

Rawdon.....	10	5	
Rosslyn.....	5	4	
Cook's Settlement.....	2	6	
Nesbit Reid	1	6	
per Rev. J. S. Groves.....			19 9
St Mary's church, Manvers, per Churchwarden			11 3

161 collections, amounting to £271 8 1

T. S. KENNEDY.

COLLECTIONS MADE IN THE SEVERAL CHURCHES,
CHAPELS, AND MISSIONARY STATIONS ON
BEHALF OF THE THEOLOGICAL STUDENTS
FUND APPOINTED TO BE TAKEN UP ON THE
10TH OF MARCH, 1851

Previously announced	265	19	7
Trinity Church, Simcoe	3	15	7
Christ Church, Vittoria	1	10	3
Congregation Port Dover	0	12	7
per R. F. Evans			5 18 5
Dunbar's School House	0	3	10
Read's School House	0	3	1
per Rev. P. Shirley			0 6 11

123 collections, amounting to 272 4 11

PAROCIAL BRANCHES.

St. George's Church, Toronto, 1 of Subscription.....	20	16	3
Less Dr Lett's already paid.....	1	5	0
per Churchwarden			19 11 3

ANNUAL SUBSCRIPTIONS

Rev. R. J. MacGeorge, 12th year ...	1	5	0
Rev. Henry Holland, 14th year.....	2	10	0

SUNDAY-SCHOOL FAIR IN GODERICH

On Thursday last, 17th inst., the annual Sunday school celebration took place with more than usual success and brilliancy. It was calculated that there were no less than 204 children of both sexes, comprising the Sunday School of St. George's Church, and the Sunday School under the able superintendence of Mr. Saunders of the Union School of the township of Goderich. The little people dressed in holiday attire, had been eagerly looking forward to this, their greatest holiday in the year, appeared remarkably cheerful and happy, and service being performed in St. George's Church, at 3 o'clock, the Rev. E. L. Elwood delivered an impressive address upon the general duties of Sunday School teachers and pupils; that the advantages and privileges which they enjoyed in teaching and being taught, were, or ought to be mutual, and that the blessings intended to be conferred upon them through the medium of Sunday Schools, of religious instruction, the simplicity of their working, their assembling of themselves together on the Sabbath with their parents and friends, would become more and more apparent as each successive year rolled over them; but above all, the happy consciousness of having been partakers in their labor of love, could not fail of being a source of great gratification throughout their lives. The service being thus ended the Light Company being formed two and two in their respective classes, the different flags and banners were distributed at

intervals and carried by boys, the school teachers male and female heading their classes, the rector with his churchwardens, Isaac Rattenburg and Hugh Johnston, Esquires, on his right and left, leading the procession, which then moved forward towards the rectory where refreshments and amusements awaited them, in fact a juvenile picnic. One vast awning surmounted with national and other flags, covered tables laden with confectionary, &c., such as the juvenile eye delights to dwell upon. As a great many of the parents and friends joined here the assemblage now swelled to a number within a very little of a thousand. A halt being ordered, Mr. White addressed the assemblage in his usual happy and impressive style. The refreshments being now ready, the young people sat down and partook of them in a way and with a zest that belongs peculiarly to young people. Now came the sports, running, and leaping, and justling, all seemed determined to make the most of it and set to work in right earnest. It was a happy scene—life in all its stages, the little urchin that could scarcely walk, the romping boy, the scarce less romping girl, manhood, womanhood, old age in all its different phases. Then there was a Piedmontese with his barrel organ and little monkey dressed grotesquely in scarlet, taking his hat off and gathering pennies, for which he bowed most seriously, and ran off to give it into the outstretched hand of his master, which afforded a great deal of fun; and last, not least, the Goderich Saxehorn band, under their gallant leader, Mr. Packham, of Hamilton, delighted the company during the evening with their sweet sounds. As night began to set in fireworks were let off, and afterwards the assembly reluctantly began to disperse; thus closed a day long to be remembered in Goderich.—Communicated.

MISSIONS FOR THE OTTAWA

To the Editor of "The Church."

REV. SIR,—The subject which I now beg leave to submit to the consideration of the Church Society, through the medium of your columns, is one of vast importance to the interests of our Church; and, believing that it may appear so to yourself also, I trust you will deem this communication worthy of an insertion.

The clergy of this section of the Province, neighboring to the Ottawa, took a lively interest last winter in the spiritual destitution of that vast region of country, and, feeling that some exertion should be put forth on their part to investigate the nature of those claims frequently stated by members of the Church along the Ottawa, they appointed a deputation from their number of two clergymen to proceed to Pembroke, as the farthest point, and hold services at the various villages and settlements between Pembroke village and the nearest settled mission, which is Pakenham, and to see what local assistance might be secured towards the support either of travelling or located missionaries. As I happened to be one of the deputation, and as many, both lay and clerical, friends have im-

portuned me to publish my report of the success I met with in prosecuting the object in view, I shall with pleasure comply with their desires.

In the first place, it is necessary to premise that there are two classes of settlers or inhabitants on the Ottawa; the one class are itinerant,—engaged in the lumber trade,—the other class consist of the located or resident settlers, and both might embrace the care and attention of the zealous missionary. With respect to the first class alluded to,—the itinerant lumbermen—my stay was too limited to enable me to visit these, but from enquiries made respecting them I am prepared to give some information even of this class. These denizens of the forests live in isolated positions, some sixty or seventy together; their domicile is known by the appellation "the Shantie." A large shantie may number from 150 to 200 men; the whole number thus resident throughout the Ottawa country, on both sides of the river, may be computed at from 70,000 to 80,000 men! The winter snow is useful to convey their food to them, the frozen lakes affording roads and conveniences for carriage without which they could not be maintained in their barren localities: their occupation is full of risk, but the raftsmen particularly share in all the dangers of the trade; they frequently lose their lives in freeing the timber from the various jams which it meets with when hurrying over the impetuous eddies of rapids and shallows. The spiritual destitution of this class is fearful; for although the majority are Romanists, still a large portion consists of our people, and members of other protestant communions: these poor souls are indeed uncared for, while their position is one of fearful temptation; here the sneer of infidelity is unchecked, immorality prevails, and the Sabbath is desecrated, without any ambassador from God to remonstrate. Many a young man's morals and creed are there ruined; whereas, had he a champion for the truth even occasionally to visit his shantie, his hands would be supported and his faith be saved from a complete shipwreck.

I do not write at present however for the interests of this class, although I cannot but think that the Canadian Church is responsible for not doing something towards the supplying of their spiritual necessities.

With respect to the second class—the resident settlers—as my visit especially contemplated this portion of the inhabitants, I am therefore prepared to give full and (as I think) satisfactory information. The localities assigned to me to visit were Pembroke Village, Westmeath, and Renfrew Village. These places, in my judgment, should be immediately supplied with two missionaries; and their claims, I am prepared to shew, are far superior to any mission that has been opened since the formation of this Diocese. Pembroke Village being the head quarters of the Ottawa trade on our side of the river, was the extreme point assigned for our trip; we therefore passed on to this, leaving notices on our way at various settlements and villages for services to be held on our return. After a few days' travel we reached Pembroke: it consists of two villages, upper and lower, although both at no distant day are destined to be united, and thus form one large town or city. The Allumette Lake assumes a magnificent appearance, neighboring to this village, and the bold, elevated headland which connects both sections of the village will give a commanding position to any buildings erected thereon. The prosperity of this neighborhood seemed far in advance of any other place on the river,—a large class steamboat was on the docks, and many improvements of a local nature were progressing.