ages of the church, it may be said to have had its origin long anterior to the questions which now agitate and divide mankind; and it breathes throughout the liberal and Catholic spirit which animated the Reformers in its compilation. The object of those holy men, the best and wisest of their nation, was to frame a Liturgy which might unite into one body the dissentients from the Church of Rome. The accumulated wisdom and piety of ages were open to their researches;—they sought the advice of the most eminent divines both in their native land and on the Continent of Europe; and in the execution of their arduous task, rejecting whatever was new or peculiar to any sect or nation retaining that alone in which Christians had at all times agreed.

The Book of Common Prayer is accordingly a compilation from almost every primitive Liturgy extant at the period of the Reformation; perpetuating in the daily service of the Church, the language and sentiments of men who spake as they were moved by the Holy Ghost, uniting the Jewish and Christian dispensations, the Church militant and the Church triumphant in the use of some of the same formularies of devotion, and presenting in this particular a beautiful illustration of the doctrine that

"Angels, and living saints, and dead,
But one communion make."

Protestants of every name have vied with each other in the commendation of the Prayer Book; it is described by the late Dr. Adam Clarke as being next to the translation of the Scriptures into the English language, the greatest work of the Reformation; and according to Grotius it approaches so near the primitive pattern that none of the Reformed churches can compare with it. To Episcopalians it is still further endeared by the reflection, that it was framed by the labours and written in the blood of Cranmer, Latimer, Ridley, and others who were slain for the word of God, and for the testimony which they held. "Who would not wish in the temple" exclaims the eloquent Bishop Dehon "to bear upon his lips those psalms and prayers in which the glorious company of the apostles, the goodly fellowship of the prophets, and the noble army of martyrs have uttered their devotions to God? How dead must he be to the finest associations which can affect the mind, who is not animated to a devout and fervent performance of this part of the service of the sanctuary, by the consideration, that on the same censer which the Church holds out to him, incense hath been put by those hands which are now extended before the throne of the Almighty; and that, as its smoke ascended, those eyes were lifted up to heaven which are now fixed upon the visible glories of God and the Lamb." Thus composed, combining such manifold excellencies, and hallowed by so many interesting associations, it is impossible that the Prayer Book should not have entwined itself around the affections of all true Episcopalians; they neither elevate it above, nor place it on a level with the Bible; but in so far as it is derived from that sacred source, they rank it in common with the wise and good of all denominations who have studied its character, in the highest order of uninspired devotional composition; and they desire its universal circulation from no selfish or sectarian motive, but because they believe that it is eminently fitted to promote and preserve the great doctrines of the Reformation, and is emphatically a book for all classes, ages, conditions and characters; calculated to render them holier and happier on earth, and to promote their advancement to the enjoyments of heaven.—*From the Appendix to the Report of the Prayer Book and Homily Society*, 1836-7.

THE TRUE PRINCIPLE OF TEMPERANCE.

The Almighty, to "save us from our sins," has been pleased from time to time to make extraordinary revelations of his will, and to establish his "Church the pillar and ground of the truth," as the commissioned keeper of "the oracles of God." He has also been pleased to affirm that his creatures shall take the declaration of that will, set forth in his word, to be a "lamp unto their feet, and a lantern unto their paths;" and that "if any speak *not according* to his words, it is because there is *no light in them*. We read not, my brethren, in God's word of any authorized society, other than his Church, for instructing men in the morality that is acceptable in his sight; nor of any authorized code of temperance, other than that found in his Divine law. He recognizes no Temperate Society except his *own Church*. He approves of no laws and pledges of morality but such as are based upon strictly *gospel* principles. He accepts no works but such as proceed from *faith*. If therefore we desire to be united to the true and only true Temperance Society, we must unite ourselves to "THE COMMUNION OF SAINTS;" if we desire to be truly temperate we must become truly Christian; for *then* we shall by divine grace become "temperate in *all* things;" if we desire pledges of sobriety, let them be the Sacramental pledges of Christ's own institution. To THEM he has *promised* his blessing; to *none other*. If we desire that a temperance, acceptable to God, should be evident in our lives; let us seek it as "the *fruit* of the Spirit."—(Gal. v. 23.)—Any thing called temperance, that yet is not the *fruit* of the *Spirit*, is not acceptable, nay deserves his condemnation; for inasmuch as it "springs not of *faith*," it partakes of the nature of sin.* Do we, my brethren, deplore the sin of intoxication, the disgusting inebriety so prevalent in the world, and desire to turn them from this *particular* form of wickedness? let us shew them God's curse against it—that "drunkards shall not inherit the kingdom of heaven." Let us not add to their misery by sending them to a *merely* human device, an institution based on the fear of man; let us not lead them to "the arm of flesh," and to the *curse* of "putting their trust in man," but to "CHRIST AND THE CHURCH." Anything *short* of this, is *worse* than useless; for if they were led by inferior motives to abstain from the sin of excessive drinking, they would be drawn into self-conceit and self-dependence, and thus merely change from one form of iniquity to another.

Are you, my brethren, "BAPTIZED into Christ Jesus?" you are members of the most honourable and only true Temperance Society; you are "*called to be saints*, called to be *sober*," called to be "*temperate in all things*."—You see your calling brethren, see that ye "walk *worthy* of your high *vocation*," as members of a society which God hath constituted, and not man. Are you not pledged, most solemnly pledged, not by attaching your name to a scrap of paper, but by your baptismal engagement, by a pledge made to Christ and the Church, to "renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?" Do any think that because this pledge was made in their names while they were infants, that a further opportunity of pledging themselves to be temperate should be provided? The CHURCH my brethren, the true, the God-appointed Temperance Society has within her the requisite provision. In the solemn rite of *Confirmation*, her members not only may, but are *required* "in the presence of God and of the Congregation," to *renew* the solemn (pledge) *promise and vow* made in their name at their baptism; ratifying and confirming the same in their own persons, and acknowledging themselves *bound* to believe and do ALL those things which their Godfathers and Godmothers then undertook for them."—*Rev. E. Denroche.*

*"Works done before the grace of Christ, and the inspiration of his SPIRIT, are not pleasant to God for as much as they spring not *of faith* in Jesus Christ; yea, rather for that they are not done as *God hath willed and commanded them to be done*, we doubt not but they have the nature of SIN."—*See 13th article of the Church.*

THE NATIONAL CHURCH.

"Go round about Sion, tell the towers thereof, mark well her bulwarks," for in Christ are their foundations laid. When, as Christians, we assent to her articles, we assent to them, not as the constitutions of fallible man, but as the sum and substance of the Christian faith, deduced through the clearest channels from the living fountain of all truth, to reconcile the jarring opinions of self-created teachers, to correct the perversions of presumptuous ignorance, to guide the footsteps of the thousands that cannot guide themselves into the paths of purity and peace; when, as sons of our Church, we conform to her worship, obey her ordinances, and submit to her discipline, we subject ourselves not to the government of man, but to the authority of Christ, deputed by himself most solemnly to this his representative on earth. We have a standard to which we can refer her injunctions as to a criterion of their justice and purity. There is an ordeal of truth through which all her ordinances must publicly pass; and when they shall have risen from this severe and open examination, untouched by the flame, they demand our obedience, not in the name of man, but in the name of the Lord Jesus. When we refuse to sacrifice the high and holy cause of our ancient establishment to the gratification of a momentary popularity, in flattering the prejudices and assisting the projects of her adversaries, we refuse it in the name of Christ; we refuse to propagate those principles of disunion, which, as we learn from the history of all nations, has interposed the most formidable obstacle to the general reception of Christianity; we are persuaded of the impracticability of their pretensions who preach and profess the unity of the Spirit, not in the bond of peace, but in the turbulence of confusion. When we consider the connexion of our national Church with the constitution of our country, when we view its spirit inspired and infused throughout every ramification of the body politic; when we see the bonds of their union so powerfully cemented as to defy the ingenuity of man to injure the one without the dismemberment and destruction of the other,—we do not therefore look on our Church as a creature of the State, or an engine of civil authority; we trace their union to a higher power and to a nobler purpose; to preserve in every branch of our various and complicated system of government, that unity of religious faith so essential to the order, the peace, the very existence of the whole; to display the Christian faith in all its native purity, as the animating and actuating principle of every duty which we owe both to God and to our country, not to make the Church political, but the State religious.—*Rev. Thomas Rennell.*

THE CHURCH.

COBOURG, SATURDAY, MAY 9, 1840.

We were prevented last week, chiefly by want of space, from offering any remarks upon the Speech of Lord Russell on the CLERGY RESERVE BILL, when laid by him on the table of the House of Commons.—We were struck with the modesty and diffidence with which that Spoliation measure was introduced by the noble Lord; for it is manifest, from the tenor of his Speech, that he feels an inward repugnance to the principle of the measure which he so cautiously and distrustfully advocates. If it be true that the Imperial Government would never consent to the alienation of this property from *religious* purposes, and that all Colonial legislation must be predicated upon their determination to limit the application of the Reserves to the *spiritual* instruction of the people, we do not see why—if any restriction at all was to be imposed—they should not have plainly and openly expressed their resolution to concur in no measure which went to destroy a provision of the National Religion and to compromise the very principle of an Established Church. The constitutional objection in the former case is much more vague and much less strong than in the latter; and there is nothing, in short, which can be advanced in favour of the first which does not apply in threefold force in support of the last.

Moreover, if the sentiments of the Colonial Legislature are to be made at all the basis of any proceeding upon this question in the Imperial Parliament, we cannot see why their desire—not unfrequently expressed—for the total alienation of the Reserves from religious purposes and their allottment to education, should not be entitled to quite as much respect as one which would merely shift an unconstitutional and obnoxious plan to another equally illegal and objectionable. In the one case, indeed, the majority has been a large one; while on the late question for their disposal, the majority was a very small one. We have said frequently, and we repeat it now, that the disposal of the Clergy Reserves involves a grand and vital constitutional question, which ought never to be submitted for settlement to a Colonial Legislature: it embraces certain first principles touching the constitution of the realm, which none but the Supreme Legislature are competent to deal with or change. Yet, if the Colonial Parliament is to express its opinion at all, and that opinion is solicited as a guidance for Imperial legislation, let it be unbiassed and free!

We do most cordially believe that, if uninfluenced and uncontrolled, the decision of the House of Assembly last winter would have been very different from what it has proved to be. Were honourable members, in all cases, to have spoken and voted according to their honest convictions; had they come to the discussion of this question with a simple reference to its merits, unmoved by any electioneering project and unawed by the chances of rejection when next they should present themselves as candidates for parliamentary honours; if, moreover, they had weighed and decided upon the measure, in all cases, with a virtuous indifference to Lord John Russell's Despatch upon the tenure of office;—we do, we repeat, most cordially believe that the Clergy Reserves would have been disposed of according to the letter and spirit of the Constitutional Act. But if this be a result which any will venture to question, they will scarcely deny that the alternative decision would be, not a division of this property for the perpetuation of religious strife and civil dissention, but its appropriation either to education or to the general improvements of the country. We are quite satisfied that the sense of our Representatives, yes and of the country at large, vibrates between these two modes of appropriation,—either the concession of the whole to the Church of England, as in the opinion of a large majority the law demands, or its application to secular purposes.

It must be recollected that we are not pledging ourselves to any approbation of this alternative course of the Assembly, in case it had been adopted; we are merely declaring what we believe to be the real state of the public mind upon this question; and we bring it forward simply in refutation of the principle upon which Lord John Russell and his friends appear to be acting. They solicit the sentiments of our Provincial Legislature upon this measure, and they profess that they are only waiting for the free and unbiassed opinion of our own Parliament before they proceed to the adoption of any final steps in the case; but instead of obtaining this free and unbiassed declaration of opinion, they propose through one of their own number—the Governor General—a plan for their disposal, by the general principle of which it is understood that they must be guided!

We can scarcely hear with patience the grave repetition, in so august an assemblage as the House of Commons of Great Britain, of that gross fabrication which owes its origin to a few malcontents and republicans here,—that the Clergy Reserve question was a moving cause of the late rebellion in Upper Canada. The same cause might be assigned, with about equal strictness of truth, to the interruption of the tea trade in China! It would occupy more time and space than we can at present spare, to enter minutely into the causes of the Upper Canadian insurrection; and we shall content ourselves with saying,—what every honest man and good subject believes,—that the outbreak was caused wholly and solely by the desire on the part of a few for republican elective institutions, and that this predilection for the institutions of democracy was mainly engendered by an envy and hatred of their superiors,—to depose them from their official situations and obtain them for themselves. Nor is it less apparent to every candid observer, that the best preventive of such an insurrection would have been the general establishment and thorough dissemination of the principles of the Church of England.

If persons, however, who could never be affected, either in their properties or in their consciences, by the appropriation of this property, as the law directs, exclusively to the Church of England,—who never felt, and never could feel it personally a grievance,—from whom it never could have the effect of extracting one shilling,—whom it never could deprive of one single privilege, either civil or religious,—if, we affirm, such persons could be induced, upon such a plea, to take up arms against their lawful sovereign and endeavour to subvert the constitution of the country, we can only say that the spirit, the temper of rebellion is in the hearts of such persons, and that if this ground of offence was removed they would soon discover another by which to justify the same conduct. We contend, and we shall be supported in our affirmation by every loyal and Christian man, that persons who would rise in rebellion on such grounds, would do so—not because of any real grievance, but because the spirit of disaffection is in them,—because they are proud at heart and impatient of control,—because they are secretly in favour of republican institutions,—because, in short, they will not have Kings or Queens to reign over them!

From the remarks which were made on the first introduction of the Bill, we anticipate a very earnest discussion in both Houses of the Imperial Parliament, when the motion of Address to the Queen lately made by the Archbishop of Canterbury becomes the subject of debate. From the few observations made by the Duke of Wellington, it is easy to see that his Grace was aware of the influence by which so marvellous a change in the opinion of some of our Legislators had been brought about. And with these facts before him, he will doubtless concede to the late Colonial decision on the Clergy Reserves just the amount of respect that it deserves.—At all events, we are glad to perceive that the Duke of Wellington has manifested some interest in the question; for if the great and influential party in the House of Lords who act with the Duke enter at all into the question and regard it as one involving a great constitutional principle, the fate of this blot upon honest and christian legislation is sealed at once!

We shall only further remark that the concluding reasons assigned by Lord John Russell for the support of the Clergy Reserve Bill, are the very ones which should influence him to its rejection. The very fact that the principle of an Established Church is repugnant to the levelling and democratic spirit which is working here, and whose baneful influence is so fearfully evolved by passing events in the neighbouring country, so far from being a reason for its abandonment, is one of the most cogent arguments for its maintenance.

We are happy to learn, by a letter from a respected correspondent at Loughboro', Midland District, that a neat stone church is in the progress of erection in that village, and that the frame of a Parsonage-house has also been raised. We understand that the sites for both these edifices were generously bestowed by Wm. Holditch Esq. in addition to a subscription in money of £25. A handsome donation of £50 was, we learn, also contributed by G. W. Yarker Esq. of Kingston, in aid of those objects. The townships of Loughboro', Pittsburg, and Camden, would each of them, we understand, very fully employ the services of an active clergyman; but this is a privilege which none of them as yet enjoys. Mr. P. Shirley has, for some years, laboured with great zeal and success, as Catechist, in Camden and neighbouring parts; and we learn that the same duty is faithfully and efficiently performed by Mr. W. Harvey in Loughboro' and the places adjacent. At a late visit of one of the Clergy from Kingston, a congregation of 150 was assembled in Loughboro', and the Holy Sacrament was, on the same occasion, administered to 26 communicants.

We have to acknowledge the receipt of a Sermon on occasion of "The consecration of St. Philip's Church, Charleston, South Carolina," by the Rector of that Church; as well as of a "Discourse on occasion of the Death of the Right Rev. Dr. Bowen, late Bishop of the Diocese of South Carolina" by the same writer. We sincerely thank him for both these able and interesting discourses; from which, as soon as our space will permit, some valuable extracts will be gladly given.

Our Colonial fellow-labourer, the Rev. C. J. Shreve, Rector of Christ Church, Guysborough, Nova Scotia, has obligingly transmitted to us a copy of his very able and excellent Pamphlet on the "Divine Origin and Uninterrupted Succession of Episcopacy." This useful little work was, it appears, begotten by no love of controversy; but provoked by some rude personal attacks upon Mr. Shreve himself, and a violent though feeble assault upon the principle which, as a clergyman of the Church of England, he feels it a solemn duty to maintain.

We have received and perused with great gratification the "Second Report of the Montreal District Branch of the Society for Propagating the Gospel among the Indians and Destitute Settlers in Lower Canada." We have not space, nor is there need, for extended comments; but we present our readers with an extract from the Journal of the Rev. W. Dawes, one of the Travelling Missionaries of that Society, which, we are sure, will be perused with great satisfaction.

CHURCH STATISTICS AND INTELLIGENCE.

PARISH OF MARCH AND HUNTLEY.

Rev. W. F. S. Harper, Incumbent.

Divine Service is performed every Sunday, alternately, at Christ Church, Huntley, and at St. Mary's Church, March; and also at the School House in the interior of the township, where a new church is in the progress of erection, every Sunday morning and evening alternately. Divine Service is also performed once a fortnight at a station in the adjoining township of Torbolton, and likewise at the two extremes of the township of Huntley; besides other occasional services both within and without the limits of the Parish.

The following is the Notitia Parochialis for the year 1839:—

Baptisms,	80
Marriages,	11
Burials,	5
Communicants,	75

The total number of children who usually attend the Sunday Schools at St. Mary's and Christ Church, is about 50.

On the 10th Feb. 1839, the new church in Huntley, called Christ Church, was opened for Divine Service. This building, which is a neat Gothic structure of stone, measuring 54 feet in length, 34 in width, and 22 in height, was erected by the voluntary contributions of the inhabitants of the township, assisted by a munificent donation of £210 from the Hon. General Lloyd. In July last, the foundation stone of a new church to be called St. John's, and of a Parsonage-house to be called Lloydale Rectory, was laid by the lady of General Lloyd. Both buildings, which are now nearly completed, are erected on a plot of 10 acres reserved by the late Lord Bishop of Quebec as a Glebe in the 4th concession of the township of March. The former of these edifices, which is exactly upon the same model as Christ Church, Huntley, is being constructed by the voluntary contributions of the inhabitants of the interior of March, aided by a donation from General Lloyd equal in amount to that formerly given to the inhabitants of Huntley. The Parsonage-house, which is a handsome two-story stone building, with underground offices complete, and measuring 40 feet in length by 30 in width, has been undertaken at the sole expense of Gen. Lloyd and his lady.

TENTH ANNUAL REPORT

Of the Newcastle District Committee of the Society for Promoting Christian Knowledge.

In submitting once more the Report of their proceedings, this Committee of the venerable Society for Promoting Christian Knowledge,—having been permitted to enter upon the twelfth year of their labours,—feel it to be their first duty to acknowledge with gratitude the goodness of Almighty God, manifested in the continued success which has been attendant upon their exertions.

They have reason to hope that, by His blessing, the Word of Life, dispensed through their humble instrumentality, has conveyed its lessons of instruction and consolation to some of the remotest parts of the District;—a silent but efficacious Missionary where the living herald of the Gospel's glad tidings is wanting.

The delight with which the arrival of a supply of the Scriptures is hailed by the tenants of those lonely and spiritually destitute spots, is such as the more highly privileged inhabitants of the old settlements can hardly conceive. Whether, through daily search,—in imitation of the commended example of the Bereans of old,—the family Bible has become worn and defaced; or whether it is that some one regardless hitherto of the inestimable treasures of that Book, has become awakened to a sense of its value and to the happiness of having it in possession,—by each alike a fresh supply of that Holy Volume is hailed with welcome and received with gratitude.

It is indeed scarcely possible adequately to point out the importance of an extensive circulation of this Blessed Book in a country so liable, as our own unfortunately is, in an unusual measure, to be overrun by the propagation of unscriptural and pernicious doctrines; while, at the same time, there are so few authorized pastors to guide the erring flock. With the Bible in this hand, the humble believer,—who had been trained in earlier days to the knowledge of the truth,—will often be proof against the enticements of heresy and the assaults of infidelity.

Nor is the subordinate utility of our highly-prized Book of Common Prayer, less apparent. It is unnecessary for your Committee to state how highly it is esteemed by the numerous members of our own communion scattered through the forest; but it is not by them alone that it is held in estimation. Many separatists from the Church,—their prejudices overcome by a candid investigation of its contents,—learn highly to value that book, as a ready and pious manual of devotion; adapted to every circumstance of joy and sorrow, and so peculiarly suited to those incidents in the Christian life which occur in their turn to all. The private Christian or the assembled family can be at no loss for a directory in their devotions, when they are in possession of the Book of Common Prayer; and where, in some sequestered spot, two or three may be induced to gather together on the sabbath-day for the worship of God, they have in this scriptural compilation the means of conducting it with profit and enjoyment. Among the members of our own flock, often has the familiar sound of our pure and beautiful Liturgy, recalled the associations of early days, and rekindled a glow of spiritual joy, and hope, and piety which a long estrangement from the ordinances of God had well nigh banished from the heart and practice.

For the diffusion of the Holy Scriptures, and the other valuable publications which it is the design of this Society to circulate, great facilities are afforded by the District Travelling Missionaries; who, in their visits to the remote settlements, are rejoiced to bear with them those precious Scriptures from which their own teaching is drawn, and to which they appeal in the warnings they promulgate, in the counsel which they declare, and in the consolations which they labour to diffuse. Your Committee have felt it a paramount duty to have a special regard to the wants of the more distant and the poorer settlements; and they have uniformly furnished the Travelling Missionaries of the District with a considerable supply of Books and Tracts for gratuitous distribution.—From the 31st December, 1838, to the present day [April 27th, 1840], the following have been disposed of by this Committee:

Bibles,	51
Testaments,	66
Prayer Books,	298
Bound Books and Tracts,	426
Total,	841

Your Committee much regret that they are now deprived of the valuable services, so long and efficiently rendered to them, by their late Treasurer and Depositary at Cobourg, Benj. Throop, Esq.,—who, from infirm health, reluctantly tendered his resignation of this office on the 1st January, 1839, and which was as reluctantly accepted. Messrs. Gravely and Jackson, of Cobourg, have consented to act as Depositaries in his stead; and the Treasurers' department, as far as deposits in the Bank are concerned, has been cheerfully assumed by the Cashier at this place, Robt. Henry, Esq. The details of the duty of that office have thus far been borne by the Secretaries, since the resignation of Mr. Throop. Mr. C. Hughes, Druggist at Port Hope, acts as Depositary in that town, and has attended with zeal and efficiency to the interests of the institution; and Mr. Jos. Graham has charge of a Depository in Cavan. The Clergy of the District fulfil that office in their respective residences, where a lay-depositary has not been specially appointed

In the course of last summer, a supply of Books was received from the Parent Society in London, to the value of a little more than £63 Sterling; which, it is believed, with the remains of their previous stock, will meet all the usual demands upon your Committee for fully another year to come; and they trust that, in the interval, a sufficient sum will be derived from the sales of books, conjoined with the free contributions and collections, to enable them soon to discharge in full the amount of that debt.—From the sum at present in hand, they feel a confidence that they will be able to remit at least one half the amount during the ensuing summer; but to justify them in extending their operations, and even in maintaining their present sphere of usefulness, they must not omit to appeal, with renewed earnestness, to the hearty and generous co-operation of their fellow Churchmen throughout the District. A small annual contribution from each, statedly given, would enable them to widen their field of exertion in a very material degree, and permit them to increase, in a fourfold ratio, the amount of books and tracts at present gratuitously distributed.

They need not dwell upon the prospects of the spiritual harvest which would accompany this more bountiful scattering of the good seed of the Word; every Christian believer must be alive to its importance; and to their fellow-Christians, therefore, your Committee persevere in their earnest and affectionate appeal,—that through their humble but faithful efforts the Word of the Lord may have "free course and be glorified," and that the "joyful sound" of the Gospel may be heard in every corner of the land.

All which is respectfully submitted,

(Signed) A. N. BETHUNE, G. S. BOULTON, } Secretaries.

Cobourg, April 27, 1840.

[The Treasurer's account exhibited a receipt of £107. 7. 1. for subscriptions and collections and sales of Books, from the 1st Jan. 1839, to April 27th, 1840, and in the same interval an expenditure of £68. 8. 11.,—leaving a balance in hand of £38. 18. 2. exclusive of various debts due to the Committee, and the anticipation of a considerable increase of their funds by further voluntary contributions.]

EXTRACTS FROM THE JOURNAL OF THE REV. W. DAWES, TRAVELLING MISSIONARY.

January 20, 1839.—Left for Covey Hill, where, at six o'clock, had service—ninety-one in all present. The Church Services had never been used in that part since it became a settlement, and no Clergyman visited it. It is a very encouraging spot—a great many Members of our Church live there. They have had Methodist Ministers among them, but never before a Clergyman of the Church.

January 22.—Being called for by his son, I visited an old man, about one mile and a half in the woods, who was very ill, apparently on his death-bed—had been out some years from Ireland—had grieved much over the loss he had experienced in this country of his Church and Pastor. He was full of the praises of his Minister at home, and shewed a certificate he had brought from his Parish Minister, of his orderly and Christian conduct. After much conversation on his spiritual state and hopes, read 11th chapter of John, and expounded. I left, through the woods, with a guide, for Ormstown.

January 24.—Visited School at Russelltown—returned to Covey Hill, where I met a poor Irishwoman, who welcomed me most warmly, while a tear of joy started in her eye. She had been out two years; was well instructed in Divine things, and said how much she had loved her Church and Pastor at home. Since here, she had never seen a Clergyman; had prayed, she said, night and day, that she might yet again meet one. She felt my visiting this part periodically is an answer to her prayer, and is thankful. Much surprise, I find, was manifested at our Service last Sunday. The views of different people who attended were curious and interesting. Some had never before seen a Minister in a gown; could not conceive why he wore it; why any one said any thing in the Service but the Minister; why we prayed for the Catholic Church, &c.

January 25.—A young girl, sixteen years of age, who had come from four miles distance in the woods, expressed a strong desire to be baptized;—she was the oldest of a family of eight children all unbaptized. They live in a back place, called, emphatically, Bang-All. After examining and finding her not sufficiently instructed for adult baptism, gave her instruction, advised the study of the Catechism with her Testament, and constant prayer for a prepared heart, and promised to see her again. She had but little schooling; her brothers and sisters none.

January 27.—Stopped at the house of a Lieutenant of Volunteers, a zealous Churchman. He considers the Volunteers have lost more in their religious and moral habits since they have been drawn from their homes, than they could probably regain, under the most favourable circumstances of resident Pastors, in three years. A similar judgment has been expressed by others. This gentleman was in the habit, (summer before last,) of going to Lacole school-house, four miles distant, every Sunday morning, to go through the Services of the Church, about thirty occasionally attended and assisted in the Service.

January 29.—Left for Roxham; on the road called on an English family, where there are six boys, five not baptized; I gave them instructions, and set them lessons for my next visit. Had been from England nine years, and had never seen a Clergyman. Farther on, called at a worthy Englishman's house on road side; a large family, whom I catechised and set them lessons. He had been in this country nineteen years, and had only once the opportunity of hearing a Church Minister, when happening to pass through Laprairie on a Sunday, he heard that a Clergyman was to officiate, and he attended;—came on with his family to Roxham to Evening Service.

January 30.—Left Roxham for Bogtown in a snow-storm, a very hard unformed road through the woods—large logs and stumps lying in the way render it almost impassable. Visited several families on the road-side as I passed. At another house found six children unbaptized; eldest fourteen years of age, and lamentably ignorant of the very elements of Christianity. The mother unhappily seemed to partake of this ignorance.

January 31.—After Service, laid (as I often do) several Tracts on the table that those present may select for themselves. Many shook me by the hand, welcomed a Church Minister, and said they would go to Napierville to service (about six miles).

February 1.—Visited school. Walked two miles into the back woods to visit a sick family; the daughter with typhus fever and little prospect of recovery; and very poor; the mother expressed much regret at not having a prayer-book, and thanked me, with a tear, for a selection of prayers, for the sick, &c. I left with her also an appropriate Tract.

February 2.—A poor Irish Roman Catholic asked permission to attend at the baptism. In the evening he came and conversed with me for half an hour,—seemed desirous of instruction. He thought if he just *did well*, then, if there be a happy place after death, he must have as good a chance as others. I opened to him salvation, ONLY in and through Jesus Christ, and, that faith always works by love. Hence, good living and every good action.

February 5.—Left for Norton Creek and Beech Ridge; at the former place the settlers are chiefly Roman Catholic Irish—at the latter place, stopped at the house of a worthy and attached member of the Church. Has been twenty years out from Cumberland—a large family of grown up children—has never seen a Clergyman in this part; and has but once been able to attend the Church Service, which was last summer, being so anxious to attend as to go over twenty miles to Laprairie to be present. Has taken his children to Montreal for baptism. My host said he had often thought of leaving that part of the country, and selling his land, because of the seeming hopelessness of procuring the assistance of a Clergyman, and of being able with his family to attend the Services of the Church.

February 6.—I visited the old people, they had been about nineteen years in this part, and had but once seen a Church Minister.

February 8.—Visited the sick family I had before seen in a back settlement (February 1st.) Having spoken of the dirt and untidiness of their cottage when last with them, all was now much changed. Visited also a poor black woman whose husband was buried the day previous. She asked, if afflictions did not generally soften the heart and render us more submissive to God, for (she said) she always felt good after them. These all came down about two miles to our Evening Service at Sherrington; upwards of fifty attended; four children of one family were brought for baptism; two little girls I baptized, but to the boys (twelve and thirteen years of age), who on examination proved to know nothing of the Gospel or the meaning of Baptism, I gave some instructions, and required them to learn portions of the Catechism, urging on the parents to see it learnt before I could baptize them. The poor mother seemed much affected on bringing such aged children, and with the father much lamented they had seen no Clergyman before. They seem now much impressed with a sense of their duty and obligation.—[*To be continued.*]

[The Treasurer of the Society for propagating the Gospel among destitute settlers, &c., has received £10 5s., proceeds of a congregational collection at Sorel, after a sermon preached by the Rev. Wm. Anderson.]

ECCLESIASTICAL INTELLIGENCE.

On Sunday the 15th March, Sermons were preached at the undermentioned places of worship in aid of the National Society for promoting the Education of the Poor in the principles of the Established Church. We subjoin a statement of the collections:—

Trinity	£40	0	6
St. Peter's	21	15	6
Ditto, Evening Service	8	4	6
St. John's	3	0	4
Parish Church	15	1	0
All Souls'	7	10	0
Christ Church	18	0	1
St. Margaret's	22	16	0
Chapel Royal	13	5	0
St. James's	21	1	10
St. George's	60	9	4
	£231	4	1