

enunciation, as it is to his unflinching fluency, his fund of illustration, and his practical counsels for heart and the life. It would not seem to be so difficult to emulate these men in their distinctness—their accuracy—of pronunciation. Nature has given to each man, to some extent, the same lingual organs. Would that each would wake up to the truth that he has such organs, and turn them without delay to an acceptable use.

Among books on this hackneyed theme we have always thought highly of "Blair's Lectures," old though they be, and more highly still of the observations on good reading and speaking which are to be found in "The Life of the Rev. C. Simeon," by Carrs. Among modern books there is abundance of technical writing. The authors speak of the "pharynx" and the "larynx," the "glottis" and the "epiglottis," the "uvula" and the "respiratory organs." This is worse than useless. It not only fails to teach the reader, but it makes him fear that what he seeks is something incapable of being taught. A few good hints from some one of downright sense are worth all the technicalities with which professors garnish their knowledge and perplex their listeners. A much more effective way of learning to read well than by studying books is to watch a living model. Meagerly supplied as the church is with these—she yet has some who are patterns of good reading, and of natural and elegant gesticulation. Let students aspiring to the ministry, and actual members of the ministry, look and learn, and let the reproach be wiped off from our church that her clergy as a body have not compassed that first of all literary arts—the art of reading.

TORONTO, 24th October, 1861.

To the Editor of the Ecclesiastical Gazette

REV. SIR,—

Two or three years ago, I took the liberty of suggesting through the *Gazette* the expediency of collecting, and permanently recording, the facts connected with the planting of the church in the various parishes and missions in this diocese, before those cognisant of them had passed away. The suggestion was approved of at the time, but does not appear to have been attended with any satisfactory results. At a late meeting of the Home Clerical Association, I adverted to the matter, and was requested by the members present to bring it before the clergy of the deanery. I send you for publication in the *Gazette*, some notes on the Newmarket and Scarborough Missions, furnished by the incumbent, the Rev. W. Belt, M.A., and hope, through the kindness of the brethren, to supply those of one or more missions for each successive number of the *Gazette*, till a record of all the churches in the deanery is completed.

It is very desirable that the laity, and others, who may be able to furnish any additional information or correct any inaccuracies in the notes, would do so as they appear, and I hope the columns of the *Gazette* will be open to their communications.

SALTERN GIVINS,

R. D. Home Deanery.

#### THE EARLY HISTORY OF THE PLANTING OF THE CHURCH IN NEWMARKET, DIOCESE OF TORONTO, CANADA WEST.

The first Church Missionary settled in Newmarket, was the Rev. Richard Athill, B.A.; previous to his appointment Divine Service was occasionally performed in the village by that earnest and zealous Missionary of the Church the Rev. Adam Elliott, whose sphere of labours was comprised in the old Home District, and whose

welcome visits to their different localities are still remembered with pleasure and gratitude by many of the old church settlers in the District, the early history of the Church in Newmarket, and the difficulties attending its first planting, are similar to those experienced in other places, where the people have been long deprived of the regular ministrations of the Church. Notwithstanding their long deprivation of Church privileges there were still a few whose hearts yearned after the rites of the Church of their fathers; after the Rev. A. Elliott ceased to visit Newmarket, occasional services were performed by the Rev. Augustus O'Meara, Travelling Missionary in the Simcoe District. In 1837, the church families were increased by a number of half-pay and retired officers of the army, who about that time settled in the neighbourhood, in addition to them there were several U. E. loyalist families who still preserved their ancient traditions of allegiance to the Crown and loyalty to the church; the church edifice, a neat frame building, erected on a plot of ground given by the Boulton family, had long been in an unfinished state, but through the exertions of the Rev. Henry O'Neil, Travelling Missionary at that time in the Home District, a subscription list was opened, the church completed, and the event was followed by the appointment of the Rev. Richard Athill, in the year 1838. Few as had been the previous opportunities of attending church services in this neighbourhood, they yet had been the means of keeping alive the claims of the church in the affections of the people, and the friends of Home Missions should never relax their efforts however feeble at first, for the seed cast upon the waters in faith, will, in due time, bring forth a plentiful harvest. The practice also of reading the prayers of the church by the heads of the household to their assembled families in the absence of regular church ministrations, has a most beneficial effect in keeping up a knowledge of true religion. At Newmarket one Sunday, at the residence of a retired officer of the army, (at the time absent from home in consequence of the rebellion,) some visitors from a distance who had been staying with the family were much surprised at seeing a young lad of seventeen, the oldest son at home, calling the household together, servants, visitors and all, and decorously reading to them the Morning Prayers of the Church with the Psalms, Lessons, and Litany; what seemed astonishing to them was nothing new to the family, they had been regularly accustomed to it. Several years before the same lad, not ten years of age, in the absence of his parents, had in the same manner assembled the household together to read Divine Service on Sunday Morning; the duty was performed as a matter of course and seemed to come naturally. We see here the advantage of carrying out the pious designs of the church, in inculcating her young members with an early taste and relish for church privileges. How much better to train up our youth thus in the calm and sober ways of the church, allowing them to grow up quietly and unostentatiously in the ways of religion, first the blade, then the ear, then the full corn in the ear, than to subject them to alternate courses of infidel indifference, and then religious excitement? This same lad afterwards became a Sunday School Teacher, then a catechist or lay reader, and on attaining the proper age he was ordained and became a Missionary of the Society P. G. F.

The Rev. Mr. Athill's advent to this mission occurred in troublesome times, the rebellion of 1837 had just before broken out, and Newmarket and David Town, a neighbouring village, were the very focus and hotbed of rebellion; he succeeded however in drawing together a very large

congregation, some members of the congregation were musical, and the services of the church were rendered very attractive by the beauties of sacred harmony. It is very remarkable that some of the leaders of the rebellion party from Newmarket, after fulfilling their term of imprisonment in jail, joined the Church of England, it would seem as if they thought they could give no better proof of the genuineness of their repentance for the past, and of their loyalty for the future than by joining the Church of the Empire. Mr. Athill did not long remain in Newmarket, he left about 1839, and was succeeded by the Rev. Robt. J. C. Taylor, M.A., a clergyman who was much beloved by the congregation, and who did much, aided by his amiable wife, in extending the usefulness of the church. During his incumbency, church services were commenced at Holland Landing and Machell's corners (now Aurora), after Mr Taylor's removal to Peterboro', he was succeeded by the Rev. Charles Street, in 1842; through Mr. Street's exertions a new parsonage house was built on a glebe lot of 40 acres of land given to the church by Dr. Beswick; he was also instrumental in getting a new brick church built at Holland Landing, and a very pretty church erected in Aurora. The people in these villages retain a lively remembrance of the many benefits they received from Mr Street's never ceasing exertions; the congregation at Aurora first assembled in a small log school house, but through the instrumentality of Mr. Street, aided by some zealous inhabitants, especially Mr. —, the new church was built, and Aurora has now become the mother church of a new and important mission. The Holland Landing Church is built on a piece of ground given by the late Hon. Peter Robinson, whose brother the Hon. Wm. B. Robinson, long a resident of Newmarket, also took a leading part in the erection of the church in the latter place. Nor should the services of Col Cotter, a retired officer of the army, be omitted in this narrative, the son and brother of clergymen in the church, he took an active part in the completion of St. Paul's Church, Newmarket; whilst churchwarden he caused galleries to be erected and decorated and beautified the interior of the church; he also with his family took a leading part in the choir and contributed materially in aiding that important part of our church services, the chants and psalms. The church endowment consists of the 40 acres before mentioned. Newmarket is beautifully situated in a flourishing country about 30 miles from Toronto, and 1½ miles from Yonge Street. A large and important field of missionary exertion is to be found in the villages of Sharon, (David town,) Queensville and the surrounding localities.

The Rev. Charles Street removed in 1848, and was succeeded by the Rev. Septimus Ramsay, M.A., a clergyman long connected with the Missionary Societies at home, and under whose vigorous care the Parish of Newmarket has so grown as to form three distinct Parishes, Newmarket, Holland Landing, and Aurora. As doubtless Mr. Ramsay will give an account of his labours in this important sphere, the chronicler will leave to him the part of continuing this narrative from the date of Mr. Street's departure, and also of supplying any omissions that may have occurred in this brief notice

G. H.

October, 1861.

#### SCARBOROUGH MISSION.

The history of the planting of the church in Scarborough is that of nearly all new settlements. For some years the township enjoyed the occa-