declaring that it afforded him the greatest pleasure to give free passages up and down the Bay to all clergymen.—At Kingston, the Rev. W. Herchmer was on the wharf with his carriage, to convey the Bishop to his residence; where his Lordship found the Ven. Archdeacon Stuart and several of the Clergy to meet him at dinner.

Tuesday, Sept. 19.—The congregation at St. George's Church this morning was very good, and ninety-nine persons were confirmed, who appeared well prepared, and were very attentive to the Bishop's address. After an early dinner, the Bishop went on board the Steamer at 8 o'clock on his return to Toronto, which he reached on the following day at noon.

THE CHURCH.

COBOURG, FRIDAY, OCTOBER 11, 1844.

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☞ A Special General Meeting of the Church Society of the Diocese of Toronto, will be held on Wednesday the 23d October next, in the City of Toronto, at 3 o'clock P. M., to re-organize the Society, under the provisions of an Act of Parliament intituled, "An Act to incorporate the Church Societies of the United Church of England and Ireland in the Dioceses of Quebec and Toronto."

In order to insure an expression of the opinion of the members of the Society at large throughout the Diocese, it is requested that Delegates from each District Branch Association be appointed as the representatives thereof, to attend the said General Meeting.

A Special Meeting of the Central Board and Lay Committee, will be held on the same day at the Society's House, at 10 o'clock A. M., preparatory to the General Meeting.

☞ In obedience to the following Resolution passed at the General Meeting of the Church Society on Wednesday the 5th June last, the Lord Bishop of Toronto requests that the General Collection therein specified shall take place in the several Churches, chapels, and stations of this Diocese, on Sunday the 27th October next, and that the proceeds of the same be forwarded to the Treasurer of the Church Society, T. W. Birchall Esq., at Toronto:—

"Moved by the Hon. Mr. Justice Hagerman, and seconded by A. Shade Esq.;—That the proceeds of the next annual Sermon to be preached throughout the Diocese in compliance with the Lord Bishop's Circular Letter, be appropriated towards the formation of a fund for the support of the Widows and Orphans of the Clergy in this Diocese."

☞ The Lord Bishop of Toronto will, with the Divine permission, hold his next general Ordination in the Cathedral Church of St. James at Toronto, on Sunday the 20th October next.—Candidates for Holy Orders, whether of Deacon or Priest, are required to present themselves to his Lordship's Examining Chaplain, the Rev. H. J. Grasett, M.A., not later than Wednesday the 16th October, at 9 o'clock A. M., furnished with *Si Quis* and the usual Testimonials.

The notice of the Annual Collection in behalf of the Church Society, has now for some time been before the public; and a few remarks upon its special object, as announced in the notification of the Lord Bishop, may not be inappropriate.

By all professional men it has always been regarded a matter of duty to institute some plan or system by which a provision should be secured, after their decease, for the families they may leave behind them. Their case is different from that of persons engaged in mercantile business or mechanical trades: there a certain amount of capital is invested, which, at the least, remains for the benefit of their families or heirs; and in most instances, the same occupation can be as profitably pursued by a son, or a representative, as it had been by themselves, and the same advantage consequently accrues to those they leave behind them. But in the case of professional men their income, or means of subsistence, dies with themselves; and therefore, unless a provision has been by some means or other secured, their families must be left in a state of destitution and often of distress.

In the Army and Navy, it is well known, a system has long been established by which the family of a deceased officer, upon the annual allotment of a certain portion of his pay, becomes entitled to a considerable annual allowance,—enough at least to preclude want; and in England, the widows and orphans of the Clergy, what with Mutual Life Assurance Companies, or other arrangements, are, as a general rule, secured either in an annual income, or a sum of money in bulk, which places them beyond dependence.

In their great enterprise of benevolence and charity, the venerable Society for the Propagation of the Gospel in Foreign Parts, in providing stipends for their Missionaries, did not lose sight of the duty of making some provision for their families, in case of their sudden demise; and accordingly, up to the present period, in the case at least of a certain number of their servants recognized as having special claims, pensions have been continued to their widows. In the present state of their funds, however,—when they have tasked them to the utmost point in order to meet the widespread spiritual destitution which prevails,—it is utterly impossible that they can extend that bounty to the families of their deceased Missionaries; and consequently they have, for some time, ceased to guarantee the formerly allotted pension to widows of clergymen employed by them, except, as we understand it, in the case of the few who were upon their list while a pledge to allow such pension might be considered to exist.

Under these circumstances, it was very natural that the Clergy of the Diocese should direct their attention to a subject which, upon the contemplation of it in any light, must necessarily engage their deepest anxiety. As early, we believe, as the year 1836, a Committee was appointed, at a general meeting of the Clergy at Toronto, to take this important subject into consideration, and devise and propose some plan by which a provision might be secured for the widows and orphans of deceased Clergymen. After various meetings and deliberations of this Committee, a plan was drawn up, —framed for the most part upon the system adopted in such cases in the Army and Navy; but although generally approved of in principle, difficulties continually presented themselves which appeared to render it impossible in practice. From the fewness of the number of the Clergy, it was found that, in order to create any thing like an adequate fund, the annual tax upon their incomes would be much too heavy for almost any to undergo; and as few would be willing, with all the admitted prospects of ulterior benefit, to encounter so much present outlay and inconvenience as the adoption of the plan proposed would render necessary, it was deemed expedient, for the present at least, to abandon it.

At the formation of the Church Society, it was on all hands considered advisable to embody in its Constitution and objects the gradual formation of a fund, the proceeds of which should be specially applied to the maintenance of the widows and orphans of the Clergy of the Diocese, and after this should be raised to an amount which would yield a considerable annual income, it was thought that it would be quite practicable to have it sufficiently augmented, to meet the object proposed, by a small annual allottment from the Clergy themselves.

It is for the purpose of making a commencement of this good and necessary work, that the present Collection has been announced; and as many leading gentlemen of the laity have, from the time such an idea was started, expressed their cordial concurrence in it, and declared their readiness to aid, by every practicable means, in carrying it out, it cannot but be believed that the proposed Collection on the 27th instant will meet with general sympathy and support.

It is not for us to say much on this subject, though we are speaking on behalf of many,—for the welfare indeed of hundreds,—and not of individuals. In connection with the object of the proposed collection, we request the attention of our readers to the article on our first page from Bishop Porteus,—contained in an appeal on behalf of the Sons of the Clergy in England nearly a century ago. Nor can we perhaps better enforce the argument thus ably and eloquently stated, than by annexing the following touching passage from the same discourse:—

"That there are in ours, as in every other profession, several unworthy members, it is in vain to deny; and where can be the wonder, if in so very numerous a society some apostates shall be found? But take the whole in one collective view, and it may with the greatest truth be affirmed, that you will no where find, either in ancient or modern times, a body of more than ten thousand persons, situated in the midst of a populous, rich, commercial, luxurious kingdom, surrounded with every temptation, and every danger to which virtue can be exposed, whose morals are so blameless, and so little injured by the general contagion, as those of the English clergy. With respect to that part of them, more especially, whose families (when they themselves shall be no more) will probably want the protection of this charity, it is but justice to them to say, that their conduct renders them worthy of every act of kindness which their poverty may require. Contented, humble, modest, patient, and laborious, their lives are divided between fulfilling the duties of their profession, and struggling with the difficulties of their situation. Nay, it is to their virtue chiefly that these very distresses are owing. They are formed with the same passions and propensities as other men; and were they as little scrupulous about the means of gratifying them as others too commonly are; had they adopted that very commodious system of modern ethics, which ranks hypocrisy and adultery among the requisites of a good education, there would certainly be no need for us ever to become your petitioners for their widows and children. But as they have been trained up in a religion which requires unblemished purity of manners and of heart, they think themselves bound to keep within the limits prescribed by their heavenly Master, and to allow themselves no gratifications but those which he has pronounced lawful and honourable. Hence they are often induced to contract early marriages, and find themselves surrounded by a numerous family before they are provided with the means of supporting them. At the same time they are expected to live creditably, and to maintain a decent hospitality amongst their neighbours. To them the poor, the sick, the distressed part of their flock, naturally look up as their chief refuge and support; and in some small villages (if you except parochial relief) the minister of the parish is almost the only resource they have. These demands he is commonly inclined to answer to the utmost of his power. Perhaps, too, he may have the misfortune of a little taste for books, which is not indulged without expense; and from his acquaintance with the best and purest writers of antiquity, as well as from the habits and connections of his early years, he may have acquired sentiments and feelings far beyond the straitness of his circumstances, and the humility of his condition.—Hence, besides the large sums which he is often obliged to expend on the necessary repairs of his parsonage, he may possibly be induced to add a few conveniencies to it: he may even be tempted, by the natural beauties of its situation, to expend more in improving and adorning his little territories, and in rendering them comfortable and delightful to himself and those who follow him, than in strict prudence he ought. In a few years his sons must be sent to schools and universities, and, if, perchance, he should be ambitious of giving his daughters also a few useful accomplishments, let us pardon him this wrong; it is the only fortune he can give them. These expences necessarily oblige him to anticipate his narrow income, and to contract, perhaps, a considerable debt; a load which often lies so heavy on his mind, that it brings him prematurely down with sorrow to the grave. Then it is that his wife and children find themselves plunged not only in the severest affliction, but in embarrassments out of which they are utterly unable to extricate themselves. It is then the widow may, with but too much propriety, address herself to every one of us in the words of the text, "Thy servant, my husband, is dead, and thou knowest that thy servant did fear the Lord, and the creditor is come to take unto him my two sons to be bond-men." Her children cannot, indeed, in this land of freedom, be literally carried into bondage; but it is necessary, both for their subsistence and her's, that they should all in one way or other, be taken away from her, and subjected probably to much harsher usage than they had hitherto experienced. The head is gone and the little society is dissolved; they must quit the beloved mansion where they have spent their lives, and which they have made so neat and cheerful at their own cost, perhaps with the labour of their own hands. The small remnant of books and furniture, that constituted all their wealth, they see disposed of for the benefit of their creditors; and then—they have nothing to do but to disperse themselves where they can to seek support."

Perhaps the circumstances here alluded to may not be literally applicable to the condition of the Clergy in this country: but one thing is certain—it is impossible for them, in almost any case, to save much or any thing from their slender incomes; far less out of that little revenue to lay up what may rescue their families, after their demise, from destitution and misery.

We publish to-day amongst our Colonial news an excellent address from J. T. Williams, Esq., the late Member for the County of Durham, to his constituents, which very briefly, but very effectually, points out the species of misgovernment to which, under the "responsible" system as construed by the late Executive Council, this fine country had been subjected. Mr. Williams is a gentleman of integrity, incapable of asserting what is not strictly true; and moreover a person of independent property, wholly beyond the temptation of place, which affects so many of the professed patriots of the day, and therefore far above any motive of self-interest, in making the statements which he has felt it a public duty to disseminate at the present crisis.

Such a document is truly valuable at this moment, and should have a general circulation. It is, in our estimation too, for all practical and beneficial purposes, worth a ship-load of the celebrated Letters of Mr. Ryerson in defence of Sir Charles Metcalfe. We do not deny that these letters possess considerable merit, and that they do much credit to the industry and talents of their writer; but they are too voluminous to be generally read,—the style is needlessly diffuse,—the citation of authorities and the use of illustrations is superabundant and wearisome,—while many false principles are enunciated to which sound conservatives never can, and never will, subscribe, and true principles, when asserted, are not sufficiently disguised to wrest, as we believe, one solitary convert from the ranks of the opponents of our honoured Governor-General.

In spite, too, of what will be the protestations of their writer, and of what may be the facts of the case, these Letters will be very generally regarded as dictated by self-interest rather than by patriotism,—as the offspring of private passion or ambition, rather than of a spirit whose paramount feeling is for the public good. The reward, indeed, has followed close upon the finished task,—so at least the world will argue;—for Mr. Ryerson has received his appointment as Superintendent of Education. This is a position which, we emphatically repeat, it is ungracious, unjust and impolitic, to cause him to occupy; and the appointment, it is to be feared, will wean from our excellent Governor-General more warm hearts than can be compensated by all the cold and doubtful ones which, by such a step, may be pressed into a hollow and momentary allegiance to his righteous cause.

Nothing has been more common of late years than to deprecate, in the loudest and most ferocious tone, the very show or shadow of any ecclesiastical or priestly influence in the affairs of State,—at a time at least, when it was thought that a minister of the Established Church had gained the friendly ear of the Governor of the day. But in the letters of Mr. Ryerson, we have intimations as direct and frequent as the struggle between vanity and policy would allow them to be made, that he took a prominent part in the counsels of Lord Sydenham and his immediate advisers. We sincerely trust that so good and esteemed a Governor as Sir Charles Metcalfe will be spared the suspicion in any of his true-hearted supporters, of any similar influence in *his* counsels and plans for the public good. While such might alienate the true, it will never reclaim the false: it would not waken one fresh acclamation in favour of his Excellency, nor gain a solitary vote to those who go to the hustings as his adherents.

While upon this subject, we cannot but notice another appointment in connection with the elevation of Mr. Ryerson,—we mean that of Mr. Murray, the late Superintendent of Education, to the chair of Mathematics and Natural Philosophy in the University of King's College. Here, at least, we have a realization of what was affirmed by us last week in regard to the "liberal" spirit of the Charter of that University, as it now stands. In spite of what agitators, by a wicked industry, have rendered a popular cry, namely, that only to members of the Church of England are the Professors' chairs of this University open, here we have a demonstration of its falsity in the fact, that to the first vacancy that occurs a Presbyterian is appointed.

We can find no fault with this, while the Charter so clearly allows it: we hope, however, that the appointment has not been merely a political one, but made from a conviction that Mr. Murray was the fittest man, in Canada West at least, to fill the office. And we hope, for the credit of our University and for the benefit of our rising youth, that pains have been taken to obtain assurance that the grounds of this impression are correct. The office, which had been filled by a Wrangler from Cambridge, ought not to be supplied without a minute inquiry into, and perfect satisfaction as to the qualifications of its new incumbent: in the Universities of England and that of Ireland, there is a certain position in academical acquirements and honours which is a guarantee to all the world of such qualifications; but we know not that it is so elsewhere. We must not, however, be understood as enunciating any doubt or suspicion in the present case; but the system of jobbing which has for some time been visible in well nigh every department of the public service, from the vicious principle of government which has been introduced, makes us wary and apprehensive lest it should be made even to reach and mar the auspicious growth of the literature of our Province.

We are happy to call attention to the result of the Exhibition Examination at Upper Canada College, which appears in our advertizing columns. We are glad to see the District Schools maintaining, in this result, so respectable a standing; for even one out of four is a high honour gained in competition with an Institution possessing so many advantages as Upper Canada College.

We have had, for a few weeks, some remarks prepared on the subject of Classical Literature, as a useful and important appendage to theological study; but a press of other matter has forced us to delay their publication. We shall endeavour, however, to commence them in our next number.

Ecclesiastical Intelligence.

CANADA.

EPISCOPAL VISIT TO NAPANEE, CAMDEN, AND KINGSTON.

On Wednesday the 25th September, the Lord Bishop of Toronto, accompained by the Rev. A. N. Bethune, D.D., one of his Lordship's Chaplains, proceeded from Kingston to Napanee, in order to consecrate the new Church recently erected at the Mohawk Mission, and which a few weeks before had been opened for Divine Service. Having stopped at the village of Napanee on Wednesday night, at Mr. Shorey's Inn, where his Lordship experienced every kindness and attention, he proceeded on the following morning to the residence of the Rev. S. Givins, the faithful Missionary of the Mohawk Nation on whose behalf, and at whose expense, the newly erected Church had been completed.

The hour of service was fixed for one o'clock, P. M., but as early as eleven, individuals were seen from every direction wending their way to the scene of the religious exercises of the day. The Church from its position is a commanding object, and the tall spire, with the sun-light glancing upon it, is conspicuous for many a mile on land and water. It is built of stone, and in the Gothic order, —the walls and tower supported by buttresses, and the spire and east end surmounted with that most appropriate, and only appropriate, emblem,—the cross.

The following clergymen were present besides the Bishop, and his Chaplain, and the Missionary of the station,—the Rev. W. Macaulay, the Rev. J. Deacon, the Rev. J. Grier, the Rev. R. V. Rogers, the Rev. J. Pope, the Rev. W. F. S. Harper, and the Rev. P. Shirley, all, during the services of the day, robed in their surplices. The Church was crowded in every part,—with mingled white men and Indians,—and, although temporary seats were placed in the northern aisle, many were obliged to stand. This, in a Church sixty feet by forty, and capable of containing nearly five hundred persons, and on a week day too, was a refreshing evidence of that better spirit in the people of our communion which the exertions of the present times are, with God's help and blessing, calling forth and making visible. That so large a concourse of people should be found to leave their secular occupations, and come, as on this day, to join their prayers and praises in the dedication of a holy and beautiful temple to God; is a development, amongst other happy signs, of the shepherd's care and zeal, as well as of the improvement and obedience of the flock. And never was a more interesting assemblage gathered; or one, whether we view the red man kneeling by the side of his paler brother or chanting with him the praises of his God and Saviour, more indicative of the spirit of love by which our blessed religion is marked. The responses were generally and audibly made: the second lesson was read in the Mohawk language by Mr. Hill, the Catechist; and one of the Psalms was beautifully sung in the same dialect. After the Prayers, and the solemn consecration of the sacred edifice to God, by the name of Christ's Church, the Bishop preached an admirable and impressive Sermon from Luke vii. 5, "For he loveth our nation, and he hath built us a synagogue;" which, with a forcible adaptation of the subject to the peculiar services of the day, his Lordship thus concluded:—

"This, my Brethren, is no common solemnity. The Church which we have this day consecrated to Almighty God, has been erected by a small portion of the remnant of a brave and great nation, which for a long period of time held supreme dominion over a large section of the northern division of this vast Continent.

"The Six Nations were found, on the first discovery of America, far advanced in civilization, and possessed of a form of Government which permitted as great a degree of liberty as was compatible with internal peace and national independence; and they only required the assistance of the inferior animals, the ox, the sheep, and the horse, to have attained a degree of strength and refinement equal to that of some of the nations of Europe in the thirteenth century.

"This warlike confederacy, somewhat resembling in its superior or general Council the ancient Grecian Amphiclyanic Council, exhibited in its proceedings a degree of political wisdom seldom surpassed in the history of nations; and even after the arts and knowledge of Europeans have so long prevailed, the small remnant that is left stands at this day far above the other Indian nations.

"It is true the Six Nations are now greatly reduced in numbers and power, but still the few that remain may well compare with the nation in the day of its greatest glory; for whatever advantages they possessed above other Indian tribes, were of a carnal and temporal character. They were fettered by a vile superstition: they had no knowledge of true religion or of the God by whom they were created: some vague notions they certainly entertained of a Great Spirit and a future state, but too weak and vague to have any favourable influence upon their moral conduct: whatever evils, therefore, they may have experienced from their intercourse with the whites, are far more than counterbalanced by the knowledge of the Gospel which, through their instrumentality, they have acquired.

"On this subject we are apt to pass vast and erroneous judgments, and because our red brethren have in a great measure disappeared before us, we are disposed to pronounce our arrival on these shores as in every way detrimental and destructive to the aborigines. Were we, indeed, to confine our view to this world, it would not be easy to gainsay such a conclusion; but when we consider that a single soul converted to Christ is of more value than the whole world, and therefore more valuable than many tribes of idolaters, we shall modify our opinion and readily confess that the small remnant of the Six Nations who have thus manifested their love to their Redeemer by the erection of this Church, is far more precious in his sight, than the Six Nations were in the most brilliant career of their idolatrous and military glory. Not that I am to be understood as palliating, much less excusing, in the slightest degree, the faults committed by the whites in their intercourse with the Indian Nations: I simply mean that, through the overruling Providence of Almighty God, the evils of this intercourse have been turned to the spiritual advantage of multitudes who have been converted, and died in the true faith.

"Who was their first Missionary I am not able to state; but for the last seventy-four years only two can be said to have been attached to the Six Nations generally, and to this remnant in particular.

"In 1770, several years before the revolutionary war, the father of the Venerable the Archdeacon of Kingston, the late Dr. Stuart and Commissary for the Diocese of Quebec, was appointed Missionary to the Six Nations on the Mohawk River in the now State of New York, and the sacred tie that was then formed was never broken during his natural and eventful life. Dr. Stuart was a gentleman of great talents and uncommon shrewdness and readiness of wit, and his knowledge of human nature was so profound and accurate as to enable him to acquire a prevailing influence over all whom he associated with.

"But notwithstanding his eminent abilities and attainments, he left the more attractive paths to rank and fame, and devoted himself entirely to the instruction of the poor Indians: he laboured with unwearied assiduity to inspire them with living Christianity; and he was blessed with a degree of success proportioned to his active and rational zeal.

"During eleven years that he spent among the Indians on the Mohawk river, his leisure hours were employed in translating a portion of the New Testament into the Indian language, of which the praise was given to another; but of the great influence which he gained over his Indian congregation, by his kindness and attention to the temporal as well as the spiritual amelioration of their condition, he could not be deprived.

"When civil commotion arose, he did not hesitate a moment between interest and principle. Neither wealth, convenience, nor family connexion, found favour with him when put in competition with his duty. He sought not, like some of his cotemporaries, to bend the Institutions of the Church to his temporal advantage: he had sworn allegiance to the King; he had become a Minister of the Church of England, and he stood up boldly in defence of both. Nor was this all: he had inspired the Indians with his own noble principles of loyalty to the Sovereign and devotion to the Church; and although he was forced at length to retire from his mission after beholding the labours of many years for a time at least destroyed by the horrors of civil war, and the Christian charity, forbearance, justice and benevolence with which he had endeavoured to inspire the Indians, transformed by the cruelties and oppressions inflicted upon them by the insurgents into vindictive rage and savage ferocity, yet even this severe trial, which of all others must to a feeling mind like his have been the most bitter, his trust in God enabled him to support.

"The same vigour of mind and anxiety to promote religious knowledge, which had succeeded so well in softening Indian manners, were now applied with singular delicacy and address to the reformation of the soldiery, on being appointed Chaplain to a Provincial Regiment. The vicious became ashamed of their conduct from his happy manner of probing their feelings, and he gained imperceptibly a commanding influence over the most turbulent, and was regarded both by officers and men with the greatest esteem and veneration.

"When peace was re-established, and the Loyalists and Six Nations Indians had retired into this Province, he settled in the midst of those who had been attached to him in the days of common tribulation, and who had rendered themselves conspicuous in defending those honourable principles which he professed, taught and practised.

"During the last twenty-six years of his life his residence was at Kingston, but his labours were divided between his local congregation in that city and the Indians of this settlement.

"To this place he made frequent visits, and was to the Indians their faithful guide and adviser in all their affairs; while they looked up to him as their Father with the greatest confidence and veneration, and were ever ready to attend to his admonitions. In all their disputes he was their umpire and peace-maker. The Chiefs John and Isaac, in the midst of their contentions, would refer to him, and cheerfully abide by his decision.

"In 1811 he departed from this world to his reward, and since that time till the present excellent Missionary was appointed, my friend, the Venerable Archdeacon of Kingston, following in the steps of his beloved father, and the late Rev. Mr. Campbell of Belleville, visited the Indians from time to time; but the increasing duties of Kingston and Belleville seriously interposed, and rendered it absolutely necessary that our red brethren should have a clergyman more specially devoted to their service.

"Of the merits of the present Incumbent, the Rev. Saltern Givins, it is not necessary for me to speak, as they are abundantly known to all present: it is sufficient to say that he is most devoted to his duties, and that God has blessed him with a great measure of success. This is the highest of all praise, and to say more would be to lessen its effect.

"Finding the old Church getting too small and in a state of decay,—being the first Church built under the superintendence of the Venerable Dr. Stuart, who may be truly named the Father of the Epi-copal Church in this Diocese,—it was determined to erect another of larger dimensions, and more enduring materials.

"The Indians came forward to this labour of love with full hearts and open hands, and you see the result in this tasteful building which we have just consecrated to the worship of God in Christ. And it will continue, with God's blessing, through many generations, as the holy Sanctuary of the surrounding population, and long after the Six Nations are so intermixed with their brethren that they can be no longer recognized as a distinct people.

"In the vista of futurity we do not look to the sad and melancholy result of the Six Nation Indians extinguished and removed from the earth, but to their amalgamation with the European stock. It is true they have till lately so wasted away, that a small remnant only is left; but the plague has at length been arrested; this remnant is now gradually increasing and becoming better acquainted with the arts of civilized life. They feel more disposed than formerly to imitate our habits and customs, and above all they are becoming more and more alive to their duties as Christians, and this will preserve them, not as a distinct people perhaps, but as a portion of the population of this vast country, while the world continues.

"Thus has it ever been with the nations of the world. The Britons, Danes, Saxons, and Normans, where are they? Have they not all melted into one, and become the English nation? And thus it will be with our red brethren; they will in time become of us, and be no longer known as a separate people, but joined with us in all the relations of life, and walking with us in sweet fellowship to this holy temple, and lifting up with us united voices in prayer and praise to God through Jesus Christ.

"In fine, justly may we hail the building of this Church as an era in the history of an interesting race, who have changed the tomahawk for the ploughshare, and idolatrous rites for the worship of the true God, and who, instead of looking forward to their departure from this world in darkness and gloom and apprehension, are illuminated by the Gospel of the Lord Jesus Christ, and are enjoying the well-grounded hope of resting in the bosom of their Redeemer."

Upon the conclusion of the Sermon, the Burial ground contiguous to the Church, was consecrated; and upon returning to the Church, the Bishop was presented with the following address:—

"*Right Reverend Father;*—We the Mohawks, Chiefs and others of the Bay of Quinté, members of the Church of England, are happy to address your Lordship on this important and joyful occasion.

"Your Lordship sees now completed a substantial Church, which we caused to be erected out of the funds of our tribe, as a humble monument of our gratitude to Almighty God for unnumbered mercies to us; and which we have besought your Lordship to consecrate to his honour and service.

"We heartily thank you, Right Reverend Father, for undertaking so long a journey at our request.

"In the fulness of our hearts, on this solemn occasion, we wish to allude to the Divine mercies which we have experienced.

"Two hundred years ago we were heathens. It pleased God to extend his mercy unto us, and for this we cease not to return our constant thanks to Him through Jesus Christ our Lord.

"We are also grateful to the Kings and Queens of England for being our nursing fathers and mothers in Christ: to good Queen Anne who presented our fathers with a set of Communion plate, and to King George, and his Queen, for presenting us with a Bell, an Altar-piece, consisting of the Royal Arms, the Ten Commandments, Lord's Prayer, and Creed. These we have preserved to decorate our new Church.

"We feel deeply grateful to the benevolent and venerable Societies in England for their unwearied kindness in sending us Missionaries, Schoolmasters, and books; particularly the late John Stuart, and his son the present Venerable Archdeacon of Kingston; the late Rev. Mr. Campbell of Belleville; and lastly for our present Pastor, who has now laboured amongst us for more than thirteen years, and by whose zeal and management this present substantial Church has been built.

"We also feel much gratitude to those pious and charitable individuals in England who, through the means of our good Missionary and his friends, have contributed so large a sum in aid of the improvement of our youth,—to promote habits of industry, and extend amongst them the blessings of a good education.

"We are thankful for all these mercies; we are also grateful for God's goodness in sparing us during the late scourge of the small-pox, which destroyed one-seventh of those attacked. The peculiar privileges of the Gospel of our Lord Jesus Christ never seemed so blessed as when our Minister applied its consolations to our afflicted brethren.

"How can we shew our thankfulness to God and our gratitude to man, for all these blessings? We are few in number, poor in circumstances, and the white men are encroaching on us. We wish to see all in the possession of the blessings we enjoy, and the sound of complaint ought not to be heard on so joyous an occasion as the present, nor ought the humblest of Great Britain's subjects be found, in appearance even, dictating to our Great Mother; yet suffering as we do from emigrants, oftimes of a character whose example is subversive of the object which is in view in all the ministrations with which we have been blessed, we would take the liberty of suggesting that the greatest attention be bestowed on the education of the poor at home, that their influence may be such as to extend and not retard civilization, morality, and true piety.

That He who is Head over all things to his Church may long bless you, Right Reverend Father, and make you increasingly a blessing, is the ceaseless prayer of your children in Christ Jesus."

To this address his Lordship had not had time to prepare a written reply; but in giving to it an extemporaneous answer, he adverted with great felicity and feeling to the various topics upon which the sentiments of this interesting people were so eloquently expressed;—urging them to faithfulness and diligence in their Christian course, to a proper employment of their high privileges; to cleave with fidelity to the Church and to be obedient to the counsels of their well-tried and beloved pastor; and that they should thus experience more and more, in sickness and health, the consolation and joy which our holy religion can alone impart.

The Bishop, with such of the Clergy as were enabled to remain, dined at the Parsonage; and about six o'clock, left on his return to Napanee, in order to be thus much advanced on his way to Camden for the services of the ensuing day.

On the morning of Friday the 27th inst., at 9 o'clock, his Lordship left Mr. Shorey's Inn for Camden,—distant about nine miles. The road ran for the most part along the Napanee river, intersecting an undulating and fertile country, containing many excellent farms and farm-houses. About seven miles from Napanee is the thriving village of Newboro', and two miles further on we come to Clark's mills, on the same stream where a considerable village appears also to be rising and where the Church, designed for the township, is built. It is constructed of wood, rough-cast outside, and is a very neat and capacious building,—standing on an elevated piece of ground on the western bank of the river.

There was an immense congregation collected,—the Church being insufficient to seat more than two-thirds of those who were assembled; and as a further evidence of the great diligence and zeal of the Missionary, the Rev. Paul Shirley, as well as of the favourable estimation in which the services of the Church are held in this quarter, 117 persons,—chiefly of maturer age,—were presented for Confirmation. This, in any parish, would be a large number; and though they were collected from a considerable distance and from several neighbouring townships, it evinced no ordinary application of industry and zeal in the Missionary, and of willingness on the part of the people, that so many were induced to avail themselves of the privileges and benefits of the rite of Confirmation.

The persons confirmed, as well as the congregation generally, were congratulated by his Lordship, in his address after the ceremonial, upon the gratifying prospects of the Church in this quarter, and he expressed his hope that they would continue to appreciate, and act correspondently with the privileges they possessed. It was the first visit of a Bishop to this part of the country, and it could not have been made under more promising and auspicious circumstances. These afforded a most encouraging testimony of the good-will of the people, and proved at the same time, as his Lordship took occasion to observe, that their pastor had been a diligent and successful labourer.

At the close of the service, the following address was presented to his Lordship; to which he replied extemporaneously as at the Mohawk Church, and in a happy and impressive manner:—

"*May it please your Lordship;*—We the Churchwardens, and others, inhabitants of the township of Camden and its vicinity, beg to approach Your Lordship with congratulations upon this your first visit, in your Episcopal capacity, to this neighbourhood.

We are, though a small one, a part of the charge committed to your Lordship's care; but seeing that our Bishop deems us worthy of his notice, we humbly hope that it portends, not only an increase to our Church, but also affords an earnest that the fostering care of your Lordship will be extended to this poor, but zealous part of your Diocese.

In our wishes for the prosperity of the Church, and for your Lordship's long continuance over it in the enjoyment of health and happiness, we are behind no part of the flock over which you are made overseer.

The erection of this Church is the work of individual exertion and if it does not make as good an appearance as the Church which your Lordship is in the habit of visiting, yet it is our all; and we humbly hope that your Lordship will remember us, and when corresponding with the great parent Societies procure for us a set of Books for the Church.

In conclusion, we beg leave, after this your Lordship's first visit, to offer unfeignedly our prayers, that you may be long spared to the Church over which your Lordship presides, and that you may be a blessing to her, and that, after finishing your course with joy, your Lordship may enter into that rest prepared for the people of God.

On behalf of the Congregation.

S. Clark, } Church-
W. C. Bell, } wardens."

His Lordship having taken leave of this interesting congregation and their worthy pastor, returned to Kingston, which he reached about 8 o'clock in the evening.—On the following day, his Lordship,—having agreed to prolong his stay at Kingston on that account,—proceeded to lay the corner-stone of a Church about to be erected on Lot No. 24, contiguous to, and in reality forming part of the town. An account of this ceremonial appears in the Kingston *News* of the 3rd inst., and of this we readily avail ourselves:

St. James' Church, Lot xxiv.—The ceremony of laying the foundation stone of this intended edifice was performed on Saturday last by his Lordship the Bishop of Toronto, assisted by the Ven. the Archdeacon of Kingston, the Rev. Dr. Bethune and the Rev. Messrs. Pope and Bartlett.

At two o'clock divine service was performed in the late Parliament House, on which occasion the Bishop delivered an excellent discourse from the text—"Other foundation can no man lay than that which is laid, Christ Jesus." At the close of the service a collection was made in aid of the building fund of the Church, and the sum of £6, 8s. 5d. contributed. The congregation then proceeded from the Parliament House to the site of the new building in the following order:—

Sexton and Clerk, in Robes.
Architect.
Contractors.
Building Committee.
Clergy, in Robes.
Archdeacon.
Bishop.
Churchwardens.
People.

On arriving at the ground the service appointed for the occasion was read by the assembled clergymen; during which the stone was laid by the Lord Bishop. Underneath the stone were deposited a parchment roll, a few coins of the realm, and a copy of the *Church*, and of one or two other provincial papers. On the roll of parchment was inscribed the following:—

"In the name of the Father, Son and Holy Ghost. Amen. This Church, dedicated to the worship of Almighty God, was erected by public subscription within the parish of St. George, upon ground the gift of the Hon. John Macaulay, of Kingston, being part of Town Lot No. 24, first concession of the township of Kingston: for the accommodation of members of the United Church of England and Ireland, residing in that vicinity.

"The Corner Stone thereof laid on Saturday, the 28th day of September, A.D. 1844, and in the eighth year of the Reign of Her Most Gracious Majesty, Victoria the First, by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith.

His Excellency
Sir Charles Theophilus Metcalfe. K.C.B.,
Governor General of British North America.

"The Honourable and Right Reverend John Strachan, D. D. L. L. D., by Divine permission, Lord Bishop of the Diocese of Toronto. The Venerable George O'Kill Stuart, L. L. D., Archdeacon of Kingston, and Rector of the Parish. The Reverend William Macaulay Herchmer, A.M. Assistant Minister.

The Reverend Robert V. Rogers, (Missionary of the Society for propagating the Gospel in Foreign parts,) minister officiating.

James W. Brent and Charles Willard, } of Kingston, Merchants, Churchwardens.
Neil Campbell, Thomas Cowie, Francis Crawford, and George Davidson, } Contractors.
William Coverdale, Architect.

'Except the Lord build the house, their labor is but lost that build it.'"

The ceremony being concluded, the Benediction was given, and the assemblage broke up.

St. James' Church, when erected, will be a neat Gothic structure, 80 feet in length by 45 in width, and capable of seating 400 persons. The spirit in which the design was conceived and has so far been executed is highly creditable to the parties engaged in this good work. We believe a sufficient amount has been subscribed to complete the building, and that it will be proceeded with directly to completion. The services of the Church will thus be brought to the doors of a large and growing population who have hitherto been under the necessity of attending various places of worship in the town.

To give a just estimate of the effort which has just been made, it may not be improper to remark that within but a few years what is now the most densely settled portion of Lot No. 24, and to supply the spiritual wants of whose population, St. James' Church is being erected, was but a wide pasture-field! The Lot now contains a population of nearly 2000 souls.

His Lordship during his stay at Kingston was the guest of J. S. Cartwright, Esq.; a gentleman whose serious illness is a cause of deep regret not less to the friends of the Church than to every member of the community, —for none are strangers to, and none hesitate to acknowledge, his high character for probity, public spirit, and sound Christianity. Fervent prayers will be breathed to the throne of grace for his recovery; but if it should please an all-wise Providence to order otherwise, all may have the consolation of being assured that he is fully resigned to the dispensations of his heavenly Father, in the humble hope of pardon and acceptance through a crucified Redeemer.

Halifax, Sept. 24.—*Ordination.*—The Lord Bishop of Nova Scotia held an Ordination in Saint Paul's Church, on Sunday the 22nd ultimo, when Mr. Edward Elisha Budd Nichols, B.A., of King's College, Windsor, was ordained a Deacon, and the Rev. Arthur Wellesley Millidge, Deacon, B.A., of King's College, Windsor, was admitted to the holy order of Priests. The Bishop was assisted by the Archdeacon and the Rev. George Townshend. The Sermon was preached by the Archdeacon from 1st Epistle of Paul to Timothy, chap. 4, verse 16.—*Times.*

MOHAWK MISSION, BAY OF QUINTE.

The Rev. S. Givins, on behalf of the Mohawk Indians of the Bay of Quinté, avails himself of this means of acknowledging with grateful thanks, the following donations from benevolent individuals in England and Ireland towards the improvement of the Mohawk Youth of his charge.

He is particularly grateful to those friends who have kindly interested themselves in obtaining contributions in aid of the above object.

The amount contributed shall be carefully expended, with the sanction of the Bishop of the Diocese, to whom an account shall be duly rendered.

Mohawk Parsonage, 27th Sept., 1844.

Mrs. (Gen'l) Simcoe	£5	0	0	Miss Booth	£0 10 0
The Marquis of Cholmondeley	2	0	0	Lady Hill	1 0 0
The Marchioness of Cholmondeley	1	0	0	Lady McNaughten	1 0 0
Lord Ashley	1	0	0	Mrs. Gwatkin	1 0 0
The Lord Bishop of Sodor and Man	5	0	0	Miss Allis	0 10 0
Thomas Scott, Esq.	20	0	0	The Misses Lindsay	2 0 0
James Ogilby, Esq.	20	0	0	Lord Lindsay	1 0 0
Rev. E. Bickersteth	1	0	0	Mrs. Henry Crawford	1 0 0
Rev. R. Mayor	1	0	0	The Misses Harrison	5 0 0
Rev. J. Birks	1