

The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. IX. HALIFAX, NOVA SCOTIA, SATURDAY, JULY 26, 1858. NO. 30.

Calendar.

CALENDAR WITH LESSONS.

Days	Date	MORNING.	EVENING.
July 27	10	Ed. of Trin.	Kings 21
28	11	John 28	John 28
29	12	Jerem. 21	Jerem. 21
30	13	Titus 23	Titus 23
31	14	1st. Id.	1st. Id.
Aug. 1	15	2d. Id.	2d. Id.
2	16	3d. Id.	3d. Id.
3	17	4th. Id.	4th. Id.
4	18	5th. Id.	5th. Id.
5	19	6th. Id.	6th. Id.
6	20	7th. Id.	7th. Id.
7	21	8th. Id.	8th. Id.
8	22	9th. Id.	9th. Id.
9	23	10th. Id.	10th. Id.
10	24	11th. Id.	11th. Id.
11	25	12th. Id.	12th. Id.
12	26	13th. Id.	13th. Id.
13	27	14th. Id.	14th. Id.
14	28	15th. Id.	15th. Id.
15	29	16th. Id.	16th. Id.
16	30	17th. Id.	17th. Id.
17	31	18th. Id.	18th. Id.

Poetry.

THE WAY BY WHICH THE LORD LED THEE.

When we reach a quiet dwelling
On the strong eternal hills,
And our praise to Him is swelling
Who the vast creation fills;
When the paths of prayer and duty
And affliction, all are trod,
And we wake and see the beauty
Of our Saviour and our God;

With the light of resurrection,
When our changed bodies glow,
And we gain the full perfection
Of the bliss begun below;
When the life that "desh" bereaveth
In each radiant form shall shine,
And the joy that eye endureth
Flashes forth in beams divine;

While we wave the palms of glory
Through the long eternal years,
Shall we'er forget the sadness,
Of our mortal griefs and fears?
Shall we'er forget the sadness,
And the clouds that hung so dim,
When our hearts are filled with gladness,
And our tears are dried by Him?

Shall the memory be banished
Of His kindness and His care,
When the wants and woes are vanished
Which He loved to soothe and share?
All the way by which He led us,
All the grievings which He bore,
All the patient love He taught us,
Shall we think of them no more?

Yes! we surely shall remember
How He quickened us from death,—
How He fanned the dying ember
With His Spirit's glowing breath.
We shall read the tender meaning
Of the sorrows and alarms,
As we trod the desert, leaning
On His everlasting arms.

And His rest will be the dearest
When we think of every way,
And His light will seem the clearer
As we muse on cloudy days.
Oh, 'twill be a glorious morrow
To a dark and stormy day!
We shall recollect our sorrow
As the streams that pass away.

Religious Miscellany.

On Wednesday afternoon the annual meeting of the Society for the Propagation of the Gospel in Foreign Parts was held in Willis's Rooms, the Archbishop of Canterbury presiding. His Grace was supported by the Bishops of Lichfield, St. Asaph, Salisbury, Edinburgh, and Colombo; by Archdeacon Sinclair and Grant, by the Rev. Lord John Thynne, the Rev. J. C. Kempe, and other clergymen. Among the laymen present were Mr. Gladstone, Sir T. Acland, Colonel Lefroy, Mr. Dickenson, and Mr. Cameron, of Toronto. The Hall was filled. From a paper circulated in the meeting it appears that the Society has been engaged for 154 years endeavouring "to plant the Church of Christ among our countrymen abroad and among the heathen." North America, the West Indies, India, South Africa, New Zealand, Ceylon, and Borneo are embraced in the field of its operations. When the Society was first founded there were probably not twenty clergymen of the Church of England in those lands. There are now congregations under the pastoral care of 2,965 clergymen, of whom 461, stationed generally in the most destitute places, are assisted by the Society. There have been established in the British colonies seventeen colleges, in which clergymen are educated. To fourteen of these the Society lends aid. In 1854 the society's expenditure was £94,143., and the demands on its resources increase year by year.

The Archbishop of Canterbury, having opened

the meeting, Mr. Gladstone moved the first resolution:—

"That the growth and organization of the Colonial Church, and the efforts which it is making for the support of its own clergy and institutions, are an encouragement to the society to persevere in its own special work of following British emigrants and settlers with the ministrations and ordinances of religion."

The resolution directed his attention mainly to two points—first, that the society had a special work, secondly, that that special work was one in which it was encouraged to persevere. They were entitled, without disparagement to other institutions, to lay their claims to the special care and support of the nation upon the ground of the peculiar association that existed between the work of the society and the destinies of England. The propagation of the Gospel was a duty which attached to the Church of Christ wherever it was found; but it had pleased Providence to assign to this country an important part in the promotion of civilization and religion throughout the world. Not one of the nations of Europe—not that which was now setting to its neighbours, even in the infancy of its free institutions, an example such as would do credit to the maturest wisdom and experience—not any of those that could boast of a long past, and whose names were written in distinction and glory upon the annals of the world—occupied the position that had been assigned to England.

There were but two countries that appeared to bear within themselves the true expansive principle, and he could not doubt that to England and America it was resolved to occupy the waste places of the earth and to imprint upon them the marks of their character, their institutions, and their religion. If such was the mission of England, it followed that a Society which provided for the spiritual sustenance of those of her children who went forth to perform her special function upon the face of the globe had peculiar claims upon our attention and support. The emigration of our countrymen from the shores of England had in almost all ages been due to the pressure of necessity at home, but of late years it had materially altered in its character, and he rejoiced to say that, in a great multitude of cases, it was no longer the pressure of poverty but the hope of advancement which induced some of the most excellent and best conditioned members of the community to bid the adieu, with their families, to their native land for the purpose of propagating the feelings and institutions of Englishmen in the distant possessions of the British Crown. But if it was consoling to think that the language, character, and institutions of England were likely to be propagated in many countries where as yet even the name of civilization or of religion was scarcely known, it would be melancholy and shameful were it to be said that we sent forth our fellow-countrymen armed with bodily strength and mental vigour to develop the resources of nature and to build up a fabric of secular institutions but without the means of practising that religion to which we were justly accustomed to trace our pre-eminence among the nations of Europe. The experience of the past was full of encouragement. The society carried upon its brow a century and a half of years, yet it showed none of the marks of debility attendant upon age, but, on the contrary, had exhibited within the last twenty years a youthful vigour which any institution even of yesterday might envy. About twenty years ago the society was mainly, though not exclusively, stipendiary upon the bounty of the State, the administrator of the funds which the House of Commons supplied from year to year for the sustentation of the clergy in the North American colonies, the voluntary contributions of private Christians not amounting to more than £20,000 or £25,000. But at that time Parliament, on the recommendation of the Government of the day, somewhat suddenly resolved to withdraw the grant of £16,000 voted on behalf of the North American clergy—a measure which bore at the moment a most distressing aspect, yet one which the society had no just reason to regret. Nothing was now received from the State, but the voluntary contributions had been increased from £6,000 or £7,000 to £60,000 or £70,000, and he did not anticipate the society would stop there. The wealth and resources of the country were not exhausted; the springs of Christian piety were in themselves essentially inexhaustible, and the Society had nothing to

do but to make its wants known in order to make a corresponding sense of duty on the part of the people. They were encouraged to persevere by the growth, organization, and efforts of the Colonial Church itself. Twenty or thirty years ago there were but few Bishops, and those entirely dependent upon the aid of the State, in our colonies. The clergy, including many excellent and devoted men, were placed under circumstances so disadvantageous that it was impossible for them to make full proof of their ministry; and in general there was little of an expansive or progressive character manifested in the colonial branch of the Church of England. What was the state of things now? A real Episcopate extended throughout almost the whole of the colonies, and was fed and supported from the same voluntary resources which had so largely increased the funds of their own society—an Episcopate which, in its character and apostolic qualifications, was calculated to increase the renown of the Church of England in every part of the globe. Ever since the Reformation, it had been made a matter of reproach against the Church of England that under the shade of State protection she could live, but, if thrown upon her own resources, the native poverty of the institution would not fail to exhibit itself. That question had been fairly tried in the colonies, and the result was that in every quarter we saw not only the complete development of the Church in its organization and ministry, but a steady and progressive movement on the part of the Church towards giving a fixity and efficacy to its own laws and system. Much had been done in New Zealand, while in Melbourne, which ten years ago was not a colony at all, though now its revenues exceeded that of many not inconsiderable States of Europe, a recent act secured by law to the Church the free exercise of its energies in the management of its own concerns. The Canadian Parliament had recently lifted its voice on behalf of the necessity of giving free development to the energies of the Church. Everywhere great progress had been made, and, when they recollected how seldom in this world the result equalled the expectation, they had reason to rejoice that during the last twenty years the great object of their society had prospered beyond the most sanguine anticipation. While thankful for the success which had crowned their past labours, he trusted they would not content themselves with what they had already done, but would be encouraged to renew and increase their efforts in the same good work, satisfied that they were contributing at once to the glory of their country and to the advancement of religion.—(Cheers.)

Mr. Cameron, a member of the Canadian Legislature, seconded the resolution, which was agreed to unanimously.

The Bishop of Colombo moved the second resolution:—

"That the wise liberality which has of late been exercised by the East India Company in grants for the education of their native subjects, and by the Imperial Government in establishing schools and institutions for the purpose of civilizing the wild tribes of South Africa, calls for corresponding efforts on the part of the society to diffuse among them the saving truths of the Gospel."

The right rev. prelate eulogized the Marquis of Dalhousie for having used his great influence and large capacities of his mind to open the Government schools in India to the teachers of religion, and bore a distinct and cordial testimony to the progress of the Christian policy which now characterized the rule of the East India Company. He expressed the hope that the influence of their example would be felt in his own diocese, where, however, the labours of this society had been attended with remarkable success, and declared that it was the determination of the clergy in Ceylon to look to the Church alone and not to any of the shifting influences of the present day, for the means of carrying on the work of their Master.

The Bishop of Edinburgh seconded the resolution, which was also agreed to *non con.*

Archdeacon Grant proposed the third and last resolution:—

"That the new fields for missionary exertion which have of late been providentially opened afford a favourable opportunity of extending the Kingdom of Christ among nations to whom His name is still unknown."

The Rev. A. Symonds, of Madras, described the successful results which had attended the