

**THE SOUTH SEA MISSIONS.**—A Deputation from the London Missionary Society had an interview, yesterday, with the Earl of Aberdeen, at his Foreign-office. The intelligence brought by the last arrivals from the South Seas was, we believe, the subject matter of the conference with his Lordship. We understand that the most urgent representations have been made by the Queen of Tahiti and her Chiefs to the British Government, imploring its support in resisting French domination. So strong is the feeling which exists among the people, that they had been with difficulty restrained from rising against the French, and expelling them from the island. Dispatches also from the Sandwich Islands have been received, conveying a formal tender of the sovereignty of Hawaii to this country; and the American Missionaries are, we understand, very desirous that Great Britain should assume the protection of the island. Our Government is very delicately placed in this matter, in reference to France; and we have now reason more than ever to regret that the sovereignty of these islands was declined by this country, at a time when the occupation would have awakened no jealousy. Could their independence be effectually guaranteed, it would, undoubtedly, be the best mode of settling a question which is now encompassed with difficulties, owing to the petulancy and inhumanity of the French court and its buccaneer propagandists.—*London Patriot, Aug. 10.*

#### WORLD'S TEMPERANCE CONVENTION.

At a meeting of the Temperance Convention Committee (appointed at a public meeting at the Hall of Commerce in the city of London, on Tuesday, the 27th day of June, 1843,) held at 39, Moorgate-street, on the 13th day of July, 1843, James Day, Esq., in the chair, the following resolutions were submitted and unanimously agreed to, viz:—

Whereas, great benefits have resulted from the holding of Conventions in London by the Anti-Slavery Society and Peace Society in the advancement of their respective objects; and whereas, it has been resolved at a public meeting held in London on the 27th day of June last, that a similar Convention should be held in London, for considering the best means of promoting Temperance throughout the World:

It is now resolved, That, as a preliminary step to this great measure, the Secretary of this Committee be empowered to correspond with the Secretaries of the several Temperance Societies in England and other countries, embracing copies of the resolution passed at the Hall of Commerce, on the 27th June, as aforesaid, and desiring them to reply to the following queries:—

1st. Whether their Societies would be prepared to send a delegate to such Convention to be held in the month of June, 1844;

2d. Whether their Societies would also be prepared to contribute towards the general expense of such Convention, and to what extent.

3d. Among the objects to be considered and discussed in this Convention, the following may be named:—

First. To ascertain correctly the present state of the Temperance Reformation in the several counties and districts from which delegates may be sent.

Secondly. To obtain the best statistical accounts that can be procured of the effects of intemperance in increasing the amount of crime, disease, and poverty in the several quarters.

Thirdly. To consider whether any and what new means may be taken, and what efforts made, for increasing the numbers and stimulating the zeal of the friends and advocates of Temperance everywhere.

Fourthly. To prepare and adopt addresses to the several Monarchs and Rulers of the various countries of the world, Legislators and Statesmen, Ecclesiastical Authorities, Magistrates, the Medical profession, and all Parents and Heads of Families, on the importance of discouraging intemperance throughout their several countries.

#### THE EPISCOPAL CHURCH AND MISSIONS.

It is stated that on an average every member of the Episcopal Church in Massachusetts contributes annually \$2.93 to the cause of Domestic and Foreign Missions; a greater average than is paid by any other denomination.

## THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, OCT. 5, 1843.

We have already had occasion to publish our sentiments with respect to the Church of England—and it is only necessary for us now to say, that we do, and ever shall, highly venerate the Established Church of our Fatherland. From this fact arises the deep interest we have frequently expressed on account of the serious dangers to which, in our view, it has been for some time past exposed, from the anti-scriptural proceedings and conduct of some of its own ministers.

We, therefore, hail with pleasure, at all times, the expression of those sentiments, wherever we meet with them, which go to oppose those mischievous forms of error that have been raising their brazen fronts in opposition to the simplicity of the blessed Gospel, as manifested in the practice of every sincere Christian—and the more particularly so, when those sentiments emanate from eminent ministers of its own communion. We are persuaded that every lover of truth, as well as every sincere friend of this important section of the Christian Church, will respond to those our sentiments, and participate in the gratification afforded by that pious and liberal feeling manifested in such language as the following, used at a late meeting in London, by the Rev. Mr. STOVELL, an Episcopalian minister:—

“Evangelical truth is first, ecclesiastical order is second. If I must take only one of them, I say—Give me Evangelical truth, and exile me to some lone spot, where no bishop ever planted his foot, and no church-going bell ever gave forth its sweet sound; and where, though I want the gorgeous cathedral, and the witchery of music, and the solemnity of ceremony, I may worship the one God, through the one Mediator, and by the one Sanctifier, taught by the one Holy Word, the heavens for the roof of my temple, and the rock for my footstool—any thing rather than give up Evangelical truth. I am jealous for the rights of the laity. I am jealous of hierarchical despotism. While to archbishops and bishops we render all proper obedience, and will respect them as long as they own the supreme authority of their Saviour, yet if it were possible for any of them to be exalted into such an one as the Man of Sin, a brother of Antichrist, putting himself into the seat of Christ, coming between us and our one Redeemer, then I would say, ‘Perish our bishops, and perish the Church of England rather than this.’ Ignorant men fancy that our battle is only against Popery, in its bold and hideous development in Rome. No; it is against Popery in every form and modification; it is against the essence and spirit of the thing, not the mere external shape it may assume.”

We extract also the following portion of an admirable address delivered by the Rev. BAPTIST W. NOEL, one of Her Majesty's Private Chaplains, at a religious anniversary held in London in the month of May last. Mr. NOEL having described in glowing language, and in the spirit of Gospel benevolence having depicted the moral grandeur of the Missionary enterprise, thus gives his judgment concerning the proper labourers that should be employed in the great harvest-field:—

“If it be needful to believe in the Son of God, and rest on him for our everlasting happiness as fallen beings; if it be needful that the Word of God be read and deeply pondered by us; if a Christian education be needful for domestic happiness; if it be needful that good schools should

be well superintended; then it is needful that there should be some whose sublime office it is to spend their lives in thinking how they may promote the eternal welfare of their fellow-men.—But if the ministers of religion are necessary to these Societies, it is equally required that schoolmasters and Catechists, who are not ordained, should be their precursors and pioneers. At the same time, with reference to those who go forth, either as ministers to the larger settlements, or as catechists and schoolmasters for the smaller, they must be those who maintain the true principles of the Gospel of Christ. It would be inconsistent in principle on our part to send forth others; it would be useless too, for the grace of God will not accompany a doctrine which exalts forms, exalts the Church as an institution, exalts the ministers of the Church, but neglects that great and blessed Saviour, who is declared in his own word to be all in all. When we have gathered the alms of Christian men, given for this express purpose, that the Gospel of Christ shall be preached, we to us if we send forth men to preach a spurious Gospel, upon which no spiritual influence can ever be expected to descend. Yet we are told that if we decline to send such men forth we are guilty of being partizans, and creating a party in the Church. Yes, I do confess that we belong to a party, but it is without the meanness of a party spirit, in which no by-ends can be served, and which, from its very constitution, forbids all narrowness and selfishness. We belong to a party which, embracing pious men of all denominations of Christians, and extending to every nation where the faith of Christ is truly professed, is so wide as to be incapable of bigotry, because there is no selfish end upon which they can be made to coalesce. We belong to that party whose origin may be found in that building in Jerusalem, where first the Holy Spirit descended on the earliest followers of Christ; and which will be found existing still, notwithstanding all the obloquy and scorn thrown upon it, at the second advent of its Master and Lord. We belong to that party which has been found, and will be found, in every nation of the earth; that can count up its great men, but does not so much boast of them as it glories in those whom grace has made pre-eminently good. We belong to that party which, under the care and guidance of God, is indissolubly associated with all which is most for the welfare of the human race, and likely to bind mankind together, as one great brotherhood, of which Christ is the head.”

**SIGNS OF THE TIMES.—IRELAND.**—At a meeting of the Cork Protestant Operative Association and Reformation Society, held on the 22d August last, the Rev. W. MARMON said that “he had recently perused ‘D'Aubigne's History of the Reformation;’ and he took shame to himself when he read of the burning zeal of Luther, and drew a contrast between him and professors of the present day. Why should they now shrink from supporting that religion, revealed to us in the Bible, and of which God is the Author. The more he read the Scriptures, the more he was convinced, that if they would erect the glorious fabric of the Church of Christ, and pull down every erection of error, it was by united prayer and exertion. The union of the higher and lower classes of Protestants was very desirable and necessary. The presence of the rich was a strengthener to the poor; while the operative, the well-read, well-tempered—not hot-headed—Protestant operatives, formed the great breakerwater between them and Romanism. Such meetings as the present, carried on in the spirit of the Gospel of Christ, without malice or ill-will, and attended and sanctioned by the presence of the rich, who approve of them, would soon rise up to a mighty mountain, so that Romanism would appear a thing of folly and insignificance.”