

CHURCH PASTORAL-AID SOCIETY.
Instituted 19th Feb., 1836.

“SYNOPSIS OF THE SOCIETY.

“OBJECT.—The salvation of souls, with a single eye to the glory of God, and in humble dependence on his blessing, by granting aid towards maintaining faithful and devoted men to assist the incumbents of parishes in their pastoral charge.

“PRINCIPLES.—That in a Christian land a Church established should adequately provide for the spiritual instruction of all the people; and that it is part of the duty of a Christian Legislature to furnish the Church with means to this end; but that, if the Legislature should fail of this duty, then, rather than souls should perish, Christian men must join together to supply the deficiency, and make the Church as effective as it is in their power to do.

“PLAN.—The Church Pastoral-Aid Society strictly regards the wants of the Church on one hand, and the order of the Church on the other. It would make the Church efficient; it would carry the Gospel, by means of the Church, to every man's door, but it never obtrudes its aid: the incumbent must apply for aid, or sanction the application; and until this is done the Society cannot move. When aid is sought and granted, the parochial minister must say how it is to be employed;—he must nominate the persons to be employed—he must engage them as well as superintend and entirely control them; all that the Society does is to provide for their remuneration; and while so doing, to ask satisfactory proof of their qualifications.

“OPERATIONS.

“Since the last Report the operations of the Society have been greatly enlarged. From the date of its institution, on the 3d of February, 1836, it has voted, in all, 267 grants to the incumbents of 219 parishes of districts, having a population of 1,587,468 souls. Some of these grants were but temporary, or, through change of circumstances, were not required to be continued.

“The new grants during the past official year, amount to 8,038l., and have been made for the maintenance of eighty additional curates, and eight lay-assistants, and eighty for miscellaneous aid, and to eighty-seven incumbents of parishes having a population of 557,773 under their charge. The total existing grants of the Society amount to 16,712l. per annum, to 194 incumbents of parishes and districts, with a population of 1,460,113, in whose spiritual care, before the aid of this Society, only 212 clergymen were engaged. The average income of the incumbents is 155l. and ninety-six have not parsonage-houses. The average population to each is nearly 8,000 souls, varying from 1,500 to 30,000. Besides the amount of the Society's aid, the incumbents have themselves, chiefly from personal resources, guaranteed the sum of 3,483l. to meet the grants; so that, when all are in operation, a sum of 20,045l. will be made available, for the maintenance of 188 more clergymen, and twenty-nine lay-assistants for this population of 1,460,113. There are now engaged in their important labours 115 curates and twenty-six lay-assistants, and the grants on their account amount to 10,337l. per annum.

“Besides the above-mentioned grants for curates, &c. eighteen, amounting to 1,001l. have been made towards the finishing or fitting up many new chapels or school-rooms, to be licensed for public worship, in hamlets or townships distant from the parish churches, containing a population of 79,000 souls.—Further, the grants for curates to labour in such distant places have directly led to the erection of twelve new churches or chapels, and to the appropriation to the services of the Church of seven unoccupied chapels formerly used by Dissenters.”

“The Committee are happy in being able to announce the formation of 54 new auxiliaries and Associations, with 7 additional corresponding members, who have kindly offered to assist it in furthering the prosperity of the Society.

“Among the many results which the Committee rejoice in having it in their power to present to the subscribers and friends of the Church Pastoral-Aid Society, there is one which they would neither lose sight of themselves nor fail to present to the consideration of their fellow-Christians. It is this: that

the operations of the Society have greatly tended, as an instrument in the hands of God, to call forth the sympathies of the great body of the church in the spiritual necessities of thousands of our fellow-mortals, and in the sufferings and anxieties of those faithful and laborious ministers, to whose pastoral care they have, in the providence of God, been committed. Before the existence of this Society, little, comparatively, was known of the difficult circumstances in which a large body of the clergy are placed; surrounded, in many instances, by a population too vast to permit them to exercise that pastoral superintendence which the spiritual need of the people required, and their own hearts suggested. In the midst of a multitude almost as sheep without a shepherd,—earnestly desiring the co-operation of fellow-labourers in the vineyard, but unable from their slender means to procure such help,—how many faithful ministers and servants of the Lord have been continually bowed down by the burden of responsibilities which they could discharge, but which they dared not to relinquish! How many, too, amidst their scattered flocks, whose cases have needed their kindly visits, and whose hearts were open to receive from their ministry the consolation with which they themselves were comforted of God, have, unknown to their pastors, been removed from the fold! How many an infidel, blasphemer, Sabbath-breaker, and drunkard, has thus gone to his account unwarned!

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Extracts from a letter of the Rev. Henry Fry, one of the Society's Australian Missionaries.

“Cape Town, Cape of Good Hope,
“March 2, 1839.

“I send you a hurried letter to inform you that the ship Trafalgar, of Liverpool, in which I sailed for Sydney on the 20th of November, was unhappily wrecked here on the 21st of February. By the mercy of God, exemplified in several providential circumstances, we were all rescued from the wreck, with a single exception of a Mrs. Troy, killed by the fall of the mast. She was the mother of nine children, all on board. We remained ten hours on the wreck the sea beating over us, amid the vain efforts of the crew and people on shore to rescue us. Boats were sent from town but could not approach us, and the surf prevented landing. We were at last saved by a rope sent on shore. An independent minister, named Beck, afforded Mrs. F. and myself refuge: we have since removed to the house of Mr. Judge, garrison chaplain, a most kind man. The Governor, here has granted me 150l. to take us on to Sydney; the passage to which is almost as expensive from hence as from Liverpool. We sail this day in the Arabian of Bristol for Sydney.

“You may imagine how complete has been the destruction, and imminent the danger, when even the ship's papers could not be saved. The women got on shore almost naked. My loss has been very great including a very large collection of books, 700 or 800 vols., and all the Fathers of the six first centuries. This is equally deplorable and remediless; but in gratitude for the preservation of our lives all losses are forgotten. We have got a few clothes to proceed with.

“I was fortunate in the captain, crew, and passengers of the lost Trafalgar. You will be pleased to hear that I scarce heard an oath during the passage. We had regular divine service, weather permitting, and Scripture readings, in which all, from the captain to the cook, read their verse. This was delightful. I had it in my power to make myself of use, and am pleased to think that though weak, sinful, and inconsistent in my conduct, 60 or 70 persons will not think of me unkindly or unfavourably. The poor Troys will be sent on by subscription. Mrs. F. takes with her one of their little ones. I also have managed to get passage for two well-behaved but destitute boys half on my credit, the other half on that of an uncle. The other passengers either proceed on or settle here.”

During the past month the Society has sent out three more missionaries to the principal spheres of its operations. The Rev. John Samuel Le Gros, B. A., of Downing college, Cambridge, sailed about the

14th of May, for Jamaica. The Rev. J. Jennie Smith, M. A., of Catharine hall, Cambridge, sailed yesterday for Sydney, Australia, making the twenty-fifth clergyman sent to that colony within the last two years. Mr. Richard Lonsdell, for Canada, where he expects to be ordained by the Bishop of Montreal.

To the Editors of the Colonial Churchman.
Gentlemen,

Some time ago I was at a loss for some simple hymn for a child during illness; and as neither Watts or the excellent collection, the National School Hymns afforded me one, I composed the following very simple verses. If unexceptionable, you will perhaps, afford a corner for them in your paper, and they may perhaps suit others in like circumstances.

HYMN FOR A YOUNG CHILD DURING SICKNESS.

While sickness bows my languid frame,
While racking pains oppress,
To Thee, O Lord! I turn for aid,
To Thee my prayer address.

Thy chastening hand hath sent disease
Where health so late abode;
Teach me to say “thy will be done,”
Beneath this heavy load.

Humbled beneath thy mighty arm,
Still shall my prayer ascend
To Thee, alike in joy and grief
My father and my friend.

Let patient gratitude and love
My childish thoughts engage,
For all the friends, whose tender care
My sufferings assuage.

And if my health, most gracious Lord!
It please Thee to restore,
Oh! let thy mercy prompt my heart
To serve Thee more and more.

P.

For the Colonial Churchman.

DUTY OF CONDUCTING EDUCATION ON RELIGIOUS PRINCIPLES.

At a meeting of the National Society, in May, 1835, the Bishop of London observed—“Religion should be interwoven into the whole tissue of education for a christian man; that it should be the guiding, sanctifying principle of the whole, around which the entire system should turn, each luminary of truth and knowledge revolving in its proper orbit, religion being the centre, from which a general and holy light was diffused through every part.”

The Church of Scotland Magazine for May 1835 truly remarks, “It is religion—it is the fear of God—it is the felt truth of moral responsibility—it is the love of a Saviour—it is the exalted standard of angelic purity, enamouring the believing mind—the elements of which the sacred medicine is composed, whose searching influence and powerful energy are alone adequate to reach the springs of human conduct, to act upon the refined and insensible principles of the soul: and to produce the man which after God is created in righteousness and true holiness.”

For the Colonial Churchman.

LIBERALITY.—AN EXAMPLE.

A few years since the Town Council of Liverpool, England, attempted to introduce a system of public education. Many persons considered that the proposed system would tend towards Popery, and possibly, Infidelity. Those persons joined hand in hand, and in seven weeks collected £11,000 sterling, and an annual subscription of £500 for the maintenance of Schools, in which the word of God should be supreme.