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ADVERTISING SHEET OF

The Canadian Ecclesiastical Gazette;

OR CHURCH REGISTER FOR THE DIOCESE OF QUEBEC, TORONTO, MONTREAL, AND HURON.

VOLUME VIII.

TORONTO, NOVEMBER 15, 1861.

No. 22.

TO CRICKETERS.

A VERY SUPERIOR COLLECTION OF M. DARK & SON'S [Lord's ground] XXX Match Bats and Cane Handled Bats, Treble Seamed Balls, Batters and Wicket Keepers' Gloves, Leggings, &c.

Just received by HENRY ROWSELL, King Street, Toronto.

Toronto, July 15, 1861.

F. W. KINGSTONE, BARRISTER AND ATTORNEY-AT-LAW, SOLICITOR IN CHANCERY. OFFICE, Toronto Street, (3rd door south of Post Office,) Toronto.

JUST PUBLISHED.

A CHURCH HYMN BOOK for the use of Congregations of the United Church of England and Ireland. Published under the sanction of the Lord Bishop of Toronto.

Price 25cts, stiff cloth; 30cts bound in cloth. HENRY ROWSELL, Publisher, King Street, Toronto July 1st, 1861.

JUST PUBLISHED.

CHURCH HYMN TUNES, CHANTS & RESPONSES, for the several Ecclesiastical Seasons, as sung at the CHURCH OF THE HOLY TRINITY, TORONTO, selected and edited under the sanction of the Clergy, by H. R. Frupp, Organist of Christ Church, Ottawa, and formerly of the Holy Trinity, Toronto.

Price 15cts paper; 20cts stiff cloth. For sale by HENRY ROWSELL, King St., Toronto. July 1st, 1861.

J. W. ELLIOT,



DENTIST,

KING STREET WEST. 84. (A few Doors East of Rossin House.) TORONTO. Toronto, February, 1858. 2-13

LEVEY BROTHERS,

IMPORTER OF WATCHES JEWELLERY, PLATED WARE, AND FANCY GOODS, 84, KING STREET WEST. Toronto, March, 1855

ART-UNION OF LONDON. 1862.

INSTITUTED 1837. INCORPORATED 1846.

PRESIDENT.

THE RIGHT HON. THE LORD MONTEAGLE

VICE-PRESIDENTS.

HIS GRACE DUKE OF NORTHUMBERLAND THE HON. MARQUIS OF NORTHAMPTON. THE RIGHT REV. THE LORD BISHOP OF ELY.

Subscribers of one guinea are Members of the Society for the year. The subscriptions are devoted to the purchase of Pictures, Drawings, Enamels, Sculpture, Medals, Engravings, and other works of Art.

Every member for the current year, ending the 31st of March, 1862, will receive for each Guinea, an impression of a large and important line engraving by C. W. Sharpe, A.R.A., from the original picture, by Frederick A. Goodall, A.R.A., "Raising of the May-Pole;" besides a chance of one of the Prizes at the annual distribution, which will include the right to select for himself a valuable work of art from one of the public exhibitions; Bronze Statuettes of Caratacus from the original by J. H. Foley, R.A.; Porcelain Statuettes & Medals in Silver commemorative of Sir Charles Barry, R.A., and other works. All produced expressly and solely for the Society.

A very small number of proofs of the engraving are taken, and may be had on the following term, viz:—

Five guineas entitle to five chances in the distribution, and an artist's proof of the plate. Two guineas entitle to two chances, and an India paper impression of the plate.

THE ART-UNION OF LONDON

was established to promote the knowledge and love of the Fine Arts, and their general advancement in the British Empire, by a wide diffusion of the works of native artists; and to elevate Art and encourage its professors, by creating an increased demand for their works, and an improved taste on the part of the public. It is under the direction of a Council of the Members, whose services are honorary, and four of whom retire from office every year

Every Member for each Guinea subscribed, is entitled to—

I. An impression of one or more plates engraved and printed exclusively for the Society; admission for himself and friends to the General Meeting and to the exhibition of prizes; and the annual report and almanac.

II. One chance in the distribution of prizes.

EXTRA CHANCES.—Any Member having paid his subscription for the current year, and wishing to have one or more extra chances in the next distribution of prizes—but without another print—may have one such extra chance for every HALF-GUINEA subscribed for that purpose, for which a separate Receipt will be given.

PAYMENT IN ADVANCE.—A subscription for ten years in advance, entitles to one of the medals executed for the Society in silver, or one of the Tazzas in iron, or a porcelain bust, in addition to the annual advantages attached to the subscription.

TEN GUINEA PRIZE.—Every Member who shall have subscribed TEN GUINEAS IN SUCCESSIVE YEARS, ending with the current year, without gaining a prize of any kind in that period, shall be entitled to one of the porcelain busts of CLYDIE, or APOLLO.

The prizes consist of the right to select, by the prizeholder himself, a work of art of the value of TEN POUNDS to TWO HUNDRED POUNDS or more, from the public exhibitions of the year, also of statuettes and other works in bronze, iron, and porcelain, and fine chromolithographs, produced expressly for the Society. The prizes are distributed by lot, at a general meeting of the members, on the last Tuesday in April, by two ladies then chosen. Each prizeholder receives notice by post, and tickets of admission to the Exhibition of Prizes are sent to every member in July.

Local Honorary Secretaries and Agents are appointed in the principal towns in the Kingdom, and in most parts of the world, through whom subscriptions may be paid, and the prints received free of charge under certain regulations; but the cost of packing and forwarding all works given as prizes, must be born by the prizeholders.

Members have the option of taking, instead of the print, any of the following, viz:—

RAFFAELLE AND FERNARINA; OR THE SURRENDER OF CALAIS; OR A WATER PARTY; with any one of the following Extra Works, viz: woodcuts from Milton's L'Allegro; do. from Goldsmith's Traveller; do. from Byron's Child Harold; illustrations in outline from Pilgrim's Progress; do. The Castle of Indolence; do. Gertrude of Wyoming; do. Events in English History; do. The Seven Ages of Man; a ruled bas-relief of The Entry into Jerusalem, or do. Christ led to Crucifixion.

Or two of the following prints, or one with one Extra Work, viz: THE VILLA OF LUCULLUS; THE PRISONER OF GISORS; THE BURIAL OF HAROLD; THE CLEMENCY OF CEUR-DE-LION; THE PIPER; or, COME ALONG.

OR AN ENGLISH MERRYMAKING IN THE OLDEN TIME; TILBURY FORT; HARVEST IN THE HIGHLANDS; VENICE; LIFE AT THE SEA-SIDE; or a Medal in Bronze; each without an Extra Work.

There are still to be had a very few proofs before letters, on India paper, of each of the plates produced for the Society.

HENRY ROWSELL,

Honorary Secretary for Toronto.

The currency amount for one guinea sterling is \$5.25.

H. Rowsell has received from the Council of the London Art-Union, a specimen impression of the Engraving "Raising of the May-Pole," a copy of which will be given to every subscriber of the current year.

THE ECCLESIASTICAL GAZETTE.

BOOKS FOR THE HOLIDAYS,
FOR SALE BY
HENRY ROWSELL, KING STREET, TORONTO.

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COURTSHIP OF MILES STANDISH, by Longfellow; do.

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Canadian Ecclesiastical Gazette;

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

VOLUME VIII.

TORONTO, NOVEMBER 15, 1861.

No. 22.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

CIRCULAR.

TORONTO, Nov. 11th, 1861.

REV. AND DEAR SIR,—

It is with mingled feelings of anxiety and hopefulness that I ask the earnest attention of yourself and congregations to the resolution which follows, transmitted to me by the Mission Board of the Church Society, and passed by them on the 8th of October last.

I cannot be without much anxiety to find that the resources of the Society have proved so inadequate to meet the demands upon them, and that so large a sum has to be provided in order to keep faith with the missionaries employed. But I am full of hope that the appeal I am requested to make will be generously responded to. Our people, I trust, will feel that the Society are in earnest, in advancing, as they have done, the Missionary work of the Diocese; and I have a confidence that their contributions will be proportionate. They will not, I am persuaded, allow the Missionary efforts of the Society to be slackened, much less permit so great a calamity to ensue, as to compel the Society to withdraw or diminish the present allowance to the missionaries employed, and who, at best, are so inadequately paid.

"Whereas, on the 1st January, 1862, the sum of \$2,485 will be required to meet the stipends of clergymen assisted by this Board, and there is a deficiency at the close of the last quarter of \$1,058—making a sum of \$3,543, to be made up at the commencement of the ensuing year

"Be it Resolved—

"That the Lord Bishop be respectfully requested to appoint a special collection in all the churches and stations of the diocese, to be made on the day of the general thanksgiving, expected to be ordered; or if no day of thanksgiving should be appointed, the said collection to be made on any Sunday during the present year, not later than the First Sunday in Advent.

"That his Lordship be solicited, in announcing such collection, to state the circumstances in which the Mission fund is placed, and to urge the congregations of the diocese to make a general and vigorous effort to supply the amount required to meet the engagements of the Board."

In accordance with the above, I appoint Sunday, the 1st December next, being Advent Sunday, for a collection for this important purpose, in all the churches and stations in this diocese, and I beg that you will bring the subject before your congregations with all the care and earnestness it deserves.

I shall merely add that if, in the interval, a day of general thanksgiving should be proclaimed by the government, I leave it discretionary with the

clergy to adopt that day for the collection for Missions, or to adhere to the First Sunday in Advent, as above directed.

I remain, Rev and dear Sir,
Yours truly,
JOHN TORONTO.

By some mistake there were fewer numbers of the last Gazette published than usual, in consequence many applications for extra numbers by those interested in the early planting of the church in this Diocese could not be complied with, we have, therefore, determined to re-publish the articles commencing the series in our last. We only hope that clergymen in other Dioceses, as well as in this, will follow the admirable suggestions of the Rev. Rural Dean Givins, and the example of those who have taken the initiative. We know that several persons have their volumes of the Gazette bound, so that an authentic history of the planting and struggles of the church in this Province, may be preserved and handed down to posterity, but if our efforts are not at once backed by those who can give information, no such opportunity may again occur. Those who send communications should state if they require any extra numbers of the papers to be sent to them in order to avoid disappointment afterwards.

THE CHANT AND TUNE BOOK

The Chant and Tune Book prepared by the Synod Committee, is now ready for delivery. It contains 75 psalm and hymn tunes, comprising many long, common, short, and peculiar metres, some having been added to the original selections adapted to the new hymn book, solely published under the sanction of the Lord Bishop, by Mr. Russell. It also contains 54 single and double chants, with the whole of the canticles pointed for chanting, in addition to several responses and glorias, also a preface with special hints on chanting, and eight pages of valuable instructions, rendering it a complete manual of church music. The arrangements are particularly adapted to congregational singing.

TRINITY COLLEGE.

We are requested to inform our readers that the annual meeting of the Convocation of the University of Trinity College, for conferring Degrees, will be held in the College Hall, on Thursday, December 19th, at 1 o'clock, p. m.

OPENING OF A NEW CHURCH AT COLDWATER.

A new church edifice has been completed in the village of Coldwater, county of Simcoe. The many kind friends who contributed to the good work will be gratified to learn that it was opened

on Sunday, September 16th, when an appropriate address was delivered by the Rev. W. M. Ross, M.A., Missionary of the Diocesan Church Society. The occasion was felt to be one of great joy, and not the least so by the good lady through whose untiring exertions the undertaking was commenced and perfected.—Communicated.

AN APPOINTMENT.

(From the Bowmanville Statesman.)

As we always regard it a duty to record instances of the success of native talent, we have pleasure in transferring to our columns the subjoined article from the *Belleville Intelligencer*, containing notice of a recent imperial appointment. The young Canadian referred to is, we understand, a near relative of the Rev. Dr. MacNab, rector of this parish.

"We learn from a source on which we can rely, that an honourable and lucrative office has been recently conferred by His Grace the Duke of Newcastle, Her Majesty's principal Secretary of State for the Colonies, upon Alexander MacNab, Esq., Civil Engineer, Great Western Railway, Hamilton. The appointment in question is that of 'Surveyor of Public Works' in the Island of Grenada, and its Dependencies, West Indies.

"This young gentleman being a native of this town, we are pleased to hear, by his superior ability, untiring zeal, and unblemished character, has reached a higher position in his profession. On retiring from the company's service, his testimonials from the leading officials, with whom he had been connected for the last eight or ten years, are, we understand, of the most flattering character. Mr. MacNab is the second son of the late Captain James MacNab, who fell whilst on duty in this town, during the memorable rebellion of 1837, and has thus received in his own person a fitting recognition, on the part of the Imperial Government, of the patriotic services of his lamented father."

COUNTY OF SIMCOE.

In compliance with an invitation from the Rev. T. B. Read, D.D., Rector of Orillia, a number of the clergymen of the above county met at his residence, on Wednesday, October 30th, for the purpose of taking into consideration the propriety of establishing a Clerical association in the county. After full deliberation upon the objects and advantages of such an association, it was decided that it is exceedingly desirable for clergymen to meet together for mutual edification and improvement, and in order that the clergy of the County of Simcoe may be enabled to effect this object that an association shall be now formed which shall meet once in three months, and consider such subjects as are best calculated to render the services of clergymen profitable to the people committed to their charge, and make themselves workmen that need not be ashamed,

rightly dividing the word of truth. As the clergy of this county manifest in other matters an earnest cordiality of sentiment, and complete unity of action, those of them who were present at the formation of the association, hope that in this matter also the same oneness of feeling will pervade the hearts of all the clergy, and cause those who are without, to see that the ministers of the church in the County of Simcoe have that christian unity which enables them to bear each other's burdens, and so fulfil the law of Christ. The next meeting of the Association will take place on the first Wednesday of February, at the residence of the Rev. John Fletcher, Bradford, and it is hoped that all the clergymen of the county will endeavour to make arrangements by which they will be able to be present on that occasion.

COLLECTIONS UP TO NOVEMBER 12th, 1861.

WIDOW AND ORPHANS' FUND, FOR 20th YEAR.
Collections appointed to be taken up in the several churches, chapels, and missionary stations, in the Diocese of Toronto, on behalf of the Widow and Orphans' Fund, in October, received between the 28th ult., and 12th inst.

Previously announced	\$178.32
Penotanguishene, per Rev. G. Hallen.....	5.00
St. Mary's, Lloydstown.....	\$ 4.67
Christ Church, Bolton.....	2.82
St. James', Albion.....	3.77
Per Rev. H. B. Osler.....	11.26
Cartwright, per Churchwardens.....	3.00
Grace Church, Milton.....	6.60
St. Stephen's, Hornby.....	1.58
Per Rev. F. Tremayne.....	8.18
St. John's, Elora.....	5.00
St. James', Fergus.....	2.34
Per. Rev. C. E. Thomson.....	7.34
Amherst Island, per Rev. J. Rothwell.....	5.60
Adolphustown.....	0.95
Fredericksburg.....	1.25
Per Rev. R. Harding.....	2.20
Christ Church, Hamilton, per Churchwardens	22.80
Woodbridge	4.73
Grahamsville	2.10
Tullamore	5.65
Gore	2.00
Per Rev. J. Carry.....	14.48
St. Thomas', Millbrook.....	4.80
St. John's, Cavan.....	2.90
St. Paul's, Cavan.....	2.80
Per Rev. T. W. Allen.....	10.00
St. Peter's, Credit.....	14.75
Sydenham.....	3.28
Per Rev. T. P. Hodge.....	18.03
St. George's, St. Catharines, per Rev. Dr. Atkinson.....	60.51
Christ Church, Hillier.....	4.00
Wellington.....	2.00
Per R. C. Boyer.....	6.00
North Augusta.....	6.25
Lamb's Pond.....	4.00
Per Rev. F. Tremayne.....	10.25
St. John Evangelist's, Toronto, per Rev. T. S. Kennedy.....	11.89
York Mills, Per Rev. Dr. Mitchell, addit'l	.60
Holy Trinity, Toronto, per Churchwardens...	33.65

Trinity Church, Chippawa, per Rev. W. Leeming.....	23.50
St. John's, 'Peterboro'.....	23.10
Monaghan.....	2.11
Per Churchwardens.....	25.21
St. George's, Grafton.....	6.40
Trinity Church, Colborne.....	6.60
Per Rev. J. Wilson.....	13.00
St. John's, Port Hope, per Churchwardens...	10.75
Cayuga.....	3.65
Caledonia.....	3.37
York.....	3.00
Per Rev. B. C. Hill.....	10.00
St. John's, Bowmanville, per Rev. Dr. MacNab.....	16.30
Dickenson's Landing, per Rev. R. Garrett	5.00
All Saint's, Drummondville.....	4.00
St. John's, Stamford.....	6.12
Per Rev. C. L. Ingles.....	10.12
St. John's, Hamilton.....	6.06
St. Mathew's Flamboro'.....	3.09
Per Rev. J. G. D. McKenzie.....	9.15
Christ Church, Hamilton, additional, per Churchwardens.....	1.00
St. John's, Ancaster.....	12.00
St. James', Dundas.....	10.00
Per Rev. F. L. Osler.....	22.00
Trinity Church, Cornwall.....	21.05
Christ's Church, Moulinette.....	7.20
Per Rev. Dr. Patton.....	28.25
Barrie.....	8.10
Orange Hall, Essa.....	2.16
St. Paul's, Inisfil.....	1.00
Per Churchwardens.....	6.26
All Saints', Collingwood, per Rev. J. Langtry.....	4.00
70 collections, amounting to.....	\$583.29
MISSION FUND.	
St. John's, Ancaster.....	\$7.00
St. James', Dundas.....	6.00
Per Rev. F. L. Osler.....	\$13.00

ELOCUTION.

To the Editor of the Ecclesiastical Gazette.

SIR,—
Having met with the subjoined article on "Elocution," and thinking it likely to be useful, I would feel obliged by your admitting it into the Gazette at your earliest convenience.
"Elocution!" It is a subject on which many lectures have been delivered; many treatises—though but very few to the purpose—have been written, and to the acquisition of which, as an art, considerable effort has been addressed. Yet to this day—as leaders in influential journals and as letters from dissatisfied or espondents testify—it is a rare thing to find a person who can read well; and among the clergy, especially, defects and excrescences, which would be ludicrous only that their results are so disastrous, are as apparent as ever. One man is a fast reader, rattling through Lessons and Litanies at race-horse speed, and resembling also a race-horse in that the faster he goes the less weight he must needs carry! Another is a slow man—slow in step, slow in purpose, slow in action, and slowest of all in tongue; prosing through the service at the most

deliberate of all paces, and wearing the patience of his poor flock to its utmost limit of endurance. One in his strength of lung resembles the town crier, shouting the service out at the top of his voice; while another speaks as though he were just recovering from a fever, and is only audible to some favoured few whose seats are contiguous to the desk and the pulpit.

Of all liturgies, that of the Church of England is most simple, solemn, and impressive. It is sad, indeed, whenever its sentences are mutilated, its meaning lost, or its grandeur marred, through the inefficiency of the officiating clergyman. It is still more sad when the Word of Jehovah, full of eternal verities, and abounding in narratives as interesting as they are true, falls upon the ear like an old wife's fable, through the indiscriminate, or flippancy, or want of skill, on the part of him who reads. Every effort for making such cases more rare must needs be valuable; and the Bishops of Rochester and Salisbury, in making good reading a point in their examinations for deacons' orders, are occupied in a work which will increase most powerfully the church's efficiency and popularity.

Now, in order to read well, the reader must have a clear conception of the meaning of what he reads. Without this his punctuation and his emphases will both be wrong. If a man fully understands his subject, and especially if his heart be imbued with its spirit, he will probably read so as to instruct and impress. We fear that many portions of our Sunday's services—for instance the Old Testament lessons—are not understood. How often have we listened to a chapter from the Pentateuch, or the Prophets, under the impression that the reader comprehended neither its general drift, nor its separate sentences. If readers would carefully peruse in private the lessons appointed for the public services of the church—mastering wholly their meaning, marking their emphatic passages, and gathering up their spirit beforehand, how marked would be the improvement in the exercise as regards themselves, and how much larger the measure of profit that would result to them that hear. Spiritual exercises, to be profitable, must be engaged in with intelligence. The public reading of Ezekiel and Zachariah becomes a source of no more profit than if they were dry Acts of Parliament, or Reports of Poor Law Commissioners, unless reader and hearer have the hearing ear and the understanding heart. It is in an increased insight into the true scope of the scripture that an increased profit in the public reading of the scripture must commence. The reader must bring out in sharp, strong relief the salient points of God's Word. He must insinuate, as he reads, the sometimes almost hidden connexion of part with part, and of all the parts with the whole. To listen to Edmund Keen, was said to have been like reading Shakespeare by flashes of lightning. The genius of the man lit up the page with meaning, and kindled into enthusiasm the spirits of those who heard. We want in the church this vivid grasping of the truth, which shall fire the reader's soul, and through him arouse into animation the souls of his listeners.

In addition to clearness of apprehension we need in a good reader a distinct enunciation. Every sentence should be turned out from the lips clear, and round, and bell-toned. How eminently distinguished was the late Professor Scholefield, of Cambridge, by this acquirement. What a clear ring had his every sentence, how his words seemed to look you in the face like men. What an eminent degree of this same quality marks the preaching and the reading of the present Mr. Spurgeon. His popularity is as much owing to his full voice, and his clear, manly

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.

S. ALTERN 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-

sional ministrations of clergymen resident elsewhere, of travelling missionaries, and of students acting in the capacity of catechists. Among those who then most frequently visited it may be mentioned the Rev. Wm. Boulton, the Rev. Chas. Dade, the Rev. Mr. Padfield, the Rev. Adam Elliot, the Rev. Mr. Athill, and the Rev. Mr. Scadding, while those who more rarely officiated were the Rev. Mr. O'Neil, the Rev. W. McMurray, the Rev. Mr. Givins, and the Rev. Mr. Ripley. Of the zeal and labours of these early pioneers of the church, there are no records, and, beyond the erection of the shell of a church in the front of the township, no visible monuments; but they doubtless formed a bond of union to the members of the church, kept alive their attachment to the church their spiritual mother, and prepared the way for the more effective labours of the settled minister.

UNITED CHURCH

The church services in the front of the township, then called the Irish settlement, were commenced about the year 1830, by the following students of divinity, viz.: Messrs. Padfield, Elliot, Givins, and Powell, under the direction of the present Bishop, then Archdeacon of York. They were held for the first four years in the house of Mr. Richardson, and afterwards for a short time, in Mr. Adam Anderson's. In 1833, Simon Washburn, Esq., a large landholder, in this neighbourhood, by deed of surrender, devoted two acres of land on lot 12, con. 2, to the use of the inhabitants of Scarborough, being members of the United Church of England and Ireland, as a site for a church and burying ground." In the same, or following year, the frame of a church was put up, chiefly by the exertions of Mr. Ignatius Galloway, sear, who raised some money in the neighbourhood, and did, with his two sons, a good deal of labour at the cutting and hewing of the timber, the Ven. Archdeacon Strachan having given £25 to the building fund; but owing to the poverty of the settlers, and the troubles of the times, it was not until the year 1839 that the shell of the church was completed, and about this time the Rev. R. Athill, of Trinity College, Dublin, occasionally performed divine service in it. In April, 1840, the Rev. W. H. Norris, of Clare Hall, Cambridge, was appointed to the Mission of Scarborough and parts adjacent, being the first resident minister of the Church of England in this township, and in the course of the summer following the church was pewed and completed. The pulpit and reading desk formerly belonged to the old Church of St. James, Toronto, having been purchased and placed in it. In 1841 it was consecrated and dedicated, by desire of the donor of the land, to St. Margaret.

In the beginning of 1844, the Rev. W. H. Norris having resigned, was succeeded by the Rev. W. S. Darling, who two years afterwards (St. Margaret's having been deemed either insufficient of accommodation, or incommensurate of necessity) built the church known as Christ's Church on a piece of land part of lot 15, con. D, the gift of Mr. James Humphry, senr. The Rev. Mr. Winstanley, formerly of Oxfordshire, England, but then a resident and property holder in Scarborough, was a great benefactor of the church, having raised among his friends in England more than £200 sterling towards the building fund; the friends of the Rev. W. S. Darling, in England, about £125 more, and these two sums, together with the contributions of the building committee, (who, having raised what they could in the neighbourhood, generously divided the remaining expenses among themselves, furnished the greater part of the cost of the church.

On the accession of the Rev. Mr. Belt to the

incumbency in 1853, the dilapidated state of the exterior of Christ's Church rendered some repairs both necessary and urgent. These were accordingly effected in the course of that and the following summer, at an expense of about £150 currency, by new shingling the roof, tinning the tower, substituting boards chamfered and painted, for plaster on the sides. In 1855, a new piling was also erected by subscription around the burying ground. The erection of a parsonage house now began to engage the attention of the parishioners, and at length, in 1856, steps were taken to accomplish that object, by the purchase of six acres of land, as a site, and the formation of a subscription list on the equitable principle of a voluntary rate, proportioned to the means and circumstances of each individual. The building commenced in a time of general prosperity, was prosecuted to completion during the trying years of 1857, at an expense of about £375 cy., and the parishioners may now congratulate themselves on the accomplishment of this, their crowning work, which gives prominence to the establishment of the church amongst them, effected without the aid of a farthing from abroad, and mainly by the efforts of this single congregation.

The service of the Church of England in the L'Amoreux settlement, in the north-western part of the township, was celebrated at the request of the settlers for the first time on the 9th of May, 1830, by the Ven. Archdeacon Strachan, then Archdeacon of York. On this occasion, several children were baptised, and a sermon preached on the services of the church, which is still remembered by a few who were present. The services continued to be held in a school house on Mr. Ezar Patrick's farm, lot 31, con. 3, till interrupted by the troubles preceding the rebellion, and afterwards in private houses, or (when the congregations were too large) under the shelter of the adjoining woods; and the clergy most usually officiating were the Reverends Padfield, Elliot, Shaw, Boulton, Athill, and Scadding. A very warm feeling seems from the beginning to have prevailed between the clergy and several of their congregation, by whom they were most hospitably entertained. Their usual stopping places were first at the house of Mr. John L'Amoreux, afterwards till his decease at Mr. John Hannah's, and also at Mr. W. B. Burk's. Very few now survive of those who formed the original congregation, and it is believed none remain, at least in this neighbourhood, except Mr. John Hooper, Mr. Myers, Mr. Wright, Mr. and Mrs. Burk, Mr. and Mrs. Benker, and Mr. and Mrs. Christy. Immediately on the settlement of the Rev. Mr. Norris (1840) steps were taken to erect a church. A public meeting being called, Capt. Ward, now of Walpole, offered an acre of land, eligibly situated, and \$100, upon condition that a church should be built within a year. So earnest did the people appear, that the missionary at once accepted of the deed of the land, and gave Capt. Ward a bond for £500 that a church should be opened for divine service within the time specified. Tenders were advertised for, and the building put under contract for the sum of £250 cy. The Societies for Promoting Christian Knowledge, and for Propagating the Gospel in Foreign Parts, gave, each, £10 to the Building Fund, the missionary gave £10, in addition to over £30 collected from his friends in England. Captain Ward £25, and Rev. H. Scadding £5. The building was erected within the time agreed upon, and was consecrated by the Bishop of Toronto, in 1841.

But though erected and opened for divine worship, it was not finished till two or three years afterwards. When the Rev. Mr. Darling took charge of the mission in January, 1844, the then

existing debt upon the church was paid off by the Building Committee, who raised what funds they could, and then (like their brethren in Christ's Church) generously supplied the balance themselves. The nave was now properly pewed and seated, and a new pulpit and reading desk substituted for the "three decker," which had hitherto occupied the centre of the church, the funds for this purpose (some £36) having been furnished by the friends of the Rev. W. S. Darling, without appeal to the congregation.

Before the Rev. W. Belt came to the incumbency, in 1853, the exterior of the church had also been painted. In 1856 a house was erected on the corner of the church-yard, for the sexton and caretaker at an expense of £40. In 1857, the interior of the church was further completed and beautified, by the erection of permanent sittings in the gallery, as well as of three additional pews in the nave, by the placing of tablets containing the ten commandments, the Lord's Prayer and the Creed in the chancel, and by painting and varnishing the whole of the interior; gutter pipes being at the same time supplied to the stoves, and the walls whitewashed. The cost of those improvements was about \$60. Finally, an addition of 20 feet has been made to the driving shed, at an expense of about £7 10s.

ST. JUDE'S—EARLY PLANTING, &c.

No services appear to have been held in the neighbourhood in which this church is situated, till the appointment of a resident minister to Scarborough in the year 1840. On the appointment of the Rev. Mr. Norris in that year, he was directed to supply six stations, three each alternate Sunday, his charge extending from the River Don on the West, to Duffin's Creek in Pickering on the East. On one Sunday service was held at eleven at Duffin's Creek, at three, at St. Margaret's, Scarborough, and at half-past six at Norway Steam Saw-Mill, near Berkley.

On the other Sunday at L'Amoreux at eleven, at Moffatt's School-house, now St. Jude's, at three o'clock, and at Helliwell's Mills, now Todmorden, at six. About 1842 the Rev. J. Pentland was appointed to Whitby and Pickering, and the congregation at Duffin's Creek was taken charge of by him; and at the same time, or probably somewhat earlier, Mr. Thomas Champion was appointed catechist for East York, holding service at Norway and Todmorden, so that the duties of the Missionary to Scarborough were more circumscribed. In 1841, Mr. Parkins, (then one of the congregation worshipping at Moffatt's School-house) gave a deed of two acres of land on lot 35, con. D, Scarborough, eligibly situated on the Town-line of York and Scarborough, as a site for a church. The deed was duly executed and forwarded to the Bishop, for approval and registration, but by some means was unfortunately mislaid, and never afterwards found. A sum of about (\$600) six hundred dollars was subscribed towards building a church, but in consequence of the loss of the deed, and Mr. Parkin's death, on the resignation of the Rev. W. H. Norris in January, 1845, nothing had been done except getting out some timber and making some shingles.

One of the objects to which the efforts of the Rev. W. S. Darling were directed during his incumbency of Scarborough, was the completion of the work thus initiated. Mr. Parkin's widow, being applied to grant a new deed in place of the one lost, could only be prevailed on to bestow one acre of land instead of the two originally given by her husband. The congregation was small and poor, and it was with much difficulty the church was completed; large balances having been assumed and paid by the incumbent.

and Mr. Wm. March. The last remaining balance of (£50) fifty pounds currency, for which Mr. Darling was responsible, was paid by the congregation during the first year of the Rev. W. Belt's incumbency, 1853-4; some small repairs have also since been effected, two chairs purchased for the chancel, and an inner fence erected around the churchyard.

THE EARLY HISTORY OF THE PLANTING OF THE CHURCH OF ENGLAND IN THE TOWNSHIP OF MARKHAM, DIOCESE OF TORONTO, CANADA WEST.

The first missionary of the church appointed to this township in June, 1829, was the Rev. Vincent P. Meyerhoffer, formerly a priest of the Romish Church, and chaplain to the 60th Regiment in the Hungarian service, commanded by Ignatz Count Quylay. After enduring many vicissitudes and adventures during the wars of the first Napoleon, including the disastrous campaign and retreat of the French army from Moscow, his regiment forming a part of the Austrian Contingent appointed to that expedition, Mr. Meyerhoffer emigrated to the United States, in 1819, and he officiated for some time as a priest in the Romish Church, narrowly escaping being poisoned by some Jesuits, whose order he refused to join, he determined upon going over to the German Reformed Church, in Pennsylvania, with whom he remained four years. In 1829, he became acquainted with an Episcopalian clergyman in Buffalo, named Sorrel, and upon learning from him the doctrines and form of government of the Episcopal Church, he was so convinced of their accordance with the apostolic rules that he wrote to the Bishop of Quebec, requesting admission into the Church of England; his English being imperfect he wrote in Latin, and receiving a favourable answer, he came to Little York, (now Toronto,) passed an examination before the Bishop, at the residence of Lieut. Governor, Sir John Colborne, and was appointed at once as a missionary to the Townships of Markham and Vaughan, in June, 1829.

A great number of the early settlers in these townships were Germans, and they were under the charge of a Lutheran Minister, Pastor John Diedrich Petersen, who commenced his labours in Markham in 1820; his registers, kept in German, are now preserved with the archives of the English Church in this parish. An arrangement was entered into by which the Lutheran churches with their congregations were to be handed over to the Church of England, under the care of the Rev. V. P. Meyerhoffer, while the Lutheran pastor, who had become old and infirm, was to receive a pension from the church. For eight years things went on quietly, Mr. Meyerhoffer preaching regularly in German and English every Sunday, and as the Lutherans retain the apostolic rite of confirmation of the young in their churches, they could more readily coalesce with a church which retains that beautiful institution, and imparts it by Episcopal hands. In 1837, troublesome times came on, the country had for some time been disturbed by the clamours of unprincipled agitators, and the Church of England, which was always found on the side of law and order, became the object of their bitterest animosity. Some of the German congregation in Markham, who afterwards took an active part in the rebellion, determined upon turning Mr. Meyerhoffer out of the church, and getting it back again for the Lutheran denomination; they accordingly fastened the doors against him, and four times, by the advice of the Attorney-General, he broke them open and officiated in the church, the mal-

contents then built a shanty at the church door to shelter the sentinels who, armed with rifles, were desired to shoot Mr. Meyerhoffer, should he again attempt to enter—provisions to this he was, during a week-day service, taken prisoner in his own pulpit by a constable, on a charge of trespass, brought before a magistrate, and jailed. This was just before the rebellion broke out at Gallows Hill, in which the perpetrators of these outrages upon a Christian minister took a prominent part, and for which the ringleader was sentenced to be hanged, but was through the intercession of Mr. Meyerhoffer reprieved.

The respectable part of the German congregation, who remained faithful to the church, and true in their loyalty to the Crown, determined, with the assistance of some English churchmen, upon erecting a church for themselves, and through the untiring exertions of Mr. Meyerhoffer and others, a neat frame church named St. Phillip's was built on the 5th con., Markham.—Thus good came out of evil, churchmen became possessed of a neat and appropriate edifice in which to worship God in peace and harmony, they were, moreover rid of many troublesome persons who, had they remained with them, would always be a source of confusion and strife, thus proving that dissent is not an unmitigated evil, for although schism is a sin against which we are taught to pray, and therefore must be answered for by its abettors, still the church becomes purified by the process, and these disturbers of the peace of Zion, carrying away with them the seeds of anarchy and revolution, which in due time bring forth their appropriate fruits, become the instruments of their own destruction, and convey a lesson full of instruction to every observing and intelligent person.

After the completion of St. Phillip's Church, Mr. Meyerhoffer undertook to build another church in the village of Markham, a rising place where most of the business of the township is transacted. The frame was erected on a lot granted by Mr. Wm. Armstrong, but remained for many years in an unfinished state, an eyesore to the village, and the scoff of the enemies of the church, of whom the inhabitants were chiefly composed. In the meantime Mr. Meyerhoffer, feeling the infirmities of age creeping upon him, left Markham and applied for his superannuation, which he received in 1850.

He was succeeded by the Rev. George S. J. Hill, who was appointed on the 1st January, 1849, and who found the church in a very low condition indeed; he was prepared for this by the Bishop, who told him that he was not to expect any assistance from the people in the way of stipend, and applying to his predecessor for a list of communicants, he received the names of five persons. This was a very small number after a ministry of just twenty years; however, the new incumbent was not disheartened, he was well received by the people, and the congregation assembling at St. Phillip's Church at once subscribed for a new parsonage house, the old log house in which the former rector lived being in a very dilapidated state. In 1850, the new parsonage was completed at a cost of about £200, all of which, with the exception of a grant of £12 10s. from the Church Society, was contributed by the people and the incumbent.

No time was lost in attempting to procure the completion of the church in Markham village, a place in which it was asserted no church congregation could ever be gathered. Mr. Meyerhoffer never performed divine service there, the Rev. Mr. Grasset, of Toronto, had occasionally preached near the village, the Rev. Adam Townley, curate of Thornhill, had also attempted to form a congregation, but in vain, the bulk of the

people were bitterly opposed to the church. The Rev. Mr. Hill, however, procured the use of an old school house, and regularly performed divine service every Sunday. A building committee was appointed to superintend the completion of the church edifice, but here a great difficulty arose when the church was first commenced, no committee had been appointed, and no accounts had been kept; the persons just appointed found themselves continually harassed by applicants clamorous for the settlement of past debts, without any funds to meet them, much less to proceed with the completion of the church; the very fact of a large debt hanging over an unfinished building made people very shy of attaching themselves to the congregation, and the practice, moreover, of the former incumbent seeking for extraneous aid, had taught the people to believe that all they had to do as churchmen was to attend a church which was to be erected at the expense of the government, the bishop, or some other parties, they did not well know who. The new incumbent, however, convinced that it was the duty of church people to help themselves, so the church was completed in 1850, with a large debt hanging over it. The congregation at first was very small, and the enemies of the church triumphantly pointed out the fulfilment of their prophecies, but the rector and the few church people were not to be discouraged, they quietly pursued the path of duty, the congregation began to increase, the church was painted inside and out, a neat fence erected, and at length, in 1860, the church was pronounced out of debt, the funds being raised entirely by the congregation, assisted by the rector, who for ten years gave up the pew rents which were legally his property towards the liquidation of the debts. The want of a Sunday School was long felt to be a great drawback to the church, and though twice started, it as often fell to the ground, from the removal of the teachers who superintended the school; this difficulty was at last removed, and the Sunday school was once more established, to the very great advantage of the church. The congregation has much improved, the number of communicants increased, and the church may now fairly be said to be established in a place where it was predicted it never could and never would exist.

A flourishing Sunday school is also in operation at St. Phillip's Church, where the congregation is good, and the number of communicants increasing. With regard to endowments, Markham was one of the fifty-seven rectories erected in the time of Sir John Colborne. The endowment consisted of 400 acres of land, one lot in Markham, lot No. 9, 5th con., 200 acres, and the other in Vaughan, lot 19, 9th con., 200 acres. The Markham lot was exchanged by the Rev. Mr. Meyerhoffer for 70 acres, being part of lot 17, 5th con., Markham, which was Mr. Meyerhoffer's property, and on which the church and parsonage are now built. When the Rev. Mr. Hill reported to the Bishop that 200 had been exchanged for 70, the Bishop said it was not the case; such, however, proved to be the fact, and the church has exchanged property now worth £3,000, for a place worth about £1,050. The other lot in Vaughan was in possession of one McKinnon, who claimed a squatter's right, and refused to take a lease from Mr. Hill, the second rector, as there was much political agitation at that time about the church endowments, the Bishop was opposed to any litigation lest should be made a handle of. Nothing, therefore, it was done for seven years, when, with the Bishop's consent, the rector brought an action of ejectment against the squatter, and gained a verdict, which was appealed against, but sustained in the superior court. McKinnon then petitioned the House

of Assembly, who appointed a committee, which reported in favour of the squatter, recommending at the same time that the rector should be indemnified. The government, however, referred the matter to Chancery, the Attorney-General filing a bill against the rector. The court gave a verdict in favour of the squatter, and cancelled the Church Patent. The government had promised that the church should be indemnified in case that Chancery sustained McKinnon's claim, but up to this time, October, 1861, nothing has been done, and the rector, after enduring the annoyance and expenso of several law suits, has been deprived of £100 per annum for twelve years, without receiving any indemnification, either from the government or the church. Had he belonged to any other denomination such injustice would not be tolerated; the Roman Catholics would have insisted as one man upon restitution being made, and the other denominations under a presbyterian form of government, would have sympathised with a brother presbyter under such circumstances, and persevered until the evil was remedied.

It may seem that undue prominence has been given to this description of the church endowments in Markham, but it is only just to future generations of churchmen, who may naturally enquire what has become of the valuable endowments granted to the church in this place, that the chronicler should give a full account of them: history is only experience teaching us by example, and the past experience of church matters in this parish, will suggest the following conclusions:

1st. The danger of all entangling alliances—Sir John Colborne thought that the bargain made with the Lutherans was binding, and that the congregations had regularly passed over to the church, under Mr. Meyerhoffer; the Church of England did her duty, the edifice was duly repaired, painted and beautified, the pension to the Lutheran pastor regularly paid, and after his death, his widow also received a pension; but all this was not sufficient to prevent a few discontented spirits from breaking the covenants, and depriving the church of what was fairly hers, with the consent of all parties. Churchmen should always beware of working with dissenters to promote any church object, whether church building, Sunday schools, or burying grounds; as long as they can make use of churchmen, and get their money, they will keep a fair face, but as soon as it serves their purpose, they will turn upon them and wrong them; this has been the case in every instance where churchmen have coalesced with dissenters in promoting any church object. It is only due to the sagacity of the present Bishop of Toronto, then Archdeacon Strachan, to state that he always disapproved of the Governor's project.

2nd. No clergyman, or any other party, should be allowed to solicit subscriptions for church purposes, without permission from the Bishop, Archdeacon, or Rural Dean, and he should be compelled to give an account of receipts and disbursements, and pay over the moneys to a committee appointed to carry out the proposed object.

3rd. Some proper officer, such as Diocesan Registrar, ought to be appointed to have the charge of church lands, and be responsible that they are not made away with. It seems incredible that any such transaction as that mentioned above, respecting the Markham glebe, could have been allowed, and that the proper authorities were ignorant of it, but such is the case.

4th. Some steps should be taken to provide against losses or injuries similar to those sustained by the second rector of Markham. As one of the Missionaries of the Society P. G. F. P., he was guaranteed an allowance of £50 per annum from his congregation, in addition to the income

allowed by the Society. On his appointment to Markham, he was told that he was not to expect any stipend from the people, as there were actually no congregation in existence; but in place of it there were 300 acres of land, the sequel has been shown that the 400 acres have dwindled down to 70, and instead of the endowment proving a source of income, it has been one of loss, annoyance, and expense. A clergyman who is sent as a missionary amongst a people indifferent if not hostile to the claims of the church, ought to be supported as a missionary, and not be left in whole or in part to the ecclesiastical fiction, called the voluntary system. If, after a term of years, the people continue indifferent to the claims of the church, the missionary ought to be removed. The church may apparently prosper churches and parsonages be built, and congregations increase; and if all this is done by the exertions and self denial of the clergyman, involving ruin and loss to himself and family, in a pecuniary point of view, then the apparent progress of the church is a delusion, and the injury inflicted on the unfortunate clergyman must one day bring down a righteous retribution on the agents of it.

The township of Markham is well settled and one of the wealthiest in the Province, it was originally settled by Germans, a number of whom came from Pennsylvania Dutch, they retain all the hard-working thrifty propensities of their Father Land, and have a mortal enmity to railroads, turnpike roads, toll gates and the tax gatherer; a large number of British settlers are now introduced amongst them, and they acknowledge freely the advantages they have obtained by observing and following the improved modes of agriculture pursued by the English and Scotch farmers. Markham Village is well situated about 20 miles from Toronto, and contains a large number of different manufacturing establishments, there are also many other villages where some day church spires may be seen to rise and the people gathered in to worship God after the manner of their fathers and according to the beautiful and apostolic rites of the church of England. In no place could the church have greater difficulties to struggle with than in Markham, and future churchmen who may read these chronicles, can learn with the help of God nothing is impossible, and so long as they have their Lord's unfailing promise to be "always with his church even to the end of the world," though they may often feel faint, they should never despair. So to God be all the praise for the measure of success which has so far attended the early work of the church in this township.

G. H.

Markham, October 1st, 1861

Since the above has been in type, the government has appropriated land for the purpose of indemnifying the rector, for the loss of the glebe.—*Ed. Eccl Gaz*

DIOCESE OF MONTREAL.

CONFIRMATIONS HELD BY THE LORD BISHOP, IN THE MONTH OF SEPTEMBER, IN THE DEANERY OF IBERVILLE

On Tuesday, 24th Sept., the Bishop left Montreal by the Lachine Railroad for St. Remi, where he was met by the Rev. E. J. Sutton, and was driven, with him, by Mr. John Dunn to his house. The Rev. E. Duvernet, Rural Dean, joined them the next morning, and service was held at the little church, the smallest consecrated place of worship, it is believed, in the diocese. The number of members of the Church of England in this

neighbourhood is but small; but they have been owing for some time an increasing interest in all matters connected with the church; and though in the midst of the busy work of the harvest, there was a full attendance. The Bishop preached and also addressed the candidates for confirmation with some words of exhortation specially adapted to them, as he did always on each subsequent occasion during his tour. The numbers confirmed are given in a tabular statement below. Since his Lordship's last visit, there has been a good deal done here to put the church and graveyard in better order. A memorial window of coloured glass, by Mr. Spence, of Montreal, has been put up to the memory of Mrs. Hannah Dunn; and the graveyard having been all neatly fenced in, was consecrated on this occasion. In the afternoon, the Bishop was driven by the Rev. E. J. Sutton to his house in Edwardstown. The congregation at this place are just completing their church by the addition of a tower, from a design by T. S. Scott, Esq., of Montreal, and they have a bell ready to be placed in it when the work is done: the whole cost will be about \$400. Divine service was held in the forenoon; in the afternoon of Thursday, 26th, Mr. Wheatly of Norton Creek, drove the Bishop and Mr. Sutton to Durham, about 22 miles. Happily the weather was beautiful, and the roads in very good order; but the following day it began to rain, and continued to do so more or less during the rest of the Bishop's tour. At Durham the church and now parsonage are now finished and paid for; a little work remains to be done in arranging the grounds and the road by which to approach the house; and then the whole will be as complete as any mission in the diocese. There was some intention expressed of trying to obtain an organ for the church. The Rev. J. Fulton arrived on Thursday evening, and was, with the Bishop and Mr. Sutton, the guest of the Rev. Wm. Brethour, at the parsonage. The Rev. T. Burt also came over from Huntingdon, with Mr. Lewis, the next morning before service. After dinner the Bishop and clergy, with the exception of Mr. Sutton, who returned to Edwardstown, proceeded to Huntingdon, where service is held in the afternoon, and, notwithstanding a very heavy storm of rain, the church was quite filled. There was an adult baptism after the second lesson. On Saturday morning, divine service was held in Michinbrooke church; the Rev. F. Burt, in whose mission it is situated, and the Rev. Messrs. Brethour and Fulton assisting. On the afternoon of the same day, the Bishop was driven to Manningville, to the residence of the Rev. J. Fulton; and attended divine service on Sunday morning at Manningville church, and in the afternoon at Belmont; and was driven over in the evening to the Rev. E. Duvernet's, at Hemmingford. Here service was held on Monday morning, in the very neat little church, recently consecrated, near the railway station; the Rev. C. A. Wetherall, from Lacolle, also being present, as some of his congregation from Sherrington, were amongst the candidates for confirmation. The following day the Bishop returned to Montreal.

NUMBERS CONFIRMED.

		Males.	Females.	Total
St. Remi,	Sept. 25,	3	4	7
Edwardstown	Sept. 26;	6	3	9
Durham,	Sept. 27,	18	18	36
Huntingdon,	Sept. 27,	9	9	18
Michinbrooke,	Sept. 28,	15	7	22
Manningville,	Sept. 29,	2	9	11
Belmont,	Sept. 29,	4	6	10
Hemmingford,	Sept. 30,	9	12	21
Sherrington,	Sept. 30,	5	4	9
		71	72	143

THE LATE BISHOP OF NEW YORK.

Of most of the clergy of this Diocese, who have departed this life during the past year, I have already spoken elsewhere in terms expressive of my sense of their worth, and of the loss sustained by the church in their death. The limits of this address, already too long, will not permit me to do justice to their memories here. One there was who once stood in this place. His character has been eulogized, and his cause pleaded by a friend whose zeal was equal to his ability. Standing as we do over a new made grave, and looking back upon a recent scene of sorrow and suffering, there can be, it is hoped, but one feeling throughout the whole church, a wish that every voice may be hushed save the voice of sympathy and tender recollection. From the cloud of sorrow there rises up before the mind's eye the image of a sufferer, a person of affectionate disposition and engaging manners, who loved the church, who once went forth among her foremost champions, and whose kindly smile and friendly words had won many a loving heart. Is it strange that tears should fall? It is wonderful that friends, among whom he had ministered, and who communed with him in private, or looked upon his venerable form as he passed in the street, day by day, and year after year, should have been deeply moved at the sight of so much patient sorrow! If that sympathy was ever thought to run into excess, or to tend to injustice towards others, no one will wish to remember it now. The grave covers every defect. It hallows and exalts what is good in human character, freeing it from the mists that may have obscured its brightness. The feeling that pervades the Diocese testifies to the eminent social and administrative qualities of the departed Bishop. My own memory of him begins in acts of personal kindness towards myself. In all the thirty-five years, not a syllable from him ever reached my ear that sounded harshly. His last words to me, on the very verge of death, conveyed a loving message to those nearest to me. No narrow consideration shall restrain me from saying so much, and paying my tribute, to a character made engaging by so many admirable qualities, and hallowed by so much suffering!

MICHIGAN.

(Correspondence of the Church Journal.)

Messrs. Editors:—St. Peter's Church, Detroit, was consecrated on Tuesday morning, October 15th. To the little band of devoted workers, who now see their church restored, after fire had almost leveled it with the ground, the occasion was one of no small happiness. They have made a good use of their opportunity of rebuilding, by adding a chancel, with vestry, and library rooms, one on either side. The whole building is neat and appropriate in every part, and pleasanter house of worship could hardly be had without an outlay which these brethren could not contemplate; though we all hope that they will soon need a larger church, and that means will grow with their need.

The congregation was good, though the little church should have been crowded on so bright a morning, in spite of its distance from the older parts of the city. The Bishop was accompanied by the Rev. Dr. O'Brien, late of Mackinaw, the Rev. Mr. Grinnell, of Jackson, and the Rev. Mr. Messrs. Hunter, Brewer, and Armitage of Detroit. The sentence of consecration was read by the

Rev. Mr. Hunter; Morning Prayer by the Rev. Messrs. Brewer and Grinnell; and the sermon was preached by the Rev. Mr. Armitage, from Gen. xxviii. 14: "This is none other but the house of God." The alms at the offertory were collected for the purchase of books for the Sunday school, which numbered two hundred scholars on the Sunday before the fire, and which will again be a promising feature in the parish's new efforts. Many a kind thought and wish went out after the Rev. Mr. Denroche, of Toronto, C. W., who, at no small sacrifice, acted as the rector of the church last winter, until after the fire. The parish owes much to him, and his presence was the only thing wanting on that happy occasion—except indeed the certainty, of another rector's services. Thus far the parish has not been able to pledge enough to justify their calling a clergyman. I trust that this will soon be accomplished for there is a noble field in that new and growing neighbourhood.

The singing at the consecration was congregational and very hearty. A.

Foreign Ecclesiastical Intelligence.

ST. MATTHEW'S MISSION, SOUTH AFRICA.

St. Matthew's is one of the eight Mission Stations which are supported by the Society for the Propagation of the Gospel among the Kafir tribes in the Diocese of Grahamstown. It is under the care of the Rev. W. Greenstock, who has lately sent home some very interesting accounts of the spiritual progress of the flock committed to his charge.

The people belonging to this Mission have not been gathered together into one village,—as has been done on several of the other Stations,—but they are allowed to live, according to native custom, in little settlements, or kraals, of eight or ten huts each, which are dotted over the land to the distance of several miles from the Mission Station. Of course those who live in the furthest kraals are not able to be quite so regular in their attendance at church and school as they would be if they lived nearer the Station; but Mr. Greenstock endeavours to remedy this disadvantage as much as possible, by paying them frequent visits at their own homes.

The picture accompanying this paper gives you a scene that took place upon one of these visits, which is thus described by Mr. Greenstock:—

"In the forenoon I went to Ulani's district, to see Stephen, and was pleased to find him, as I trust, prospering in spiritual things. He was sitting with three nicely-dressed children, in the shade of a mimosa, and, as the day was so fine, I sat there with him, instead of going into the hut. He fetched his New Testament, and chose himself the third chapter of St. John, and I explained portions to him as he read. He had not heard before of the serpent lifted up in the wilderness, and seemed very pleased when he understood the reference."

After a visit to a second kraal, the missionary writes:—

"Another woman, a Christian, walked with me a little way, expressing her pleasure at seeing her minister, for she said, 'You come to see that your sheep are still alive, and that the serpent and wild beast have not got at them.'"

You may, perhaps, gather from this last quo-

tation what is really the case, namely, that the kraals visited by Mr. Greenstock, besides their Christian inhabitants, contain many heathen Kafirs, who, although they have settled within the sound of Gospel teaching, still obstinately cling to their old customs and superstitions. It often happens that a single kraal contains thirty or forty heathen Kafirs, and only two or three Christians. In these cases, the Christians have much to endure from their heathen neighbours; they are mocked, and laughed at, and at times are openly persecuted on account of their religion, even school children have to undergo these trials, as we learn from Mr. Greenstock's journal.

"In the afternoon," he says, "I went to see a heathen man who was ill. Jacob accompanied me, and on the way back he told me of some of his troubles. It appears that he and two others have been subject to petty persecutions from the other boys since their confirmation, and have been taunted by the remark, that they 'make themselves good,' that is, are hypocrites."

Again:—"In the evenings I occasionally read the *Pilgrim's Progress* to the boys, by particular desire. I have an English copy, and translate it as I read into Kafir. Some are deeply affected by it: the account of the setting forth of Christiana brought tears to the eyes of one; indeed, the opposition shown to her pilgrimage by her acquaintance is exactly what is experienced by converts here."

Sometimes his heathen neighbours take another mode of trying to draw away the Christian from his faith, by enticing him to join in the savage feasts and immoral dances, which are the highest pleasure of the heathen Kafir, and the principal rites of his false religion. In many instances the young converts have nobly resisted all the temptations that have been offered to them, and have let their "light so shine before men," that their heathen neighbours have been led by their means to "glorify God in the day of visitation." But you will be rather grieved than surprised to hear that such is not always the case, but that the missionary has from time to time to lament the fall of one and another member of his flock.

One of these sad disappointments befel Mr. Greenstock about a year and a half ago, by the relapse of one of his most promising school-boys, named Eleazar, into heathen practices. But ere many months had passed away, God laid His chastening rod upon the backslider:—first, his father died suddenly; then he was visited with a severe sickness, which brought him to the verge of the grave; after that, his heathen relatives ill-treated his widowed mother and himself, and threatened to turn him out of the kraal. There is every reason to believe that these heavy trials have had their due effect upon Eleazar, and have wrought in him that "godly sorrow that worketh repentance unto salvation." According to the last accounts from St. Matthew's, he had been received upon trial into the school of a neighbouring mission, where, if his conduct remained good, he was, ere long, to be promoted to the office of teacher.

And now that I have spoken to you of the temptations to which the Christian Kafir is liable, I must not omit to tell you of the grievous trial which many a heathen has to undergo before he is permitted to join "the people of the Lord." Kafir custom allows a man to have as many wives as he pleases, and a heathen kraal often contains six or seven women, who are all the wives of one man. But we know that the Christian law ordains that a man shall have but one wife, and therefore before a Kafir is allowed to become a candidate for holy baptism, he is re-

quired to put away all his wives but one. Heavy indeed is the trial of parting with those whom he has loved, and still more grievous is it for the poor women, who are sent away into widowhood; but the grace which enabled St. Paul to triumph over the "thorn in the flesh," is sufficient also for the poor Kafir, and many a time has the missionary seen in his converts the fulfilment of the promise, "My strength is made perfect in weakness."

Here is a case in point, as related by Mr. Greenstock:—

Tonteni, from Tontela's, was at the Mission to-day. He said he had come because he wished to see me. Troubles have come upon him, for a few days ago one of his children died, and the same day another was severely burnt. I pointed out to him that while we see misfortunes in this life come alike upon believers and unbelievers, and we are not able to call them judgments, yet we must recognise God's hand in our afflictions, and consider them as calls to repentance. Tonteni is still a heathen. I believe him to have an earnest desire to become one of the Lord's people, but his second wife is a hindrance, he cannot make up his mind to separate from her."

Seven weeks later, Mr. Greenstock writes as follows:—

"Tonteni was here to day. He has at last decided on putting away his second wife, preparatory to his baptism. He is about to take her to her parents in Kafirland. The separation has already taken place, and she is at present staying at another kraal."

Another cheering instance of God's blessing upon his labours is thus related by Mr. Greenstock:—

"In my journals I have often spoken of the kraals nearest the mission, that they were farthest from the kingdom of God, and while looking and longing for the breaking up of the ice of their heathenism, my heart has often cried, 'O Lord how long?' And now at last there is hope. An elderly woman has declared her adherence to christianity, and desires (to use her own words) 'to be under the feet of the children of the Lord.' She seeks to be baptized at once, that so her heathen relations, when they know she has taken the irrevocable step, may be resigned, and cease to oppose her conversion. She has told me how her sins vex her, and she seems to loathe her own uncleanness, and the evil she witnesses around her. In former years she lived in the colony, and was convinced by God's word, but she followed the attractions of heathenism, not without the struggles of conscience, however, and she had fearful dreams, so that her friends tried what effect charms would have upon her. And now, after lying so long in the darkness of sin, she feels it is high time to awake out of sleep. She has communicated with me through Jonas, and he is strongly of opinion that it is best to baptize her at once, as she desires. Were she younger I should hesitate, but taking her age and peculiar circumstances into account, I shall follow his advice. The heathen of her kraal have taken the alarm, and have said to her son, 'Do you see that your mother walks with the converted, with those that are dead; if she leaves us who will remain with us?' But he answered, 'My mother is in the right, and I think that I myself shall go with them too.' This is the first time I have heard of christians in this country being called 'dead people' by the heathen. What

a comment it is on the text, 'Ye are dead, and your life is hid with Christ in God!'"

"Sunday July 22d.—The woman I have mentioned was baptized, and received the name of Dorcas. Never have I known a more devout and earnest recipient of God's grace in baptism. Must we not rejoice at this brand being plucked from the burning, at this sudden springing up of the good seed in a place where we little thought of its existence?"

"July 25th, St. James's Day.—There was a tolerable congregation. I enquired of Jonas about the woman baptized last Sunday, and find that she is very happy in her mind, and rejoicing. And more, what we could hardly have expected,—that the heathen of her kraal approve of the steps she has taken; so we may hope that more will be led to the truth by her example. Feeling deeply, as she does, her need of a Saviour, she must rejoice in having found Christ. Before, she felt very lonely in her old age; the world and its pleasures had deserted her and left her desolate, and her sins began to rise up and accuse her. This she expressed to me before her baptism. I asked Jonas to continue to give her council, and be a support to her in her new Christian life."

Two months later Mr Greenstock writes again:—

"She has become a communicant, and shines forth as a light amongst her benighted friends." The letter from which I have just quoted gives us some further instances of the effects of the grace of God which has been so abundantly shed forth upon St. Matthew's Mission, and some additional profits that our black and savage brother is after all a man of like passions with ourselves, and that the inner voice of God speaks to him in the very same way in which it speaks to us, calling most loudly in times of trouble and of death

Mr. Greenstock says:—"Klass you may remember was baptised on New Year's Day. His wife has now followed her husband's example, and was baptised on Sunday last. They live at the Zulu in Tontela's district. A few weeks ago Klass's infant was dangerously ill, and was baptised privately, but, recovering, it was received into the church with its mother last Sunday. The father felt deeply God's mercy in sparing the child, and has had his faith strengthened by this answer to his prayers."

"Another child was baptised privately, the son of Untoyake, in Ulani's district. Untoyake is a heathen; once he was inclined to draw near to Christ, but fell back. I heard that he expressed his conviction that the child's illness was a judgment on himself for his backsliding. The grandmother is a christian, and her faith obtained for the child the blessing of admission amongst Christ's people. It did not live long afterwards. It was buried with christian rites in the presence of a great number of heathen, who seemed impressed with the solemnity. I hope the salutary impression of the father may be lasting. The change produced by christianity in the feelings with regard to death is most striking. Once these people would have fled in terror from a dead body; but at this funeral Zebedee carried the deceased child in his arms, and superintended the interment with the greatest care."

Christian reader, I have endeavoured to set before you, in this paper, some of the joys and sorrows of your Kafir brethren; dismiss them

not, I beg of you, too quickly from your thoughts, but give them the sympathy which the apostle commands: "Rejoice with them that do rejoice, and weep with them that weep." But above all, remember the trials to which the converts from heathenism are exposed, and pray for them, pray earnestly, that all those whose heart, the Lord has opened may receive the grace which will enable them, if need be, to leave "house, or parents, or brethren, or wife, or children for the kingdom of God's sake."—*Quarterly Paper of Soc. P. G. F. P.*

TURKEY.

A few months since, the Rev. A. Tien, Missionary of the Society for the Propagation of the Gospel at Constantinople, had occasion to go to Doyrout. On his way he baptized a convert from Mohammedanism. The man was an Emam, seventy years of age; and for three days he and Mr. Tien were engaged in conversation, and at last the poor old man begged so earnestly to be baptized, that Mr. Tien consented to comply with his desire, after having taught him, in Arabic, the Lord's Prayer, Creed, and Ten Commandments. When they reached Alexandretta, they went ashore; and as no fresh water could be obtained, sea water was consecrated for the holy rite, and the old man proceeded on his way to Diabeker.

The editor has just received a letter from Mr. Tien, dated "Pera, Sep. 10, 1861;" in which he says—

"You will be pleased to hear that I have received a letter from Haggi—, the Arab gentleman whom I baptized at Alexandretta, inclosing 150 piastres for relief to any necessitous convert. As the letter is interesting, I send you a translation:—"My spiritual teacher and brother in Christ, as you expressed a warm desire to hear from me, wherever I might be, I write to inform you that I am (with endless thanks to my Saviour) in perfect health; making mention of you day and night, both with my heart and lips, in those holy and comfortable prayers which you taught me,—when I say my prayers aloud, and privately when I offer them mentally. I am sure you are doing the same for me, for I greatly stand in need of your prayers. I propose, *inshallah* (meaning D. V.), to visit Constantinople some time this Summer, with my family, whom I am most anxious to bring from darkness to the precious light of the Gospel. . . . I beg of you, Sir, to accept these 150 piastres, to be distributed amongst needy converts from Islamism. . . . Hoping you will not forget me in your prayers, &c., &c. Signed and sealed by the suppliant,—"

—*Col. Church Chronicle*—

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THE ECCLESIASTICAL GAZETTE.

A Gentleman who was educated at Charterhouse School, England, and has good testimonials as to his moral character, is anxious to obtain a Mastership in a Grammar School, or employment in the work of education. Reference may be made to the Rev. W. S. Darling, or the Rev. J. Ambery, Model Grammar School, Toronto.

PLAIN WORDS FOR PLAIN PEOPLE.

AN APPEAL TO THE LAYMEN OF CANADA, IN BEHALF OF COMMON SENSE AND COMMON HONESTY, BEING A REVIEW OF THE "STRICTURES" ON THE TWO LETTERS OF PROVOST WHITAKER.

By EDWARD H. DEWAR, M.A.,
RECTOR OF THORNHILL.

THE writer had no intention of entering into any discussion of the momentous doctrines involved in the controversy respecting the teaching of Trinity College. His sole aim has been to expose some false misrepresentations, and to remove some false impressions, which the "Strictures on the two letters of Provost Whitaker" have been calculated, if not intended, to create. As a large number of the Strictures have been distributed gratuitously, the author will be glad to co-operate with any persons who sympathise in this defence of common sense and common honesty, and may be desirous to assist in circulating it gratuitously, more especially among the laity. For every dollar remitted, he will undertake to send ten copies, (post free,) and for every four dollars fifty copies, to clergymen, lay delegates, churchwardens, and other laymen throughout the Province; or persons who wish to have copies for distribution can be supplied upon the same terms. But orders must be sent immediately, as it can only be kept in type for a short time.

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