

without wore a brighter aspect. Her members have nobly bestirred themselves, and, in the calm consciousness of strength, have (we must needs own at the eleventh hour) thrown off the lethargy in which, trusting to the dignity and righteousness of their cause, they had suffered themselves to be enwrapped; but at length have they awoke from their slumber, like a giant, in his strength.

MEETINGS have been held in almost every town in Britain, where were advocated those principles of Church and King maintained and iterated centuries since by our forefathers, in whose spirit and whereby, the English flag hath waved triumphant in every age, from the days of John of Gaunt to those of Drake, Blake, Rooke, and Hawke,—in every quarter of the globe, whether the heights of Abraham, the plains of Minden, the sands of Alexandria, or the walls of Seringapatam; those principles which have ensured to our country that taste for freedom which forbids her children ever being slaves, and by which alone we may expect God's blessing to rest on our endeavours, and prosperity, the issue of his will, to settle on our institutions. CHURCHES have been built in almost every county in England during the last twelvemonth. Noble benefactors have stepped forward and endowed them; and the blessings of Christianity have been thereby extended to a vastly increasing population, who otherwise might have remained the children of wrath to the end of their lives. In Lancashire alone, no less than *eighty* new churches have very lately been erected, and in Yorkshire *fifty* new churches have been built; in Staffordshire *twenty eight*, and in Cheshire above *twenty*; and most of these sacred erections have been endowed chiefly by voluntary contributions.—Look these things like the Church in ruins? Moreover, parsonage houses have been raised to secure the residence of the clergy; schools have been founded and established, and teachers appointed to impart that knowledge which is the beginning of wisdom, the only wisdom which will ever conduce to the prosperity of an empire; which will make a people happy, which is better than being prosperous; which will make them daring and heroic, by not disburthening them of a higher fear; which will make them invincible for a brief while in this world, and blessed through all eternity in the next. We have turned upon the enemy his own weapons, and it will go hard if we do not better the instruction. PUBLICATIONS have issued from the press as fast as steam could send them, in defence of the doctrines which we hold so dear, and of the discipline to which we willingly submit, being according to that word which cannot err, and on which our whole Establishment is founded. ASSOCIATIONS have been formed for the purpose of upholding the Constitution of this country, and strengthening the mainspring by which alone society is regulated. There have of late been repeated instances of dissenting ministers applying for Episcopal ordination. This is a circumstance grateful to dwell upon, and which needs no other comment than a simple reference to the fact of several places of worship, formerly belonging to dissenters, having been purchased, and fitted up as chapels of ease and churches for the use of our catholic establishment. There are other signs of the times which can be pointed out, no less significant. Prudent men, from being neutral and indolent, have turned zealous, even, owing to their prudence. They were unwilling to be taken at disadvantage, so have gone out and met the enemy in the gate; they have proved before God and man that they were members of the church of Christ; that they held their Sovereign in honour, and were loyal even out of love of liberty,—out of regard for those matchless institutions of their country, which were no chance matter, or the product of a single generation, but, like her native oaks, the sure and gradual growth of centuries, deep-rooted in the rock of custom, flourishing in perennial vigor, and sound to the very core, because fanned by those genial airs from heaven,—Freedom and Religion.

These are the institutions which our countrymen, from John of Groat to the Land's end, are gathering to uphold and preserve from desecration. Look these things like the Church in ruins? But more than this. Many who, but a short time since, vociferated amongst the loudest of the sons of darkness and disaffection—who, knowing not what they did, sought the downfall of the Establishment, have halted in mid career; yea, they have seen their error, have turned back into the highway of heaven, have repented, have repudiated their designs, abandoned their machinations, and, like St. Paul of old, have avouched themselves staunch supporters of that church which erst they persecuted, and zealous believers in the worth of those holy principles which they were wont, out of their ignorance, to despise. Look these things like the Church in ruins? Facts will speak; and these are facts which carry their own moral emphasis, and which none dare gainsay.

We intend in the course of next month to redeem our promise of presenting to our readers a tabular statement of the Baptisms, Communicants, &c., as well as clergy and stations of our Church, as furnished in the statistical intelligence which has from time to time appeared in our columns. Anxious, however, to render this statement as complete as possible, we should be glad to hear as soon as possible from such as have not yet supplied us with this statistic information. There are now but two or three places in the Archdeaconry of Kingston from which reports have not been received; but we have yet to hear from, we believe, nearly half in the neighbouring Archdeaconry of York.

ECCLIASTICAL INTELLIGENCE.

From the Quebec Mercury.

After a sermon preached on Sunday morning 29th ult. in the Cathedral Church of this city, by the Revd. Wm. Chaderton, Minister of St. Peter's Chapel, the sum of £45 10s. 8d. was collected, in aid of the funds of the National Schools. An additional sum of £18 was obtained in the evening, towards the same object, after a similar appeal by the Revd. F. J. Lundy.

ORDINATION.—On Sunday morning, 5th inst. the Lord Bishop of Montreal admitted to Deacon's Orders, in the Cathedral Church of this city, Mr. E. Cusack, A. B. of Catharine Hall in the University of Cambridge, recently arrived in this country,

with the view of devoting himself to Missionary-labours, and bringing recommendations to this effect from men eminent in the church and at the University.

Mr. Cusack proceeds immediately to Gaspé Bay.

To the Editor of the Church.

REV. SIR,—In looking over one of the late Nos. of the "Colonial Churchman," my attention was arrested by some remarks in the communication of an "Old Churchman," which I felt were so just, that I immediately determined to act upon them. The remarks were these:—"I have been a subscriber to your paper from the first of its publication, and I have derived much satisfaction, and I hope some profit, from the perusal of it: but though in the reading of your paper I find much to instruct and edify, I cannot help sometimes indulging the idea, and you will excuse me for expressing it, that a little more intelligence of a local nature, than it usually contains, might afford increased interest. Our Revd. Clergy, in the course of their various duties, must meet with very much that would afford instruction to the public at large, if they would be kind enough to communicate it through your columns."*

The complaint of the "Old Churchman," is, as yet, I am happy to say, by no means applicable to your excellent paper; and in order that it be not so hereafter, I trust the Clergy, generally, will think the suggestion worthy of attention, and through your columns communicate any incident which may come within their notice, calculated to instruct, interest, or edify your readers.

But without further preface, I will enter upon what, under present impressions, may be looked upon as a duty. Would that I were relieved by an abler pen! Would that the subject had attracted the attention of some gifted friend, whose happy mode of expression, and elegance of style, might present it in a more engaging form! But these are silent. It is incumbent then upon me to proceed, and I must only rely upon the "merits of the case," to engage the attention, and interest the minds of your readers.

It is now upwards of three years since the CORNWALL FEMALE FREE SCHOOL has been open for the reception of poor Children, and during this short period it has proved a humble instrument of effecting much good. A few of the ladies of that town, having raised a sufficient sum among themselves to build a neat and substantial school-house, proceeded, in the summer of 1834, to set a Bazaar on foot, for the purpose of obtaining funds to support the school: this appeal to the public was well responded to, the sum of £130 having been collected by that means. With these ample funds vested in good security, the Ladies had wherewith to proceed; they at once engaged a Teacher, and the School opened with 20 children. Rapidly did their numbers increase, and soon the average attendance amounted to 40; indeed, during the summer months, the Register seldom contained less than 60 names; among whom, it is pleasing to be able to add, there can be discovered not only extraordinary talents, but many amiable and promising dispositions. Children of all denominations are of course admitted, but no religious instruction is given, save that which it is humbly hoped, under the blessing of God, may prove instrumental, not only in fastening upon their youthful minds the truths of the Gospel, but in making them true and faithful members of our beloved Church. The children are instructed in reading, writing, and arithmetic, with various kinds of useful needlework:—the Scriptures are daily read in the School, and the chief superintendent devotes the afternoons of two days in the week to catechizing the Children, and giving them such religious instruction as their different ages and capacities appear to require.

In the summer of 1836, it was deemed advisable to make an addition to the School-house, so that the Mistress might reside within its walls. Only a very small subscription, however, could be raised for the purpose: but the addition was proceeded with, (for the person to whom the community are mainly indebted, for the suggestion and establishment of this benevolent institution, was not to be retarded in her "work and labour of love," by ordinary difficulties,) and before the winter set in, the friends of the School had the satisfaction of seeing its Mistress comfortably settled in a neat and commodious dwelling. This additional outlay rendered it absolutely necessary to make another appeal to the public, which was done by a second Bazaar held in September last: and it must be stated, to the credit of the Cornwall Ladies, that although they received but five weeks notice, that there was a necessity for their exertions in behalf of the School, the Bazaar produced £58; a sum, (considering all the circumstances under which it was got up, together with the hard times) which far exceeded the expectations of its most sanguine promoters. £5 of this amount, I am told, were the proceeds of work done by the children of the School; and it is hoped that in future their industry will contribute not a little towards its support.

Both school and dwelling-house are erected on Church ground, which the Rector of the Parish kindly surrendered, together with a little garden for the Teacher's use. But this is not the only instance, in which the community are indebted to this devoted and exemplary servant of a Master who "went about doing good." He has erected, at his sole expense, another Free School, for Boys, at the opposite side of the Church property, and for two years he paid a Master to attend it, out of his own private and limited income. But, I regret exceedingly to be obliged to say, that he has not been aided and supported in this Christian undertaking:—through want of means the school has been allowed to languish, and is now closed. Many, no doubt, argue, that they cannot afford to contribute towards its support; the various calls upon them are so numerous,—and this costs so much!—But they should reflect, that even in a worldly point of view, it

*The Editor of that paper adds in a note—"We sincerely hope that our Brethren will respond to the call of our friend the "Old Churchman" better than they have done to those which we have repeatedly made upon them for local matter for our columns.—Surely each Clergyman might easily furnish us with scraps from his parochial journal, if he keeps one, or from memory, if he does not, which would interest and edify our readers. Sketches of parochial history we have often requested, and accounts of Sunday Schools, and descriptions of Churches, would also be very acceptable."

may cost them more to let it alone. Children who do not receive religious instruction in youth, usually grow up ready for every evil work. They become thieves, murderers, and incendiaries; and the same community who now refuse to furnish means to instruct them, will probably have to bear the expense of their apprehension and trial, and then support them either in a jail or a penitentiary. Meanwhile their wives will become mendicants at our doors, and their children will look to us for bread. We will pity and feed them:—but all this will cost much more, than to support a Charity School.

Both the schools I am speaking of have already proved great auxiliaries to our Sunday School. They are in fact a continuance of the Sunday School throughout the week. The constant aim of the Teachers and Superintendents is, to instil into the minds of the children the truths and precepts of religion. If all the children of the poor could be brought under such influence, would there not be a very perceptible improvement in this class of the community?—Those who believe in the strength of early impressions will think so.

I cannot imagine that the seeming indifference with which this school has been regarded, arises from a close or parsimonious spirit on the part of the community at large; for the success of the two Bazaars speak better things of them. Nor from a disinclination on the part of the congregation to give, as "God has prospered them," to advance His glory; for it is but lately that one pious member of the Congregation caused the interior of the Church to be painted, in imitation of oak, (which indeed required it) at his own expense. While another, who contemplated endowing the Female Free School with £50, at once advanced that sum to the Church, to make some other improvements, and afford additional sittings to the increasing congregation; the interest of which is however to be paid in perpetuity by the Church, to that Institution.

With these instances of Christian liberality before us, I am led to hope, that neither the community at large, nor this congregation in particular, will any longer allow this most useful institution to languish:—the latter are doubtly bound to see to it; for it may well be looked upon as another nursery for the Church.

I am, Revd. Sir,

Yours faithfully,

SELECTOR.

To the Editor of the Church.

SIR,—Having been much struck with the beauty of the Scriptural Illustration, founded upon Malachi 111. 3. which appeared in a former number of your paper.—HE SHALL SIT AS A REFINER AND PURIFIER OF SILVER.—I beg to offer you for insertion in "The Church" the following lines by that excellent and pious poet, James Montgomery:—

He that from cross would win the precious ore,
Bends o'er the crucible an earnest eye,
The subtle searching process to explore,
Lest the one brilliant moment should pass by,
When in the molten silver's virgin mass
He meets his pictured face, as in a glass.

Thus in God's furnace are his people tried;
Thrice happy they who to the end endure:
But who the fiery trial may abide?
Who from the crucible come forth so pure,
That He, whose eyes of flame look through the whole,
May see his image perfect in the soul?

Nor with an cyanescent glimpse alone,
As in that mirror the refiner's face;
But stamp'd with heaven's broad signet, thro' be shewn
Immanuel's features, full of truth and grace:
And round that seal of love this motto be,
"Not for a moment; but—eternity!"

THE CHURCH AND SLAVERY.

It is remarkable that among the first persons who called the public attention to the horrors of the slave trade, and among the leading men whose names are associated with the abolition of it—were members of the established church. It was, according to Clarkson, by a clergyman, Morgan Goodwyn, that the nature of the trade was first exposed in the 17th century. Among the illustrious persons who held it up to public view, from time to time, in the 18th century, were the Rev. Griffith Hughes, Mr. Burke, Dr. Hayter, Bishop of Norwich, Bishop Warburton, Bishop Porteus, Rev. John Wesley, and Granville Sharpe: the last individual having connected his name imperishably with the great decision; (HAT AS SOON AS ANY SLAVE SETS HIS FOOT ON ENGLISH GROUND HE BECOMES FREE.

But the grand impulse in this country was given in the University of Cambridge, from the fact of the Vice-Chancellor for the year 1784 selecting this very subject for the Bachelor's Essay, and of Mr. Clarkson gaining the prize. I mean nothing disrespectful to the Society of Friends, who have ever been among the most active supporters of the great measures, both of abolition and emancipation; nor to the Methodists, nor to Dissenters of any class, who have from time to time lent their assistance; but I cannot forget that Mr. Wilberforce, and Mr. Pitt, and Lord Barham, and Mr. H. Thornton, and Rev. J. Newton, and Lord Grenville, &c. &c. with others now no more, and some highly respectable living philanthropists, who embarked in that cause, were members of the Church of England.—DR. DEALTRY'S CHARGE. *The National Church a National Blessing.*

If you would stand in the faith of the sons of God, you must be continually girding and setting yourselves to strive. It was never the meaning of our Saviour in that prayer, "Father, keep them through thy name," that you should be negligent to keep yourselves;—to your own safety, your own sedulity is required.—Hooker.

To despair, because we are poor and wretched, is not humility, but the most abominable pride;—we are not willing to owe the cure to God alone.—Bp. Wilson.

Letters received to Friday Nov. 17th:—

B. Y. McKyes, Esq., rem; S. Hawley, Esq., rem; J. Kent, Esq. (2) with packets; Ven. The Archdeacon of York; Rev. H. J. Grasett, with parcel; Rev. Dr. Rudd, [to whom a better acknowledgment shall, shortly, be transmitted.]