

of the French nobles—who burned their mansions and drank their blood—knew or cared whether they were more or less profigate than their murderers. But they were their superiors; they inherited a place in society which set them over the heads of the clowns, and the clowns were determined to have the grinning triumph of tearing them down. The cry against the French clergy was not their impurity or their luxury, for individually they were popular; and, whether popular or not, the badness of Paris and Versailles cared nothing for their virtues or vices. The church income was the grand count in the indictment, and on the strength of that they massaged as many of them as they could seize, and banished the remainder. In the war of the peasants against the nobility it was not the gay man of fashion, or the severe feudalist, whom they held as the enemy; their enemy was the possessor of the neighbouring chateau, the master of so many chariots and horses, the possessor of so many services of plate. The rental was the treason, and the plunder of all that he was worth the formal execution of national justice. No man in France thought that he would be the wiser, purer, or freer for the murder of his king, but thousands and millions rejoiced in that most remorseless act of blood, as the triumph of their vanity: it made every beggar and bandit in France as great as his king, for the time; and the stimulant was enough for the legislators of the streets, to urge them to the murder of every branch of the royal family in their grasp. Such was the lesson of rabble supremacy in France, and such would be the example in England, if, in the vengeance of Heaven, we should ever suffer its leaders to dictate to our parliament, or dominion over the educated classes of the empire. With those teachers all change in rapine in prospect; and all patriotism consists in the art of pulling down. Let England beware, for she will have her trial yet; the ground is shaking under her feet, and nothing but the vigilance and vigour which saved her before, under God, can save her again.—*Croly's Life of Burke.*

THE CHURCH.

TORONTO, SATURDAY, JANUARY 2, 1841.

The date of the present day's publication reminds us of the custom of offering to our readers some remarks appropriate to the NEW YEAR. Here, however, it may be well to premise that the Church, in numbering her days and measuring her seasons, does not so much regard the sun in the firmament as the "Sun of Righteousness," her Lord and Saviour. Regarding herself as "redeemed from the earth," she does not mark the progress of the events she celebrates by the common calculations of the world or by the course of the material luminaries. Her employment is to make known to her children the way of salvation; to lead them through "the year of the redeemed;" this year is naturally introduced by the everlasting "day-spring from on high," and accordingly the Church begins her calendar with the dawn of that day which shall never close. The year of the Church is, therefore, dated from the season of Advent,—about three weeks antecedent to the celebration of the nativity of our Saviour, or Christmas-Day.

Yet although the Church, in the commencement of her year, pays no regard to the usual computations of time, so much respect is paid to what, in the calculations of the world, is fixed upon as the New Year, and so general an interest is awakened upon its arrival, that much benefit may be derived from making it a period in which to contemplate our spiritual as well as our temporal loss or gain, and to make, as it were, a fresh start in the journey of life before us. It is a favourable time, even from the influence of worldly associations, to form good resolutions, and, with a fervent supplication of the Divine blessing, to strive to fulfil them. The chief care upon the mind of the believer, at this and every season, should be to tighten himself of the impediments which obstruct his advancement in his journey heavenwards, and to brace and invigorate his energies for its more successful progress; to evince in his life more self-denial, and more complete devotedness to God; to look off from earthly things and contemplate with a less abstracted gaze the heavenly prize for which he is required to run and strive.

One of the crying sins of the times is, too great a love—too great a pampering of SELF; the living in this world as if it were all we had to live for. Even by professing Christians it seems to be forgotten that any such thing as self-denial is to be exercised, or a self-sacrifice made, in the prosecution of their peculiar duties; they seem, on the contrary, to think that they are only to be pursued so far as they comport with their worldly ease, and comfort, and convenience. They seem to forget that the way to heaven is a narrow way, and the gate that leadeth thereto is a strait gate: that the Christian career, in other words, is to be one of self-denial and striving, of painfulness and watchfulness. In Scripture it is called a combat, a race,—by every name, in short, which denotes vigour, and earnestness, and perseverance; and yet by those who would regard themselves as the ransomed of the Lord all this is laid aside, whenever temporal interests present their claims,—whenever Mammon, like Nebuchadnezzar of old, sets up the golden image, and the enticing instruments of pleasure lure to its idolatrous worship.

We have to acknowledge the receipt of the *Church Record*, "a weekly paper, devoted chiefly to the cause of Christianity and Education," and published at Flushing, New York, under the editorial direction of the Rev. Dr. Hawkes. This gentleman has already devoted his great talents, with a laudable assiduity, to the development of the past and present condition of the Church in the United States; and, to a great extent, the present publication seems to be a contribution to the same object. Much benefit must result from perseverance in such an undertaking; for to our mind, it is to the Church that the people of the United States are, under God, to look for any thing like real or stable peace to their religious and political distractions. In the melancholy degeneracy of the times, when Mammon has well nigh usurped the empire of the human heart,—in the conflict which prevails so widely betwixt the elements of confusion, irreligion, and strife, on the one hand, and the high and orderly principle of moral and spiritual duty, on the other, we must regard the Church as the "city set upon an hill," to which men, when tired of the turmoil and buffetings of the world, will fly as to their secure and peaceful refuge: amidst the prevalence of corruption, we must esteem it as the salt which savours the mass; in which is treasured the healing and preserving power whence we are to look for strength to "the things which remain and are ready to die." This we believe to be eminently her distinction and her privilege in the United States. Time was, when to anticipate such a position of the Church in that land, would be "hoping against hope." When the monarchy was exchanged for a republic, and the independence of the people was proclaimed, the Church necessarily participated in the overthrow. Her temples were desecrated, her altars thrown down, her ministers banished, and her ritual disused. It was long, therefore, before she could creep, as it were, from her hiding-place,—long before she could present herself to a hostile population in the majesty of her claims and in the full glory of her apparel. But she came forth at length, and well and yearnly was she welcomed by many a filial greeting; even the prejudices of the late opponent were soon changed into admiration and approval. Gradually, nay rapidly, has she been rising to her proper eminence; and now she sits enthroned high enough to win the homage of thousands, and to command the reverence of all. Like the ark, indeed, she sits there grounded upon her Ararat, while all is wildness and almost a waste

of this service every day; but to the stated use of portions of it, embracing the leading points of a Christian's devotions,—confession, prayer, and thanksgiving,—there cannot, we should think, be any sufficient, any insurmountable obstacle. We are well aware of the prevailing love of variety, even in the hearts of well-disciplined Christians; but this is an infirmity to be corrected, not a disposition to be encouraged. Novelty in devotional practice are but too likely to foster the desire of novelty in matters of faith; and it is to be feared that a dissatisfaction with the holy and admirable prayers of our Liturgy will gradually beget an uneasiness with the sameness and the homeliness and the familiarity of the oft-repeated truths of the Bible. We must not be thought to disapprove of the most fervent outpouring of the heart, even in extemporary prayer, in the Christian's private communion with God; but at the family altar, we cannot too earnestly recommend,—and that from its very familiarity to young and old, to the unlearned and the learned,—the offering of united prayer, as much as may be, in the form of sound words which our Liturgy prescribes.

Again, by every Christian deserving of the name it must be conceded that it is his duty to read each day a portion of the Holy Scriptures. Now, as system in this, as in other devotional occupations, is confessedly desirable, what better rule can be adopted, in fulfilling this obligation, than that which the Church prescribes? By her, four chapters of the Word of God are specifically appointed to be read every day,—two from the Old and two from the New Testament,—exclusive of a portion of the Psalms. To a Christian really in earnest about his soul's welfare,—really desirous of providing for his spiritual and undying part that appropriate nurture which he manifests so much overweening anxiety to secure to his material and perishable frame,—to a hearty, fervent, self-denying Christian, this allotted portion of daily Scriptural reading would, by no means, be esteemed too much; especially as one half could be employed in the household worship, and the residue as a private exercise. And nothing, we would add, but the extreme necessity,—no pressure of worldly occupation, no journey of business, no recreative excursion should be allowed to interfere with the regular fulfillment of this holy and improving exercise.

We suggest an exact adherence, in the performance of this duty, to the directions of the Church, as contained in the Calendar in the Prayer Book; because there is an incontestable advantage in a systematic reading of the Scriptures, and because no authority, if any such in the adoption of a system is to be appealed to, ought to be so influential or so much deferred to as that of the Church. Moreover, we conceive no little beauty and no little advantage too, in the study by all the members of the Church of the same portions of Scripture, on the same day. This unity of devout occupation quietly and imperceptibly, but not less surely, strengthens unity of sentiment, and must promote unity of action. The portions of Scripture thus read will, we can believe, as a general rule, produce similar impressions,—awaken similar feelings, whether of alarm or encouragement,—and prompt to similar active exercises of love to God and man. The happy and harmonizing result will be perceptible in the household; it will be evinced in the community; it will be felt nationally; it will awaken, as it were, a sympathetic pulse in the whole Church Catholic. Most unfeignedly do we hope and pray that it may be universally tried; for parents and children—masters and servants—pastors and flocks—rulers and subjects, could not but manifest the benefit of this communion of devout occupation, in a communion of hallowed feeling and pursuit.—And to those who have the leisure, we would strongly recommend the conjoined use of some sound and judicious commentary upon the Scriptures, as well as of such deeply pious and practical works as Bishop Hall's Contemplations, Bishop Wilson's Sacra Privata, and Bishop Jeremy Taylor's Holy Living and Dying. The Christian Churchman, in thus employing a few hours of each day,—and in doing so, he gives to the service of God no more than what God justly and reasonably claims from him,—is, and must be, if that religious exercise is pursued in a devout and humble frame, with an accompanying earnest prayer for the heavenly blessing, in a state of spiritual advancement: he is using an important, yes, an indispensable means of nurture and refreshment to the soul; and with the Holy Spirit's aid to his sincere endeavours, he will be making progress towards that frame and temper of the mind and heart which befit those who are called after their Redeemer's name,—even of those who are expected to be "a peculiar people, zealous of good works, following after holiness without which no man shall see the Lord."

We have more, much more, to say affecting the practice of the real member of the Church of Christ; but the length to which these remarks have already been extended, warns us of the expediency of deferring our further observations to another opportunity.

We have to acknowledge the receipt of the *Church Record*, "a weekly paper, devoted chiefly to the cause of Christianity and Education," and published at Flushing, New York, under the editorial direction of the Rev. Dr. Hawkes. This gentleman has already devoted his great talents, with a laudable assiduity, to the development of the past and present condition of the Church in the United States; and, to a great extent, the present publication seems to be a contribution to the same object. Much benefit must result from perseverance in such an undertaking; for to our mind, it is to the Church that the people of the United States are, under God, to look for any thing like real or stable peace to their religious and political distractions. In the melancholy degeneracy of the times, when Mammon has well nigh usurped the empire of the human heart,—in the conflict which prevails so widely betwixt the elements of confusion, irreligion, and strife, on the one hand, and the high and orderly principle of moral and spiritual duty, on the other, we must regard the Church as the "city set upon an hill," to which men, when tired of the turmoil and buffetings of the world, will fly as to their secure and peaceful refuge: amidst the prevalence of corruption, we must esteem it as the salt which savours the mass; in which is treasured the healing and preserving power whence we are to look for strength to "the things which remain and are ready to die." This we believe to be eminently her distinction and her privilege in the United States. Time was, when to anticipate such a position of the Church in that land, would be "hoping against hope." When the monarchy was exchanged for a republic, and the independence of the people was proclaimed, the Church necessarily participated in the overthrow. Her temples were desecrated, her altars thrown down, her ministers banished, and her ritual disused. It was long, therefore, before she could creep, as it were, from her hiding-place,—long before she could present herself to a hostile population in the majesty of her claims and in the full glory of her apparel. But she came forth at length, and well and yearnly was she welcomed by many a filial greeting; even the prejudices of the late opponent were soon changed into admiration and approval. Gradually, nay rapidly, has she been rising to her proper eminence; and now she sits enthroned high enough to win the homage of thousands, and to command the reverence of all. Like the ark, indeed, she sits there grounded upon her Ararat, while all is wildness and almost a waste

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around her; yes, and many, tired of their spiritual conflicts, weary of the worldly encounter under a sacred name, are like the dove of Noah—without a resting-spot on the waters of strife around them—hastening to her for their refuge!

Gladly, then, do we hail every renewed evidence of her extending influence and power,—showing, to use the words of CLEMENT of Alexandria, that "the excellence of the church, like the principle of every substance, is in unity surpassing all other things, and having nothing similar or equal to itself;" or in the language of CYPRIAN, "the church, invested with light from the Lord, sends out her rays over the whole earth; and yet the light is one, disseminated every where, with no separation of the original body: she stretches forth the rich luxuriance of her branches over all the world, and pours out her onward streams, and spreads into the distance; yet there is one head, one source, one mother, in all the instances of her eventful fecundity."

This oneness of purpose and of action, we trust that all the periodicals of the church will be overruled by her great head to manifest; and discerning this, most heartily shall we wish them, though multiplied an hundred fold, "God speed!"

The appeal to the descendants of the Hugonots from our correspondent "Rufus," though a very eloquent and a very forcible one, it would perhaps scarcely be justifiable in them to attempt to obey, if, in doing so, they must sacrifice any field of duty in which they are at present engaged. Although the restoration of the Jews to their native land be a most pleasing theory, and one which the Scriptures plainly countenance, still we are not sure that, upon their spiritual recovery, the very fact of their being scattered throughout all lands may not, from the missionary character which they would thus possess, be more influential for good than the country of their ancestors. On the same principle, the descendants of the Hugonots, dispersed as they are through all Protestant countries, may be carrying on the gospel work more effectually than they should be able to do if restored to their proper inheritance in their father-land. It might, however, be advisable to form a *Hugonot Society*,—strictly on a religious basis,—on something of the same plan as the St. George's and other national societies; whose specific object it should be, by publications, emissaries, or otherwise, to advance the religious regeneration of their native land from which, whether by choice or from compulsion, they have become exiles. We should be glad of any further suggestions upon this view of the question.

On behalf of the Treasurer of the Newcastle District Committee of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, we have to acknowledge the receipt of £2 10s., collected in St. John's Church, Port Hope, on Christmas Day, in aid of the funds of that institution.

Owing to an unfortunate accident that occurred in printing several impressions of our last publication, the first three letters of the Rev. T. Fidler's name—subjected to his communication—were omitted. Those of our subscribers who may have received the numbers that were printed incorrectly can easily remedy the evil with the pen.

COMMUNICATIONS.

CIRCULAR TO THE REVEREND THE CLERGY OF THE DIOCESE OF TORONTO.

Toronto, Dec. 30, 1840.

REV. SIR,—As *The Church* is read by all the clergy of this Diocese, permit me, through its columns, to signify my desire that, in obedience to authority at home, you would use the following form immediately after the General Thanksgiving, at morning and evening prayer, on the first Sunday after receiving this communication.

I am, Rev. Sir,  
Your faithful and affectionate brother,  
JOHN TORONTO.

A FORM OF PRAYER AND THANKSGIVING TO ALMIGHTY GOD,

For the safe Delivery of the Queen, and the happy Birth of a Princess. To be used at Morning and Evening Service, after the General Thanksgiving, in all Churches and Chapels throughout England and Wales, and the Town of Berwick-on-Tweed, upon Sunday, the 29th of this instant November, or the Sunday after the respective Ministers thereof shall receive the same.

"O merciful Lord, and Heavenly Father, by whose gracious gift mankind is increased, we most humbly offer unto Thee our hearty thanks for Thy great goodness vouchsafed to Thy servant our Sovereign Lady the Queen, in supporting her under the pains and delivering her from the perils of childbirth, and giving to her and her Royal consort the blessing of a daughter. Watch over her, we beseech Thee, with Thy fatherly care; sustain and comfort her in the hours of weakness and weariness, and day by day renew her strength. Preserve the infant from whatever is hurtful either to body or soul, and adorn her, as she advances in years, with every Christian virtue. Regard with Thine especial favour our Queen and her Consort, that they may long live together in the enjoyment of all happiness here on earth, and finally be made partakers of Thine everlasting glory. Establish their descendants on the throne of this kingdom, and make them, through all generations, the blessed instruments of Thy providential goodness to Thy church and people. Implant in our hearts a deep sense of Thy manifold mercies towards us, and give grace to show our thankfulness unto Thee by a devout affection to our Sovereign, and brotherly love one to another, by the profession of a true faith, and constant obedience to Thy word and commandment; so that, faithfully serving Thee in this life, we may in the life to come be received into Thy heavenly kingdom, through the merits and mediation of Thy blessed son, Jesus Christ our Lord.—Amen."

To the Editor of the Church.

MISSION OF NEWMARKET.

December 4, 1840.

REV. AND DEAR SIR,—As I am aware that any communications relating to Church Statistics, or which detail circumstances connected with the prosperity of the cause in which we are fellow labourers, are gladly received by you, I think it my duty to furnish you with the substance of some previous communications with the Secretary of the Society for the Propagation of the Gospel, and also such further particulars as the completion of my first year in this place enables me to give.

St. Paul's Church, Newmarket, was built by private subscription several years since. When all classes of the community evinced a praiseworthy spirit of liberality, it may seem almost unnecessary to particularise; yet I can scarcely refrain from giving their meed of credit to W. Robinson Esq., Mr. Roe, and the late Dr. Beswick,—to whose munificence and unwearied exertions the Church is deeply indebted.—The interior remained unfinished for a length of time; there being no Clergyman here, and the inhabitants of the town and neighbourhood being dispersed in consequence.

Col. Cotter, a gentleman who has on many occasions displayed much interest in Church affairs, and who some time previously had become a resident in the town, having purchased the estate of W. Robinson Esq., rightly judging that applications for a resident Clergyman are best supported by the exertions of the people, as proving their sincerity, and the estimation in which his services are likely to be regarded, and feeling a well grounded confidence that the claims of the parishioners would receive due attention,—income, and rate was made of addition to the Minister's exertions, the church in a state fitted for public worship, and a sum, (including to compass those objects, and raised a sum of £25,) sufficient to finish the interior, at least so far as providing it with pews, and on the first of May 1839 the pews were publicly rented to the subscribers and others, at a fixed rate per annum.

The Bishop of Montreal accordingly determined on making Newmarket a station for a resident Clergyman, and a temporary charge was given to the Rev. Richard Athill in the latter part of 1838. Mr. Athill remained here but a few months, as a pressing engagement induced the Bishop to recall of Providence, and the station remained unsupplied until the Bishop of Toronto returned from England, who, immediately after, appointed me to the vacant post.

On my arrival I found the Church in the state I have described, neatly fitted up with pews and an end gallery erect-

ed—which, however, was little more than large enough to contain the choir. There was no pulpit, reading desk, or vestry,—a kind of scaffolding constructed of rough boards served as a temporary pulpit and desk, and a calico screen was drawn across one corner to conceal the clergyman from view while robing and unrobing.

I did not like immediately to apply to the congregation, as indeed they have exhibited a generous zeal, under the pressure besides of bad times, and discouraging circumstances, and on representing matters to the Bishop, he kindly promised £25 to aid in erecting the pulpit, &c., along with double pews on each side, while the scaffolding and screen originally stood. These additions and alterations were completed several months since. The Pulpit, Reading, and Clerk's Desks are constructed of Butternut wood, highly varnished, and are much admired for their symmetry and neatness. A respected parishioner, Mrs. Sarah Lyne, presented the Church, just before the festival of Easter, with a handsome set of Communion Plate, and the decorations of the Altar, Pulpit, and Desks, have been provided at the expense of the Ladies of the congregation generally.

The Bishop was here on the 21st of June last, and consecrated the Church. His Lordship also held a Confirmation, when 14 persons were admitted to the rite, and four a few days after, in West Gwillimbury Church, who were unable to attend on the first day. I must not omit to mention that prior to his Lordship's visit, several of the parishioners assembled, or sent their servants, some with carts and horses, others with ploughs and scrapers, for many successive days, and levelled the ground about the Church, which was very abrupt and irregular and difficult of access, and after much pains reduced it to form and order. We then put up a handsome fence, and erected three ornamental gates, and I must now say that there are few handsomer or better situated Churches in the Province.

The congregation, I am happy to state, has steadily increased, and when I found that numbers were desirous of coming who had not the means of renting pews, and that there were many besides able and anxious to do so, I called a meeting of the select vestry, and laid before the members the urgent necessity of providing increased accommodation: the result was, that a subscription was promptly set on foot, and one of the Churchwardens pledged himself to erect side-galleries, whether a sufficiency or not was raised by the subscription, I am however in hopes that his good nature will not trespass on, as in a few days upwards of £80 was raised, of which, Mr. Roe, the gentleman alluded to, gave £10, though the Church is indebted to him to a large amount, over and above his original liberal subscription. He, however, is willing to wait for better times, both for Church and people, before he presses for re-payment. The galleries are now considerably advanced, and when completed St. Paul's Church will be capable of accommodating 500 people: in its present state there are above 300 sittings.

The late Dr. Beswick, before mentioned, about two years since, bequeathed forty-five acres of land adjoining the town as a glebe, and it is not that the enlargement of the church is the more pressing want, and that the parishioners cannot at present be expected to accomplish both objects, I am convinced that they would cheerfully subscribe towards the erection of a Parsonage on the site so liberally given. I could besides mention several instances of kindly feeling, highly creditable to the parties concerned. I must instance Mr. Dawson, a magistrate residing in the vicinity, who subscribed £10 to the pulpit and gallery, and who upon accepting that I had been obliged to hire a horse whenever I went abroad, insisted on my selecting one from his stables, at the same time saying that I need not trouble myself about payment, as he could take the amount in pew rent.

Divine Service is held in St. Paul's Church, Newmarket, every Sunday at 11, A. M., and once in four weeks, at 3.—I preach at the Holland Landing, (where the inhabitants have provided a commodious place of worship, solely appropriated to the use of the Church of England) once a fortnight on the Sunday afternoon, and once in four weeks in Union Street, East Gwillimbury. I have well attended week-day services once a month in the Township of King, and also at Birch's Settlement, about 12 miles from Newmarket.—There is a Sunday School in full operation here, and another in King, under Mr. Burkit's superintendance. My *Notitia Parochialis* for the past year is as follows:—

Baptisms.....	171
Marriages.....	12
Burials.....	4
No. of Communicants at St. Paul's,...	50
Greatest do. at any one time, 27	
No. of Communicants at one sitting, 75	
Do. do. at any one time, 24	

As I have rather exceeded the limits I had prescribed to myself, I must defer till my next communication giving any account of my Missionary labours in the Townships of Uxbridge, Scott, Reach, and Brook, which places I visit once a month.

I am, Rev. and Dear Sir,  
Faithfully yours,  
ROBERT J. C. TAYLOR.

To the Editor of the Church.

REV. SIR,—At this anniversary period, when the Holy Universal Church is about to commemorate the birth of Jesus Christ, our blessed Saviour, the Son of God, perhaps you will lend your columns, which are read so extensively, with the general approbation of Christian people, and which so manfully and at the same time with so gentle a spirit maintain to the four ends of the world the truth as it is in Jesus, to the circulation of the following suggestion.

In consequence of the revocation of the Edict of Nantes by the bigotry, or the policy, of Louis XIV., the Hugonots, or French Protestants, were driven into exile, to the extent of some hundreds of thousands. Of these, many sought a refuge in the continental countries, but the chief part betook themselves to England.

"When your Majesty," says Dr. Alix, addressing himself to King James II., "had taken us into your particular care and had granted us several privileges, and so made us sharers in all the advantages, which those who live under your government enjoy, your Majesty did yet something more, and inspired all your subjects with the same compassion towards us with which your royal breast was already touched. You saw our miseries and resolved to give us ease; and your generous design was executed, and your royal clemency diffused in the hearts of all your subjects. The whole world, sir, which has received upon all its coasts some reminders of our shipwreck, is filled with admiration of the unexampled effects of your Majesty's clemency."

They brought with them to England the most useful arts—but they brought also learning, piety, and the beauties of a lovely Christian example. From the time of James II., to the present day, their descendants have been conspicuous, and principally by their adorning, with some of its brightest instances, the ministry of the Church of England.

Now, sir, though the act of a tyrant drove these Christians from their homes, yet exile does not imply a total deprivation of birthright. When Louis XIV. died, the absolutism of his act died with him—*jure gentium*—or at least was so far impaired as to require renewal by a successor as absolute. And at any rate, the Providence of God, which cast out the royal family, that had that blot of iniquitous persecution upon it to that same charity of the world, which the poor Hugonots had invoked, blotted out the revocation of the Edict of Nantes, and sanctioned the repeal of a bigot's decree, by the floods of blood and the sweeping away the social system, which was witnessed at the French Revolution.

Since the general pacification of Europe, in 1814, the Hugonot descendants of persecuted fathers have had a right to return to their former homes—to claim again their hereditary estates and honours—to meet in solemn public worship under their own ministers, and to have the sacraments of the Lord Jesus duly, and more majorum, administered to them. In short, to have the free exercise of their religion, and to herald the same among their more ignorant countrymen.

They have that right still more clearly since the Revolution of the three days—when the nation, of which they form a part, acted in its individuality, and each atom of the thirty millions of France stood upon equal rights.

If King Louis Philippe maintain his present position, he cannot be more bigoted than James II. of England, who received and protected the Hugonots. Or in case of any probable change, such as a further revolution, the primary rights of the Hugonots to return to their homes in France, from which they were unjustly driven, must be still more undeniably theirs.

What then are the descendants of the French Hugonots doing? And how are they doing the work of the Lord Jesus in their day and generation? Are they forgetful of the days of old, and the faith of their honoured forefathers? A Pious Bishop of Nancy is beheld with his crucifix, arrived from France, and with yearning bowels holding forth the doctrines of Rome, at Montreal? It is right and well that so he does—but is Protestant France? are the Mountains, the D'Olier's, the Du Plessis's, the Bethunes (descendants of that great Duc de Sully), and all the children of France, in persecution, lost in carnality, or unmindful of the recall of Providence to them?

That call is to send, by hundreds and thousands, to France, the country of their lawful heritage, the Missionaries of Protestantism. Yes, let tens of thousands of the Hugonot families return now to their homes; and while they

enjoy the inheritances that were unjustly wrested from them, let them preach up Christ crucified, a suffering Jesus; let them, in the midst of a sensual and perverse people, insist on self-denial, and a faith in the realities of a future world. Let them sustain their argument by the written word of God, in a true translation, which also their countrymen may understand. And to all else, by a residence in Guienne, Poictou, &c., let their light shine before men, and let to this be added the living force of example.

RUFUS.

December 22, 1840.

Civil Intelligence.

ARRIVAL OF THE ACADIA.

TWENTY-ONE DAYS LATER FROM ENGLAND.

HER MAJESTY'S ACCOUCHMENT.

Extraordinary Gazette, Saturday, Nov. 21, 1840.

Buckingham Palace, Nov. 21, 1840.

This afternoon, at ten minutes before two, the Queen was happily delivered of a Princess. His Royal Highness Prince Albert, Her Royal Highness the Duchess of Kent, several Lords of Her Majesty's Most Honourable Privy Council, and the Ladies of Her Majesty's Bedchamber, being present.

This great and important news was immediately made known to the town by the firing of the Tower-guns; and the Privy Council being assembled as soon as possible thereupon, at the Council Chamber, Whitehall, it was ordered, that a Form of Thanksgiving for the Queen's safe delivery of a Princess be prepared by His Grace the Archbishop of Canterbury, to be used in all churches and chapels throughout England and Wales, and the town of Berwick-upon-Tweed, on Sunday the 29th of this instant November, or the Sunday after the respective ministers shall receive the same.

Her Majesty and the young Princesses are, God be praised, both doing well.

(Abridged from the Court Circular.)

Her Majesty was taken unwell at an early hour on Saturday morning, and the medical gentlemen were in consequence summoned to Buckingham Palace.

The Duchess of Kent was sent for at half-past eight o'clock by His Royal Highness Prince Albert. Her Royal Highness immediately went to the Palace, and remained with Her Majesty throughout the day until six o'clock in the evening.

James Esq. left the Palace to give the requisite information to Viscount Melbourne. The noble Viscount and the Lord Chancellor arrived at the Palace before ten o'clock. Summons were sent to the principal Cabinet Ministers and the Great Officers of State in town, and expresses were forwarded to the Marquis of Lansdowne, Lord President of the Council, at his seat, Bowood Park, Wilts, and to the Earl of Clarendon, Lord Privy Seal, at Watford.

Some of the Cabinet ministers and Great Officers of State arrived before 12 o'clock, and between 12 and 1 o'clock the Archbishop of Canterbury and the Bishop of London arrived at the Palace.

Her Majesty was safely delivered of a Princess at 10 minutes before two o'clock p.m. Her Royal Highness Prince Albert and the Duchess of Kent were in the room at the time, together with Sir James Clark, Dr. Looock, Dr. Ferguson, and Mr. Blagden, the medical gentlemen of Her Majesty.

The Hon. W. Bathurst was the Clerk of the Council in Waiting.

At the Privy Council it was ordered that a form of thanksgiving for the Queen's safe delivery of a Princess should be prepared by His Grace the Archbishop of Canterbury for England and Wales.

The Council broke up at half-past four o'clock, and Prince Albert returned to the Palace, attended by Lord Robert Grosvenor and the Hon. Col. Cavendish.

The Duchess of Kent left the Palace in the early part of the evening, but returned about nine o'clock.

LOYAL DEMONSTRATIONS.

GRAY'S-INN.—The ancient hall of Gray's-inn presented on Saturday evening a loyal and spirit-stirring scene, the benefactors having, with their accustomed liberality, distributed claret through the hall to celebrate the auspicious event of the birth of a Princess.—The health of Her Majesty and the Royal infant, as also of Prince Albert, was proposed and received with rapturous enthusiasm.

THE PARK AND THE PALACE.—From an early hour, both on Sunday and yesterday, St. James's Park and the immediate neighbourhood of Buckingham Palace were thronged with crowds of persons of both sexes, all seemingly resolved to learn something, although nothing further could possibly be gleaned by the most industrious investigation, beyond the official announcement of the bulletin. It was enough, however, that the Queen and the Royal Princess, had had a good night, and were doing well. With this news, but sufficiently