

intervals, together with Thomas Duke, a catechist, were the number paid by this Upper-Canada Clergy Society, which gradually merged into the parent society, the venerable S. P. G.

I may here mention that the Rev. George Mortimer came to this country with his family in 1832, at first intending to settle in Hamilton, spoken of by him in a printed letter as "a rising village near Ancaster," but after consultation with the Governor, Sir John Colborne, and the Archdeacon of York, Dr. Strachan, decided to accept the charge of Thornhill, which is described as a village on the George Street Road, leading directly north from York to Simcoe Lake; here he remained from September, 1832, until his death in June, 1844, and was succeeded by the Rev. D. Blake, formerly missionary at Adelaide.

We will now glance back over the work performed by these pioneer missionaries, as shown in their various reports to the committee in England. Mr. O'Neil, sent in 1836 to travel through the Home, Gore and Niagara districts, gave the following facts as to the spiritual destitution of these places. The district of Gore contained twenty-four townships, and a population of nearly 44,000; there were in 1837 only four resident clergymen, and the travelling missionary, Mr. O'Neil.

The District of Niagara contained twenty-two townships, with a population of nearly 32,000; along the north and east boundaries there were five resident clergy. For the south border and the interior, comprising seventeen townships and 20,000 people, no clergyman was provided, Mr. O'Neil acting here as the only missionary.

In the Home District, from Toronto to Darlington, through the east part of York township, and the townships of Scarborough, Whitby and Pickering, containing nearly 11,000 inhabitants, there was no clergyman of the Church of England; and among others, Mr. O'Neil reported the following places as most anxious for a resident clergyman: Newmarket, where a church was built; Scarborough, a church already built; Whitby, the church begun; Richmond Hill, all preparations made for building a church, and at Penetanguishene, where the Government troops were stationed, the people were willing to pay £50 towards a clergyman's salary. These, with many other places in the Gore and Niagara districts, were recommended by Mr. O'Neil as desirable places to locate missionaries; but, alas! though the "harvest was plentiful, the labourers were few."

The Rev. F. L. Osler, the second missionary of the Upper Canada Society, arrived at Quebec at the end of May, 1837, after a voyage of seven and a-half weeks. He was accompanied by his wife, and, after a long and toilsome journey by boat and stage coaches, reached Toronto on the 17th of June. Yonge Street was at that date macadamized as far as Deer Park, and the hill

at Hog's Hollow was in process of being cut through. The journey from Toronto to Holland Landing, thirty miles distant by stage coach, took the whole of one long day, and the day following, a pair of extra strong horses being procured, the party were driven, through frightful roads, to the village now called Bond Head. Here the driver refused to proceed farther with his exhausted horses, and another pair had to be found before the three miles more to the journey's end could be accomplished.

*(To be continued.)*

## THE JAFFA-JERUSALEM RAILROAD.



WRITER to a German paper thus describes the first gala trip on the Jaffa-Jerusalem Railroad:

"At two o'clock the train left Ramleh. The station is some eight minutes' walk from the village. The train was gaily decorated with flags and palm leaves, and the engine was named "Ramleh." The train consisted of three passenger coaches. A locomotive and train of cars on sacred ground in Palestine was certainly a unique phenomenon. It made a strange appearance under the blue sky of the Orient, amid the palm and olive trees, where otherwise the eye is accustomed only to long trains of camels and asses, or the plow of the Arab. A host of dark brown Arabs in all kinds of uniforms crowded around us to carry our baggage and receive an Ashera (five centimes) or Bakshish.

"The shrill sound of the whistle was heard and the train moved down the Sharon plain. Not much was to be seen on the road. The fields were not yet ready for summer work. Now and then wadis were crossed, or a group of trees were passed, or a small Arabic village. Half way between Ramleh and Jaffa, at the 48-kilometre stone from the latter place, we crossed the first bridge, which is of iron and 24 metres in length. The entire road is 88 kilometres in length. After a trip of an hour in the direction of Jerusalem, we stopped for the celebration attending the opening. Then, after returning to Ramleh, the next stopping place was Lydd (the Lydda of Acts 9). This country assumed a friendlier appearance. The effect of the noise of the train on the people and the animals was remarkable. Camels and asses ran in all directions from fright. After running through beautiful orange and palm groves, at the beginning of evening the train entered the station of Jaffa. Here the officials of the road together with the invited guests were handsomely entertained in the Hotel Jerusalem, in which entertainment the Turkish Government representatives all took part.

To some the idea of having a railroad in Palestine seems like a sacrilege, which disturbs