these are remembered, what must we think of that man who calls Geneva the bulwark of truth! If he speaks in who cans General the outside of the means to be understood in earnest, he calculates largely on the ignorance or credulity of men.

But let us proceed to another of his historical allusions:

These are stern trials which, unfortunately, the

that country where we are; he had been driven out of England and Scotland, by the rage of the Popish clergy, and was obliged to retire to Geneva: his name was John Knox. (Loud applause.) Then these two men embraced as brothers. John Knox shook hands with John Calvin, and that a reaction may be expected towards the straig it forward path of rectitude and - the representative of Scotland with the man of Geneva.

(Renewed applause.) John Knox found in Calvin not only that pure doctrine which he had already received only that pure doctrine which he had already received from God, but also, instead of the Episcopal government copied from that of the Christian Church as established in the Roman empire, that Presbyterian system which was more conformed to the state of the primitive Church. Knox, during his residence in our city, studied and admired that system; and when he came back to you at Stirling, at Perth, every where, to share with his brethren in the common danger, and to assist them in the common in the common danger, and to assist them in the common of the maxim that right hust yield to might; we shall be glad, after the longest and dreariest interval of political degradation, to hail a general recognition of the maxim that law and justice are paramount to individual covetousness or national avaries.

One thing is certain, that if there is to be an overturning of these high and sacred principles of truth cause, he delivered to your fathers what he had seen in and I come from Geneva to give you a brother's hand,—to shake hands with you. (Loud applause)."

not been all along gradually verging towards something like Genevan profaneness." The Kirk has been rent into all manner of divisions; each seet having its own presbyteries and synods, and claiming to be the true representative of John Knox's opinions! Dissent in Scotland then bears a remarkable affinity in its present state to Dissent in Geneva; and so the speaker seems to feel:

shake hands together,—shake hands in the name of the Lamb, to whom we belong, and who shed his blood for us, --shake hands in the name of his exclusive dominion, and of the independence of his Church from every temporal power, --shake hands in a spirit, not of pride, but of love, of humility, and peace. (Renewed applause.) But, dear brethren, if we shake hands together, let our hands not be idle ones,—let us remember that we must be about our Father's business,—let our hands be strengthened with might, according to the glorious power of God,-let us join together to cast down every high thing that exalteth itself against the knowledge of God, and so evangelize the world. (Hear, hear)."

How much Dr. D'Aubigne and his Scottish allies may do towards evangelizing the world we care not—or rather we hope and pray that they may accomplish all, and more than all that they expect to do. But if they would realize their wishes, let them see, in the lamentable developments which have followed Calvin's and Knox's departure from Episcopacy, the judgment of God on those schismatical acts; let them come back to the Ministry which the Lord appointed, and which universally prevailed until the time of the Reformation; and let them employ their talents and their labours in union with the one Catholic and

THE CHURCH.

COBOURG, FRIDAY, SEPTEMBER 26, 1845.

CONTENTS OF THE OUTSIDE. A General View of the System of the Universe. Geneva and Scotland, First Page.
Poetry—The Daughter's Request.
Private Interpretation.
Labours of the Early Missionaries Fourth Page.
The Forged Patent.
The Upbraidings of Conscience. in America. The Heavenly Inheritance.

The Lord Bishop of Toronto, in correspondence with a standing regulation of the Diocesan Church Society,-that a collection should be made annually in aid of the Fund for the support of Widows and Orphans of deceased Clergyman, - begs to recommend that the Collection, in behalf of this important object, be made in all Churches, Chapels, and Stations of this Diocese, on SUNDAY THE NINETEENTH DAY OF OCTO-

Testimonials and the Si Quis attested in the ordinary

After a calm of no inconsiderable duration for this stormy atmosphere, the agitation on the University question is again being revived. In the Christian Guardian of the 17th inst. we find a long article on this subject, from which we must content ourselves with making the following extract :-

powers now possessed, by two of them. A university council for examination and bestowing honours would then be formed of representatives of each college or denomination. Another point is, that the colleges of the university shall be supported by the university endowment, to be divided according to some ratio to be found. A third point is, not to require the location of colleges in one place, but to allow the present locations to continue.

This arrangement will probably place the beautiful site of land in Toronto, with the buildings, into the hands of the Episcopal Church. If this, however, be properly considered in the ratio of the division of the endowment, we need not complain. We readily acknowledge that one place, but to allow the present locations to con these three points are not disagreeable to our wishes, and that they form a much better ground for a bill than did the scheme of last winter."

In the first and last of the arrangements here proposed, if we can understand the writer, there appears to be very little of departure from the Government plan of the late Session,-certainly nothing, if the paragraph we have quoted have any meaning at all, which differs in principle from that rejected measure. In regard to the second scheme here propounded,if the country be really sunk so low in moral degradation as to demand the spoliation of the present possessors, and the abrogation of a Royal Charter,that is much more likely to give ultimate satisfaction, or at least to avert the consequences of religious strife at the seat of learning, than any plan which contemplates an amalgation of discordant creeds, and the union, in the government of the University, of a Couucil of different and disagreeing denominations. But we may, we think, venture to say that there will be no receding on the part of the authorities of the Church of England from what was suggested last winter, in respect to the ratio by which a division of the Endowment should be made, supposing a division to be determined upon. The proportion according to which the Clergy Reserves were divided, is the smallest that in equity or fairness the Church of England could be

expected to accede to. But here let it not be supposed that the authorities of the Church of England in this Province are voluntarily proposing, or even willingly acceding to, a plan which contemplates the partition, and therefore the virtual alienation, of a property granted by what with a copy of which we have been politely favoured ought to be deemed an irreversible charter from the by the Publisher. Crown. We doubt, indeed, whether the Council of King's College would, under any circumstances,even with the enticing hope of ensuring the peaceful Esq., of L'Original, Ottawa District, has kindly conand uninterrupted working of their Institution,—be sented to act as Agent for the "Church" in that brought to consent to a willing relinquishment of the vicinity. Names of subscribers and payments on property with which, for a specific purpose, they have account of this journal will be forwarded by him from been entrusted; in other words, to the abandonment, parties desirous of having them transmitted. for a precarious and doubtful advantage, of a trust which we know they hold to be sacred. Moral duty, shall feel particularly obliged, if our Agents in Canada we feel well assured, has with them a higher claim East and the more remote parts of Canada West, than expediency; the internal consciousness of right whom our Travelling Agent could not without serious has more weight with them than clamour or menace inconvenience reach,—would transmit to us, with as

exalted as a martyr to the true faith; when such facts as the decision of law we doubt not they will feel themtribunal which shall be recognized as superior to the

These are stern trials which, unfortunately, the "Some years afterwards another man came also across the Jura to our magnificent country. He had been taken in the eastle of St. Andrew's, had made his escape out of hand against a pliant expediency on the other, is one

turning of these high and sacred principles of truth Well, dear friends and brethren, I see in this and fitness, -a contempt persisted in for the suprema-General Assembly the successors of Knox and his people.

Cy of justice and law,—the members of the Church of England not only throughout the Province, but throughout the Empire at large, will not look tamely Most fitting union, we say; for how much more favour- on, or yield the victory without the credit at least of ably has Dissent, or opposition to Episcopacy, developed itself in Scotland than in Geneva? Are not the followers not be far distant, when Provincial Administrations of John Knex in almost as sad a state as those of John Calvin? "It may be doubted," says a late English writer, "whether many of the laity of that country, and especially whether the leading schools of education, have

"Let, then, after three centuries, Geneva and Scotland of the late University Bill is in itself an augury of good; for we shall hope that it was dictated by a conviction not less of its unprincipled than of its impracticable character. And we trust that, in their future deliberations, its projectors will look stedfastly at the claims of truth and duty, as being most likely to ensure the real and permanent interests of learning and religion in this Province; and never be induced to swerve from that high direction by any clamour which selfishness may raise and ignorance may respond.

We are indebted to the British Canadian for the

oronto, as snewn by the census recently con	inpicted.
Church of England	8367
Kirk of Scotland	923
Presbyterian Church of Canada	1597
United Secession Church	355
Independent Presbyterians	7
Church of Rome	4046
British Wesleyan Methodists	1401
Canadian Wesleyan Methodists	924
Episcopal Methodists	6
Drimiting Mothodists	310
Other Methodists	200
Congregationalists	572
Lutherans	2
Jews	12
Disciples of Christ	100
Universalists	12
Covenanters	25
Baptists	493
Quakers	9
Unitarians	20
Millerites	42
Christians	1
Socialists	2
Mormons	0 101
No Religion	274
- consenting on other and while the	100
Total population 19,706	
The state of the s	AND DESCRIPTION OF THE PERSON

The Lord Bishop of Toronto will, with the TWEATE SIXTH OF OCTOBER 16XI. Candidates for Holy Orders, whether of Priest or Deacon, are requested to intimate, without delay, their intention to offer themselves, and are required to be present for examination at the residence of the Examining Chaplain, on the Wednesday preceding the day of Ordination, at 9 o'clock, A. M., furnished with the usual to the policy of the congregation still at the children of the congregation still at the children of the congregation still at the children of the congregation still at the policy of any outward change unaccompanied by repentance the gradient structure of the policy of any outward change unaccompanied by repentance the gradient still at the children of the congregation still at the children of the submit state the high lake Indians were encamped, but agraded the submit at the children of the congregation still at the children of the submit state the big lake Indians were encamped. But agraded the submit state the beginner of the submi This amount, compared with the census of 1844, tion, at 9 o'clock, A. M., furnished with the usual tual union so often insisted upon by the religionists of the day could have place amongst materials so discor-

The best remedy that we can think of for this melancholy state of things is to present the Church in her fulness and strength,—with accommodation for all, or nearly all, who bear the Protestant name, and ministering servants in accommodation for the strength of the church in the May God guide them by his Holy Spirit!

It is scarcely possible, I am persuaded, for even those best acquainted with the habits of these people, to appreciate fully the difficulties which they must overcome, before they can become consistent Christians. They bear ministering servants in corresponding abundance to gather in and watch over the long wandering sheep. The Church people of Toronto have thus far evinced "We believe that no new government measure is yet formed; but some points of it are, we learn, under consideration. One of the points is, to have a Provincial University, to be formed of all the Collages of the west. This would require the surrendering of the University powers now possessed, by two of them. A university and before another year shall have elapsed we may and before another year shall have elapsed we may and before another year shall have elapsed we may in the invaluable privileges of the sanctuary. We

can be proffered to all of every name and grade, many will become ashamed of their divisions, - cast away as a reproach their present designations,-gladly enroll themselves in the communion of the one Catholic and Apostolic Church,—and do their part to realize the rights of these people, they have to contend with a powerful and systematic opposition from their heathen superiors. Viewing all these circumstanthemselves in the communion of the one Catholic and picture of those happy times when "the multitude of them that believed were of one heart and of one soul."

We are glad to perceive from the Toronto papers that St. George's Church in that city was to be opened for Divine Service yesterday,-the Lord Bishop having kindly consented to preach upon the occasion. We hope to be furnished with full particulars of this interesting solemnity for our next publication; and in the mean time are most sincere in renewing our hearty prayers for the Divine blessing upon this Christian undertaking. St. George's Church is a model of elegant architecture; and we trust that its cross-surmounted spire will for ages point to heaven, and that for countless ages too, the doctrines of the Cross will be preached there in their purity and fulness, and that crowds of worshippers within its hallowed walls will attest their high appreciation of the Word and Sacraments which will be administered there.

We believe it is the intention of the Lord Bishop to make provision for regular services in this Church as soon as circumstances will permit; and if its incumbent should be as successful in gathering a congregation of numerous and devout worshippers as the excellent Minister of Trinity Church in the east, all will feel that a great and blessed object has been attained.

From want of space, we are obliged to defer to our next the notice of Messrs. Gouinlock's Geography,

We are authorized to state that G. L. Reid, overlook their neglect; and I have seldom seen natives

We take occasion at the same time to say that we from without. When equity is derided, they will, we little delay as possible, whatever sums on account of believe, have recourse to the law of the case; and by this journal it may be in their power to forward.

Ecclesiastical Intelligence.

EAST INDIES. MISSION OF SAWYERPOORAM.

Notes of a visit to a portion of the new Villages brought un-der Christian Instruction in the District of Sawyerpooram, Tinnevelly; by the Rev. G. U. Pope.

July 2, 1844. - I arrived this morning at Pothiamputtur. At the early morning prayers, nearly the whole congregation (110 people) were present. Examined them in their lessons, and reproved the negligent. On the whole, they manifest great sincerity. In worldly circumstances they are tolerably well off, and several of them can read fluently. A church is in course of erection here, towards which the people have contributed 60 rupees, and the Sawyerpooram Native Church Building Society has granted 100 rupees. With this sum we shall be able to build ted 100 rupees. With this sum we shall be able to build commodious and neat church.

Examined the school. Seventeen boys present. This

school having been but recently established, the children are not advanced far, but it is, on the whole, satisfactory. Examined the adult Sunday school. Five men can read pretty well; three are learning to read. The former read a Psalm and a chapter in the New Testament every Sunday. I examined them in the first Psalm, the meaning and application of which they seemed fully to comprehend. I have given them Matt. xvi. 26, to commit to

2 P.M.-Held full service. Present 120 people.-Preached from Matt. xvi. 26. The people are among the most attentive that I met with. the most attentive that I met with.

5 p.m.—At Sallanattam. Examined the school, in which there are twenty-one boys. They answered re-

markably well.
7 p.m.—At evening prayers all the congregation with the people from Nayinapuram, in all about 120 people, were present. On examining their lessons, I found them

were present. On examining their lessons, I found them less ready in their answers than the Pothiamputter people. I have, however, good hope that they are in earnest. Expounded the Lord's Prayer to them, and dwelt at length on the duty of prayer. I hope and think some of them are learning the value of prayer.

July 3.—Subramanyapuram.—At morning prayer the people were nearly all present. The number in connexion with us is about seventy-five. I find that they are all very regular in their attendance, and they can nearly all very regular in their attendance, and they can nearly all repeat the Creed, Lord's Prayer, &c., and give some account of the meaning of their lessons. A school is wanted, but I have no snitable master. The head man is a very hopeful character. He is intelligent, reflecting, and humble. I find that the heathen have been arguing with him. He was telling them that the Bible teaches us to call God "Our Father." The heathen asked—

"Has God a Father like Subramanyan?"
I overheard an old man, a member of this congregation, talking to a woman in his house. He said in Tâmil, "I cannot allow this negligence; you must become a Christian, or leave my house." I could not hear her answer, but his rejoinder was, "O you know all that—It is said, (These belt ret reach at the circumstance) are reported." 'Thou shalt not worship them (images) nor serve them'.'
A little child was playing in the yard, and it hearing the words, repeated them, "Thou shalt not worship them for serve them." The old man's zeal must be checked, but he is evidently sincere. Again, I heard two women taking, one of whom said to the other, "It is said, 'Thon shalt not bear false witness.'" This all shows that the leaven is working in the minds of the people.

At the full service the whole congregation were again present. Expounded the parable of the Produgal Son,

the Creed, Lord's Prayer, &c., and expounded their lessons, till it was quite dark, under a large tree, and miny a passer-by stopped to wonder at the sight. Afterwards we had prayer in the temporary church. I then went on to Vélayuthapuram, where I arrived late at night.

July 4, 6 A.M.—The people of Vélayuthapuram and Sirunattum assembled for prayers. I examined and exhorted them for about two hours. The women only I found you deficient. They promised your exposult that

found very deficient. They promised very earnestly that I should have no cause to reprove them next time. I strove to impress upon them the duty and privilege of prayer to God our heavenly Father. The place where we assembled was a heathen place of worship, given up to be used as a Christian house of prayer.

Proceeded onward to Agilandapuram, about three miles, where I arrived about 9 A.M. Here I found a miles, where I arrived about 9 A.M. Here I found a temporary church in the village, and a pandal erected for me, under a tope. The neatness of the pandal surprised me. It consisted of four poles tied across four trees, at the height of about eight feet; from these, mats were stretched around, and inside beautifully white cloth was tied, so that when my cot, chair, &c. &c. were placed inside, I found myself the occupant of a very neat little text.

of a Divine Saviour, prayer, holiness, and their duties in reference to the Church into which they seek an entrance most generally the name of some god, or demon; every event in their whole life is marked by some heathen ceemony; they are taught to see in every trouble, or ca-amity, the malign influence of some offended power; friends and relatives, the members of their with whom alone they can intermarry, are heathen; and n joining the Christian Church they are regarded as They are naturally apathetic, timid, and adverse to change; their minds are cramped by the defective education they have received, so that they are almost which demands from them small sacrifice of time or attention, whose worship is pleasing in the highest degree to their depraved and vitiated tastes, and which gratifies their eyes with its gaudy shows, but demands neither discipline of the mind, nor restraint of the passions; they are frequently repelled by the inconsistency which the cannot fail to observe in the lives of professing Christians,

ces, we must regard the conversion of the heathen as a thing to man impossible,—a thing which can be effected by no merely human agency.

Bearing these things in mind, when we find individuals coming under Christian instruction, how should we bear with them, and instruct them, with all meckness and pa-

6 P.M.-Arrived at Vanitha Taláveram. This is a large and respectable village, in which we have thirty families under instruction. At service, the people from Kevnnagari also were present. Altogether about fifty individuals attended. I heard their lessons, and expounded the Lord's Prayer.

July 5.—Mél Sétalet.—The people, in number about

forty-five, assembled for morning prayers, when I examined them, and found cause for great dissatisfaction, especially with the old congregation, which consists of three families. When large numbers of people are crowding into the Christian Church, it is hard to maintain diseipline; but, unless discipline be firmly enforced, nothing can be done. I reproved the people, and they promised amendment. From thence I went on to Santharagari, where I arrived at 9 A.M. Examined the school, and found only five boys present.

On inquiring, I find that the people are very unwilling

to send their boys, since they are of use in attending to the cattle, and assisting in the fields. The girls they replutely refuse to send, I hear, though I have not demanded this of them myself formally. I talked over the matter with the head men for nearly two hours; but I know not whether I can succeed. In everything else they are obedient and attentive, but education they had not been taught to prize. I shall never leave the matter till I have succeeded in bringing all the children, male and female,

At the service nearly the whole congregation, about 120, attended. I examined them, and afterwards explained the Creed, and enforced the duty of devout attennce at church. I think there is a decided improvement in the manners of the people since I was here last month.

5 P.M.—At Keel Sétálei. Thirty-five families are in connexion with us here. I have made arrangements for establishing a school for both Christian and heathen in this village. A nice young man in the village offers himself for the post of schoolmaster. The congregation of Mél Sétálei followed me to this place to beg me to

so much in earnest as they were. They seem determined to introduce good order into the congregation.

I went round the village, in the cool of the evening, and found seven heathen temples of various kinds! Into one I went, and in the course of argument with the peo-

and of the meaning of which not even the master has any

I have engaged to allow one rupee per mensem, with a small allowance for a cook, &c. Considering that these boys are now useful to their parents in various ways see small allowance for a cook, &c. Considering that these boys are now useful to their parents in various ways, and that education is little valued among them, I think that a great point is gained in inducing the parents to confide which empties itself into Lake Huron near the Manitoulin a great point is gained in inducing the parents to confide them to me. I shall immediately make the necessary

them to me. I shall immediately make the necessary arrangements.

I am obliged to terminate my tour here, since I find that incessant daily toil, such as I have passed through during the past five days, combined with the excessive heat, which I feel very trying in the temporary sheds in which I have been staying, renders a few days' rest necessary. Besides, I wish to be at home for the Sunday services. I shall (D. V.) return to finish my tour in a week. Meanwhile I shall hold my monthly Catechists' meeting at Sawyerpooram. I have visited 12 villages, and met the people of 26 villages, in which about 1,200 persons are under Christian instruction, all of whom, except about 30, have joined me since February last. There are still 500 whom I have not visited this month. I am thankful to find them, on the whole, steadfast and diligent. Many and gave them some general instructions, relative to behaviour during the performance of Divine Service.

Same day, 5 p.m.—Arrived at Suntherakottey. Here the people from Periyanattan also assembled. The mm ber present was about sixty adults. I examined then in the Creed, Lord's Prayer, &c., and expounded their lessons, till it was quite dark under a large tree, and mny of them have a knowledge of Christianity which would not be discreditable in a Christian country. Some of not be discreditable in a Christian country. Some of ful basins. I have seen nothing to equal the view here; them, doubtless, are influenced by worldly considerations; for a length of time we partook of the bounties of heaven

of Christianity. I believe them to be fully in earnest to know and obey the commandments of God. I spoke for some time to them on sin, redemption through the merits of a Divine Saviour, prayer, holiness, and their duties in

CANADA.

DIOCESE OF TORONTO.

THE LAKE HURON INDIANS. (To the Editor of The Church.)

Orillia, 12th September, 1845. Orilha, 12th September, 1845. Rev. Sir,—Having heard some time ago, that there were several Pagan families of the Ojibwa tribe of Indians living n the interior on Big Lake, I determined to visit them, for the purpose of preaching unto them salvation through a crucified Saviour, and to induce them, if possible, to remove to the village of Rama, where they instructed in the Christian faith, and have their children educated. I have now done so, and send you a short sketch of my tour, believing that it will not be unacceptable to your readers. I am, Rev. Sir,

Faithfully your's,

dians, and James Bigwin, second chief. It rained heavily all the afternoon, and without travelling many miles, we concluded on landing and pitching for the night; after dark the rain abated, and having conversed for some time on the probable success of our minimum content of the content of on the probable success of our mission, and commended ourselves for the night to the care and protection of the ourselves for the night to the care and protection of the "Keeper of Israel, who neither slumbereth nor sleepeth," retired to rest. My tent being sufficiently large to accommodate the whole company, and there being every probability that it would rain more in the course of the night, I invited all to sleep in it, but could not prevail upon them, for with one exception, they preferred sleeping in their blankets, on the bare ground, around the firetabut twelve o'clock, however, the rain began to pour about twelve o'clock, however, the rain began to pour down in torrents, and they were forced to flee to the tent. own in torrents, and they were forced to flee to the tent

for shelter, where they continued till morning.

Tuesday, Sept. 2.—Started about sunrise, and breakfasted some distance down the Severn, the outlet of Lake Simcoe, on a barren rock, at the close of which we all kneeled before the omnipresent and omnipotent Jehovah, and prayed that He would accompany and protect us through the day, and send the spirit of his Son into our hearts; and then crossed the first Portage. Having entered our canoes, we proceeded down the stream, and passed through several small lakes, formed by expansions of the river; we then left the Severn and taking a north-

scattered through the lake, we were able to proceed with-out much interruption. About two o'clock crossed the last portage, to avoid a rapid between the upper and lower portions of the lake, and after travelling some distance we arrived at the large Island on which the Indians are located, but found to our great disappointment that they had not yet returned from Lake Huron. We heard last week that they were on their way back, and had no doubt of finding them at home, but after a thorough examinaone I went, and in the course of argument with the people, I broke two of their images, and they seemed actually delighted at this proof of the impotency of their idols.—
They confessed the folly of their idolatry, but said that they depended on the Zemindar for a livelihood. I went into and examined the heathen school, and made the mastion of the wigwams and their vicinity, it was evident

ter, people, and children ashamed, by pointing out the absurdity of the boys learning long poems filled with the names of their gods, from which no truth can be learnt, cotton of various colours; the poles were enclosed by a and of the meaning of which not even the master has any idea.

At evening prayers about 110 people were present. To these I explained the Lord's Prayer. They shewed by their answers more intelligence than most of the other villagers. While one after another rose to repeat the Lord's Prayer, could not but feel deeply thankful that so many, who recently were worshippers of demons, should now be willing to renounce all their idols, and worship their father who is in heaven.

July 6, 6 A.M.—At Pommeiyápuram. I catechized the people, eighty in number, and explained the Creed.—They listened attentively, and seem, on the whole, a well-disposed people. The women answered far better than the men. In this village there are many men of exceedingly bad character, who still remain heathen.

10 A.M.—Arrived at Kumàra Vettíyápuram. In this and the neighbouring village of North Véláyuthapuram the congregation have suffered much from the enmity of their heathen superiors, and from the hostility of two apostates. I think these troubles are nearly at an end. Persecution soon ceases when the people are prudent as well as firm. cedar railing, about twenty feet long, and ten feet in breadth. I was informed by one of my Indians who had apostates. I think these troubles are nearly at an end. Persecution soon ceases when the people are prudent as well as firm.

At noon the people of this village, and of North Vétávupuram assembled for service, in number about 150.—

They are, without exce, tion, the finest congregation of natives I have seen. The women all came with beautiful clothes, perfectly clean, with all their jewels, and in their regularity, neatness, and intelligence, surpass any I have seen. The people are really a noble-looking race. In colour they are very light, their language and pronunciation correct, and their manners polished. They much resemble in appearance the Brahmins of Mysore. My superintending Catechist said, in the fulness of his heart, as miracle." May they be firm in their profession! I exponded the Creed to them, and gave them a general summary of Christian doctrine, with such advice as I thought they needed for their present direction. If these people remain firm, and I fully believe they will, their influence will be very great.

While sitting in my shed writing this Journal, three or four little children, fine formed little creatures, are playing on the ground near, and repeating the Lord's Prayer one to another, and correcting each other's mistakes with much glee.

From this, and other of the new villages, I have en-

From this, and other of the new villages, I have engaged to take boys, to the number of twenty, to be boarded in my own village, and instructed with the Seminary boys, though they are ineligible (from the fact of themselves and parents being unbaptized,) for admission into that institution. For the maintenance of each of these boys, I have engaged to allow one rupee per mensem, with a small allowance for the seminary larges and straits, and as we were entering the last lake, it began to blow so violently that there was some danger in crossing it, but the merciful God brought us all safely through; to me it was a delightful sight to look at three canoes traversing these waters, filled with Indians with a single exception, searchness and the shadow of death, with the object of offering the last lake, it began to blow so violently that there was some danger in crossing it, but the merciful God brought us all safely through; to me it was a delightful sight to look at three canoes traversing these waters, filled with Indians with a single exception, searchness and the shadow of death, with the object of offering the last lake, it began to blow so violently that there was some danger in crossing it, but the merciful God brought us all safely through; to me it was a delightful sight to look at three canoes traversing these waters, filled with Indians with a single exception, searchness and the shadow of death, with the object of offering the last lake, it began to blow so violently that there was some danger in crossing it, but the merciful God brought us all safely through; to me it was a delightful sight to look at three canoes traversing these waters, filled with Indians with a single exception, searchness and the shadow of death, with the object of offering the last lake, it began to blow so with the merciful God brought us all safely through; to me it was a delightful sight to look at three canoes traversing these waters, filled with Indians with a single exception, search and the shadow of the shadow of the shad Islands. Here is a considerable fall. After proceeding

day, crossed two portages this morning, and breakfasted on the third. This is a charming spot,—above, the river resembles a dam on an extensive scale, then a beautiful little fall, and below, the river expands into many delightthem, doubtless, are influenced by worldly considerations; but even these I would not reject, but strive to lead them to the cross of Christ, and pray that they may learn to fix their affections on things above. As St. Augustine says, "Sæpe adest misericordia Dei per ministerium cate-chizantis, ut, sermone commotus, jam fieri veili, quod decreverat fingere." "The Divine mercy, through the instrumentality of the Catechists, often causes men to be moved by the word, so that they become in reality what they only at first wished to appear." Many of these will be found of God, though they sought Him not. But of great numbers I have a good assurance that "they steadfastly purpose to lead a new life;" that they have turned from dumb idols to serve the living God; and that they are seeking redemption through the blood of Christ.

In all my addresses to them, I have, as is my custom, avoided, as much as possible, reference to their former opinions, and directed their minds to the great truths of the Gospel; the folly and danger of sin; the duty of repentance; the infinite compassion of God towards repenting sinners; salvation from sin, through the merits and death of Christ; the necessity of holiness; the inefficacy of any outward change unaccompanied by repentance tent, and the affection, would have a good assurance has the infinite compassion of God towards repenting sinners; salvation from sin, through the merits and death of Christ; the necessity of holiness; the inefficacy of any outward change unaccompanied by repentance tent, and the affection, would have proved the first wind they do out usual morning and the energy for a length of time we partook of the bounties of the centry in a large table rock, viewing the fine secency around us, and then, according to our usual morning and evening custom, prostrated our selves before the throne of the Eternal, thanked our heavenly Father, through the scale through descriptions, and then, according to our usual morning and evening custom, prostrated our selves before the th

> Saturday, Sept. 6.—Another chief who was absent returned about day-break, in a state of intoxication. I thought, what a pity it is that our Government, who do so much for the suppression of slavery, should take no effectual step to suppress the sale of ardent spirits among the Indians, by which so many of them are ensnared into the bow fearful the reflection that this trun of Satan evil; how fearful the reflection, that this trop of Satan is laid for them for the sake of pelf, by white men who call themselves civilized Christians! This iniquitous traffic might be easily checked, by the appointment of several persons, whose duty it would be to see that the law which prohibits the sale of ardent spirits to the Indians is enforced, and get all who violate that law de dians is enforced, and get all who violate that law de-prived of their licenses; the expense to the Government would be trifling, and the benefits immense; but as the law stands at present, it is of no practical use to those for whose benefit it was enacted, for spirits are sold to them

whose benefit it was enacted, for spirits are sold to them every where with impunity.

About seven o'clock, pursuant to agreement, the council was held. After a few salutations, some tobacco and pipes were laid down by Chief Yellowhead, who, after the Pagan Chief and other Indians had commenced to smoke "the pipe of peace," opened the proceedings of the morning in a speech of considerable length, and apparently in a very earnest and impressive manner. He was We embarked at Rama about three o'clock in the afternoon of Monday the 1st of September. Our party consisted of nine persons, in three canoes, among whom were Yellowhead, the principal chief of the Lake Simcoe Indians, and James Bigwin, second chief. It rained heavily

I then addressed them, through my Interpreter, and

fasted some distance down the Severn, the outlet of Lake Simcoe, on a barren rock, at the close of which we all ginal state of man, the fall, the impossibility of man's repassed through several small lakes, formed by expansions of the river; we then left the Severn, and taking a northerly course through a chain of small lakes, crossed several portages, in all five to-day, two of which were several miles each in length, and encamped about sunset, after a fatiguing day's journey, on the south shore of Big Lake; and having thanked the Author of all our mercies for the blessings of the day, and invoked His protection for the night, went to rest. I was forcibly struck this day with the aspect of the country: the bare rock was visible almost everywhere, and the trees of small height: towards evening the timber was considerably heavier; but the land apparently of an inferior quality, and unfit for the successful purposes of cultivation.

Wednesday, Sept. 3.—Before sunrise we were in our canoes, and proceeded up the lake, which is about the construction of the river; we then left the Several and taking a norther project of disobeying God, and refusing to embrace the religion of Christ,—banishment from him, and endless miscry. I pointed to the Holy Bible which I held in my light hand, as containing the will of the Great Spirit to man, what we are bound to believe, and what we are to do, and then to the Prayer Book, which I held in my left hand, that taught us how to approach and address Him in prayer for all the blessings which He has promised to confer upon us through Christ, and strongly recommended their removal to Rama, where they would be more fully instructed in the truths of our holy religion, and have their children properly educated. All the speakers were listened to with attention. The old Chief said they would consider the subject, and refusing to embrace the religion of Christ,—banishment from him, and endless miscry. I pointed to the Holy Bible which I held in my religion of Christ,—banishment from him, and enclement of the religion of Christ,—banishment from him, and enclement of the religion of Christ,—banishment from him, and enclement of the religion of Christ,—banishmen canoes, and proceeded up the lake, which is about the size of Lake Simcoe. The Indians call it Keje Sahikahehun, or Big Lake; the shores are rocky, the islands very numerous, and of all sizes; the islands and main land are indented with beautiful bays, but the land, though moderately well wooded is not the land, though moderately well wooded in the land, the land wooded in the land wooded wooded in the land wooded rately well wooded, is unfit for cultivation. I was told stated their readiness to remove to Rama, and gave their by one of our Indians that the soil, however, is good on number, amounting to between forty-five and fifty souls, by one or our Indians that the soil, however, is good on the lake. After breakfasting on an island, took again to our canoes; there was a stiff head breeze all day, but owing to the many islands which are scattered through the world through the many islands which are will be attended to without delay. leave of them, entered our canoes, and being fairly on our way, they saluted us by firing several guns, which was returned by our party. About two o'clock we passed Penetanguishene on our way home; in the afternoon we spent about an hour among the Pottawattamies, and after inset landed at Coldwater, thankful to God for his providential care over us, and the measure of success he had been pleased to grant us. This journey was undertaken with the sole object of benefiting these benighted creatures, of saving them from the destructive errors of Paganism, and of leading them through the Church to Christ; and if my efforts should in any degree be blessed of God to their eternal good, I shall consider myself amply re-

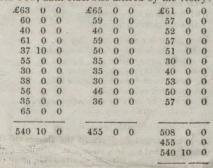
CHURCH SOCIETY OF THE DIOCESE OF TORONTO. COLLECTIONS

Made in the several Churches, Chapels, and Stations of this Diocese, to be applied exclusively to the promoting the cause of Missions in this Diocese under the direction of the Church Society, in conformity with the Circular of the Lord Bishop, dated 15th

Previously announced, in number 120, in am't 317 18 21 Donation from John Ruskin, Esq., Billiter Lane, London, through Thomas Sutherland, Esquire, per the Churchwardens of Trinity Church at Sutherland, River St.

T. W. BIRCHALL, Toronto, Sept. 24th, 1845.

ST. GEORGE'S CHURCH, TORONTO.—The sale of Pews in the above Church took place on Monday last at twelve o'clock at noon, when the most sanguine expectations of its warmest friends were more than realized, although many respectable parties were absent from town. The followg prices were obtained. The pews were offered at the llowing upset prices, £50, £45, £37 10s., £35, and £30, subject to a ground rent of 10 per cent. on the upset price of each Pew, until otherwise altered by the vestry:— £65 0 0 £61 0 0 £63 0 0



£1,503 10 0 Averaging £48 and upwards for each Pew. The sale was then adjourned until after the opening of the Church some day next week, of which due notice wil be given.—
Herald.

NEW BRUNSWICK.

"It is currently reported here that the Rev. Mr. Leggett, formerly a minister of the Methodist congregation in this city, has left the Methodist connection, and is likely soon to take holy orders in the Church of England We understand the Rev. gentleman is already licensed to Preach the Gospel in the Church of England, within this "We know nothing of, nor do we wish to enquire, in-

to the causes which have led to Mr. Leggett's withdrawing himself from his former connection; but we understand he was much beloved by a large and intelligent portion of the highly respectable congregation to whom he ministered in this city, and judging from the public notices which have appeared in our West India exchange papers, it would appear that there also be hed been highly appear. it would appear that there also he had been highly appreciated. Mr. Leggett, as a Pulpit Orator, is surpassed by very few of any denomination which we have heard in this Province."—Head Quarters.

We believe the above report is substantially correct and we are further informed that so much is he esteemed at Bathurst, where he has for sometime been stationed and so well convinced are his hearers there that he has good and sufficient reasons for the step he has taken, that several of the most influential of them are about also to unite with the Church of England.—Loyalist.

UNITED STATES.

[We lately noticed the circumstance of Mr. Smith's adhesion to the Church. The following notice from the Christian Witness, will afford some light.— Gospel Mes-

nger.]
"The Rev. Phineas Smith, who has been a Presbyte rian clergyman for the last eighteen years, has become a candidate for orders in the Diocese of Michigan."

The friend from whom we have received this intelligence writes thus:-"No one has quite so much influence in effecting this change as Dr. Potts, in his controversy with Dr. Wainwright. Mr. Smith always believed in the necessity of an apostolical succession in the ministry, and believed that Presbyterians both held to such a succession and had it. The congregational and latitudinarian ground taken then by Dr. Potts, was surprising and shocking to Mr. Smith. He was led to a serious and prayerful examination of the subject; such an examina-tion has resulted in his becoming a most decided church-

Twelve Days later from England. ARRIVAL OF THE BRITANNIA.

(From the New-York Commercial Advertiser, Sept. 20.) The Steamer Britannia, Hewitt, arrived at Boston yesterday morning, after a passage of fourteen and a-half days.

The Britannia brought 92 passengers, among whom where the Hon. Edward Everett, late Minister at the Court o The Steamer Cambria arrived at Liverpool on the 28th of August, making the passage in eleven and a-half days.

The Britannia passed the Caledonia on Thursday at 1 A. Mooff Liverpool, N. S.

Since the departure of the Great Western, the weather has een much more favorable for the Harvest.

HER MAJESTY'S VISIT TO GERMANY. Her Majesty and the Prince arrived at Saxe Gotha on the

28th August. As the hour at which the Royal party were xpected came on, the population of Gotha and the neighb od began to throng the streets in multitudes. Every man, nood began to throng the streets in multitudes. Every means, and child came out to see the sight; and a most picturesque crowd they made. The reception at Gotha was as good as any the Queen has met with on her various journeys. Her arrival was commemorated on the 30th August by the celebration of a festival.—Correspondence of the London Ever ino Mail. ing Mail.

The Empress of Russia was preparing for a visit to Italy, for the purpose of recruiting her health.

The Colonists in Van Diomen's Land were complaining of the increase in the number of convicts; which colony, it appears, has been rendered for some time past the exclusive recep

the European Times publishes a rumour of Lord Lyndhurst's intended retirement from the post of Lord Chancell his Lordship has attained the mature age of seventy-three.

The results of the late Assizes manifest a decrease in crime, ore particularly in the article of capital offences.

With reference to the late religious disturbances in Germany. the German Universal Gazette announces, that on the 18th instant a proclamation was posted at Leipsic, informing the people that the King had appointed commissioners to inquire into the deplorable events of the 12th, who would soon arrive in that city. On the same day the Municipal Council published a document forbidding, under the severest penalties, all popular meetings without excited the severest penalties, all popular meetings without excited the severest penalties. popular meetings without a special permission of the authorities.

A serious affray has taken place at Madagascar, between the natives and the French and English ships.

SCOTLAND, which usually absorbs but little of the politician's attention, has been disturbed, during the last few days, by one or two emeutes, not very serious, but sufficient, in the absence of more stirring events, to fix the public gaze upon that part of the island. The scene of the principal outrage was Dunfermline, where the house of an employer was attacked, and his family maltreated, by his operatives, arising out of a dispute about wages. Troops were dispatched from Edinburgh-

The Repeal excitement seems to suffer no abatement. The object now aimed at is to secure "seventy Conciliation hall re-pealers for the next Parliament," and with these to "turn the bundredth time, that no ministry can be formed strong enough to nostpone the discussion of the terms on which to found the to postpone the discussion of the terms on which to found the restoration of the Irish Parliament. In reference to a pending

election at Cork, he declares that he would rather a Tory should be returned, than a Whig-non-repealer.

The repeal rent for the last two weeks was respectively £224. 13s. 4d., and £207 13s. 7d. FRANCE. Marshal Bugeaud has lately made a successful expedition to

Marshal Bugeaud has lately made a successful expension Kelley, at the head of 5,000 men—the people made submission on the first appearance of the troops. Abd-el-Kader has retreated into the interior. Marshal Bugeaud is returning to France, and it is said will not return to Algiers, but succeed Marshal Soult as Minister of War. Despatches have arrived to Government from the Governor of the French establishments in Oceania, dated the 23rd of April last. Down to that period no fresh act of hostility had

taken place at Tahiti on the part of the native population portion of which still continued to reside in the intrenched amps of Punavia and Papenoo. Our Paris correspondent says, "With respect to Tahiti, conquered so glorionsly and 'protected' so admirably, I have received an assurance for which, perhaps, you are not unprepared,—it will be abandoned."

Our accounts from Madrid are of the 25th ult. That capital continued tranquil, and most of the shops were open. A brilliant levee was held the evening before by the Infante Don Francisco de Paula, on the occasion of the fête of the Queen's sister, the Infanta Luisa Fernanda. A new list of senators, chosen from among the wealthy civilians and the members of the liberal professions, was to be published in a day or two. Iron mines, which appear to be very rich in ore, have just been discovered in the States of the Church.