

NEW CHURCH IN ST. JOHN'S, NEWFOUNDLAND.

We are happy to find that this building was opened on St. Matthew's day, and we heartily congratulate the venerated Archdeacon Wix upon the completion of an undertaking which we believe, owes its origin and successful termination, under God, to his untiring zeal and perseverance. The sermon on the occasion, was preached by the Rev. C. Blackman of Port de Grave, a copy of which has been sent to us. The text is from 2d Corinth. 4 ch. 1, 2 v.; and we subjoin the only portion for which we at present have room.

In reference to the Church then opened, the preacher says, 'We should glorify God that another Temple is dedicated to his service; that to the Poor will the Gospel be more generally preached; and that, increasing as is the population, there will now, for years to come, be ample accommodation for all them that belong to the established religion of their country.'

My prayer is, that from this pulpit, the grand and fundamental truths and principles of our holy faith may be set forth, that the love of God, and sinfulness of man, may be here proclaimed;—that the sinner may here be convinced of the error of his way, and be reconciled unto God through the alone merits of the Lord Jesus Christ;—that the difference there shall be heaster between 'him that serveth God, and him that serveth Him not,' may here be pointed out;—and that here, too, under the Divine blessing, the ministering servants of the Lord, not 'handling the word of God deceitfully,' but faithfully expounding its sacred contents, may lead many a wandering child of the devil back to that good and gracious God, who willeth not the death of a sinner, but that he should believe, repent, and be saved.

'Within these walls, also, at the altar of the Lord, will be administered those Sacraments which, as Churchmen, we hold to be 'generally necessary to salvation.' There may the babe be dedicated to Him, whose encouraging language is—'Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of God;' and there, will be poured out the consecrated element that figuratively the shedding of the Lord's blood on Calvary; and there, will be tendered to the devout communicant the bread—the broken bread—the emblem of that holy body, which was wounded for our transgressions, and bruised for our iniquities.

'And who can tell, but that, at the great day of the Lord's coming to judgment, many of those that shall then be admitted to the mansions of the blest, may owe their first serious impressions, under God, to what in the days of their flesh, they heard in this Church? Who can tell, but that some of ourselves, or of our children, or of our children's children, may here be first awakened to a sense of the danger of sin, and thence be led on, step by step, until we, or they, shall obtain, through the rich mercy of God in Christ Jesus, a crown of glory that fadeth not away.

Instead, then, of believing that the benefits to be derived in this sanctuary are light or few, let our prayer be that the blessing of God may descend upon it, and that it may answer the important end of its erection, in bringing many (of the poorer class especially) under the sound of the Gospel, who now hear it not;—that its services may be blessed in the conversion of sinners; and that the Word of God, not 'handled deceitfully,' but preached faithfully, may be effectual in pulling down the strong holds of Satan, and winning many souls to righteousness.

'But, my hearers, anxious as we are to propagate the glad tidings of Salvation, and thus to carry out the benevolent intentions of the venerable Society whose servants we are, and whose praise is in all the world; and anxious as we are to increase the number of our Churches, you will readily understand that, without the assistance of the religiously disposed, the Ministers of Christ can do, in the latter case, comparatively but little. It required, indeed, no small share of resolution to undertake so expensive an erection as this with the very slender means which, at the time of its commencement, were available; and although the bounty of Christian friends in England has not been withheld; although they have come forward, readily and cheerfully, for the benefit of a land they have never seen, (and I might adduce some splendid examples of charity towards this work; I might tell

you that the very last donation of a pious woman, now in another world, was in aid of this Church, and that with an almost dying breath she prayed for its prosperity,) yet should we, according to the abundance which God hath given us, rival them in their good deeds, and throw into the treasury of the Lord's house no common offering.—Look ye at the evangelist St. Matthew, to whom this day is consecrated: he 'left all;—he gave up all the profits of his employment to 'follow Christ;' and though ye be not called upon to the very letter of his example, yet am I sure that ye will drink deeply into his spirit, and as the friends, 'the Christian friends, of the Poor, do all ye can for their spiritual advantage.—'He that giveth unto the Poor, lendeth to the Lord, and what he layeth out, it shall be paid him again.' Yes! your offerings, presented with right feelings and sanctified with your prayers, will be accepted of your God; you will be advancing His cause; you will be evidencing your faith by your works; and you may live to experience, from the effects of your bounty, that 'it is more blessed to give than to receive.'

DEFERRED ITEMS.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The quarterly meeting of the Worcester Denney Committee of the Society for Promoting Christian Knowledge, was lately held at the Episcopal Palace, when it appeared, by the report, that, during the preceding quarter, 23 Bibles, 177 Testaments, 350 Prayer Books, and 53 2 Books and Tracts, had been sold at the Depository, being 3009 more than in the corresponding quarter of 1835. We learn, from the last report of the parent society, that 100l. has been granted towards the erection of a Protestant Episcopal chapel at Athens, Sir Edmond Lyons, the British minister in Greece, having represented that such a chapel was very desirable for the use of Protestant residents and travellers.

NEW CHURCH AT BROUGHTON.

The ceremony of laying the first stone of the new church, to be dedicated to St. John, at Broughton, Lancashire, lately took place, and attracted a very numerous and highly respectable assemblage. The land was given by the Rev. John Clowes, M. A., who has also liberally contributed 1000l. to the building fund, and the remainder of the 6000l. (the estimated cost of the church) was raised by voluntary contribution.

AWFUL DEATH.

A Protestant clergyman of Hirschberg, in Silesia, was killed in his pulpit. A thunder storm burst over the town one Sunday while he was preaching; the top of the pulpit was suspended from the ceiling of the Church by an iron chain—the lightning struck the spire, penetrated the roof, and descended along the chain. The wig of the old man, who was continuing his discourse undisturbed, was seen in a blaze; he raised his hands to his head, gave a convulsive start, and sank back dead in his pulpit.

INFIDELITY AT BOSTON.

We have before supposed that open infidelity is on the decline in this city. But a short time ago, Kneeland could collect thousands at the Federal theatre (now the Odeon.) Recently they have hired a hall in Summer street. This is given up because of the expense.

Fanny Wright has recently arrived, and is now lecturing here. We think she has come to the wrong place.—*New-Eng. Spectator.*

CHURCH OF IRELAND.

It is frequently asserted, that the revenues of the Established Church in Ireland are more than sufficient for the purposes of religion; and that the Irish clergy have "churches without congregations." Let the reader consider a few facts which prove the direct contrary, in a district in the south of Ireland. In the dioceses of Cork, Cloyne, and Ross, there are 44 benefices without a church, and 56 licensed places for divine worship. Out of 196 congregations assembled in churches and licensed places, 142 have been increasing for the last five years. These facts have been extracted from the Report of the Commissioners of Public Instruction, which can not be charged with having given too friendly an account of the Established Church.—*Epis. Rec.*

From the Episcopal Recorder.

EXTRACTS FROM THE CHARGE OF BISHOP BROWNELL TO THE CONNECTICUT CONVENTION—OCTOBER, 1836.

Concluded.

What, then, are the most efficacious measures to which the Church can resort, for obtaining a supply of clergy men commensurate with her wants? I have already adverted to the impracticability of obtaining this supply from the wealthy and educated youth of our communion; partly on account of the few worldly inducements which the profession affords, and partly because of the adverse allurements of wealth and ambition, to which they are peculiarly exposed. But one other resource remains: *young men must be sought in that grade of society which is less exposed to these temptations; and they must be trained and educated for the altars of our Church by the liberality of her members.* This is the point, brethren, to which I have wished to bring your attention. It is the point to which I would wish to conduct the attention of every member of our communion; on which I would concentrate his judgment; in which I would enlist his feelings. Education Societies, then, judiciously organized, and discreetly conducted, constitute the machinery by which alone the desired end can be accomplished.

This is no new discovery. The machinery has been put in operation by other denominations of Christians, with results which may well arrest our attention. Indeed a large portion of those who, in our own communion, have been admitted to Holy orders, within the last ten years, have been taken from this rank in society, and have been aided in their education by local associations, or by individual benefactions. The Church Scholarship Society, founded by this Convention, has proved a most salutary institution. Though it has hitherto attracted but little attention, and has received only a very partial patronage, it has already aided 38 young men in the attainment of their education; 11 of whom are now in orders. At the present time it has 9 beneficiaries. But the subject has not yet engaged the general attention of the Church. It has not yet been sufficiently considered, understood and felt; nor has any general and united action been called forth in its behalf. At the last triennial Convention, the subject of a General Education Society was indeed brought forward, and favourably received; but so near the close of the session, that no definitive action could be had on it. May we not hope, that before the next General Convention, the subject will be so considered, and so appreciated, as to call forth the zealous and united energies of the Church?

On this subject, brethren, we may take a salutary lesson from the operation of the "American Education Society." That society has been established about twenty years, and has been steadily advancing in prosperity and efficiency. It has its branches in almost every state of the Union; through the medium of which its funds are raised, and its beneficiaries selected. Since its commencement, it has aided about 2,500 young men in obtaining their education. Of these, about 800 are in the exercise of the ministry—about 50 of whom have gone forth as missionaries to heathen lands. During the past year, the society has aided 1,040 beneficiaries, viz: 223 in 17 Theological Seminaries; 507 in 35 colleges; and 319 in 107 academies. Its receipts have amounted to \$93,227. Its total receipts since its establishment, have been \$579,144. Within the last five years, its receipts have been greater than during the fifteen years which preceded them; and its beneficiaries have increased in a still greater ratio. It now sends annually into the ministry more than one hundred of its beneficiaries. With these great results, it is probable, as is frequently intimated, that some low-minded and incompetent persons have been introduced into the ministry. This may have been more especially the case in the early operations of the Society. But such evils are attendant on any system, and can only be avoided by great prudence and circumspection. Certain it is, that in our country, there is nothing in want of wealth to occasion poverty of talents or degradation of character. Under our free institutions we have no hereditary Helots. There are no privileged orders, and no distinctions of caste, to destroy self-respect, and inspire ignoble ideas. By means of education, and the refinements which accompany it,