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# The Canadian Ecclesiastical Gazette;

OR

MONTHLY CHURCH REGISTER FOR THE DIOCESES OF QUEBEC, TORONTO, AND MONTREAL.

VOLUME IV.

TORONTO, NOVEMBER, 1857.

No. 11.

A full meeting of the Clergy Trust Committee was held on Wednesday, the 11th, when a highly satisfactory statement regarding the affairs of that Trust, was made by the managers.

The form of prayer for the approaching day of humiliation, which will be found in this number, has been printed as a pamphlet, for the more convenient use of the clergy and their congregations, and is for sale at H. Rowsell's Book Store, price \$2½ per hundred. Parties requiring copies should order them before the 23rd inst., as only the number ordered will be printed.

The Rev. Dr. Cronyn was, on Wednesday, the 28th ult., consecrated at the Chapel, Lambeth Palace, as Lord Bishop of the new Diocese of Huron, North America, by his Grace the Archbishop of Canterbury.

Rev. C. G. Thompson, M.A., requests that all letters and papers be addressed to him at Elora.

## Ecclesiastical Intelligence.

### DIOCESE OF TORONTO.

#### GENERAL ORDINATION.

The Lord Bishop of Toronto held a General Ordination at the Cathedral, Toronto, on Sunday, the 18th instant, when the following gentlemen were admitted to the holy order of

#### DEACONS:

Abraham James Broughall, B. A., of Trinity College, Toronto.

George Barber Peregrine Viner, of Trinity College Toronto, appointed to the Mission Pickering.

Henry William White, B. A., of Trinity College, Toronto, appointed to Camden.

Henry William Davies, B. A. Trinity College, Toronto; appointed to the Curacy of Cobourg.

Edward William Beaven, B. A. of Trinity College, Toronto; appointed to the Curacy of Prescott.

The following were admitted to the holy order of

#### PRIESTS:

Charles Edward Thompson, M. A. Into of Cobourg, appointed at Elora.

Peter Jacobs, Missionary at Manatoulin Island, Lake Huron.

Francis Richard Tanc, Missionary at Osgoode. James Chance, Missionary at Garden River, Sault Ste. Marie.

The sermon was preached by the Archdeacon of York, from Philipp. ch. 3 ver. 20, and the Bishop was assisted in the laying on of hands by the Archdeacon, the Provost of Trinity College, and the Rev. H. J. Grasett, B. D.

### TRINITY COLLEGE.

At a meeting of the Convocation of the University of Trinity College, held in the Colloge Hall, on Thursday, November 12th, the following degrees were conferred:—

#### HONORARY D.C.L.

The Reverend Edward J. Boswell, Rector of Williamsburg.

#### B.A.

Wethey, Henry Coffin Windent;  
Ardagh, John Anderson;  
Benson, Charles, Ingersoll;  
Viner, Rev. George Barber Peregrine;  
Atkinson, William Pryor;  
Boyle, George Bartholomew;  
Houston, Stewart;  
Lampman, Rev. Archibald;  
Lampman, Frederick;  
Lauder, Rev. John Strutt.

#### M.A.

Vankoughnet, Salter J.;  
Cooper, William England;  
Thomson, Rev. Charles Edward;  
Langtry, Rev. John;  
Rykert, Alfred Edwin.

#### B.C.L.

Ince, Thomas Henry.

The following prizes were distributed:—  
Sandars, Richard,—The Chancellor's Prize, First Class in Mathematical Honors in the B.A. Examination, 1856.

Cooper, William E.,—Kent Prize for Divinity Essay.

Beaven, Rev. E. W.,—Prize in Moral Sciences Examination, 1857.

Viner, Rev. G. B. P.,—The Bishop's Prize in Divinity in the Annual Examination, 1857.

Benson, C. I.,—Classical Prize in the Annual Examination of the third year, 1857.

Wethey, H. C. W.,—Mathematical Prize in do. Badgley, C. H.,—Classical Prize in the Annual Examination of the second year, 1857.

McNeely, J.,—Mathematical Prize in do. Benson, C. I.,—Latin Essay.

Atkinson, W. P.,—English Essay.

Henderson, J.,—Chemistry (2nd year.)  
Denison, G. T.,—Geology.

Bethune, C. J. S., } Chemistry (1st year.)  
                                  } Experimental Philosophy.

The following Students were matriculated:—

Jones, Charles;	} Scholars.
Harris, Richard H.;	
Stewart, Pakenham Edward;	
Bradbury, J. Lanton;	
Douglas, John;	
Herchmer, Lawrence William;	
Jones, Beverley;	
Nelles, Robert Rusk.	

The degrees were conferred and the prizes distributed by the Hon. Sir John Beverley Robinson, Bart., D.C.L., Chancellor of the University, and the Hon. and Right Reverend the Lord Bishop of Toronto was also present at the meeting.

### UNIVERSITY COLLEGE CONVOCATION.

(From the Colonist.)

A large and highly respectable assemblage met on Friday, October 30, in the hall of University College, to witness the annual distribution of prizes for the past year. At one end of the hall, a dais had been erected, upon which were seated Dr. McCaul, the President, and on either side of him the Professors of the College. Before them were several tables, loaded with handsomely bound volumes, which were presented to the successful Students, to whom, as the name of each was called out, a few words of congratulation and praise were addressed by their respective Professors. The following is a copy of the official programme of the proceedings:—

#### I. ADMISSION OF UNDERGRADUATES.

G. Green, 3rd Year; E. Graham, W. McWilliam, T. McGuire, I. O. Ogden, 2nd Year; G. Irving, W. Stewart, D. B. McCool, 1st Year; Rev. G. R. Northgrave, J. G. Radout, A. E. Miller, J. Thom, A. McCallum, R. McGee, J. Brodie, G. W. Buckland, A. Dick, A. Grant, G. Grant, A. Hector, S. Lount, C. McFayden, J. McLean, T. Muir, D. Ormiston, J. B. Ross, J. Turnbull, C. Warren, Matriculation.

#### II. RECITATION OF PRIZE COMPOSITIONS.

1. *Latin Alocies*, by W. H. C. Kerr, 2nd Year; Subject—"Non omnis moriar."  
2. *French Essay*, by R. Sullivan, 2nd Year; Subject—"The Normans in Italy."

#### III. DISTRIBUTION OF PRIZES AND CERTIFICATES OF HONOR FOR 1857.

*Greek and Latin*. T. Moss, Prizeman, W. J. Rattray; W. H. C. Kerr, H. Tassie, (xy) Prizemen; J. T. Fraser, Prizeman.

*Latin Alocies*—W. H. C. Kerr, Prizeman  
*Rhetoric*—W. H. C. Kerr, Prizeman.

*Logic*—J. T. Fraser, Prizeman.

*Metaphysics and Ethics*—G. Kennedy, Prizeman; W. J. Rattray, Prizeman; R. Sullivan, Prizeman, J. H. Holcomb.

*Chemistry*—W. Oliver, Prizeman; W. J. Rattray, Prizeman; J. Mitchell, Prizeman.

*Mathematics and Natural Philosophy*—G. Kennedy, Prizeman; T. Moss, Prizeman; J. L. McDougall, Prizeman; W. Rock, Prizeman; A. McMurphy, W. P. Scott.

*English and History*—J. Ross, Jameson Medalist; G. Kennedy.

*English*—W. J. Rattray, Prizeman; T. Moss, F. H. Young, W. H. C. Kerr, Prizeman; J. Mitchell, H. Tassie, J. L. McDougall, J. H. Holcomb; J. A. Boyd, Prizeman; J. T. Fraser; J. Wardsworth, W. H. Scott; J. C. Grierson, Prizeman; J. W. Brown.

*English Essay*—R. Sullivan, Prizeman.

*History*—T. Moss, Prizeman; W. J. Rattray, F. H. Young, J. Mitchell, W. H. C. Kerr, H. Tassie, J. L. McDougall, J. H. Holcomb; J. A. Boyd, Prizeman; A. McMurphy, J. T. Fraser, W. Sinclair; J. C. Grierson, Prizeman.

*Natural History*—W. J. Rattray, Prizeman; W. Sinclair, Prizeman.

*Minerology and Geology*—W. Oliver, Prizeman; G. Kennedy; W. Sinclair, Prizeman; J. A. Boyd, J. Smith, Prizeman.  
*French*—J. Ross, Prizeman; W. Oliver, T. Moss, Prizeman; F. H. Young, J. L. McDougal, Prizeman; J. A. Boyd, Prizeman; J. T. Fraser, J. C. Grierson, Prizeman.  
*French Essay*—R. Sullivan, Prizeman.  
*German*—W. Oliver, Prizeman; J. Ross, T. Moss, Prizeman; F. H. Young, R. Sullivan, Prizeman; J. C. Grierson, Prizeman.  
*Italian*—T. Moss, Prizeman.  
*Spanish*—G. Kennedy, Prizeman; F. H. Young.  
*Arabic*—T. Fenwick, Prizeman.  
*Hebrew Syriac and Chaldee*—P. McDermid, Prizeman.  
*Hebrew and Chaldee*—D. Fraser, Prizeman.  
*Hebrew*—F. B. Tisdell, Prizeman; T. Fenwick, Prizeman; J. Robertson, Prizeman; N. McKinnon, Prizeman; D. H. Fletcher.  
*Agriculture*—F. H. Young, Prizeman; J. Weir, J. Brown.

COLLECTIONS UP TO 12TH NOVEMBER.

Collections appointed to be taken up in the several churches, chapels and missionary stations in the Diocese, towards the augmentation of the Widows and Orphans' Fund of the Society, in the month of October, 1857.

Previously announced ...	£14 17 11
St. James', Wilmot .....	0 15 0
New Hamburg .....	0 7 6
<b>Per Rev. W. B. Rally .....</b>	<b>1 2 6</b>
Grace Church, Arthur, per Rev. J. A. Preston .....	0 15 1
St. George's, Etobicoke, per Churchwarden .....	1 5 0
St. Jude's, Oakville.....	2 10 0
Palermo.....	0 6 4
<b>Per Churchwarden .....</b>	<b>2 16 4</b>
St. Paul's, Yorkville, per Churchwarden .....	15 10 3
St. James', Paris (additional), per Churchwarden .....	1 0 6
Trinity Church, Chippawa, per Rev. W. Leeming .....	6 15 0
Williamsburg .....	1 13 0
Matilda .....	0 11 0
<b>Per Rev. E. J. Boswell .....</b>	<b>2 4 0</b>
Grace Church, Milton.....	1 15 0
St. Stephen's, Hornby.....	1 0 0
<b>Per Rev. F. Tremayne.....</b>	<b>2 15 0</b>
Georgetown .....	1 18 1
Norval .....	0 17 3
<b>Per Rev. J. G. D. McKenzie .....</b>	<b>2 15 4</b>
Brock, per Rev. R. Garrett .....	1 2 0
Christ Church, Mimico, per Churchwarden .....	0 10 0
St. James', Kingston, per Rev. R. V. Rogers .....	3 10 0
St. Mary Magdalene, Picton, per Churchwarden .....	4 15 0
St. Paul's, Perrytown .....	1 5 0
St. John's, Elizabethtown ...	0 6 3
<b>Per Rev. J. Hilton .....</b>	<b>1 11 3</b>
Christ Church, Hamilton, per Churchwarden .....	15 10 6
St. Peter's, Burton .....	1 17 0
St. Paul's, Glandford .....	0 17 6
<b>Per Rev. G. A. Bull.....</b>	<b>2 15 0</b>
Trinity Church, North Arthur, per Rev. J. A. Preston .....	0 12 6

St. George's, St. Catharines, per Rev. A. F. Atkinson.....	10 15 7
Christ Church, Huntley .....	0 10 0
Goulbourne .....	0 11 3
<b>Per Rev. J. Godfrey.....</b>	<b>1 1 3</b>
St. James', Ingersoll.....	4 10 4
Trinity Church, Beachville... ..	0 11 8
<b>Per Rev. J. W. Marsh.....</b>	<b>5 2 0</b>
Christ Church, Huntingford .....	1 0 3
Lot 28, Con. 12, East Zorra .....	0 10 0
<b>Per Rev. F. D. Fanquiere .....</b>	<b>1 10 3</b>
St. John's, Thorold.....	3 0 3
St. Paul's, Port Robinson... ..	3 3 6
<b>Per Rev. T. B. Fuller .....</b>	<b>5 3 9</b>
St. John's, Berkely, per Churchwarden .....	1 2 7
All Saints Church, Mount Pleasant, per Rev. E. R. Stimson .....	0 15 0
St. George's, Grafton .....	2 10 0
Trinity Church, Colborne ... ..	1 10 0
<b>Per Rev. J. Wilson .....</b>	<b>4 0 0</b>
Newboro' .....	0 7 6
Newboyne .....	0 7 6
Lansdowne .....	0 9 0
Elizabethtown .....	0 12 8
<b>Per Rev. F. Tremayne.....</b>	<b>1 16 8</b>
St. James', Penetanguishene, per Churchwarden .....	1 17 4
Weir's Schoolhouse.....	0 15 9
Trinity Church, Burford.....	0 19 3
<b>Per Rev. J. Padfield .....</b>	<b>1 15 0</b>
Christ Church, Brampton, per Rev. T. Leech .....	0 10 0
St. Phillip's, Weston .....	2 10 0
Beechboro' .....	0 11 0
<b>Per Rev. W. A. Johnson.....</b>	<b>3 1 0</b>
St. George's, Drummoundville .....	2 17 6
St. John's, Stamford .....	1 2 11
<b>Per Rev. C. L. Ingles .....</b>	<b>4 0 5</b>
St. John's, Prescott.....	4 6 3
St. James', Maitland .....	1 3 0
<b>Per Churchwarden .....</b>	<b>5 9 3</b>
St. John's, Pointsmouth, per Churchwarden .....	1 15 0
St. Peter's, Brockville, per Rev. J. T. Lewis .....	18 0 0
Cornwall .....	7 7 7
Moulinette .....	0 17 6
<b>Per Rev. H. Patton .....</b>	<b>8 5 1</b>
St. Peter's, Credit, per Rev. E. Denroche .....	4 4 0
Playter's Corners, per Churchwarden .....	1 2 6
Northburg, per Rev. F. Mack .....	1 5 0
St. Peter's, Tyrone, per Rev. H. Holland .....	1 15 0
Trinity Church, Thoruhill... ..	2 0 0
St. Stephen's, Vaughan .....	1 10 0
<b>Per Rev. D. E. Blake .....</b>	<b>3 10 0</b>
St. John's, Ancaster.....	2 10 0
St. James', Dundas.....	2 0 0
<b>Per Rev. F. L. Osler .....</b>	<b>4 10 0</b>
<b>77 Collections, amounting to...£174 10 0</b>	

MISSION FUND.

Previously announced .....	£249 7 11
Cumberland .....	1 0 0

Russell .....	0 5 0
Osgoode.....	0 5 0
<b>Per Rev. F. R. Tane .....</b>	<b>1 10 0</b>
Christ Church, Emily.....	1 0 0
St. James', do.....	0 5 0
St. John's, do.....	0 2 6
<b>Per Rev. R. Harding .....</b>	<b>1 7 6</b>
Brock, per Rev. R. Garratt .....	0 18 0
Osnabruck, per Rev. M. Kerr.....	1 5 0
All Saints, Mount Pleasant, per Rev. E. R. Stimson .....	0 18 0
St. John's, Yorkmills, per Churchwarden .....	1 13 6
All Saints, Mount Pleasant, per Rev. E. R. Stimson (xv. year).....	0 5 0
<b>131 Collections, amounting to...£257 4 11</b>	

GENERAL PURPOSES, XV. YEAR.

Previously announced .....	£285 3 8
All Saints, Mount Pleasant, per Rev. E. R. Stimson.....	0 5 0
<b>£285 8 8</b>	

STUDENTS' FUND, XV. YEAR.

Previously announced .....	£231 18 5
All Saints, Mount Pleasant, per Rev. E. R. Stimson.....	0 17 6
<b>£232 10 11</b>	

ANNUAL SUBSCRIPTIONS, DONATIONS, &c.

H. C. Baker, Esq., Books and Tracts...£2 10 0
Rev. Dr. Adamson, do..... 1 5 0
" F. R. Tane..... 1 5 0
" R. Garrett .....
" Dr. Adamson, xv. and xvi. years... 2 10 0

CHURCH SOCIETY MEETING.

Met on Wednesday, 17th inst. at 3 p.m.  
 Present: The Lord Bishop, the Ven. the Archdeacon of York, Rev. Rural Deans Osler, Blake, Fuller, Patton and Givins, Revs. the Provost of Trinity, Dr. Lett, Dr. Adamson, Dr. McMurray, Dr. Lewis, J. Boswell, H. E. Plees, Robt. Shanklin, Richard Mitchell, Hon. P. B. DeBlaquiere, H. Mertimer, Esq., and H. C. Baker, Esq.  
 Prayers were read by the Lord Bishop.  
 An application for aid towards the erection of a Parsonage at Hillier, from the Rev. Charles Ruttan, was ordered to be put on the list for consideration, when the Society's General Purpose Fund can afford to pay a grant.  
 Two or three dozen Prayer Books, not to exceed the amount of £2 10s., were voted to the Rev. W. B. Rally, for his mission in the County of Waterloo.  
 Three sets of Service books were granted to the Rev. F. R. Tane, for the three new churches in his mission.  
 The Secretary was desired to request J. P. Jellett, Esq., of Belleville, to collect the rents due on the glebe lots in Ameliasburg.  
 The Secretary read the following communication from the Rev. A. Stewart, of Kingston, which was ordered to be copied into the minute book:  
 "Kingston, C. W., 29th October, 1857.  
 "SIR,—I send, for the approval of the Standing Committee of the Church Society, the following Resolution, passed at a meeting held in the Sunday-school room attached to St. George's Church, Kingston, pursuant to a requisition from the Lord Bishop of the Diocese.

"That a committee of seven be appointed for managing the Eastern Episcopal Trust Fund, in accordance with the bye-law of the Church Society, passed on the 11th June, 1856, and that the following gentlemen do constitute such committee, viz. :—

"James A. Henderson, Esq., Kingston; John Watkins, Esq., Kingston; C. J. Ross, Esq., Kingston; Judge Jarvis, Cornwall; Judge Armstrong, Ottawa; Lewis Walbridge, Esq., Belleville; P. B. O. Ford, Esq., Brockville."

"A. STEWART,  
"Sec. to Meeting."

"Rev. T. S. Kennedy,  
"Secretary."

The following gentlemen were ballotted for and elected members of the Corporation:—Wm. P. Reynolds, Esq., Wm. Baring Woods, Esq., of Ancaster; Henry Lemmon, Esq., Brantford; Capt. Beresford, Newmarket; Paul John Salter, Sandwich, and Rev. J. R. McCollum.

The Secretary gave notice that he would propose at the next meeting the Rev. F. R. Tanc, and A. H. Campbell, Esq., of Kingston.

Rev. Dr. Fuller nominated Rev. Mr. Stannage, of Merrittville; Thomas Helliwell, Esq., of St. Catharines, and Wm. Pettit, Esq., of Oakville.

T. S. KENNEDY,  
Secretary.

#### OJIBWA MISSION AT MANITOULIN, LAKE HURON.

*Extract from the Mission Field, published by the S. P. G.*

The interesting Mission among the Indians, at Manitoulin, was fully described in two reports from Dr. O'Meara, which the Society published in 1845. (see *Missions to the Heathen*, Nos. VI. and XIII.) A short time ago the Society made a grant for the maintenance of an additional Missionary; and the Rev. Peter Jacobs, who had been brought up under the Bishop of Rupertland, was ordained by the Bishop of Toronto, and stationed at Manitoulin. Our readers are now presented with the first report received from Mr. Jacobs.—

"This establishment was formed in the year 1836, at the suggestion of Captain Anderson, who was desirous of seeing something done for the good of the Indians residing on the Manitoulin Island and the parts adjacent. He was himself appointed by the Government, as Superintendent of the Indian Affairs in this part of Canada. A Missionary Chaplain, a surgeon, and a schoolmaster were also provided for the Indians. An attempt was made to bring together as many of the Indians as possible to this spot. A measure of success followed the effort. Several families were induced to leave their hunting-grounds and fishing-places and to live together here. For these, dwelling-houses and a school-house were built by the Government, and also a joiner's shop, a blacksmith's and a cooper's shop, where the young men might be taught to labour, so as to be useful afterwards to those around them. It was soon found difficult to make the Indians work steadily for any length of time; and this ought not to be much wondered at. Those who had been accustomed from their childhood to lead a wandering life, and who have subsisted principally by hunting and fishing, must find it no easy matter to engage in any hard, steady work. Of course, there are exceptions, but these are comparatively few. In the end, many of those who were taught trades did well. Not much seems to have been done to teach the Indians agriculture. At the present time very few of them sow wheat and oats, and the quantity they sow is very small. They principally put down potatoes and Indian corn.

The first Missionary who was sent here was the Rev. C. C. Brough, B.A., now of the Township of London, Canada West. For three years he laboured perseveringly, and met with considerable success in gathering a congregation of Christian worshippers from among the natives. He was succeeded, in 1811, by the Rev. Dr. O'Meara who has had pastoral charge of this Mission ever since. It is almost unnecessary to remark that, through the exertions of the last-mentioned Missionary, much good was accomplished. Other heathen families, who lived at some distance away, were brought together, and, after receiving preparatory instruction, were "added to the Church." Translations were commenced, and in a short time the Book of Common Prayer was translated into the Ojibwa language. He did not rest satisfied with having done this, but proceeded to translate other books, and now we have in the language of the Indians, besides the book just mentioned, the New Testament, the Book of Psalms, and a small collection of Psalms and Hymns. Dr. O'Meara has, by these translations, conferred a great boon on the Ojibwas.

In 1816 it was found necessary to put up a larger building for divine worship, as the school-room, which had been used up to that year for this purpose, was quite inadequate to accommodate all the people who wished to attend. Accordingly, Dr. O'Meara resolved to go to England to obtain from thence funds with which a church might be built. In the autumn of that year he sailed for England. The sum necessary was obtained, and soon afterwards the building of a church was commenced. In this the Indians assisted. By this time a goodly number of Indians was settled on this spot: they continued to increase until a few years ago, when several families left for places where they thought they could support themselves better. Some went to the Little Current, (of which I shall speak presently,) a place about twenty-four miles from this establishment. Others went to Saugeen and Owen's Sound. These removals considerably thinned the congregation at this Mission.

It was in the autumn of 1855 that I came to this place to labour as Catechist. I remained here till last fall, when I went down to Toronto, and was ordained by the Bishop of the Diocese, and appointed to assist Dr. O'Meara in his labours among the Indians on this Island. Soon after my ordination, which took place on the 12th of October, 1856, Dr. O'Meara and I started for this place. We were much delayed on the way by the stormy weather. On the 5th of November, through the mercy of God, we arrived here safely. Very glad were the poor Indians to see us back again.

I shall now speak of our services. In these I assist Dr. O'Meara. On Sunday mornings we have a full Indian service, and on Sunday afternoons, an English service for the white residents of the place. As some of the Indians also attend in the afternoons, one of the lessons and a few of the prayers are read in their language. On Wednesday evenings we have a service for the Indians. On Sunday evenings we give instruction to a class of Indian adults and children in our house. These read at first, and after they have sung three or four Psalms, a portion of Scripture is read to them, on which a few remarks are made. We then conclude with prayer. Very often some of the old people are present at such times. This gives us encouragement.

On my first arrival here I used to teach the young men and women, as well as the children, to sing. Once a week they assembled in my room. The numbers that came on such occasions showed that they were desirous of learning to sing. In a few weeks they made good progress; and now at church they join beautifully in the singing of the hymns, and in the chanting of the

*Venite*, the *Te Deum*, and the *Gloria Patri* at the end of each of the Psalms for the day. It is remarked by whites coming from a distance, who hear the voices of the Indians in divine worship, that they sing sweetly and softly.

Three times a week, on week-day evenings, I have assembled the Indian children and taught them to read, generally availing myself of these opportunities of speaking to them on religious subjects. Many have profited by these instructions.

Once a fortnight I visit a small settlement of Indians, called the Little Current, which is on this Island, about twenty-four miles north of this place. I hold there two services. The village is situated on the shore of a little bay; between it and a long narrow island on the opposite side is a channel deep enough for steamboats and schooners to pass through.

Having this advantage, it cannot but be an important place, when the Manitoulin Island is opened for settlement: it will be, in a manner, the key of the island. There is no other channel between the long island and the mainland deep enough for the passage of the vessels that navigate the northern part of the waters of Lake Huron. At a considerable distance towards the north, on the mainland, lie the La-Cloche mountains, which are about 2,000 feet above the level of the sea. The situation of the settlement is beautiful. The waters near abound with fish; the land, however, in the immediate vicinity, is not very good, few patches of ground being found which are fit for cultivation. About two miles behind, the land is better, and there extensive clearings might be made and good crops raised. Already are some of the Indians beginning to clear it, in order to put down the Indian corn and potatoes in the spring.

As there is no church or school-house at Little Current, I hold service in the largest house there is there. We intend to put up two buildings, viz., a school-house, where divine service may be held until a church is built, and a dwelling-house for a schoolmaster.

Dr. O'Meara is now endeavouring to get the funds necessary for the erection of these. All the logs that are wanted have been already felled and squared. We hope to have both buildings put up some time during the coming summer. These are greatly needed; and when they are put up, we shall have to try to engage the services of a schoolmaster, who may teach the children, and read prayers on the Sundays that a Missionary is not there. It is feared that there will be some difficulty in getting a proper person to undertake the work; so few are there who are willing to sacrifice the comforts of home, and to labour among Indians in a distant place for their spiritual good. It is a great pity that there is no teacher at the Little Current now; much good might be done in the meantime. Since my arrival last fall, I have paid eight visits to that place. Two visits I was unable to make: the setting of the bay prevented me the first time. It was not possible to travel by land as there is no road. The other visit I could not make from not succeeding in getting a horse for the journey. Those from whom I wished to borrow one said, that the snow was so deep that a horse would soon be exhausted on the way. If I am spared for another year I shall buy a horse, and shall thus be able more easily to perform all my journeys to different parts of the island. The number of families at the Little Current is eleven. Some families are spoken of as intending to remove thither soon.

So much for the Little Current. I now return to Manitoulin. Since last November I have baptised six infants and three adults; to the latter, I had from time to time last year given religious instruction, dwelling at length on the Creed, the Lord's Prayer, and the Ten Command-

ments. I had spoken to them frequently on the nature and importance of the sacrament of baptism. I trust that they will walk worthy of the vocation wherewith they are called, and that they will adorn the doctrine of CHRIST JESUS in all things. One was a blind old woman, aged about eighty years, who had been living here for many years back with her sons, all of whom except one, are members of the Church. It was only lately that she expressed a desire to be admitted into the Church by baptism. She had always been willing to hear me read portions of Scripture whenever I went to see her. She even asked me once to go to her house frequently, that I might read to her the word of God. Her husband died a little more than a year ago. She is sometimes able to come to church.

Since the 9th of last month I have been assisting the Rev. Dr. O'Meara in translating. We have undertaken to translate the Old Testament. He has begun with Genesis and I with Exodus. This work necessarily takes up a great part of my time. May God bless us while engaged in it.

I have paid great attention to pastoral visiting. I have visited from time to time, not only those who reside on this spot, but others who live several miles away. Some heathen families I have seen occasionally; at such times I lost no opportunity in laying before their minds the important truths of Christianity. The indifference of the greater number of them is truly astonishing. It is difficult sometimes to get any answers from them when spoken to on religious subjects; yet these things must not cause discouragement. In order to succeed in gaining them over to the truth, it is necessary that the Missionary persevere in his work, and above all, that he pray that the Holy Spirit may bless his labours, and that God may soften the hearts of those to whom he delivers the glad message of the Gospel, so that they may willingly embrace the truth.

I have thus endeavoured to give the Society a brief statement of what has been done at this Mission for the propagation of the Gospel. There are difficulties in the work; but, thank God, there are also encouragements. There sometimes takes place that which cheers the mind of the Missionary, and stimulates him to labour more earnestly and zealously for the good of immortal souls.

#### FAST DAY.

It will be seen by the following Proclamation that Friday, the 27th inst., has been set apart as a day of Fast and Humiliation.

EDMUND HEAD.

PROVINCE OF CANADA.

Victoria, by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, &c., to all Our Loving Subjects in Our Province of Canada—Greeting:

#### A PROCLAMATION.

Know ye, that taking into Our most serious consideration the grievous Mutiny and Disturbances which have broken out in India, and putting our trust in Almighty God, that He will graciously bless Our efforts for the restoration of lawful authority in that Country: and considering the propriety of setting apart a day to be observed throughout Our said Province as a Day of Humiliation and Solemn Prayer to Almighty God, for imploring His blessing and assistance on Our arms for the restoration of tranquillity. We have thought fit, by the advice of Our Executive Council for Our said Province, to issue this Our Proclamation appointing, and We do hereby appoint, Friday the 27th day of November instant, to be observed throughout Our said Province as

a day of General Fast and Humiliation and of Prayer to the Almighty God for the success of Our arms in restoring tranquillity in the said territory. And we do hereby earnestly exhort all Our Loving Subjects in Our said Province reverently and devoutly to observe the same as a Day of General Fast, Humiliation and Prayer.

In testimony whereof, We have caused these Our Letters to be made Patent, and the Great Seal of Our said Province of Canada to be hereunto affixed: witness Our Right Trusty and Well-Beloved the Right Honorable Sir Edmund Walker Head, Baronet, one of Our Most Honorable Privy Council, Governor General of British North America, and Captain General and Governor in Chief in and over Our Provinces of Canada, Nova Scotia, New Brunswick, and the Island of Prince Edward, and Vice Admiral of the same, &c., &c., &c. At Our Government House, in Our City of Toronto, in Our said Province of Canada, this 6th day of November, in the year of Our Lord, one thousand eight hundred and fifty-seven, and in the Twentieth year of Our Reign.

BY COMMAND, T. LEE TERRILL,  
Secretary.

To the Clergy of the United Church of England and Ireland in the Diocese of Toronto.

REV. & DEAR BRETHREN,

I hereby authorise the use of the following special service on the day appointed to be kept as a day of humiliation and fasting.

I remain Rev and dear brethren,  
Your faithful friend and brother.

JOHN TORONTO.

#### A FORM OF PRAYER TO BE USED.

In all the Churches and Chapels throughout those Parts of the United Kingdom called England and Ireland, on Wednesday, the Seventh Day of October 1857, being the Day appointed by Proclamation for a Solemn Fast, Humiliation, and Prayer before Almighty God.

In order to obtain Pardon of our Sins, and in the most devout and solemn Manner send up our Prayers and Supplications to the Divine Majesty, for imploring His Blessing and Assistance on our Arms for the Restoration of Tranquility in India.

By HER MAJESTY'S SPECIAL COMMAND.

#### THE ORDER FOR MORNING PRAYER.

¶ The Service shall be the same with the usual Office for Holydays, except where it is in this Office otherwise appointed.

¶ Let these sentences of Scripture be read before the Exhortation.

O Lord, correct me, but with judgment; not in Thine anger, lest Thou bring me to nothing.

I will arise and go to my Father; and will say unto him, Father, I have sinned against Heaven, and before Thee, and am no more worthy to be called Thy son.

¶ Instead of the Venite exultemus.

God is our refuge and strength: a very present help in trouble.

Therefore will we not fear, though the earth be moved: and though the hills be carried into the midst of the sea.

Though the waters thereof rage and swell; and the mountains shake at the tempest of the same.

The Lord of Hosts is with us: the God of Jacob is our refuge.

For I will not trust in my bow; it is not my sword that shall help me.

I will say unto the Lord: Thou art my hope, and my stronghold: my God, in Him will I trust.

For it is Thou that savest us from our enemies: and putteth them to confusion that hate us.

The Lord shall give strength unto His people: the Lord shall give His people the blessing of peace.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Proper Psalms, LXXVII. and LXXIX.

First Lesson, Daniel IX. Verse 1—19.

Second Lesson, Acts XII. Verse 1—17.

Collect for the Day.

O Lord, raise up, we pray Thee, Thy power, and come amongst us, and with great might succour us; that we who are justly punished for our offences, may be mercifully delivered by Thy goodness for the glory of Thy name, through Jesus Christ our Saviour, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

¶ After the Prayer in the Litany (We humbly beseech Thee) read the two following, instead of the Prayer in Time of War and Tumults.

O Lord God Almighty, who orderest all things both in heaven and earth; look down, we beseech Thee, on us thy unworthy servants, who turn to Thee in this our time of trouble, when evil and misguided men have risen up against the government which they were bound to defend, and have brought wasting and destruction upon our Eastern dominions. We confess, O Lord, that in many things we have deserved Thy chastening, and have failed to make that return which Thou mightest have justly required at our hands when Thou hadst granted success to our arms, and increased our wealth and power.

But O Thou who hast revealed Thyself as a God forgiving iniquity, transgression, and sin, we pray Thee, enter not into judgment with Thy servants who now humble themselves before Thee. Let us fall into Thy hands, and not into the hands of men. Defend, we beseech Thee, our countrymen from the malice and treachery of the sons of violence who have risen up against them: rebuke the madness of the people, and stay the hand of the destroyer. Cast Thy shield, O Lord, over any of our brethren who may even now be in peril of death, and let their lives be precious in Thy sight. Direct the counsels of those who rule in this hour of danger. Teach the natives of British India to prize the benefits which Thy good Providence has given them through the supremacy of this Christian land: and enable us to show more and more, both by word and good example, the blessings of Thy holy religion. May those who are now the slaves of a hateful and cruel superstition be brought to lay aside their vain traditions, to turn to Thee, the only true God, and Jesus Christ whom Thou hast sent. And so, if it be Thy good pleasure, establish our empire in that distant land on a surer foundation than heretofore, that we Thy people, and sheep of Thy pasture, may give Thee thanks for ever, and shew forth Thy praise from generation to generation. These and all other mercies, we humbly beg, not for our own worthiness, but for Thy love, and through the merits and mediation of the blessed Son our Lord, to whom with Thee and the Holy Ghost be all honour and glory for ever and ever. Amen.

O God, our refuge and strength in every time of trouble, mercifully receive these our prayers and intercessions for our armies now engaged in defence of their Sovereign's rights, and of the lives of their brethren, who are in peril through violence and treachery. Be with them, we beseech Thee, in all their trials and privations. Let them enter into battle with hearts full of repentance towards Thee, and of faith in the Lord Jesus Christ; and crown with success their courage in their country's cause. Preserve them alike from the pestilence that walketh in darkness,

and from the arrow that slith by day. Relieve the sick and wounded with the consolations of Thy Blessed Spirit, and support the fatherless and widows in their affliction. Grant that all the sorrows and trials which are endured may work together for the everlasting welfare of those who suffer them. Hear us, O Heavenly Father, for the sake of Thy dear Son, Jesus Christ. Amen

¶ Then the General Thanksgiving, to the end of Morning Prayer, as usual.

## THE COMMUNION SERVICE.

¶ After the Prayer for the Queen, or instead of the Prayer for the whole state of Christ's Church, let the following be used.

O Almighty God, we beseech Thee of Thy great goodness to receive these our prayers which we offer unto Thy Divine Majesty in this day of necessity and peril. Mercifully forgive the sins whereby we have provoked Thy chastisements, and grant that the judgments which Thou hast sent may work in our hearts a more lively faith, a more entire obedience, a more constant endeavour to conform to Thy will, and to promote Thy glory. Make us duly sensible of Thy goodness, maintaining tranquility at home, in preserving us from intestine commotions, and in granting a plentiful return to the labours of our husbandmen. Look with an eye of pity and compassion upon those who have been suddenly thrown into affliction by the calamities of their friends and relatives. Visit the fatherless and widows with the consolations of Thy Holy Spirit, and enable them under the burthens which they have been called to bear, to lift up their hearts towards that heavenly kingdom where pain and sorrow, and war and hatred, shall be no more. And as Thou hast commanded us to love our enemies, and to pray for them that despitefully use us, have mercy, we beseech Thee, even on those who have shown no mercy and whose malice and cruelty have turned to sorrow and mourning the homes of many families in this land. Deliver them from the blindness of that idolatry and superstition which encouraged their murderous rebellion. Turn them from the gross darkness which now covers them, to the light of the everlasting gospel, that so our present calamities may be overruled to the promotion of Thy glory, and the advancement of Thy kingdom. Hear us, O Lord, our God, for Thy goodness is great; and according to the multitude of Thy mercies receive these our petitions, through Jesus Christ our Lord. Amen.

¶ Collect for the Day, as before.

O Lord, raise up, we pray Thee, Thy power, and come amongst us, and with great might succour us; that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy name, through Jesus Christ our Saviour, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

¶ For the Epistle. Jeremiah VII. Verse 1—7.

The word that came to Jeremiah from the Lord, saying: Stand in the gate of the Lord's house, and proclaim there this word, and say: Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of Hosts, the God of Israel, amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither

walk after other gods to your hurt; then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

The Gospel. St Luke XIII. Verse 1—5.

There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you Nay; but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you Nay; but, except ye repent, ye shall all likewise perish.

## THE ORDER FOR EVENING PRAYER.

¶ The Order for Evening Prayer shall be in the usual course, except as herein otherwise appointed.

¶ Let these Sentences of Scripture be read before the Exhortation.

O Lord, correct me, but with judgment; not in Thine anger, lest Thou bring me to nothing. I will arise and go to my Father; and will say unto him, Father, I have sinned against Heaven, and before Thee, and am now more worthy to be called Thy son.

¶ The Hymn appointed to be used at Morning Prayer, instead of the Venite, &c. shall here also be used before the proper Psalms.

¶ Proper Psalms, LXXXVI and XCI

¶ First Lesson, Jonah III.

¶ Second Lesson, Rom II to Verse 16  
Collect for the Day.

O Lord raise up, we pray Thee, Thy power, and come amongst us, and with great might succour us; that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy name, through Jesus Christ our Saviour, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

¶ Instead of the Prayers in Time of War and Tumult, and for all Conditions of Men, the three following shall be used.

O Lord God Almighty, who orderest all things both in heaven and earth; look down, we beseech Thee, on us Thy unworthy servants, who turn to Thee in our time of trouble, when evil and misguided men have risen up against the government which they were bound to defend, and have brought wasting and destruction upon our Eastern dominions. We confess, O Lord, that in many things we have deserved Thy chastening, and have failed to make that return which Thou mightest have justly required at our hands when Thou hadst granted success to our arms, and increased our wealth and power.

But O Thou who hast revealed Thyself as a God forgiving iniquity, transgression, and sin; we pray Thee enter not into judgment with Thy servants who now humble themselves before Thee. Let us fall into Thy hands, and not into the hands of men. Defend, we beseech Thee, our countrymen from the malice and treachery of the sons of violence who have risen up against them; rebuke the madness of the people, and stay the hand of the destroyer. Cast Thy shield, O Lord, over any of our brethren who may even now be in peril of death, and let their lives be precious in Thy sight. Direct the counsels of those who rule in this hour of danger. Teach the natives of British India to prize the benefits which Thy good Providence has given them through the supremacy of this Christian land: and enable us to show more and more, both by word and good example the blessings of Thy holy religion. May those who are now the slaves of a hateful and cruel superstition be brought to lay aside their vain

traditions, and turn to Thee, the only true God, and Jesus Christ whom Thou hast sent. And so, if it be Thy good pleasure, establish our empire in that distant land on a surer foundation than heretofore, that we Thy people, and sheep of Thy pasture, may give Thee thanks for ever, and show forth Thy praise from generation to generation. These and all other mercies, we humbly beg, not for our own worthiness, but for Thy love, and through the merits and mediation of Thy blessed Son our Lord, to whom with Thee and the Holy Ghost be all honour and glory for ever and ever. Amen.

O God, our refuge and strength in every time of trouble, mercifully receive these our prayers and intercessions for our armies now engaged in defence of their Sovereign's rights, and of the lives of their brethren, who are in peril through violence and treachery. Be with them, we beseech Thee, in all their trials and privations. Let them enter into battle with hearts full of repentance towards Thee, and of faith in the Lord Jesus Christ; and crown with success their courage in their country's cause. Preserve them alike from the pestilence that walketh in darkness, and from the arrow that slith by day. Relieve the sick and wounded with the consolations of Thy Blessed Spirit, and support the fatherless and widows in their affliction. Grant that all the sorrows and trials which are endured may work together for the everlasting welfare of those who suffer them. Hear us, O Heavenly Father, for the sake of Thy dear Son, Jesus Christ. Amen.

O Almighty God, we beseech Thee of Thy great goodness to receive these our prayers which we offer unto Thy Divine Majesty in this day of necessity and peril. Mercifully forgive the sins whereby we have provoked Thy chastisements, and grant that the judgments which Thou hast sent may work in our hearts a more lively faith, a more entire obedience, a more constant endeavour to conform to Thy will, and to promote Thy glory. Make us duly sensible of Thy goodness in maintaining tranquility at home, in preserving us from intestine commotions, and in granting a plentiful return to the labours of our husbandmen. Look with an eye of pity and compassion upon those who have been suddenly thrown into affliction by the calamities of their friends and relatives. Visit the fatherless and widows with the consolations of Thy Holy Spirit, and enable them under the burthens which they have been called to bear, to lift up their hearts towards that heavenly kingdom where pain and sorrow, and war and hatred, shall be no more. And as Thou hast commanded us to love our enemies, and to pray for them that despitefully use us, have mercy, we beseech Thee, even on those who have shown no mercy, and whose malice and cruelty has turned to sorrow and mourning the homes of many families in this land. Deliver them from the blindness of that idolatry and superstition which has encouraged their murderous rebellion. Turn them from the gross darkness which now covers them, to the light of the everlasting gospel; that so our present calamities may be overruled to the promotion of Thy glory, and the advancement of Thy kingdom. Hear us, O Lord our God, for thy goodness is great; and according to the multitude of Thy mercies receive these our petitions, through Jesus Christ our Lord. Amen.

THE REV. MR. READ.

(From the *Barrie Herald*.)

We have much pleasure in giving insertion to an address presented by the Congregations of Vienna and Port Burwell, in the county of Elgin, to the Rev. T. Boulton Read, of Orillia, and that gentleman's reply. The address was accompanied

by a present of a handsome silver tankard, bearing a suitable inscription, and raised by his former parishioners by subscription, amongst themselves, as a small testimony of the esteem and good will with which his memory is still treasured among them. The Rev. Mr. Read, we are informed, laboured zealously and faithfully for many years in his former mission, and made himself universally beloved, amongst other things succeeding by his energy in being the means of procuring the erection there of two new churches. Since his appointment to the mission of Orillia he has still shown himself the same indefatigable Minister in the discharge of his duties, and has by his personal exertions also succeeded in building there the prettiest country Church to be found in the Province, the opening of which we chronicled in our columns not many weeks ago. It is very pleasing to record these instances of Christian zeal, and we cannot but think that were the same activity, the same energy in their Master's cause evinced generally by clergymen, that we should find our Church in this country possessing a yet stronger hold upon the affection of its members.

ADDRESS.

VIENNA, August, 1837.

REV. AND DEAR SIR,—We the little flock that your unshrinking courage gathered and pastoral care fostered so many years, beg you will accept the accompanying piece of plate, as a small token of our affectionate remembrance.

We trust it will not be less acceptable because so long delayed.

Hoping that the richest blessings of "Our Father who art in Heaven" may rest on you and those dear to you,

We are, Rev. and Dear Sir,  
Your always affectionately,

R NICOL,  
for himself and others.

THE REV. T. B. READ, }  
Rector, Orillia

REPLY.

ORILLIA PARSONAGE, August, 1837.

MY DEAR FRIENDS.—It has been my happiness to receive so many proofs of your kind indulgence during the course of my imperfect labours among you, more than contrived by the very flattering address presented to me on the occasion of my leaving, that no assurance could be wanting of your affectionate regard, and to find the same affectionate sentiments still animating you to the kindest expression, accompanied by so valuable and substantial a token as the elegant piece of plate I have just received, kindles within me no ordinary emotions. This remembrance after an absence of four years is an endearing pledge that the overflowing language of so many warm hearts, which cheered me in the sorrow of parting and greeted my after visits to the home of so many years, was no mere farewell compliment. Accept then, my dear friends, my cordial, hearty thanks, for all your kindness to me, with the assurance that while the flock among whom I so long went about striving to proclaim a Crucified Saviour, in all the fullness of his love, will ever possess the ardent affection of my heart. I shall constantly treasure this chaste and beautiful offering, not for its real value alone, but more especially as a memento of dear and cherished memories, encouraging the hope that I have not laboured in vain. While earthly things retain their influence, this token of esteem ever present in my dwelling, will serve to remind me of the heavenly to which binds us together in Christ Jesus and which death itself may not sever.

To know that I have an interest in your prayers will cheer me in the discharge of those duties to which God may call me; and that every blessing for time and eternity may distil upon you as the

dew of heaven, shall ever be the prayer, dear Brethren, of your sincere and affectionate friend,  
T. BOULTON READ.

To the Congregation of Vienna }  
and Port Burwell. }

In a private letter from Belleville, C. W., we find the following gratifying items of intelligence. Our correspondent is right in supposing that it gives us as much pleasure to hear of the prosperity of the Church in Canada, as in the United States:—

You will be gratified to learn that the Church in this town is prospering both in its temporal and spiritual state. We are now finishing (except that part of the tower above the roof) a very substantial and handsome stone church—of dimensions suitable to the wants of this growing town—at a cost of twenty-four thousand dollars, twenty thousand of which will have been expended before Christmas next, and nearly all paid up. The tower will require the other \$4,000 to complete it. But for that we must wait a while.

In the erection of this expensive building we have had no aid outside of our own congregation. I may add that a few years ago this same congregation built a parsonage at a cost of three thousand five hundred dollars, all of which was raised among their own people. I mention these things because I believe you will be as glad to hear what tends to the stability and prosperity of the Church in Canada, as we in Canada are to hear of her prosperity in New York, or any other State of the Union, for though we live under a somewhat different political system, are we not all one in Christ Jesus?—*New York Church Journal.*

## SALT FLEET CHURCH.

A small brick Church, neatly finished, with open pews, in a thriving settlement in Saltfleet on the Mountain, which cost about £300, was opened for Divine Service on Thursday, October 29th, when the Rev. J. G. Geddes and the Rev. John Hebden, from Hamilton, and the Rev. G. A. Bull, from Barton, who all took a lively interest in its erection, were present at the invitation of the Building Committee, along with the Rev. J. L. Alexander, the resident missionary. Mr. Geddes, by request, preached on the occasion, and delivered an appropriate and impressive discourse, and at the close a collection was made in aid of the Building Fund, amounting to £5.

The best acre of his land was given as a site by George H. Taylor, Esq., son of the late Judge Taylor, of Hamilton, together with a liberal donation, it is said, of..... £40 0 0  
Mrs. Tweedle and family, of Saltfleet, 30 0 0  
The Ven. Society P. C. K. .... 50 0 0  
The Diocesan Church Society..... 12 10 0  
Geo. Leith, Esq., of Ancaster..... 12 10 0  
Arthur Wodehouse, Esq. .... 18 15 0  
Miss Taylor, to whose activity and zeal the success of the undertaking, under God, is chiefly owing, obtained liberal contributions from friends at a distance, as well as from members and friends of the Church in Saltfleet and adjoining townships; so that, it is understood, there is little or no debt due on the church.

## ST. JOHN'S CHURCH, ELORA.

At a special vestry meeting held at St. John's Church, Elora, on the 20th ult., E. H. Kertland, Esq., chairman. Wm. Reynolds, Esq., the senior churchwarden, read a letter from the Rev. John Smithurst, stating that in consequence of an increasing feebleness of voice and inability efficiently to perform the services of the church, he was under the necessity of resigning the Incumbency. It was then moved by James Geddes, Esq., seconded by William Reynolds, Esq.,

"That the pewholders and members of this congregation present an address to the Rev. Mr. Smithurst, expressing their feelings of respect, and stating their regret that he should from such a cause be compelled to relinquish public duty."

In accordance with the above Resolution, the following address was drawn up and signed by the two churchwardens, the chairman of the meeting and twenty-six others, pewholders and members of the congregation resident in Elora:

ELORA, Oct. 20th, 1837.

To the Rev. JOHN SMITHURST—

DEAR SIR,—We, the undersigned churchwardens and members of the congregation of St. John's Church, Elora, having heard read your resignation as our Minister, on the ground of your incapacity any longer to perform the duties of your office, beg leave to express our regret that such a cause should unfortunately exist us to break off a connexion between us which has now lasted for five years.

It will not, we hope, be considered out of place to allude to your position as our clergyman, and as a resident of Elora during that period; and we cannot allow this opportunity to pass without expressing our feelings of respect for you as one who has laboured for the interests of the Church, as also for your uniform and constant desire to forward the general improvement of our school and other useful public institutions.

Although your residence is now in another part of the country and somewhat distant, we cherish the hope that the same kindly feelings between us may still subsist, and that when an opportunity occurs we may be allowed an interchange of the same.

In conclusion we have only to say, that our earnest wishes are for your comfort and happiness in your new abode."

(Signed,) WM. REYNOLDS,  
Churchwarden.

JOHN S. CROSSMAN,  
Churchwarden.

EDWIN H. KERTLAND,  
Chairman,

and twenty-six others.

To the above address the following answer was returned:—

GENTLEMEN,—I have duly received a copy of the Resolutions passed at a vestry meeting held on the 20th ult., with reference to my retiring from Elora, and also the address drawn up in accordance with the first Resolution. Permit me to return you my sincere thanks for such a kind expression of feeling, and to assure you that my ministerial connexion with you has not been severed without much careful consideration and deep regret. Feeling, as I did, that my powers of voice were not equal to an efficient performance of the Church service, I would have resigned long ago could I have done so without involving the congregation in any pecuniary loss. Circumstances now, however, put it out of my power to hold out any longer, and though a certain amount of inconvenience will arise, both to you and to myself, by the change, I could see no alternative. I trust that you will have my place supplied by one much more efficient than myself—one who, in preaching the simple truths of the Gospel, as set forth in the Articles and Liturgy of our beloved Church, will avoid the dangerous extremes of party distinction. My fervent prayer is, that the Divine blessing may be abundantly vouchsafed to both minister and people.

You over-estimate, I fear, my services as a Grammar School Trustee. Whatever may have been effected in school matters, has been effected by that cordial co-operation and good understanding which I am glad to say uniformly prevailed among all the members of the Board, during the

four years I have had the honour of being its chairman. But as regards schools, and other public institutions of Elora with which I may have been connected, I can assure you that I shall feel as warmly interested in them as when I resided among you. Nothing would grieve me more than to think that with my official connexion with you, there should be a cessation of that kind and friendly intercourse which has hitherto prevailed. To very many, both of our own and of other churches, I owe a debt of gratitude for numerous displays of kind feeling and honourable confidence. To each and all I tender my most grateful thanks. With my best wishes for your temporal and spiritual prosperity,

I remain, Gentlemen,

Yours very sincerely,

JOHN SMITHURST.

Lea Hurst, Minto, Nov. 3, 1857.

ST. GEORGE'S PAROCHIAL SCHOOLS.

(From the Brampton Standard)

We have very sincere pleasure in inserting below, an account of the laying of the corner stone of a school house in St. George's parish, Toronto, furnished us by one of our city correspondents.— And we take the opportunity of congratulating Rev. Dr. Lett, on this successful issue of his labours in behalf of education in his parish; and Mrs. Lett, on the high honour and compliment which the parishioners of St. George's—comprising some of the oldest and most respectable inhabitants of Canada—conferred upon her in having unanimously requested her to lay the corner stone of the school house, for the erection of which her husband has laboured so earnestly, and so successfully:—

ST. GEORGE'S CHURCH, TORONTO.

Thursday, the 20th, was a day of rejoicing in this parish, having been chosen for the two-fold purpose of giving a *fete* or festival to the Sunday School children, and laying the corner stone of the new Parochial School-house. The following account of the proceedings, will, we are certain, be interesting to many readers:

At two o'clock in the afternoon the children to the number of about 300 assembled by the kind permission of Mrs. Boulton, in the beautiful grounds of the Grange, at the head of John Street, and about to form the centre of St. George's Square. The Sunday School Teachers were also with them, and the large attendance of the congregation of the church, showed the warm interest taken in the important work. By the kind permission of the Colonel, the band of the Canadian Rifles were stationed on the grounds, affording a rich musical treat to all present.

At 3 o'clock, a procession being formed of the children, teachers and parishioners, they proceeded, accompanied by the enlivening strains of the band, to the Church, where they were met by the venerable Bishop, the Rev. Incumbent and his family, the Rev. Dr. Adamson, Assistant Minister, the Rev. Dr. Fuller, of Thorold, the Churchwardens, the Architect, and the Builders. Immediately over the corner selected for laying the stone was hoisted a large and magnificent red ensign; while in other portions of the lot were flying the proud flag of England's union, and numerous others, giving life and gaiety to the scene. Arrived at the stone, the Incumbent, (the Rev. Dr. Lett) in a concise, but spirited and eloquent address, explained the object of their assembling on the occasion; and traced the history of the building fund to the present time. He dwelt particularly on the munificent subscription of £200, from our respected fellow-citizen J. Arnold, Esq. He also alluded to the invaluable

services of Mr. Harman, in husbanding the fund which, from a very small sum, now amounts to upwards of £600

A hymn, written for the occasion, by Mr. Graham, organist of the Church, was very well sung by the children of the Sunday School, then the stone was laid by Mrs. Lett—the amiable and highly esteemed wife of the Incumbent—after which the splendid band of the Canadian Rifles played “God save the Queen.”

The Rev. Dr. Fuller made a few remarks, complimenting Dr. Lett and the Churchwardens on the success of their endeavours to provide a place wherein a sound, religious, as well as secular, education might be imparted to the youth of that church. The “One Hundredth Psalm” was then sung by the whole assembly, after which the benediction was pronounced by the Bishop.

Immediately after the close of the above ceremony, the children of the Sunday School were marshalled, and proceeded in procession, headed by the band, from the Church to the Grange Grounds, where a sumptuous entertainment was prepared for them, by the liberality of members of the congregation. After having done full justice to the things set before them, the children engaged themselves in running and jumping, swinging, and various other amusements, until the evening, when they dispersed, highly gratified with the day's festivities.

The following is a true copy of the inscription which the parchment contained, and which was deposited in a sealed jar, under the corner stone of the school-house:—

“This Corner Stone of the Sunday and day Schools of the parish of St. George the Martyr, Toronto, was laid on Thursday the 20th day of August, in the year of Redemption MDCCCLVII. by Eliza Fanny wife of the Rev. Stephen Lett, L.L.D., T.C.D., Incumbent, in presence of the Honorable and Right Reverend John Strachan, D.D., L.L.D., Lord Bishop of the Diocese, of the Incumbent aforesaid, of the Churchwardens—Samuel Bickerton Harman, B.C.L., and Robert Brittain Denison, Esquires, of a large congregation of the Parishioners and others; and of three hundred children attending the Parish Sunday School, whose teachers were John Arnold, Andrew Fleming, Richard Freeman, William Kirwin, Andrew Miller, William McCleary, Theodore Phillips, John Phillips, Thomas Rogers, Thomas Villiers.

Charlotte Arnold, Julia Arnold, Francis Browne, Augusta Browne, Julia H. Bovell, Sarah A. Dun, Kate Freeman, Mary A. Forbes, Gardlestone, Eliza M. A. Howard, Hannah Hill, Mary Howard, Georgiana Houghton, Elizabeth Munro, Hannah McCleary, Esther McCleary, Janet Maughan, Euphemia Maughan, Mary Morrow, Mary Pelen, Mary A. Ross, Madaline Phillips, Sarah F. Spragge, Clarissa Smith, Phebe Sloan.

ROBERT MCGILLIVRAY  
Superintendent

GEORGE HOUGHTON,  
Larbrarian,

The wise man saith—“Train up a child in the way he should go, and when he is old he will not depart from it.”

Our blessed Lord saith—“Suffer Little Children to come unto me, and forbid them not, for of such is the Kingdom of God.”

Architect—Kivas Tully, Esq.

Builders—John Worthington and James Worthington, for the masonry; William McCleary and Thomas Villiers, for the carpenter and other work.

Gloria in excelsis Deo.—Amen.

H. W. M. MURRAY,  
B. A. Del.

DIocese OF MONTREAL.

MONTREAL CHURCH SOCIETY'S OFFICE.

4th November, 1857.

A meeting of the Central Board of the Church Society was held this day; the Dean of Montreal in the chair.

The Treasurer reported that the following sums had been received since the last meeting:

Rev. J. Hanagan's subscription .....	£1 17 6
“ J. Constantine 1856-7 .....	3 16 0
“ J. Flanagan .....	1 17 6
“ A. C. Scath .....	0 18 9
Collection at Christievillo .....	1 10 4
Portage du Fort .....	1 11 6
Marchouche .....	8 10 0
From Montreal Parochial Association,	27 18 9

COLLECTIONS FOR THE WIDOWS & ORPHAN'S FUND.

Collected at Sorel .....	2 3 9
Chambly .....	6 1 0
Lachine .....	8 2 0
St. John's .....	8 1 0
Missisquoi Clerical Association .....	1 0 0
Collected at Stanbridge East .....	0 13 7
Portage du Fort .....	0 18 5
St. Luke's, Montreal .....	6 7 0
Farnham, West .....	1 7 6
Waterloo .....	1 0 0

EDWARD J. ROGERS,  
Secretary.

English Ecclesiastical Intelligence.

WILLIAM, THE KAFIR TEACHER.

(From a private letter of the BISHOP OF NATAL.)

I MUST tell you a fact about my native teacher, William, in whom I think you will be interested. He is a young married man, with, I think, three children, and was formerly under the teaching of an excellent American Missionary, Dr. Marsh, now deceased; by whom it is very plain he had been well trained in the first principles of the Christian faith.

My first acquaintance with him commenced about February, 1856. At that time our native children had very recently been brought to Ekukanyem, and it was my practice to ride up (five miles) from Maritzburg, as often as I could, to see how they were getting on, and make any additional arrangements for the more complete success of so new and so great an experiment. I usually passed the night there, and employed any time I had to spare in practising the speaking and writing of the Kafir language, with the assistance of a Christian convert of the Church of England, Umabuto, who was then a servant of the Institution. After a few weeks of such study, Umabuto took me by surprise one day, by saying that he wished to leave the Institution as soon as I could, let him go. I found that he had a very natural desire to go and live with Mr. Robertson, under whom he had been trained for baptism, and who is now founding a new station near Durban, on the bank of the Umhazi. As I saw that Umabuto's heart was strongly set on this, I of course consented, and was thus, to my regret, at first, deprived of my teacher.

Some little while after, I heard by accident that there was a wagon-driver in our employment who could speak a little English, (which by-the-by, was no recommendation at all in such a case,) but who was, moreover, a Christian. I sent for him, and found him a very pleasant, bright intelligent fellow, and a very short acquaintance with him satisfied me that he was the very person I needed for my purpose, as a help to my acquiring the Zulu language. He spoke it with great

correctness, in the pure Zulu dialect, and would immediately point out a deviation from it, just as an educated Englishman would detect a provincialism; and I very soon found that he entered with much intelligence into the meaning of my inquiries, and the work which I had in hand; and would patiently endure to be questioned about some little particle which puzzled me in his speech, listen till he clearly saw the point at which I was aiming, and then give me a series of sensible often humorous, examples in illustration of the matter. But beyond all this, I found him possessed with an intense thirst for knowledge of all kinds, more especially in things which concerned the kingdom of God. It was impossible to translate with him a few verses of the Bible, without being carried away by his inquiries in conversation upon other matters, far beyond the scope of the text before us; and more particularly at first, when he got a glimpse of the Apostolic Order of the Church, of which, as yet, he had heard little or nothing, it was curious to observe how we went on, dragged on, from one point to another, till we got fairly back to the original settlement of the American colonies, and the lamentable negligence which left the American Church, for nearly 100 years even after the commencement of the efforts of the Society for the Propagation of the Gospel, without a Bishop. While I feel it to be my duty to take him, as the providence of God has thus brought him in my way, and teach him the way of God more perfectly, and while I witness daily with thankfulness, the evidence he gives of a deepening conviction that these things are so; yet I am most anxious so to speak of his former friend and pastor, as of one who had laboured faithfully unto death, according to the light he possessed, in his Master's service, and generally to sustain William's esteem and affection for the American Missionary body; though I am compelled to teach him some things, as being Scriptural and Apostolical, which do not altogether accord with their teaching and practice. Again and again has he inquired over the consequences of disunion and disagreement of Christians, which are most painfully brought before one's eyes, in their direct bearing upon the heathen in such a land as this. But so it was in St Paul's time; and so, I suppose, it will be unto the end.

To return, however, to my little story. Not very long ago I decided to promote William to be a teacher in our Institution, in the hope that he might eventually be advanced to the office of a Catechist, and perhaps, higher, and I told him he should receive the same wages as he did before as wagoner, viz., £1 per month. After he had been working in the school about a week, he came into my room to speak with me "about his money." I began to fear that he was under the influence of the Kafir's besetting evil, and craving for an increase of pay. But I found I was mistaken. "As he now had no hard work out of doors, he thought he ought not to receive his money as before. Indeed, if he had only his own body to care for, he would not wish for any thing but his food and clothing. But he had a wife and children, and was obliged to take something for them." And I understood him to say that he wished to leave in my hands 6s. per month of his wages. I told him that his work would now be as hard as ever, but of a different kind, and the labourer is worthy of his hire, and I thought it best to give him all his money. As he still demurred I explained to him, the principle of the church offertory, and told him that if he wished, he could also give some of his money in that way, for sending the Gospel to others. He quite admitted the propriety of this. "But," he said, there was something more. His friends at home would not believe that he had such a thirst for

improvement as he really had. When the Church Missionaries first came to this land, there was a talk among the people of his and the neighbouring American stations, that we should pay them money, and bribe them to come to us; and the people would surely say that he was bribed, if he took money from us." He wanted, therefore, to give up, out of his £1 a month, not 6s. as I had supposed, but 15s., and then they could not charge him with improper motives.

He was evidently so earnest and sincere in the proposal, that I was obliged to send him away, and say I would think over it; and after some consideration and consultations, I decided to give him his due, and recommended him to "live down" each column. Shortly after this he went home to see his wife, but I fear he must have had a trying time of it. For she, no doubt, considers him as a renegade to the true faith, and utterly refuses to come and live with him here. He came back himself in about a week bringing, a younger brother, also a very intelligent Christian lad, who is now engaged as second Native Teacher in our Institution. We have at this moment a third of a similar character; and these three I regard as being themselves under training for higher work, I trust, hereafter.

#### THE COLONIAL EPISCOPATE.

The Church of England will, in the course of a few weeks, have 37 bishops in the colonies and dependencies of the British crown. There are at present 33 English colonial bishops, viz., Dr. Tomlinson, Bishop of Calcutta; Dr. Strachan, Bishop of Toronto; Dr. Selwyn, Bishop of New Zealand; Dr. Purry, Bishop of Barbadoes; Dr. Tomlinson, Bishop of Gibraltar; Dr. Davis, Bishop of Antigua; Dr. Austin, Bishop of Guiana; Dr. Nixon, Bishop of Tasmania; Dr. Spencer, Bishop of Jamaica; Dr. Feild, Bishop of Newfoundland; Dr. Mealey, Bishop of Fredericton; Dr. Chapman, Bishop of Colombo; Dr. Perry, Bishop of Melbourne; Dr. Grey, Bishop of Cape Town; Dr. Short, Bishop of Adelaide; Dr. Tyrrell, Bishop of Newcastle; Dr. Anderson, Bishop of Rupert's Land; Dr. Smith, Bishop of Victoria; Dr. Dealtry, Bishop of Madras; Dr. Mountain, Bishop of Quebec; Dr. Fulford, Bishop of Montreal; Dr. Binney, Bishop of Nova Scotia; Dr. Harding, Bishop of Bombay; Dr. Colenso, Bishop of Natal; Dr. Barker, Bishop of Sydney; Dr. Ryan, Bishop of Mauritius; Dr. Bowen, Bishop of Sierra Leone; Dr. M'Dougall, Bishop of Labuan; Dr. Hale, Bishop of Perth; Dr. Courtenay, Bishop of Kingston; Dr. Harper, Bishop of Christ Church, New Zealand; Dr. Cotterell, Bishop of Graham's Town; and Dr. Gobat, Bishop of the United Church of England and Ireland, in Jerusalem. To these will very shortly be added, by consecration, Dr. Cronyn, who has been elected Bishop of Huron, Upper Canada, Mr. Hobhouse, who has been designated to the bishopric of Nelson, New Zealand, Archdeacon Hadfield, who has been designated to the bishopric of Wellington; and Archdeacon Williams, who has been designated to the bishopric of Taurangar, an exclusively Maori district. As soon as tranquility is restored in India, arrangements will be completed for the establishment of three new bishoprics there—one at Agra, for the North West Provinces; one at Lahore, for the Panjab; and one at Palamcottah, for the missionary Province of Tinnevely. When these appointments are made the number of English colonial bishops will be 40.

No Romish ecclesiastic of any grade will hereafter be allowed to participate in the civil government of Malta.

#### SUBSCRIPTIONS RECEIVED TO NOV. 16.

To end of vol. IV.—C. B., Port Hope, J. McP., Kingston.

To end of vol. V.—Rev. F. T. Osgoode; Rev. G. W. W., Clarkeville; Rev. J. S., Warwick; Rev. F. L. O., Dundas; W. K., Dundas; J. B., Dundas; G. L., Ancaster.

THE REV. J. TRAVERS LEWIS, L.L.D., Classical and Mathematical Prizeman, the Primate's Hebrew Prizeman, Senior Moderator in Ethics and Logic, and Gold Medalist of the University of Trinity College, Dublin, will, D. V., after the Christmas Holidays, receive a limited number of pupils, whom he will prepare for the Universities. Terms made known on application. Parsonage, Brockville, September 21st, 1857.

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