

THE VESTRY MEETING.\*

In the outskirts of his parish there was a wild and beautiful valley, called Ashdale, formerly inhabited by a few cottagers, who watched their sheep as they browsed on the adjoining hills, or kept a few cows on the narrow slips of meadow land.

But, alas! a sad change,—sad, at least, in the eyes of the lovers of the picturesque,—had come over that happy valley. A rich capitalist, with "speculation in his eyes," had marked its capabilities for improvement.

One of the first objects of Mr. Herbert, when he became incumbent of the parish of Welbourne, was to endeavour to provide a church for this distant hamlet.

Meanwhile the population of Ashdale increased.—Beer-shops, gin-shops, with their accompaniments of spouting clubs, unions, and all the other symptoms of a demoralized and disaffected population, rapidly sprang up.

When Herbert entered the vestry on the Sunday after his return from town, he found the churchwarden already there, who welcomed him with a cordial shake of the hand, but a very grave face.

Herbert was much annoyed at this intelligence, on account of the ill-will which it was likely to breed in his parish. It was a very unpleasant business,—the most unpleasant which had occurred since he had been rector.

Herbert was much cheered by the heartiness of their zeal, and felt that he had done them injustice in doubting their attachment for a moment. He was particularly gratified by the observations of one of the principal farmers, who called on him the day before the meeting, and placed the affair exactly on the right footing.

Most unusual was the scene which the hitherto peaceful village of Welbourne presented on the morning of the meeting. The farmers were seen coming in from all parts, on foot or on horseback; and, though it was a busy time, they one and all declared, with honest English feeling, that they would lose the whole day sooner than not support the Church.

The village clock had struck the hour of twelve, and the friends of the Church, already assembled, were rather surprised that their opponents had not made their appearance, and began to think they had given up their intention of opposing the rate.

The Radicals came up at a brisk pace, but were evidently somewhat disconcerted at the respectability, and still more, at the numbers, of the opposite party. They expected that they should have had to contend with little more than the usual number of attendants at the vestry meetings, and that they should carry their point by a coup de main.

It was out of the question that so large a body, or a tenth part of it, should get into the vestry; so there was no alternative but to make use of the body of the church, much to Herbert's regret, who grieved to see the holy place made the scene of ungodly contention.

The churchwarden accordingly read to the meeting the calculated expense for the current year, and briefly added that it had been made out with all possible regard to economy. If any gentleman present suspected there was any jobbing or illegal charge, he should be happy to give an explanation.

This speech, of course, gave little satisfaction to the malcontents. A call was made for Mr. Stubbs. This gentleman was the principal shopkeeper who supplied the Ashdale population with the necessaries and luxuries of life,—as bread, butter, cheese, tea, tobacco, and snuff;—and having, unfortunately for himself, a gift of talking, he was put forward as the spokesman on the occasion.

I cannot but here remark of how little use it is for clergymen to go out of their way to conciliate these mongrel sort of people; at least, I mean, by any departure from the straight line of duty. They are sure to desert the Church at the hour of peril, and their desertion is then more mischievous than it would have been had they never professed themselves its members.

Well, up stands Mr. Stubbs on the seat of one of the pews, and vows he is strongly attached to the Church—none can be more so. He only wished that the Church could see her true interests. For himself, though a Churchman, he scorned to put his hands into the pockets of the conscientious Dissenter.

Great was the thumping and shouting which followed the conclusion of Mr. Stubbs's oration; and he sat down with the air of a man who had surpassed even himself. There was some little pause,—and at last it was announced that Mr. Owen would be glad to address the meeting.

"Gentlemen," said Mr. Owen, "this is the first time that I have had the honour of appearing within these walls, and it may naturally be expected, that, having purchased a considerable property in the parish, and having now come to reside in your neighbourhood, I should avail myself of the opportunity to state what are my sentiments on this occasion. Gentlemen, I am a Dissenter from the Church of England; (Hear, hear, from Mr. Stubbs and the Radicals.) I have been born and bred a Dissenter, and still remain so.

"When I purchased my property in Ashdale, I calculated all the outgoings and expenses; I reckoned up the taxes, poor rates, tithes, Church rates; and, allowing for these drawbacks, I paid accordingly; I gave so much less for my purchase than I should have done had there been no drawbacks. Therefore I say, gentlemen, that having bought my property subject to a certain deduction for Church rates, I cannot, as an honest man, turn round and vote against a Church rate, and so put the money into my own pocket; it would be a robbery to do so.

"Another reason why I cannot vote against the Church rate, is, because I have a respect for the law of the land, and it is the law of the land that a Church should be kept up in every parish, by a general assessment on property; and, so long as that law remains unrepelled, I am not the man to disobey or evade it.

such a trifle. My maxim is, 'If it be possible, live peacefully with all men.' And I have no notion of being dictated to by a set of selfish fellows in London, or anywhere else, whose purpose it may suit to set us at loggerheads together. I, for one, will not be made their tool; but take the liberty of judging for myself. And I think, gentlemen, if you would do the same, you will see that it can answer no good purpose to carry on this opposition any farther. If you had come to me for advice, I should have said, you had better never have begun it."

This speech of Mr. Owen made a marvellous impression on the assembly. Mr. Owen was owner of the greater part of the cottages in Ashdale,—Mr. Stubbs's amongst the rest, and his tenants did not much care to vote in opposition to their landlord. Some perceived the force of his argument; the tide of opinion suddenly changed, and many acknowledged that they did not know why they had made all this uproar and confusion.

The consequence was, that when it came to the show of hands, some had quietly left the Church, others did not vote at all, and the Churchmen were in a majority of at least three to one.

Mr. Herbert briefly addressed the assembly. He was sorry that any difference of opinion should have arisen in the parish; but it was so far satisfactory, that it had proved to him the sincerity of the friends of the Church, and had shewn that even his opponents were not indisposed to listen to sound reason. He assured them that nothing should be wanting on his part to promote good neighbourhood so long as he lived amongst them, and he had great hopes that, when the new building at Ashdale was completed, his parishioners of that side would then become aware of the value of the Church.

Herbert's predictions were not disappointed. Ashdale church was consecrated during the summer, and an active curate established there. Some little jealousy remained for a while, but by kindness and attention, the population was soon prevailed on to attend divine worship, and a marked change became apparent in the community. None complained but the owners of the beer and gin shops; not even Mr. Stubbs,—for his opinions on religion and politics quickly suited themselves to those of his customers.

CHURCH SCENES IN OHIO.

Camp-meetings as such, are never held by Episcopalians. Yet occasionally, for want of a church, our services are performed in the open air, and I recollect with pleasure an interesting occasion of this kind in Delaware county, Ohio. The place of worship was a beautiful orchard, and the time was the month of May, when the abundant blossoms of the apple and the peach filled the air with their delicious odour.

I happened to be witness of a curious scene in a similar place of worship near Kenyon College. It was the time of the annual convention of the diocese of Ohio, and the clerical and lay delegates assembled at Gambier. It was also the period appointed for the annual commencement of the college, and a great gathering of the neighbouring population was expected. Rosse chapel being incomplete, there was no room in Gambier sufficiently capacious for the occasion, and accordingly a large arbour was erected for temporary service.

On a platform, at one extremity, was a pulpit and a communion table, and the rest of the area was occupied by benches. The convention assembled and was duly organized, after which morning service was performed, and Bishop Chase proceeded to read his episcopal address in the presence of a numerous congregation. In the course of this address, he animadverted severely on the conduct of the Rev. Mr. West, in respect to his agency in England in behalf of Kenyon College. Just as the condemnatory expressions were about to issue from his lips, a tall figure in black was seen gliding behind the boughs, and Mr. West himself, who was supposed to be at least a thousand miles distant, quietly entered the arbour, and unobserved by most of the assembly, seated himself in front of the bishop. Bishop Chase not perceiving him continued his address, and at the conclusion was about to give out a hymn, when, to the surprise of all, Mr. West stood up, and requested that a copy should be furnished him of that part of the address relating to himself. The bishop complied with his request, and on the following day Mr. West was heard in his defence. It will be recollected that the same Mr. West afterwards asserted his Episcopal character on the ground of an alleged consecration by Bishop Chase, and made some ineffectual attempts, near Liverpool, to produce a schism in the Church of England. He has since been suspended from the performance of the clerical office.

Places of worship like those mentioned above are certainly very agreeable during the warm days of an American summer. But it is obvious, that, even in the most sequestered regions, all who have any relish for the regular service of the sanctuary will desire something more permanent and better adapted to the great varieties of weather. Accordingly the erection of a log-church is often one of the first efforts of the well-disposed settlers of the western forests. Such a church was that at Perry in the vicinity of Gambier. It was the work of a few Irish Episcopalians who had been educated in the established religion, and who in this distant land remained faithful to the Church of their fathers. Their pious undertaking was quickly accomplished. They sallied forth into the woods with their axes, and, having chosen a spot, felled the tall trees, hewed them square, cut them into regular lengths, and with their united efforts heaved up the great logs and constructed the walls of their sylvan temple. The floor was soon formed of planks, and the roof was easily superadded. Benches supplied the place of pews, and the same stand answered for both the reading-desk and pulpit. In a building of this kind, of course, both tower and bell are out of the question, and nothing can be expected in the way of decoration.

The Garner.

THE GOSPEL PREACHED TO ALL. You may know it is the spirit of God by this. That Spirit it is: and they that anointed with it, take care of the Poor. The spirit of the world, and they that anointed with it, take little heed to evangelize any such, any poor souls. But in the tidings of the Gospel, they are not left out; taken in by name (we see). In sending those tidings, there is none excluded. No respect of persons with God: None of nations; to every nation, Gentle and Jew: None of conditions; to every condition, poor and rich. To them, that of all other are the least likely. They are not troubled with much worldly good news: seldom come there any

posts to them with such. But the good news of the Gospel reacheth even to the meanest. And reaching to them, it must needs be general (this news): if to them, that of all other least likely, then certainly to all. Even to the poor is (as if he had said) even to poor and all, by way of extent: but no ways to engross it, or appropriate it to them only. The tidings of the Gospel are as well for Lydia, the purple-seller, as for Simon the tanner; for the Areopagite, the judge at Athens, as for the gaoler at Philippi; for the elect lady, as for the widow Dorcas; for the lord-treasurer of Ethiopia, as for the beggar at the beautiful gate of the temple; for the household of Cesar, as for the household of Stephans; yea and (if he will) for King Agrippa too.—Bishop Andrews.

REPENT.

Repent. This is the main purport and end of God's messages to man in all times, by all that he hath sent, prophets, apostles, Jesus Christ and his forerunner; and still all his ministers under the Gospel, have no other effect to say, but to call man to repentance, to bring them home to God. Man is naturally turned away from God, and is still further running away and hastening to the pit, and God is calling after him, Do not destroy yourselves, I will receive and pardon you, Oh! return, why will ye die? And yet men will not hearken, but run to their ruin. This word is daily preached; and yet who almost is persuaded so much as to stop his course a little and consider what is propounded to him, much less to break off his course and return. Oh! the boundlessness and graciousness of God, that thus entreats, and still entreats base wretches, whom he might tread on and crush in a moment! Oh! the wretchedness and madness of man that refuses, and still refuses those gracious entreaties! You have been called to in these terms, and where are they that return? Where are hearts breaking for their iniquities, and breaking away from them, mourning after the Lord, and longing for a look of his countenance, and desiring nothing else? Oh! that some soul might now be stirred up, and set upon thoughts of repenting,—serious real thoughts that would not die. The Lord will reach forth his hand and draw it to himself, though it find it hath not, yea, in that very desire of returning to him, he hath presented it and touched it, and will not lose it, will not suffer it and his begun work in it to perish.—Archbishop Leighton.

GOD'S JUDGMENTS.

If God did proceed against us as we do against one another, no man could abide innocent for as much as one hour. But God's own judgment is otherwise: he inquires if the heart be right, if our labour be true, if we love no sin, if we use prudent and efficacious instruments to mortify our sin, if we go about our religion as we go about the biggest concerns of our life, if we be sincere and real in our actions and intentions. For this is the sinlessness that God requires of us all; this is that "sinless state," in which if God does not find us, we shall never see his glorious face; and if he does find us, we shall certainly be saved by the blood of Jesus. For, in the style of scripture, "to be sincere, and to be without offence," is all one. Thus David spake heartily, "I am utterly purposed that my mouth shall not offend; and thou shalt find no wickedness in me." He that endeavours this, and hopes this, and does actions and uses means accordingly, not being deceived by his own false heart, nor abused by evil propositions—this man will stand upright in the congregations of the just; and, though he cannot challenge heaven by merit, yet he shall receive it as a gift, by promise and by grace. God takes no judgment of us by any measures, but of the commandment without, and the heart and the conscience within; but he never intended his law to be a snare to us, or to entrap us with consequences and dark interpretations, by large deductions and witty similitudes of faults; but he requires of us a sincere heart, and a hearty labour in the work of his commandments; he calls on us to avoid all that which his law plainly forbids, and which our consciences do condemn.—Bishop Jeremy Taylor.

Advertisements.

RATES.—Six lines and under, 2s. 6d. first insertion, and 7½d each subsequent insertion. Ten lines and under, 3s. 9d. first insertion, and 1s. each subsequent insertion. Above ten lines, 4d. per line first insertion, and 1d. per line, each subsequent insertion. Advertisements, without written directions to the contrary, (post paid), inserted till forbid and charged accordingly. From the extensive circulation of "The Church," in the Provinces of Upper and Lower Canada, as well as in Great Britain and Ireland, and other portions of Her Majesty's dominions, it will be found a profitable medium for the advertising of Real Estate, &c. &c. The space allotted to advertisements will be limited to three columns.

CUTLERY, MILITARY & FANCY STORE.

THE Subscriber tenders his grateful acknowledgments to his numerous customers, for the liberal encouragement he has received since his commencement in this City, and respectfully informs them, that he has received direct from England, a well selected Stock of articles in the above line, partly consisting of—Infantry and Cavalry Regulation Swords; common Cavalry Swords; Frog & Sling Belts; Staff Officers' Belts; Sabres; Cavalry and Infantry Shells and Scabbles; best quality Infantry and Navy Regulation Buttons; Navy Lace; Gold and Silver Lace, various qualities and patterns; Light Infantry and Battalion Sashes; Gold and Silver Sword Knots; real Silver Epaullets; Gold and Plated do.; Gold and Silver Cors; Gold and Silver Cap Tassels; Cap Mountings; Brass, Steel, and German Silver Military Spurs; Ivory, Buck, and Buffalo Handle Knives and Forks; best quality Razors; Penknives; Scissors; Ladies' and Gentlemen's Dressing Cases, and Work Boxes; with almost every other article in the above line too numerous to mention, which he offers on as reasonable terms as any other House in Upper Canada. N. B.—The Subscriber having now in his manufacture some of the best workmen, he flatters himself that he can produce Cutlery, Military Goods, and Surgeons' Instruments, in a manner superior to any thing heretofore done in the Country, and as good if not superior to any imported from Europe. Razors, Knives, Scissors, Surgeons' Instruments, &c. &c., with every other article of Steel, Brass, or Silver, repaired in the best possible manner. SAMUEL SHAW. Toronto, Sept. 12th, 1839.

EDUCATION.

MR. HUDSPETH, Classical Teacher in the U. C. Academy, will, at the close of his engagement there on the 15th Oct. next, open classes in Cobourg, for the usual branches of a liberal Education. In the mean time, Mr. H. will take a limited number of Boarders, and will be happy to meet with intending day-pupils, privately, mornings and evenings. Board, exclusive of Washing, £30 per Academic year, for Young Gentlemen under 14 years of age, and £40 for those above that age. Book-keeping, the Classics, Mathematics, and higher branches charged extra. Students can also be accommodated with Board, &c., in one or two respectable families in the village. Further particulars may be known by application to Mr. H., if by letter, post paid. Cobourg, 20th August, 1839.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE NEWCASTLE DISTRICT COMMITTEE of Bibles, Testaments, Prayer Books, and other Books and Tracts, which they offer for sale, at reduced prices, at their Depository, at Messrs. Graveley & Jackson's, Cobourg. The Books of the Society will also be found for sale at Mr. Charles Hughes', Druggist, Port Hope;—and may be procured at Peterboro' on application to the Rev. C. T. Wade; in Cavan, from the Rev. S. Armour, and in Darlington, from the Rev. T. S. Kennedy. Cobourg, July 16, 1839.

MRS. BROWN begs respectfully to acquaint her friends and the public, that she has removed from her former residence to that large and commodious house in the town of Cobourg, formerly occupied by the Bank of Upper Canada; where the business of her school will be conducted as usual, and two additional boarders can be accommodated.

The usual branches of a complete English education will be taught; and the accomplishments, where required, of French, Music, and Dancing.

Terms for Boarders, comprehending the ordinary branches of education, £40 per annum, exclusive of washing. Bedding and towels to be furnished by the pupils. Terms for Day Scholars, in the ordinary branches of an English Education, £1 5 0 pr. Qr. do. to pupils learning music, 1 0 0 do. Music, with use of piano, extra, 1 15 0 do. French, extra, - - - 1 5 0 do. Dancing, extra, - - - 1 5 0 do. As the number of the boarders will be limited to six, an early application is requested. The present vacation will terminate on the 24th July, inst. Cobourg, July 6, 1839.

THE HOME DISTRICT SCHOOL.

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

THE JOHNSTOWN DISTRICT SCHOOL. The Midsummer Vacation will terminate on Tuesday July 24th. A few boarders in addition to the present number can be received. The terms are £30 per annum, always payable quarterly in advance. Theological Pupils, £50 per annum. Each Boarder is to provide his own Washing, Bed and Bedding, Towels and Silver Spoon. For particulars apply to the Principal, the Rev. H. Caswall, Brockville, U. C.

HENRY ROWSELL, BOOKSELLER AND STATIONER.

HAS just returned from England with an extensive and varied assortment of Books, comprising Political, Historical and Scientific works, and several of the most recent popular and useful publications. He has also a large stock of the Church of England, Saturday and Penny Magazines, and of the Penny Cyclopaedia, besides a variety of Theological works, and Church of England Tracts, to which the attention of the Clergy is respectfully invited. His stock of Account-Books, and of Stationery, plain and ornamental,—is large and diversified; and to this he has added a collection of Engravings, including portraits of Her Most Gracious Majesty by several different artists. His assortment of Bibles and Prayer Books, is also very large, and consists of handsomely bound and gilt copies, as well as others of the plainest and cheapest description. Toronto, 28th June, 1839.

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

SUBSCRIBERS TO THE UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS, are requested to pay to the undersigned, on or before the tenth day of July next, the sum of FIVE PER CENT on the amount of their respective shares, or five shillings per share. Remittances, when most convenient, may be made to the Editor of the Church. H. J. GRASSETT, Secretary and Treasurer. Toronto, June 8, 1839.

WANTED.—In a Private Family, on the first of May next, a Gentleman duly qualified to teach Greek, Latin, Mathematics, &c. and fully qualified to prepare pupils for either Oxford or Cambridge. Apply personally, or by letter post paid, to the editor of the Church.

CHAMPION, BROTHERS & CO. TORONTO.

Importers of Hardware, &c. &c. HAVE on hand a general and well assorted Stock of Sheet Goods suitable to the country trade, which they will sell Wholesale for CASH, or approved three months Paper, at their usual low prices. They have also a large Stock of CHAMPION'S WARRANTED CAST STEEL AXES made at the Factory originally built by the late Harvey Shepherd, and afterwards occupied by John Armstrong. As Shepherd'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 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.

The Church

WILL for the present be published at the Star Office, Cobourg, every Saturday. TERMS. To Subscribers resident in the immediate neighbourhood of the place of publication and to Postmasters, TEN SHILLINGS per annum. To 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 arrears are paid, unless at the option of the Publisher. COMMITTEE OF MANAGEMENT OF THE UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS. The Lord Bishop of Montreal; The Hon. and Ven. The Archbishop of York; The Ven. The Archbishop of Kingston; Rev. G. Mortimer, M. A. Rector of Thorntown; the Rev. A. N. Bethune, Rector of Cobourg; The Rev. R. D. Cartwright, M. A. Asst. Minister of Kingston; the Rev. H. J. Grasset, Asst. Minister of St. James's Church, Toronto;—to any of whom communications referring to the general interests of this paper may be addressed. SECRETARY and Treasurer the Rev. H. J. Grasset, to whom all communications relating to the Press are to be addressed.