

with the cholera, and was to all appearance dying, when his brother, a heathen, came to see him, and instead of comforting the afflicted, began to reprove him for having trusted in the God of the Christians; the sick man, although in a very weak state and scarcely able to speak, was so roused by the remarks of his brother, that making a great effort to speak, he exclaimed, "I am not sorry for having been a Christian; my Saviour has always been very good to me; my trust is in him and should He be pleased to take me away, He will be done; I am not afraid to die; Shortly after, he desired his daughter, a girl about thirteen years of age, to be placed under his care; he commended his family to God, and then supplicated for mercy and pardon. As the medicines taken during the day did him no good, we had no hopes of his surviving till the next morning; he was, however, dispirited and much more than he could bear, and we were induced to try other remedies, which under God's blessing had the desired effect, and he is now, I am thankful to say, a living monument to praise the Lord. The steady advancement of a people in Christian walk and conversation, whose reformation was almost despaired of till lately, is a matter of great thankfulness; the change they have undergone is not, I trust, and especially by their liberality in subscribing to the local fund recently established. Although this district is one of the smallest in extent in Tinneyville, and very few circumstances, yet they have since January 1847, contributed the sum of \$1000 towards the Church Building and other Funds. Taking into consideration the general poverty of the people, this single fact, I trust, speaks much in their favour and encourages me to hope that their improvement is real and solid."

TAMORING.—From Canadagoody, the Rev. C. Hubbard sends a report of the Native Aid Society for Building and Repairing Churches and School-houses, &c. The committee consists of native Christians. The speakers (chiefly natives) at a meeting expressed themselves with much earnestness and propriety. The contributions for two years amounted to 151 rapses.

WEEKLY CALENDAR table with columns for Day, Date, and Lesson details.

THE CHURCH.

TORONTO, FEBRUARY 15, 1849. CONTENTS OF THE OUTSIDE.

TO OUR SUBSCRIBERS. Mr. S. T. Pearce will leave this office during the first week in March, on a collecting tour through the Districts west of Toronto.

THE BROTHERHOOD OF THE CHURCH. In an article on this subject, which appeared in our columns a few months ago, we expressed ourselves somewhat strongly in defence of the principle, that the sympathies and affections which have been breathed by a hand divine round the Brotherhood of the Church, are intended to exist without regard to local, national, or political distinctions. This interesting topic has been brought back to our minds by some remarks upon the martyrdom of King Charles the First, which we have read in the Calendar, one of the ablest of our Church contemporaries in the United States. We give below the brief, but most judicious notice of the Royal Martyr, so that our readers may see how it breathes the spirit of living unity and genuine Church feeling. Most gratifying it is to see that Churchmen in the States can most cheerfully and most lovingly do ample justice to the precious memory, and the truly dignified and pious character of the unfortunate Monarch; not passing over, or as some might do, blackening his exalted virtues because he was a King. The time is gone by when even loyal-hearted Britons could extenuate, much less vindicate, the manifest political errors and indiscretions of the ill-fated Stuart family, in whose hereditary weaknesses the best of the whole family (Charles the First) was, to his own misfortune, a participator. But if he needed prudence and knowledge to wear his crown in security and peace, it was not so with his faith. As to that he was, indeed, "thoroughly furnished" with the Christian paucity; for he held his faith with firmness, with intelligence, and in prayer; and he seemed to be equally well fitted to defend the doctrines of his Church, to live up to her system, and to die for her sake. Yes! so long as the "Brotherhood of the Church" abideth, Churchmen all over the world, though in natural or political position they may be wide as the poles asunder, will cherish and revere the memory of the King, who was shamefully done to death by cruel oppressors, because he would not betray and renounce the beloved Church, to whose service, as he had consecrated his writings, so he offered up his blood.

Tuesday last, (says the Calendar) was the 200th anniversary of the Royal Martyrdom; to English and to American Churchmen a glorious anniversary, marking the goodness of God in preserving, for two centuries, that Apostolic succession, for the preservation of which Charles the First consecrated his life as a King. Americans may not feel immediately concerned in his history and sufferings; but as a son of the Church and a witness for the truth, we cherish his memory; and the more we study his peaceful life, the more we are convinced of the injustice and tyranny of those who would have shed his blood were the rescue of the Church of England from extinction, in simple history; and let him be gratefully remembered by all who love her prosperity. "In the sight of the Father, he died, and his departure was taken for misery. But though he was punished in the sight of men, yet was his hope full of immortality. How is he numbered with the children of God, and his lot is among the Saints!"

A Review of Oliver Cromwell's history, suggested principally by Mr. D' Aubigne's most dishonest work, "The Protector, a Vindication," was published in the Church Review for October, 1848. This contribution is characterized by the usual ability of the Magazine in which it appears, and has been written in the same excellent spirit as the extract which we have given from the Calendar.

It will scarcely be considered foreign from our subject to quote from the Church of England Quarterly Review, the following touching allusion to the scene of the King's imprisonment in the Isle of Wight:—"Above the village of Carisbrook (Isle of Wight) from the remains of the fortress which held for a time imprisoned the fallen Majesty of England, and within whose walls, here royally crowned captive, is perpetrated the repeated desecration that attends the noisiest of pic-nics. It is a desecration only second to that attendant upon the joyous assemblies when they meet to enjoy their amusements, or their gladness, within the ruins of walls that have been consecrated once and forever to the service of God. At Carisbrook was the dungeon, and in Newport is the grave of one whose fate was, perhaps, even harder than that of Charles—we allude to the terrible destiny of his young and accomplished daughter, the Princess Elizabeth. The men who slew her father pleaded that they had no argument but the common argument of the carriages of tyranny, for slow, and pondering this exquisite child by inflicting on her youthful form all the horrors of a prison. She was but thirteen when her father was judicially assassinated; and for nearly two years after that period the republican Government kept her imprisoned in the strong fortress of Carisbrook. Clarendon describes her as one of distinguished parts, great observation, and early understanding; but for these qualities the frantic king-slayers cared as little as the murderers of Marie Antoinette cared for those of her child, the dauphin. They turned away with a jeer from the offers made by European courts to afford a home to the royal child; and they added torture to the other cruelties inflicted upon her by intimating that it was their intention to apprentice this, the grand-daughter of Henri Quatre, to a Round-head, brick-cared, button maker of Newport! The poor girl sunk beneath her accumulated indignities, and she was buried, and nearly forgotten, till her sad story was again rendered fresh in men's minds by the discovery, in October, 1793, of her coffin in a vault near the altar. There could be no mistake as to the identity of the remains; for, above the coffin of the martyred child of a martyred father, some hand had inscribed "ELIZABETH, DAUGHTER OF THE LATE KING CHARLES, DEC'D SEPT. 8, 1648."

As we have sallied out on a peace making excursion, and are glad to pick up every gleaming of brotherly love and kindness on the way, we must crave forgiveness from our readers for being enticed into a rambling strain, and will venture to wind up the "wanderings" of our discursive pen with the following passages from a "New Ballad to Columbia," by Martin Farquhar Tupper:—"I claim your love for Britain, In spite of every wrong! I claim it for your mother, Your sister and your spouse, Your father, friend, and brother, The 'Hector' of your vows. O yes! your recollections Look back with streaming eye To scenes and days long past; Your eyes will remember, His dear old island-nest, And sorrow stirs the embers Of love within his breast. Ah! need I tell of places You dream and dwell on still? Those old familiar faces, Of English vale and hill,— And seek as pilgrims seek, With brows and bosoms throbbing, And tears upon your cheek. Or, should I touch on glories That date in ages gone, Those dear historic stories, When England's name was won,— The tales your children thronging So gladly hear you tell, And note their father's longing And love that longing well! For language, follies, fashions, Religion, honor, shame, And human loves and passions, Oh! we are just the same; You, you are England, growing To Continental state, And we Columbia, glowing With all that makes you great. Yes, Anglo-Saxon brother, I see your heart is right— And we will warm each other, With all our loves alight; In feeling and in reason, My claim is stowed away,— And kissing is in season For ever and a day! So let whatever threaten While God is on our side, Columbia and Britain, The world shall well divide,— Divided not in one tether, Of Anglo-Saxon might, We'll hold the world together In peace and love and might."

The external appearance of St. Jude's Church is elegant and chaste, and is of the early English style of architecture. The internal arrangement is commodious and Catholic, and altogether it reflects the highest credit upon the parties by whose pious exertions it has thus far been completed. G. B. W.

THE MADRIRA CHAPLAINCY. The Bishop of Cape Town has recently visited Madras, and just before his departure wrote to the Bishop of London a clear and moderate, though forcible letter on the subject of the Chaplaincy. Bishop Gray prefaces the most satisfactory testimony which he bears to Mr. Lowe's character with the confession,—"I came here with a certain impression that his tone and temper were not of the highest Christian standard." This unfavourable prepossession, however, was effectually dispelled before the Bishop left the Island. In his letter, which is the trustworthy reprint of a most candid and disinterested eye-witness, he describes the character of Mr. Lowe as being most gentle, patient, and devout. In his mode of conducting service there has been nothing, according to the Bishop's statement, "calculated to give offence or differing from our ordinary mode of conducting divine worship." This language is explicit enough, and goes a great way to sustain the zealous and powerful vindication which Mr. Lowe's case has received, both from the lovers of truth and order in his own congregation, and from some of the leading clergy and laity at home. We have been assuming all along that our readers remember that the only licensed Chaplain at Madras, has been the only one recognized by Lord Palmerston, who has superseded him, so far as the civil power can supersede him, and given the appointment to another clergyman; taking this arbitrary step, in consequence of some malicious representations of a party hostile to Mr. Lowe, which have been fully and triumphantly refuted. The Bishop of Cape Town speaks of the parties which unhappily exist in the Island, and sadly disturb the peace of the Church—threatening, indeed, a schism, which we cannot believe, however, will be of long duration. His opinion is thus dispassionately, but distinctly delivered:—"There can be no doubt, I think, that a very large proportion of the serious and attached members of the Church of England would view with very great pain anything that would tend to the withdrawal of Mr. Lowe from amongst them. The party that is opposed to Mr. Lowe does not so much regard himself as a true and devoted member of our Church. There are, however, amongst them, undoubtedly, several individuals of high respectability and good moral character. They seem, as a party, to entertain strong personal feelings against Mr. Lowe. Perhaps your lordship will not expect that I should suggest the course that should be adopted; but this I feel a great difficulty in doing. I cannot, however, but think that your lordship's determination not to withdraw Mr. Lowe's license will be the most prudent course to pursue. I have, therefore, thought it right to state to me that you had no intention whatever of withdrawing Mr. Lowe's license. The opponents of Mr. Lowe have stated that Mr. Brown has received the appointment of chaplain to the Crown. The question was constantly put to me publicly to-day, what judgment would be the duty of a Churchman, should there be two clergymen in this island ministering, as it were, in opposition to each other, one enjoying the license of the Bishop, but driven out by the State from his church; the other occupying the church, but without his Bishop's license? My reply was, that I thought it the duty of members of the church to communicate with him, and with him only, who should have the license of his Bishop—and that alone could be the true pastor of the church." The Queen Dowager, who was in Madras when the Bishop of Cape Town visited that Island, has stood against the tyranny of the Whig Government, in favour of the man whom they have oppressed.—She has expressed her determination to confine herself to her own house and chapel, should Mr. Lowe be forced out of his church. She will take no part in the disputes of the place; but she will not worship where the clergyman who officiates does not hold a license from his bishop.

The Bishop of London sent this letter to the Foreign Office, and received a reply, which we subjoin, bearing a strong family likeness to the laconic epistle of Lord John Russell to the Dean of Hereford, which our readers do not doubt will remember as long as ourselves. Whig officials have a peculiar way of writing to dignitaries of the Church. What their conciliatory epistles may be we cannot say, as we have seen none of them, and we suspect that the specimens are rare. But when they wish to brow-beat a man who is doing his duty, they are quite in their element, and their impudence and flippancy are unrivalled. Viscount Palmerston is somewhat smoother than Lord John Russell, but there is no mistaking the Cabinet-stamp on his letter:—"Foreign-office, February 12, 1848. My Lord—I have the honour to acknowledge the receipt of your lordship's letter of the 17th ult., sending for my perusal a letter from the Bishop of Cape Town respecting the proceedings of the Rev. Mr. Lowe at Madras; and I have to state to your lordship, in reply, that the letter which you have had the goodness to communicate to me, and which has been returned to you, does not in any opinion contain any sufficient reasons to induce me to alter the arrangements upon which I have already decided in regard to the chaplaincy at Madras; and that if your lordship should think fit, as recommended by the Bishop of Cape Town, to establish by your own authority an independent chaplain at Madras as a rival antagonist to the chaplain legally appointed by the Crown, the responsibility of creating the schism and family dissensions, to which the Bishop of Cape Town alludes, will rest with me, and not with your lordship. I beg to assure your lordship that nothing is further from my wishes than to establish an independent chaplain at Madras, being fully sensible of the inconvenience which must arise from such a measure. I am only desirous of doing an act of justice to an amiable and excellent clergyman. I simply decline revoking the license which I granted to Mr. Lowe at the request of the Secretary of State, because I am persuaded in my conscience that he has not committed any fault deserving of so severe a censure as the revocation of his license, after a faithful and zealous service of fifteen years—a censure which I should not be justified in casting, under similar circumstances, upon the private affairs of any country; and I am compelled to remind your lordship that the embarrasment might have been avoided, if your lordship had been pleased to make known to me your decision respecting Mr. Lowe's dismissal before giving it effect by your despatch to the consul already alluded to. That I had good reason for expecting that this would be done your lordship will admit, when I remind you, that when I had the honour of an interview with you at your private residence on the 3rd of June last, you distinctly stated to me that Mr. Lowe would not be dismissed without a further communication being previously made to me."

THE LORD BISHOP OF JAMAICA. A report has lately been in circulation that this excellent Prelate was, on the score of ill-health, either about to retire, or to apply for a suffragan. We are happy to learn by a letter from one of his Lordship's Chaplains, that the above rumour is without foundation. Sincerely do we trust that a life so valuable to the Church as that of Bishop Spencer will long be spared, and that the Diocese over which he so worthily presides, may for many years to come, have the benefit of his zealous and judicious services.

ST. JUDE'S CHURCH SCARBOROUGH. [For the following particulars, we are indebted to an esteemed correspondent.] "With much gratification, we witnessed the opening of St. Jude's Church Scarborough, on Sunday week last. The day was particularly propitious, and on our arrival, after a pleasant drive from Toronto we found, not only the Church crowded, but a considerable number of persons standing outside, and striving to gain admission. The Service was conducted by the excellent incumbent the Rev. W. S. Darling, who preached a practical and most appropriate sermon. We were particularly struck with that portion of the discourse where he took occasion to illustrate and explain the emblematical nature of Church Architecture: the Rev. Gentleman gave a meaning to the more prominent parts of the Sacred edifice,—and in the words of the poet—preached a Sermon from stones,—and found good in every thing."

The musical portion of the service was conducted by Mr. March, a gentleman who has evinced much zeal in the erection of the Church. The singing was good, and appeared to us appropriate for the occasion, the voices were supported by a Melodion played with great taste by Mr. Townsend of this City. After service, a collection was taken up in aid of the building fund, which we understand amounted to nearly £5.

The external appearance of St. Jude's Church is elegant and chaste, and is of the early English style of architecture. The internal arrangement is commodious and Catholic, and altogether it reflects the highest credit upon the parties by whose pious exertions it has thus far been completed. G. B. W.

son, who was attending there, home with him. It was not quite the hour of dismissal, but as the gentleman could not conveniently wait, he chose to call at the time he did, rather than be delayed. The young gentleman however was not there, and was not waiting, but made his appearance at home in the evening, a few hours after the arrival of his father, when the following explanation ensued in the presence of the writer:—"Why, John, why were you not at school this afternoon when I called for you, the other scholars were there, they were singing just as I called; where were you?" "I was skating, sir." "Skating! is that the way you are in the habit of spending your school hours?" "No, sir." "Then why were you doing so this afternoon?" "It was the hour of religious instruction, sir." "And do you never attend at that time?" "No, Sir." "I have spoken to you about this before," replied his father in a reproving tone. "This was all that took place at the time, but the curiosity of the writer being somewhat excited by what had passed, he took an opportunity shortly afterwards to speak to the young man on the subject in private. "Why," he said, "what was that you were talking about, about religious instruction, I thought your answer did not seem very satisfactory to your father; are you allowed to be absent whenever you like?" "No, we're not allowed to be absent when we like, but we are allowed to be absent for religious instruction." "And do all the other pupils?" "Yes." "Well, why do you not as well as the others; I should suppose that you had as much need of religious instruction as any of them?" "Why, there's no minister of our Church goes there, and I need not attend any of the others unless I like." "O! that's it, is it; do none of the scholars attend to instruction except that of their own denomination?" "No, not unless they like." "And what different ministers go there to give instructions to the pupils of the several denominations?" "Why, there's Mr. — goes to teach the Methodists, and Mr. — to teach the Independents, Mr. — to teach the English Church scholars, and Mr. — for the Free Church, and Mr. — for the United Presbyterians, and so on."

"Well, I should suppose you might attend some one or other of them, it's not likely that you would hear anything to do you any harm, why not attend to Mr. — of the — Church?" "Why, I don't want to attend to any of them, none of them are of our church; the governor said I might attend to Mr. — of the — Church, but I'm the only one of our Church there, and Mr. — does not attend, and I don't want to be bothered going to any of the others, so I thought I might just as well go out and have a skate for that time as not." "With a few more remarks the subject was dropped for the time. We leave the reader to make what reflections he may please on the matter. T. B.

TRINITY CHURCH, KING STREET, TORONTO. A Meeting of the Clergyman and Congregation of this Church was held, pursuant to notice, on Saturday last, at four p.m., in the Schoolhouse, for the purpose of establishing a Parochial Association, in connection with the Incorporated Church Society of this Diocese. The Reverend Incumbent addressed the meeting, and stated that the Church Society, whose claims he now advocated, had been established for charitable purposes about seven years ago, and was incorporated in the year, 1844. He had himself been connected with it, as Secretary, for five years, and from the very first it had, as might be seen from its annual reports, proved itself a useful auxiliary in many things connected with the temporal interests of the Church in this Diocese. Several special objects,—for the furtherance of which funds were annually procured through the medium of special sermons,—were now being successfully carried out: a Widows and Orphans' Fund had just been brought into operation; from another special fund upwards of ten Missionaries were supported, either in part or whole, while from another several deserving young men were provided with means for pursuing their theological studies in the Institution at Cobourg. Now, although this Congregation had contributed from the first to these special funds, nothing had hitherto been done towards promoting the general purposes of the Society; yet, in common with the other officers of the Society, he felt convinced that the successful operation of the Church Society, so far as regarded funds for general purposes, must mainly depend on the number and systematic working of the Parochial Associations. On this account, therefore, he was anxious that an Association should be immediately organized in this parish, believing that, if the matter were taken in hand with proper diligence, it would not only assist the general purposes of the Incorporated Society, but at the same time help materially to provide for some of the local wants of the Church itself; as under the liberal laws of the Society, three-fourths of all sums collected in each Parochial Association, are returned for local expenditure upon application to the Board. It could not be necessary for him to press the claims of the Society any further; it must be manifest to all that, in a Diocese like this where the Church is hardly at all endowed, a charitable society, legally incorporated as this was, could not fail to be of material assistance in helping to provide for the temporal necessities of religion. He trusted that every exertion would be made to support this Association, and that every parishioner would become a member by subscribing to its funds.

The following Resolutions were then successively adopted:—Resolved 1st.—That there be now established, in connection with Trinity Church, a Parochial Association of the Incorporated Church Society of the Diocese of Toronto, and that such Parochial Association shall be denominated "The Parochial Association of Trinity Church, in the City of Toronto." Resolved 2ndly.—That the establishment of this Parochial Association will be of assistance to the general purposes of the Incorporated Church Society, and the efficiency of which must mainly depend on the number and proper working of the Parochial Associations, and will also be of benefit to Trinity Church itself, inasmuch as the Constitution of the Society, whilst it requires from the Parochial Association, permits the remaining three quarters to be appropriated in each respective parish. Resolved 3rdly.—That the payment of any sum, however small, by any parishioner, shall constitute such person a member of the Parochial Association. Resolved 4thly.—That the Clergyman shall be, ex officio, Chairman of the Association, and that a Committee be formed, consisting of a Treasurer, Secretary, and five members, who shall have the management of the Association, and manage the affairs of the Association, and that the Secretary shall annually furnish to the Clergyman a brief account of the Association for the past year, signed by the Treasurer and himself, which shall be entered in the annual Parochial accounts published at Easter. Resolved 5thly.—That Mr. Turner be requested to become the Treasurer of the Association, and Mr. Goldsmith, together with Mr. L. Beard, Mr. S. Pitt, and Mr. Rolph, and the Treasurer and Secretary do form the Committee of Management for the ensuing year.

THE CHURCH SOCIETY. We are sure that our friend in the Niagara District who wrote us the Letter with which the following extract has been made of his correspondence. The extract, our readers will agree with us, is most seasonable and calculated to have a very good effect. "I see more efforts are at last being made to augment the resources of The Church Society in Toronto. It is quite time,

I think. Indeed, unless you support the Institution better than you have done heretofore, your example will have a naturally bad effect upon our country parishes. We very much depend upon you for an example. We are very glad to see that the Clergyman here, who has been a worthy imitation, where all the wealth and talent, body of Church people are concentrated. I fear there will be a falling off in our District this year. It will be the case in my parish, — this pressure upon the Clergyman. We can say but little, we fear, to extenuate the remissness of our city in regard to the Church Society. The wants of the Church in Toronto are, it is true, severe. — Inally in respect of the debt which rests upon three of our churches, — this pressure upon the means of Churchmen here, affords no excuse for their present ineffectual and very partial support of the Church Society. They cannot conscientiously aver that the burthen,—compared with their worldly substance,—comes up to the measure of the self-denial and the sacrifice which Christian zeal should be prepared to make. Our fellow-Churchmen in this city would discover, moreover,—if they would look more narrowly into the matter,—that not so much, after all, is done for the Church in Toronto, as they themselves may possibly imagine. Of our five churches, the people—in two—do not contribute anything towards the minister's maintenance; and, in the remaining three churches, the Clergyman's stipend is derived only in part from the congregation; in one case, though the congregation is comparatively wealthy, a very small sum has been annually raised in this way. Even as to our exertions in Church building, there are many country Missions in this Diocese which have done more than we have in proportion to wealth and population. Toronto, we must confess, needs to be awakened; and we are glad to hear this rousing voice from the Niagara District. We hope it will serve to kindle up the languishing flame of Christian zeal, and incite us to act hence forward in a manner most worthy of our position. Seventy-seven names out of ten thousand Church people, and £138 4s. 11d. is a disgrace which, with God's help, we must wipe out!"

The Rev. William Leeming, Rector of Chippawa, we are rejoiced to hear, is steadily improving in health although he is not yet sufficiently restored to resume his Ministerial duties.

We are deeply grieved to hear that the Rev. John Anderson, Rector of Fort Erie, is seriously ill.

Our readers may perhaps remember that some months ago we called their attention to Mrs. Jamieson's advertisement. We venture to do so again, and with the more pleasure, because since that time Mrs. Jamieson has had some pupils whose proficiency in writing is extremely creditable. One specimen we have seen by a person who never had a pen in her hand till taking lessons from Mrs. J., and testimonials have also been shown to us of high character, from those who have much improved under her tuition. We strongly recommend all who wish to acquire a good style of writing to avail themselves of the opportunity afforded by this lady's residence in Town.

APPEAL TO THE BENEVOLENT. A Medical Man, residing in the village of Yorkville, is compelled by severe misfortune to appeal to the sympathies of the Christian Inhabitants of Toronto, and more particularly to those who are members of, or connected with, his own profession. "He is now hindered from leaving Toronto to pursue his practice elsewhere, by the very distressing and incurable sickness with which God has been pleased to afflict his suffering wife. Her disease is of such a nature as to require his often frequent attendance; but even if the services of others would suffice during his absence in any other part of the Province, he has not the means of procuring them. "His object, therefore, is to establish in Yorkville an Apothecary's Store, the profits of which may enable him to provide an honest livelihood during his wife's illness. For this purpose he will need a small supply of drugs, for which his funds are quite exhausted, he cannot pay in ready money, and as he is a stranger, he cannot obtain them on credit. "Any contributions which his Christian brethren may kindly give to promote this object, will be very gratefully received."

We will very gladly receive contributions for this purpose at the Church Office. The gentleman who has thus reluctantly brought his difficulties before the public has shewn us testimonials from the most respectable quarters, which speak of his professional knowledge and standing in terms of the highest commendation. We have as yet received only £5 for this object. We do sincerely hope that our Christian readers will do something more for the relief of the difficulty in which the unfortunate gentleman is still placed.

CELESTIAL INTELLIGENCE. CANADA. DIocese of Toronto. BISHOP'S STUDENTS' FUND. Collections made in the several Churches, Chapels, and Missionary Stations in the Diocese of Toronto, Jan. 21st, 1849, appropriated to a Fund for the support of Divinity Students, by order of the Clergy and Society of the Diocese of Toronto, made on the 3rd day of January, 1849, in accordance with Act XIX of the Constitution:—

Table listing donations for the Bishop's Students' Fund, including names like Rev. Geo. Caulfield, Rev. J. M. Grover, and amounts.

68 Collections, amounting to—£140 17 7. T. W. BIRCHALL, Treasurer. Toronto, February 14, 1849.

The Treasurer has also received from the Rev. H. E. Piles, Travelling Missionary in the Eastern District, the following collections on behalf of the Mission Fund:—Edwardsburgh Church, £1 2 6. Medonte Church, £0 12 6. Also £1 5s. from the Rev. A. Jamieson—his subscription to the Society.

The Rev. G. C. Street, incumbent of Christ's Church, Port Stanley, acknowledges with many thanks the receipt of £5 sterling, (through Miss Jones of Selborne, Port Stanley) from the Rev. George Leigh Wasey, of Knowle Sands, near Bridgworth, Shropshire, England, for Church purposes in the parish of Port Stanley. GRAFTON.—The parishioners of Grafton have come forward very liberally to purchase a parsonage. The money is all ready, and all the arrangements will probably be definitely settled early in the spring. St. George's Church. At a Vestry Meeting held on the evening of Sunday, Jan. 11th, after Divine Service, Rev. Stephen Lett, LL.D., in the Chair, it was proposed by the Hon. J. H. Cameron, seconded by Thos. Baines, Esq., and Resolved—"That our special thanks are due and hereby

given to the Rev. Septimus F. Ramsay, Minister of Newmarket, for his very able and eloquent appeal on behalf of the cause of the Church at which the sum of £50 0s. 4d. was collected, including donations."

Rev. Dr. Lett, thankfully acknowledges the following subscriptions, voted by Mr. J. C. Bridgeway, on the occasion of the Communion service for St. George's Church, Grafton, held by Mr. J. C. Bridgeway:—

Table listing names and amounts of subscriptions for St. George's Church, Grafton.

AMELIASBURGH.—A meeting of the Church people of Ameliasburgh, Ameliasburgh, has been held for the purpose of taking the necessary steps towards the erection of a stone Church at the place at which the congregation has long assembled in a School-house, at some distance. A suitable site for the proposed Church has been kindly offered by Mr. Rednorsville, the founder of the village.

DIOCESAN THEOLOGICAL COLLEGE, COBOURG. The subject of the PRIZE ESSAY for the year 1849 is fixed as follows:—The Scriptural Authority, and practical benefits of the following passage: "The Kingdom of God is within you." The KENT TRIENNIAL PRIZE (value £10 10s. or of the annual Dividends may furnish) will be awarded to the writer of the best Essay on this subject. The BISHOP'S PRIZE (value £5) will be given to the author of the second best Essay on this subject. The PROFESSOR'S PRIZES (value three Guineas) will be given to the writer of the third best Essay on the same subject. The Essays must not exceed in length forty pages of letter-paper, ordinary hand-writing, and will be required to be transmitted to the Theological Professor at Cobourg, on or before the 15th May, 1849.

The names of the writers (who must be resident members of the Diocesan Theological College), are to be sent in a sealed note, accompanying the Essays, superscribed with a motto answering to the one affixed to the Essays, respectively. The prizes will be adjudged at the conclusion of the Annual Examination in August next. The following Scholarships will be open for competition, and awarded according to the result of the Examination, to be held at Cobourg, on Wednesday and Thursday, the 15th and 16th August, 1849:—Two of £40 Sterling per annum, each, founded by the Society for the Propagation of the Gospel in Foreign Parts. Two of £40 Currency per annum, each, chargeable upon the Bishops Students' Fund in this Diocese. Two of £30 Currency per annum, each, chargeable upon the same Fund.

All of the above bear date to the successful Candidates for the first October following. The Scholarships will be tenable for not more than four years, and the age of Candidates must not be under 16. Candidates for the Scholarships above announced, will be required to communicate their intention of offering themselves to the Rev. H. J. Grasset, M.A., Examining Chaplain to the Lord Bishop, at Toronto, on or before the 1st July, 1849,—their application to be accompanied with testimonials as to their moral and religious deportment for the three years preceding, and their fitness for work of the Ministry, from at least two licensed clergy members in the Diocese in which they reside. The subjects for the Examination above announced, are fixed as follows:—Gospel of St. Mark, in Greek. Homer's Iliad, translated into English, in the village of Xenophon, Cyropædia, Book V. Sallust, Bellum Jugurthinum. Horace, Odes, Book II. Euclid, Books I, II, and III.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. 79, Pall Mall, Jan. 8, 1849. The Society has received from the Bishop of Toronto the following interesting account of a visit to the Indian Missions Stations of the Mahnetoahneung Island and the Sault St. Marie. "Toronto, Canada West, Sept. 13, 1848. I have been some days returned from my visit to the Sault St. Marie, or the strait which joins Lake Huron and Lake Superior. On reaching the Mahnetoahneung Island which is about half way up Lake Huron, we found more than 2300 Indians assembled to receive their presents. The new house, a large, well built wooden building, stands high, and is the most imposing object in the village. Though not quite finished, it was made fit for Divine Service, and was filled with the aborigines, as many came to see the new building, and a great number still unconverted, but who, nevertheless, appeared desirous of seeing what was going forward. "Dr. O'Meara read the service, in the Indian tongue. My chaplain, the Rev. H. J. Grasset, M.A., who accompanied me, preached; and the substance of his sermon was communicated to the Indians by a young man, the Queen's officers who had arrived to superintend the distribution of the presents, formed a part of the congregation. The greatest propriety of demeanour prevailed; and to the most reverent and devout worshippers,—the heathen as well as the Christians,—the service was equally grave and attentive, though the former wanted the look of intelligence and satisfaction that animated the whole. The most profound silence was preserved throughout the whole service, except when the converted Indians made the response, which was answered in a grateful voice. Not a look or whisper was perceived or heard during the sermon, or while the confirmation was proceeding; and deep and anxious attention seemed to absorb the whole congregation, interrupted only once or twice by the faint murmurs of the infant, or a heathen child stealthily retiring. Thirty of them were confirmed many of them very aged. "I particularly noticed one blind Indian, who was led up to be confirmed. He seemed about fifty years of age, strong and athletic. His step was still firm, but the sight was gone. His appearance and behaviour were very prepossessing, and he seemed much impressed with the solemnity of the service in which he was engaged. The bodily eyes were shut, but the eye of the soul was open. "After confirming the blind Indian, communion was administered to fifty-seven, chiefly Indians, including many of the confirmed. "We left the Mahnetoahneung Island in two large canoes on Saturday morning, the 19th of August, but we did not reach the Sault St. Marie till the afternoon of the 16th. Our crew consisted of five men, who were well continued labour; and this made our voyage about thirty six hours longer. Besides, the weather was rather unfavourable. We had a good deal of rain, and among the great lakes rain proves a chilly night. However, the scenery was every where very attractive. The picturesque wildness of the islands, all differing in character, and assuming almost every moment, as we paddled along, a new aspect of outline; the shores, and those of the mainland, sometimes exceedingly beautiful, at other times sublime; but all varying in appearance towards the general comfort. After dinner our tents were arranged for the night, and we very soon retired, as we had very few documents to sit up late, and had to be in motion with the sun. "Having made arrangements for establishing a permanent mission at the Sault St. Marie, and given the Rev. Augustus Anderson, who understands Indian, his instructions, I preferred returning with my party by the steamer, because I saved several days, and I was anxious to have home, having still a third journey to make before winter. As Mr. Anderson has just been returned from and is very young, the Rev. Dr. O'Meara has kindly undertaken to visit him two or three times a year, and to give him such advice and assistance as his long experience may suggest. I have good hope of Mr. Anderson's usefulness, because he is well acquainted with the Indian language, having been brought up chiefly at the Mahnetoahneung settlement. And here, I think, it is but justice to Dr. O'Meara to state, that his services to the Church in his different translations of the greater half of the Book of Common Prayer, and various portions of the Scriptures, together with his untiring labours among the Indians, merit very high commendation from his Bishop and the Society. "On our voyage in the steamer down Lake Huron, we stopped at one of the copper-mines, called the Bruce Mine, where several hundred persons are employed, a sufficient time to have a regular service and a sermon. The congregation was very respectable and attentive, and much encouraged. To find the Church of their fathers (most of them recent emigrants from Wales) in this distant wilderness. "I annex a list of the clergy who have recently come out from England under the sanction of the Society, and