science of criticism was imperfectly understood, and the stock of materials was much more limited, or at least more difficult of access, than at the present day. After every deduction, however, the cardinal's Bible has the merit of being the first successful attempt at a polyglot version of the Scriptures, and consequently of facilitating, even by its errors, the execution of more perfect and later works of the kind; nor can we look at it in connexion with the age, and the auspices under which it was accomplished, without regarding it as a noble monument of piety, learning, and munificence, which entitles its author to the gratitude of the whole Christian world .- Prescott's History of Ferdinand and Isabella. [And yet we learn, from another part of Mr. Prescott's noble work, that when the good Archbishop Talavera proposed to have the Scriptures translated into Arabic, for the use of the Moorish converts, Ximenes vehemently remonstrated against the measure. "It would be throwing pearls before swine," said he, "to open the Scriptures to persons in their low state of ignorance, who could not fail, as St. Paul says, to wrest them to their own destruction. The word of God should be wrapped in discreet mystery from the vulgar, who feel little reverence for what is plain and obvious. It was for this reason that our Saviour himself clothed his doctrines in parables when he addressed the people. The Scriptures should be confined to the three ancient languages which God with mystic import permitted to be inscribed over the head of his crucified son; and the vernacular should be reserved for such devotional and moral treatises as holy men indite, in order to quicken the soul, and turn it from the pursuit of worldly vanities to heavenly contemplations."]

THE CHURCH.

TORONTO, SATURDAY, JANUARY 23, 1841.

There has lately been transmitted to us the first number of a Monthly Review, recently issued at Toronto, -designed to elucidate the mysteries of the Civil Government of the Canadas, and avowedly devoted to the system of public policy adopted and pursued by the preof these Provi

We have heard the opinion very earnestly advanced many years ago, that a publication of this sort was desirable and even necessary; that the people generally were ill-informed on all great public questions, and that their information-meagre and imperfect as it was-was usually received with the glosses and interpretations of interested or prejudiced parties; and that there was no authorized medium through which was conveyed the real sentiments of Government on the acts of their public policy, or the refutation of objections where those acts happened to be assailed. There is much of propriety in this view of the case; and we shall admit at once that, whether right or wrong in its views of public questions, the Government should possess some organ through which to express its opinions, where the public might look with confidence for an honest and explicit avowal of official intention, and obtain satisfactory explanation when this was either misapprehended or ca-

It is, we presume, for the purpose of carrying out this plan that the present Review has been got up; a work which, though by no means reprehensible for its tone or temper, is not of that popular stamp either as to style or arrangement which can be expected to command for it a very extensive reading. The articles are much too long; and although, in some instances, a little above the ordinary standard of Colonial newspaper discussion, they can scarcely be thought to claim a higher merit than that of a dull respectability. The substance of the leading article, which embraces fifteen double and closely printed pages, might, in skilful hands and in the absence of that pertinacious special pleading which marks nearly all its paragraphs, have been easily condensed, for all purposes of popular edification, into five; while the arthe two Provinces respectively, although not subject in prove correspondently useful:the same degree to the charge of diffusiveness, evince a general slovenliness of style, and much needless repetition.

We are not disposed to be particular in our criticism, nor do we think it needful to attempt the refutation of a single argument adduced; though what is, in our own mighty, I need not speak. The veriest worldling must allow estimation, a very powerful objection to the measure which its pages are employed to advocate, is very broadly admitted in the Review, -namely, that "a majority of the entire constituency of the Province will be [Roman] Catholics"; and that "it is likely enough a majority of the whole House of Assembly will be so too". The Review very rightly says that religious intolerance was never the fault of Protestants in Canada; but its compilers must be sadly blind to the facts of history, if they exempt from this charge the creed of Romanism, whensoever or wheresoever dominant .- The die, however, has been cast, and it is the duty of every good subject to anticipate the most favourable issue to the experiment which has been decided upon. He should hail with satisfaction any renewed proofs of its probable advantages, and dismiss, if he can, the natural forebodings of ill; for certain it is, that an inward persuasion as a series will, according to a very common axiom in ethics, create the very line of conduct which will be most likely to effect their realization. We are. nevertheless, not very sanguine that the state of the case. as developed in the Monthly Review, will make any very great impression either way: the arguments for and against the measure, have been much more forcibly and eloquently expressed in other quarters; and the public mind, contrary to the belief of the writer or writers of those articles, has long been weary of discussion upon the probable issue of the great changes that have been resolved upon. Any fresh interposition of the Imperial Parliament, such as is by many anticipated, in the details of the Act of Union, would naturally be the signal for fresh excitement in the Provinces themselves; but neither the dull nor the flighty commentaries which may be made by Colonial writers on this act of Imperial legislation, will in the present passive condition of the measure, have any powerful or lasting influence upon the

The general weariness of the pages of the Monthly Review is a good deal relieved by some spirited lines upon "The United Provinces," -which, if not written by our valued correspondent Zadig, are a very successful imitation of his style. The article on the "Literature of a new Country," is, we should think, from the same hand, and possesses very considerable merit. It may be thought to be chargeable with a superabundance of ornament, by which the strength and liveliness of its conceptions are proportionably impaired; and we sometimes fancy we discern an inadvertent sliding into the same ideas, with too slight a variation of dress to disguise their identity. But while we acknowledge the undeniable merits of this writer, we should not omit to notice that, even in the heavier articles of the Review, there is occasionally a sunny break upon the sombre monotony of its prose; though perhaps our readers will gaze somewhat irreverently at the poetical finery which the following passage exhibits:

"The British flag must be the symbol of the British constitution. British power must defend British institutions. The British lion would tear in pieces any degenerate British who might attempt to make him protect institutions hostile to his own. The British oak would bow its head for shame, if it were planted to guard and grace an alien's home."

As we have neither leisure nor inclination to enter As we have neither leisure nor inclination to enter into a disquisition upon tropes and figures, we must be on the side of superstition, the sin of the present day is of a

may be charged on it, necessarily incident to an age when the content to advise our readers to guard, as well as they may, against the fierceness of Britain's symbolic lion, and spare the blushes of her shame-stricken oak!

The monthly summary is a very tolerable condensation of some very unimportant events,-such as the manner of the reception of His Excellency the Governor General in his late tour through the Provinces; which, to the mind's eye of the writer, may be the whole of the "little world" whose scenes are worth contemplating, or whose events deserve to be recorded.-Yet upon the whole, we are not disposed to look with aught else than a kindly eye upon the Monthly Review: its future pages may be more vivid and better varied; as in every thing else, its compilers may improve with practice; and they will assuredly become more interesting, when they can cling with less intensity to one favourite theory, and learn to take in a wider compass of public events.

We owe an apology to the esteemed friend and brother who sent us some weeks ago a copy of the Rev. H. Gregory's Sermon, preached before the Convention of the Diocese of Western New York, on the 1st October last, for not sooner acknowledging a discourse so excellent and appropriate. Its title is "Holding forth the Word of Life,"-the words of the great Apostle of the Gentiles in Philippians ii. 16. All the passages in this eloquent sermon which particularly strike and please us, our limits will by no means allow us to transcribe; and therefore we must be content with citing a few as specimens of the author's style and reasoning. In a note to page 7, are some very useful remarks upon the modern abuse of the term "Catholic":-

"When will the good people of this day cease to be guilty of the egregious folly of calling the Church of Rome Catholic? Do they know that Catholic means universal? Would they say 'the Presbyterian Universal Church?' or 'the Methodist Universal Church?' 'There is,' says Dr. Barrow, in his treatise on the Pope's Supremacy, 'a strange enchantment in words; which being (although with no great colour of reason) assumed, do work on the fancies of men, especially of the weaker sort. Of these, power doth orce sustaining and extending itself. So divers prevalent actions did assume to themselves the name of Catholic; and the Roman Church particularly hath appropriated that word to itself, even so as to commit a bull, implying Rome and the universe to be the same place; and the perpetual canting of this term hath been one of its most effectual charms to weak people: I am a Catholie, that is, an Universal, therefore all I hold is true: this is their great argument."

The Book of Common Prayer used in the Episcopal Church of the United States is, as most of our readers are probably aware, with a few verbal alterations and local adaptations, the same precisely as our own. Local circumstances will render an occasional change of expression imperative, and the manners and habits of a eople may justify some alteration in the use of terms; but it has often been to us a cause of regret that, in the performance of the daily service, so much should be left to the discretion of the Minister,-to make use of, or omit, as his own inclination may direct. This strikes us as a reprehensible condescension on the part of the Church to private judgment, while it cannot but seriously affect that great desideratum in public worship, an uniformity of practice. One of the inconveniences resulting from the permission of this discretionary power, is, as Mr. Gregory observes, an almost total disuse of that excellent compendium of faith, the Nicene Creed :-

"Whatever be the reason, the fact of its general disuse is bservable, and, at such a time, is it not ominous? observable, and, at sain a time, is it not offinded. The eighth article declares that it 'ought thoroughly to be received and believed.' For the sake of its noble confession of the 'very Godhead of the only begotten—of the 'one Catholic and Apostolic Church'—and of 'one baptism for the remission of sins,' it deserves a more profitable employment then to stand eigenfunctures. ment than to stand silently on the leaves of the Prayer

The following remarks upon the worship and Sacraments of the Church have, unhappily, too wide an appliticles which succeed, upon the influence of the Union in cation, and we trust their more general diffusion will

"Of the great importance of the stated, frequent, public worship of God, not only to those who engage in it, but to the community at large, as an example of piety, a rebuke of wickedness, an antidote to atheism, and a standing acknow-But what a lean advantage is derived from it when Christians make it a lukewarm service. Clouded and dim indeed is the example of the Church in her worship, when many forsake the assembling of themselves together, except when something is expected more novel and exciting than calm and holy worship. In the aucient dispensation, the worship of Jehovah and the reading of his law—how prominent were they in the holy convocation! And how little prominent are they now, under the new and better covenant with better promises! What humiliating proofs meet us within and without the Church, that God's holy worship is counted a dull, unedifying work! Men sit down to pray, and are taught to do so! The saints of old were not ashaned 'worship, and fall down, and kneel before the Lord their Maker;' but now that the 'house of prayer' is become the house of preaching, whole congregations remain in their seats during the most solemn part of the church's worship. Can we wonder that light and frivolous and worldly minds have little reverence for the sanctuary, when they see profaned with such Christian mockery? But what a blesse look upon, if Christian lockery: But what a biesest to look upon, if Christians came to Church professedly to pray; if instead of leaving the responsive parts of our holy service to a few faint voices, every baptised Christian were to utter, audibly and from the heart, the confessions of sins and the hymns and praises of the Church; if every voice gave proof of penitence and devotion; and every amen, like the sound of many waters, were evidence of fervent interest in every prayer; and the bended knee and lowly posture old of contrite hearts and humble spirits: then, indeed who come to the house of God, from whatsoever motive, might be brought to fall down and say, 'God is in you of a

'And the example of the Church might be as blessed in her faithful use of the sacraments. But if they are looked upon as merely outward signs and edifying ceremonies, with no 'inward, spiritual grace,' then their use administers no reproof to an age that places the essence of religion in sin-cerity, and makes Christianity itself an invisible feeling and impression. They with whom baptism is but the naming of a child, transfer it from the church to a private room. They with whom the Eucharist is but the memory of the Saviour death, regard its frequent administration as burdensome and unnecessary. How is our degenerate practice put to shame by the example of the ancient Church. Then the baptised whether (as Irenæus says) 'infants, or little ones, or children, or youth, or elder persons, were regenerated unto God;' or, in the language of Christ and his apostles, 'born of water and of the Spirit,' sanctified with the washing of water by the word,—and being thus invested with inestigreat and precious privileges, they were counted worthy of so much the sorer punishment if they did despite unto the spirit of grace, and treated the blood of the cove nant, wherewith they were sanctified, an unholy thing.
"Then the 'cup of blessing,' as the scripture saith, 'was

the communion (or partaking) of the blood of Christ; and the bread which was broken was the communion of the the bread which was broken was the communion of the body of Christ;' and the multitude of believers, 'stedfast in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers,' continued, not monthly, but daily, to use those means of grace, as 'the Sons of God without rebuke, in the midst of a crooked and perverse nation, among whom they shone as lights in the world, holding forth the world of life."

In many pious and well-meaning persons of the present day, there exists a morbid dread of superstition in the offices of religion; and oftentimes a recommendation to a more strict observance of rule and method in the fulfilment of the duties of devotion, is received with suspicion, as inducing a reliance for salvation upon the mere formalities of piety. That there is rife in the present day a sort of antagonist principle even more dangerous than the possible delusion arising from merely external performances, the writer before us thus shews:-

very different character. We boast of light and freedom. We look on all the past as dark and antiquated. ciate the middle ages with nothing but errors and abuses in science, in government, and in religion. Worldly prosperity hath made us giddy, and confident, and impatient of restraint. Hydra headed heresy and schism, with its coat of many colours. many colours, have brought contempt on every claim to one only Apostolic ministry, and one only Catholic Church. Nay, the excesses of fanaticism and the cant language of misguided zeal for spirituality, have well nigh brought the nost momentous doctrines of the gospel into disrepute. It is indeed a time of trial to the followers of him who humbed him elfolious significants. oled himself to the death of the cross; but shall they falter because the scandal of the cross continues? Now is the very time to shew that God's holy fear is the beginning of all wisdom; now-when consecrated places and consecrated things are treated with gross irreverence—when sin and ungodliness are subjects of merriment—when the awful retributions of a future world are treated with levity—when caricature is advocated as a legitimate mode of amusement and instruction—when our periodical literature is bloated and swollen with matter, the tendency of which is to furnish amusement, at the expense of all that is most valuable and most sacred in domestic relations, in the administration of government, in the worship of God, and in the hopes of the food for an endless life beyond the grave. Should our country continue to be more and more a theatre for the exhibition of libertinism in religion,—an arena where 'evil men and seducers shall wax worse and worse, where the mockeries of a fanatical Christianity shall come in violent contact with the impious daring of unbelief, why may we not easily reach that point where the fear of God ceases to be the bond of society and government, and human nature left to its depraved impulses, enact again the same horrid tragedy which was enacted, in days gone by, by a nation civilized, polished, learned, but destitute of the fear of God, and professedly free from all reverence for every thing sacred and divine.

These are important truths, earnestly and honestly expressed; and it refreshes us to see these renewed instances in our sister Church in the United States of a bold and uncompromising opposition to the multiform novelties with which the pride and the ambition of men are seeking, in the piesent lax days, to sully the purity and destroy the efficacy of every thing sacred. If this opposition be not vigerously interposed, and the effort be not strong and unanimous to displace the crudities of man's inventions by the realities of primitive and una-dulterated Christianity, we shall by and by look in vain for the fair face of the Temple of Truth. We may clamber up the giddy eminence where we hope to be rewarded with the welcome sight of the glorious edifice; but, after a long and arduous ascent, we shall discern but the fragments of its shattered pile,-torn from its triotic ardour, and loyal zeal. Quebec and Montreal in foundation by envious devotees, and its materials accumulated hither and thither in forms and shapes which own no similitude in Divine revelation, or in the creations of the Apostolic age.

The Ecclesiastical Gazette for November contains, as usual, much intelligence that is gratifying and encouraging to the members of the Church at large. Each sucessive number is sure to afford some cheering evidence that the spiritual wants of the Colonies are not overlooked in the mother country; and the statement last received of the proceedings of the Society for the PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, manifests the increasing interest that is felt at home for the best, because the eternal, welfare of their fellow-subjects in the distant appendages of the empire. During the last year the number of District Associations has increased from 310 to 400: the receipts by voluntary contributions were, in 1839, £23,443, while for ten months, ending the 31st October 1840, they amounted

The report for 1840 of her Majesty's Commissioners for building new Churches, states the whole number of new churches and chapels now completed to be 258, and in the progress of building or under consideration, 75,-affording accommodation in pews for 145,774 persons, and in free seats for 182,479.

In the same Gazette appears the acknowledgment of a memorial of congratulation to the Queen Dowager from the clergy of Derbyshire, on her going to reside in ployment of those ample means which this glorious coun try has afforded her, Queen Adclaide is enabled to contribute to the welfare of others, it is the greatest satisfaction and comfort her Majesty can enjoy."-Long may she be spared to the country to which, by her pure and Christian example, she is so distinguished a blessing.

By the arrival at New York of the Packet-ship Oxford, after an unusually expeditious passage of twenty days, we are put in possession of several interesting items of intelligence. The most important, perhaps, is the interment, without any popular commotion, of the remains of Napoleon. We are aware, as we have previously stated, that serious results were anticipated from the performance of a ceremony which, from the powerful associations connected with it, was likely to awaken the enthusiasm of the French nation to a degree that would set at defiance the restraints of law and order. But we are sincerely thankful to the Giver of all good that the sanguinary consequences of revolutionary excitement have been averted, and that the pacific counsels of the excellent Louis Philippe still predominate over the discontented restlessness of his subjects. We trust that his good intentions will not be frustrated; that they will triumphantly surmount every obstacle that democratic opposition can throw in their way; and eventually succeed in restoring France from her present unhappy state of internal convulsion, to the settled, calm, and tranquil security of a wise and vigo- and vigorous monarchical administration.

The termination of the Syrian war is cause of great satisfaction. The blind pertinacity with which the supporters of Mehemet Ali advocated the interests of the usurper; the savage ferocity with which they withstood the British arms, furnished strong reasons for dreading the evils of protracted hostilities. The gratitude of the nation is due to the commanders of the British forces for the energetic performance of their duty. Their achievements have restored the Egyptian tyrant to his senses, and prostrated-beyond hope of resuscitation—the base designs of M. Thiers and his colleagues, whose representations, Mehemet Ali himself acknowledges, urged him on to a hopeless contest, and upon whom therefore lies the guilt of having delayed for so long a period the equitable proceedings of the Allied Powers, by instructing a barbarian, at the expense of the happiness and lives of millions of his unhappy subjects, to contend with the mightiest nations of the globe.

We had fully intended in our last to take notice of the gratifying results of the recent MUNICIPAL ELEC-TIONS in this city; but the arrival at a late hour of a large quantity of Foreign Intelligence, and the encroachments it made on the limits of our paper, compelled us to defer the performance of this most pleasing duty.

The distinguished success that has attended the efforts of the Conservatives in this manifestation of strength, mbined with the consequent depression of the Radical party which has naturally been occasioned by their defeat, is satisfactory enough of itself, but derives its greatest value from the powerful influence it has already exerted, and must still exercise, over the fate of the geexerted, and must still exercise, over the fate of the general election in Toronto. Mr. Baldwin, the Solicitor baptise such children as are presented, at five appointed

General, discouraged by this striking exposure of the weakness of his party, has deemed it discreet to resign his intention of standing as a Candidate for the representation of this city. His letter, containing his reasons for adopting this course of conduct, has appeared in the columns of several of our contemporaries. Protesting as we do against his very unfair and unchristian reflections on the Corporation of Toronto, we can only view them as emanating from political prejudices, and used as a veil to conceal the feebleness of the Radicals, by unjust imputations on the constitutional supporters of the government.

The following is the list of the successful candidates, every one of them a Conservative! Should the same good fortune accompany every exertion of the principles that have controlled these elections, which has, in so remarkable a manner, signalized this occasion, the Conservative leaders will occupy a proud situation in the United Parliament. This event is encouraging, and is, doubtless, the precursor of much eventual good:

St. George's WARD .- Messrs. Gurnett and Craig. St. Patrick's Ward.—Messrs. Boulton and Mathers.

St. Andrew's Ward.—Messrs. Powell and Tinning. St. David's Ward .- Messrs. Burnside and Hamilton.

St. LAWRENCE WARD. - Messrs. Dixon and R. Beard. The number of votes polled was one thousand. Successful Candidates.....573 Defeated......427

Majority......146

In the election for the Mayoralty Mr. Monro was chosen with scarcely any opposition. In consequence of Mr. Baldwin's retirement, Mr. Isaac Buchanan has offered to supply his place.

Owing to the occupation of our space by the late intelligence received by the Oxford, we are unavoidably compelled to defer the insertion of Mr. Hagerman's

We are gratified to behold in the columns of many of our contemporaries, the congratulatory addresses to her Majesty and her Royal Consort on the auspicious birth of an heiress-presumptive to the British throne. Our own city has not been deficient in this exhibition of pathe Lower Province have also exerted themselves with energy, and it is to be hoped that this laudable anxiety to fulfil the duty of British subjects, and particularly to display that gratitude to the King of Kings which is due to him for his preservation of our beloved Queen, will be very generally manifested.

COMMUNICATIONS.

[We regret that the following was not received in time for insertion last week .- ED.

TO THE CLERGY OF THE DIOCESE OF QUEBEC.

(Circular)

Marchmont near Quebec, 7th Jan'y, 1841.

Rev. Sir,—You will be pleased to offer up the form of Thanksgiving which follows below, (communicated to me officially from home,) after the General Thanksgiving, at morning and evening service, on the first Sunday after re-

> Your affectionate brother. G. J. MONTREAL.

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

"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 that county,—in which the following sentiment, so worthy of a Christian Queen, is expressed: "Many heavy afflictions and enfeebled health have caused the principal happiness of Queen Adelaide's life to be in the enjoyment of retirement and privacy, and if, by the employment of those ample means which this alorisms and enfeebled health have caused the principal happiness of Queen Adelaide's life to be in the enjoyment of retirement and privacy, and if, by the employment of those ample means which this alorisms and advantages inverse vite either to be the control of the c Christian virtue. Regard with Thine especial favour our Queen and her Consort, that they may long live together in the enjoyment of all happinesss 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 blessed instruments of Thy providential goodness to Thy finite and people. Implant in our hearts a deep sense of Thy manifold mercies towards us, and give us grace to shew forth our thankfulness unto Thee by our dutiful affection to our Sovereign, and brotherly love one to another, by the profession of a true faith and constant obedience to another, by the profession of a true taith 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.

Toronto, 20th January, 1841. Sir.-Will you have the kindness to insert in the next number of your journal the following extract from a letter lately received from the Secretary of the Society for Promoting Christian Knowledge. It is a noble instance of the munificence of that admirable institution, whose benevolent acts are known and felt in every part of the world, and cannot fail to call forth the warmest gratitude of the Church

JOHN TORONTO.

"I beg leave to inform your lordship that the Standing Committee, taking into consideration the peculiar and distressing situation of the two Provinces during the last three years, have determined at once to relieve all the Diocesan and District Committees in those Provinces from their pecuniary obligations to the society, and thus to give them an opportunity of re-commencing their operations with zeal and vigour. The book accounts of the Diocesan and District Committees have, in pursuance of this resolution, been closed in the Society's Office; and the undermentioned

				£.	S.	d.
rears from	Quebec I	Diocesan	Committee	451	16	4
44	Montreal		do.	342		0
"	York	do.	do.	589	12	7
"	Niagara	District	Committee	180	1	9
66	Cobourg		do.	70	11	10
66	Kingston		do.	76	10	9
66	Johnstow		do.	57	19	10

"At the same time the Standing Committee resolved, that no supplies of books should in future be sent to any of the Diocesan or District Committees, in the two Provinces, except upon the condition of pre-payment. It will be necessary, therefore, that in every future application from a Committee a bill of exchange should be enclosed of a sufficient amount to cover the charge for the books requested, as well as for all shipping expenses, insurance, &c. A similar resolution was adopted about two years ago, with regard to the Committees in the Discovery Section regard to the Committees in the Diocese of Nova Scotia. This plan had the entire concurrence of the bishop, and it has been found to give general satisfaction. It is hoped that the Bishop of Montreal will approve the plan, and there can be no doubt of its obtaining your lordship's approval.

To the Editor of the Church.

January 9, 1841. Rev. and Dear Sir,—In my last communication I was unable for want of space to give an account of those distant unable for want of space to give an account of those distant-parts of my mission, or, more properly, those places without its limits which I visit periodically. The townships coming under this description comprise Uxbridge, Scott, Reach and Brock, and, I may add, the northern section of Whitby, which I have twice visited, and will when practicable con-tinue to do so.

My ordinary routine of duty is as follows:-In the first

stations, the first of which is at Uxbridge Mills, a village upwards of twenty miles from Newmarket; the congrega-tion here consists mainly of the inhabitants of Uxbridge, Scott, and part of Reach. My next station is about thirteen miles farther, nearly in the centre of Brock; the residents here, who are almost to a man members of the Church of England, attend in considerable numbers, and some occasionally from the northern part of Reach. The third station, which is 42 miles distant from Newmarket, is in Brock also, near the eastern limit, and is conveniently situated for settlers in the adjoining township of Mariposa. is at Deighton's Corners, in Reach, about twenty-two miles from Major Thomson's, but by the road I have hitherto travelled (as I return to Uxbridge) upwards of thirty. My last station is in Whitby, and is from eight to twelve miles further, according as I preach at the English Corners or at Mr. Butler's. This tour, of which I give this brief and imperfect sketch, occupies me fully from five to six days, and averages in the distance travelled considerably above a

Shortly after my arrival in Newmarket I was induced, by the representations of Mr. Bagshaw (who resides in Scott, and was therefore well aware of and painfully alive to the spiritual destitution of these remote townships) to accompany him as far as Uxbridge and Scott. I accordingly, having given a fortnight's notice, visited that part of the district, about twelve months since. While in Uxbridge I became apprised of the state of affairs in Brock, which impressed me so much that I made up my mind to endeavour occasionally to minister to the spiritual wants of a township where the members of the Church of England form by far the most numerous body of the inhabitants, and who, during the space of nearly three years, previous to the Rev. Mr Street's visit in the beginning of 1840, had never enjoyed the advantage of the ministrations of a clergyman of the Church of England. In fact, for the five years ending in December, 1839, Major Thomson states that divine service was held but on three or four occasions, at irregular intervals, by the Rev. A. Elliott. It is, therefore, by no means wonderful that many members have been lost to the church, in consequence of this lamentable state of things, which, owing to the deficiency of labourers, is but a sample, though certainly an aggravated one, of what comes under the notice of my brethren in various parts of the Province.

The course I have invariably endeavoured to pursue since I became a missionary in this Province, and which, with God's blessing, I hope to persevere in, is simply this—While health and strength are spared to me, I hope to be enabled so to act that it shall never hereafter be in the power of any person, in the range of my mission, to allege, as the reason why they have joined other religious bodies, that they had no resource, no other alternative, that they were many miles removed from the sphere of operations of any clergyman of the Church of England, or place of wor-ship according to her ritual, that they had waited in anxious expectation for years in the hope of being visited in their solitude by some of her missionaries, and that at length, when hope was dead within them, feeling a desire to worship God publicly, and being unable to do so after the manner of their fathers, they connected themselves with some one body or another, whose ministrations seemed the most in accordance with their previous views, or who had stations for public worship in their vicinity. The number lost to the church through this cause must be exceedingly great, as my own limited experience enables me clearly to

I have, however, met with some noble instances of undi-minished constancy and resolution even under the pressure of the most discouraging circumstances, where individuals have converted their dwelling into a temple, have themselves officiated at the domestic altar, and adhered to that form of sound words, the imperishable legacy of the worthies of old; who, feeling their utter insufficiency to send forth from the line waves adopted from the line waves and the line waves are linear to the linear to t forth from the lips prayer adapted for every age, condition, and circumstances, joyfully availed themselves of those contained in our admirable Liturgy, improved by the wisdom of successive ages, and which is pre-eminently suited to give utterance to our feelings of lowly penitence, our fears of evils ghostly and temporal, our wants and wishes, our hopes and aspirations, and our praises and thanksgivings for the unnumbered mercies vouchsafed to us while sojourn-

During the preceding nine months the greater part of these townships have been regularly visited by me. On two occasions I received assistance from my worthy friend and fellow labourer, Mr. Gibson, of Georgina, who met me in Brock last autumn, when he preached and administered the sacrament of the Lord's supper at one of my stations there, and in the following month preached for me in the same township, at Mr. Philip St. John's and Major Thomson's, while I was engaged at Uxbridge, Reach, and the northern part of Whitby.

Two public meetings of a truly gratifying nature, at which I presided, were held in Brock, in November last, in order to take into consideration the expediency of building a church or churches. Mr. Thomson opened the first of these meetings with a spirit-stirring address to the people, that would do honour to the head and heart of any man, though by no means formed on the model of the claptrap platform oratory too much in vogue at the present day, in which he urged the necessity of prompt and active exertion in order to secure the grand desideratum to which all their wishes pointed, namely, the services of a resident clerg) man among them. A subscription was then entered into for the purpose of erecting a church at each station, and I am happy to state that, notwithstanding the poverty of the without taking into account the value of gratuitous labour eagerly proffered by many. I entertain therefore sanguine hopes of seeing the neglected township of Brock assume a position in public regard and estimation to which, for the

settler and capitalist will be ere long directed there. I have but just returned from my monthly tour, and, as a summary of the manner in which I have been employed luring the first week of 1841, will briefly state that during that period I preached nine times, on six of these oceasions I administered the sacrament of the Lord's supper, and baptised at different stations fifteen children. Whitby was the last place I visited, and I feel at present a strong desire to include it permanently in my travelling arrangements. The members of the Church of England here have erected supplied and applications of the contract o a substantial and convenient church, which is nearly completed, within a short distance from a village called English Corners." The church I have reason to think would have been finished before now, but that the people lost all inclination to proceed after Mr. Elliott's removal, as that section of the township has not been visited by a clergyman since then, until at the urgent request of Mr. Butler I made an appointment there in November last.

sterling worth of the inhabitants, their devoted loyalty,

their struggles through privations and difficulties, they are so eminently entitled to hold, and that the attention of the

I omitted to mention that when the public meetings were held in Brock, four individuals offered eligible sites for the two churches, and subsequently two others have done the same. The gentlemen alluded to are Major Thomson and Matthew Corvan, Esqs., Mr. James Broman, Messrs. Edward and Henry Edwards, and Mr. Stevenson. Mr. Thomson has prepared an able statistical account of Brock, which I will send in a day or two. and hope that the insertion of his interesting statement will be the means of drawing public attention, both here and in England, to the condition of that township in particular, so much in need of generous sympathy and Christian consideration.

I am, Rev. and Dear Sir, Your faithful friend and servant, ROBERT J. C. TAYLOR.

Rev. A. N. Bethune.

To the Editor of the Church.

Kemptville, Jan. 13, 1841.

Rev. and Dear Sir,—Having once more enjoyed the pleasure of meeting my brethren, the members of the Eastern Clerical Society, in session, permit me again to furnish for your columns a brief record of our proceedings while assembled together. The late session of the above body was held at Carlton-place, on the 6th and 7th instant, and was attended by eleven of the members. Part of the first day was occupied as usual with details of business arising out of the Secretary's Correspondence, the affairs of the Eastern District Committee of the S. P. C. K., &c. &c.

These disposed of, the attention of the members was then directed to a continuation of the review of the Rubrics in the Kemptville, Jan. 13, 1841.

directed to a continuation of the review of the Rubrics in the Book of Common Prayer. These may appear of trifling importance to some, but the care evidently them by the venerable compilers of our Liturgy, attests the importance they attached to them; and inattention to their explicit directions has too often induced irregularities in practice, and much seeming variance in the mode of performing some of the offices of the church. Every thing then that has a tendency to correct this evil and promote uniformity of action is important; for even in these minor things, "Zion should be as a city at unity in herself." The object therefore of our discussions on the Rubrics is to lead us to a better understanding of their design, and to a more uniform observance of them in the ordinary routine of clerical duties, that "all things may be done decently and

The subject that next demanded our attention was of a still more important nature, "the office for the ordering of