual Parliamentary Grant from the Society,—surprised them, as it were, into an embarrassment from which there was needed some little time to recover.

What I here advance, as a passing observation, may not be attended with much weight; but my rooted impression is—and it is an impression strengthened by every renewed appeal to the rules of common justice, to conscience, and to the principles of God's holy word,—that the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS are morally and religiously bound to repay to those their servants every farthing of the arrears of that salary which, upon their entrance into their service, there was a solemn stipulation that they should receive!

This is a naked state of the case,—judged by an abstract consideration of the immutable distinction between justice and equity, and right and wrong; but it is a view of the case most painfully aggravated when there is brought into the account the consequences, in many cases, of that unlooked-for deprivation of income,—the pinching penury, the distress, the degradation, in many instances encountered by toil-worn labourers in their cause. But I am not without a belief, in common with many others of the warmest friends of the Society, that this justice, tardy though it be in its arrival, will be done at last.

On the occasion of the Public Meeting alluded to, the first resolution was moved by the LORD MAYOR OF LONDON; who spoke fluently and earnestly, and did not fail to touch pointedly upon the fact stated in the Report, of the depressed state of the Society's funds. "I cannot but fear," were his words, "that the Committee relying upon the excellence, and value, and merit of the Institution, have not perhaps been quite so active in bringing its necessities before the public eye, as the claims of so valuable an Institution justly deserve, and I cannot believe it possible that if the members of the Church of England were acquainted with this fact, they would suffer such a state of things to remain."

The Bishop of Winchester followed; and dwelt with much force and feeling upon the necessity of a due attention to the spiritual fitness of those who were sent out into distant lands, as the agents of this great and responsible work of the Society. He stated that no rules for the selection of such labourers could be wiser and better than what the regulations of the Society actually embodied: it needed, then, but a vigorous adherence to those rules, to ensure a springing up of flowers of heavenly growth wheresoever the "beautiful feet" of those holy heralds crossed the barren mountain or the spiritual desert!

The second resolution was proposed, in a most eloquent and able speech, by SIR HOWARD DOUGLAS, formerly Lieutenant Governor of the Province of New Brunswick. The following language of the excellent Baronet embraces an opinion—a truism, it might almost be termed—which does not appear to have maintained its proper weight with the past directors of our Colonial interests:—"There are circumstances and arrangements which more particularly conduce to sustain the bond by which those colonies may long remain connected with this great empire; and this is the place—this the occasion for declaring—and I stand in the presence of persons to whom I am desirous of expressing my firm conviction,—that the provision which this Society affords for the establishment and service of the Church of England in the Colonies, is eminently conservative of all these bonds; because it is conservative of a community of religious and moral sentiment; and, above all, because it is conservative of that particular form of government, under which only the connexion of those countries with the British monarchy, can long exist."

The eloquent Baronet concluded with this most touching expression of the practical benefits of the Society in the Colony over which he had presided:—"In the countries in which I have resided, and which I have visited,—in remote and almost desert places, I have witnessed the blessings and comforts of our holy religion, dispensed by your servants to persons who might otherwise pass from the cradle to the grave, without the blessings or the benefits, the comforts or the consolations of any appropriate holy office, to sanctify their entrance into life, to receive them into the Christian family, to solemnize those connexions on the proper observance of which the moral constitution of society essentially depends, and finally to perform the last sad offices over departed humanity. In my own person, in my own family, in visitations the most awful, in severe domestic affliction, I have partaken of those blessings and consolations, administered by your servants."

Speeches were subsequently made by the BISHOP OF LONDON, [Dr. Copleston] by the BISHOP OF BANGOR, and MR. JUSTICE PARKE; but I must pause to notice the very able and effective manner in which this distinguished audience was addressed by the BISHOP OF NOVA SCOTIA. His Lordship spoke at considerable length; but he had the happy faculty of seizing upon those points which engage the feelings and rivet the attention of an audience; while, without any aim at the grand oratory, there was a facility of utterance and a vigour and neatness in the combination of his sentences, which imparted no inconsiderable charm to his manner of speaking. The simple detail of Episcopal visits, of consecrations, and confirmations, would not long be listened to with interest; but when these were appositely and dexterously interspersed with anecdotes of missionary toil and missionary success amidst all the privations and peculiar obstacles of a new country, the right reverend prelate, so far from wearying his audience, was heard throughout not only with marked attention but repeated cheers.

The Bishop of Nova Scotia was followed, in an artless but impressive speech, from the truly excellent BISHOP OF QUEBEC,—the stamp of sincerity and the impress of piety in all whose deportment and words, would gain the regard and ensure the attention which a want of rhetorical power might fail to command. That departed Bishop—a rare example of the simplicity of the Apostolic age—was more distinguished for spiritual than intellectual endowments; and in the vast range of his wasting labours, he failed to leave behind him a powerful impression from displays either of learning or eloquence in the delivery of the Gospel message, there breathed unchangeably around him an atmosphere of sanctity which threw its odour upon the Church which owned his guardian care, and left its hallowing influence behind him, wheresoever he passed to greet the brotherhood and the flock over which he was made an "overseer." The Canadian Church has lost, and long will mourn, this sainted prelate; but his mantle has happily fallen upon one whom, for sanctity of deportment, piety of spirit, devotedness of zeal, and no ordinary endowments of theological and general learning, that Church regards with filial confidence and love. May the Almighty strengthen our Shepherd's arm and refresh his soul,—that beneath his watchful care, the flocks

may grow and multiply; and above all, that they may be thought worthy to "pass under the hands of him that telleth them—in the day when he maketh up his jewels!"

The speech of SIR THOMAS ACLAND, who also moved a resolution, touched chiefly upon those West India slaves who came under the care of this Society,—dwelling with satisfaction upon the steps which they had adopted for improving the condition and character of the slave, and for preparing him, by the blessing of a religious education, for that boon of emancipation to which every generous Briton looked as the ultimate portion of the still fettered negro. The Bishop of London followed in the same strain, and adduced the authority of St. Augustin in support of the rational views entertained by the Society upon this subject. "We learn," said his Lordship, "from the ecclesiastical history of those times, [of St. Augustin] that although some persons were beginning to entertain a just view of the moral evils of slavery, as preventing the full development of those spiritual energies which the Gospel alone is calculated to educe, and were desirous of emancipating their slaves, they did not consider it wise or Christian-like to do so, until they were assured that, by the previous cultivation of moral qualities, they were enabled to gain an honest livelihood in some decent profession."

The question of slavery has been strangely dealt with; for the immediate emancipation of those in bondage was effected, not so much from a philanthropic regard to the simple merits of the question itself, as by the influence of a "pressure from without,"—a league, for political and selfish purposes, of the infidel and the radical with the well-meaning, the disinterested, and the benevolent. But the experiment, crude and undigested as it was,—unfit as were the objects of it for its immediate application,—may, by the blessing of a gracious Providence, be overruled to good. If men, in their philanthropic plans and purposes, will abandon the direction of reason and substitute passion for prudence, they must not be disappointed if the simple virtue of good intention should not yield the golden results which some of the well-intentioned may anticipate. Hasty and inflated legislation, excellent and praiseworthy as may be its ultimate object, may produce more calamity than benefit, and remove one evil only to introduce a thousand in its room.—But we put our trust in God's Providence; and we hope and pray that this hasty and ill-managed emancipation may be overruled to his own glory and to the welfare of his creatures.

The Bishop of London having concluded, we had speeches successively from SIR JOHN MALCOLM, who paid a noble and deserved tribute of affectionate respect to Bishops Middleton and Heber, whom he knew intimately; and from MR. JUSTICE HALLIBURTON of Nova Scotia who spoke earnestly on the duty of strengthening political ties by the influence of a common religion. "We still," he said, "conceive ourselves to be your children, we talk of your country by the endearing name of HOME, we are filled with exultation in boasting ourselves subjects of the same gracious Sovereign, and members of the same apostolic Church, and we feel that you will not forsake us in our need."

Thanks were moved to the Archbishop as Chairman by LORD BEXLEY in a short, but pleasing speech; and he was seconded by the EARL OF CLARENDON, who spoke in earnest terms of "the piety, the prudence, the zeal, the activity, and the courtesy" of the most reverend prelate who had presided at the meeting.

A strange species of interruption had taken place at an early stage of this meeting: an individual from the crowd of spectators, rose to address the chair and was beginning in a very vehement strain to denounce the whole proceedings, and neither reitorated calls to order from the audience nor a mild appeal from the Archbishop, had the effect of checking him in his intemperate harangue, so that the only alternative was to carry him forcibly out of the room. At the close of the proceedings, he entered again; and uninterrupted now, he commenced a most violent denunciation of the whole Episcopal Bench,—winding up his harangue with a prediction that this was the last public meeting in England in which they should be permitted to take a part! Madman as he evidently was, he did not seem to have much mistaken the temper of the day; for a series of persecutions very soon after arose against our prelates especially, which seemed almost to portend the fulfilment of his wildly uttered predictions. But they, and the Church over which they presided, were the care of that God who "never slumbers nor sleeps," and a wonderful and joyous reaction has taken place in the spirit of the nation. And while they—our mitred overseers—speak faithfully and labour diligently in their high vocation, it can be confidently affirmed of them as a body that, in their daily life and conversation, they evince what, as a constant remembrance of the sanctity of God's ministering servants, was required to be borne upon the High Priest's crown,—"HOLINESS TO THE LORD."

The Garner.

MINISTERIAL SUCCESSION.

The apostles, upon the death of our Saviour, succeeded to the government and direction of the Church; they were commissioned to feed and to rule the flock in his stead, and in his name. Under them were placed teachers and pastors of different orders, who are comprehended under the general name of prophets. These offices have been perpetuated in the Church by a constant succession of men duly called to them; and the present governors and pastors of it stand in the same degree of nearness and relation to Christ, that the apostles and prophets did, who went before them in the same work of the ministry; and we must be so account of them, as of the ministers of Christ, and stewards of the mysteries of God.—Bishop Sherlock.

Peace is then perfect, when we have it with God, with our neighbours, and with ourselves. This threefold peace, of heaven, of charity, of conscience, is the grace and gift of Christ; none is perfect and complete, but that which he bestows.—Wogan.

Beware of the critical hearing of sermons preached by good men. It is an awful thing to be occupied in balancing the merits of a preacher, instead of the demerits of yourself.—Rev. Legh Richmond.

Advertisements.

A LETTER from Tiverton, England, for Mr. JOHN ADAMS, Engineer, is in charge of a person in this neighbourhood, who is desirous of being informed of his address. Should this meet his eye, or that of any acquaintance who can communicate his residence, he will be pleased to make it known to the Editor of this paper.

LANDS FOR SALE.

On the most reasonable terms, with Long Credit.

OTTAWA DISTRICT.

Table with columns: Township, Concession, Lots, No. of Acres. Rows include Plantagenet, Alfred, etc.

JOHNSTOWN DISTRICT.

Table with columns: Township, Concession, Lots, No. of Acres. Rows include Elmsley, Edwardsburg, etc.

MIDLAND DISTRICT.

Table with columns: Township, Concession, Lots, No. of Acres. Rows include Portland, Pittsburg, etc.

NEWCASTLE DISTRICT.

Table with columns: Township, Concession, Lots, No. of Acres. Rows include Cranston, Hamilton, etc.

Table with columns: Township, Concession, Lots, No. of Acres. Rows include Hope, Clark, Seymour, etc.

Table with columns: Township, Concession, Lots, No. of Acres. Rows include Cartwright, etc.

NIAGARA DISTRICT.

Table with columns: Township, Concession, Lots, No. of Acres. Rows include Gainsboro, etc.

LONDON DISTRICT.

Table with columns: Township, Concession, Lots, No. of Acres. Rows include Walsingham, Dorchester, Southwold, etc.

Table with columns: Township, Concession, Lots, No. of Acres. Rows include Aldborough, Oxford, etc.

Particulars as to terms, &c., may be learned on application to the subscriber, at Toronto.

JAMES M. STRACHAN. Toronto, 8th October, 1838. 18 3m.

TO LET

AND immediate possession given, A NEAT COTTAGE within the limits of Cobourg, containing a kitchen, two sitting-rooms, four bed-rooms, &c.—with an acre of ground and stabling attached. Application may be made at the Star office. Cobourg, November 19th. 1838. 23—4w

EDUCATION.

THE REV. H. CASWELL, M. A. Master of the District School in the healthy and delightful town of Brockville, is prepared to receive into his family a limited number of Young Gentlemen as Pupils. The course of study embraces Greek, Latin, Mathematics, Natural Philosophy, and the usual English branches. Having been engaged for several years as a Professor in a Theological School, Mr. C. would be happy to give instructions in Hebrew and other branches of Sacred Literature to pupils desirous of preparing for Holy Orders. The Terms are Thirty Pounds for Board and Tuition during the Academical year. Every pupil is expected to be supplied with a bed and bedding, silver spoon, and towels. Letters addressed, (post paid,) as above, will meet with prompt attention. The most satisfactory references can be given, if required. 18—1f

WANTS A SITUATION AS GOVERNESS.

A YOUNG LADY accustomed to tuition, who undertakes to teach Italian, French, Music, Dancing, the use of the Globes, and the other general branches of education. She would prefer the charge of children from eight to twelve years of age. Application (post-paid) to the Editor of 'The Church', will be forwarded and attended to. 21—4w

CHAMPION, BROTHERS & CO.

TORONTO, Importers of Hardware, &c. &c.

HAVE on hand a general and well assorted Stock of Shelf 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 Harry 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. 74f

The Church

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

TERMS: To Subscribers residing in the immediate neighbourhood of the place of publication, THE SMITHS OF PERMITS, 1838. Subscribers receiving their papers by mail, FIFTEEN SHILLINGS per annum, postage included. Payment is expected yearly, or at least half-yearly in advance. No subscription received for less than six months; nor the paper discontinued to any subscriber until six months are paid unless at the option of the Publisher. Subscriptions for 'The Church' in England, may be paid to Messrs. Rivington, Waterloo-place, London; and in Ireland, to the Editor of 'The Warder,' Dublin.