

FOURTH ANNUAL REPORT

OF THE

SOCIETY,

FOR

CONVERTING & CIVILIZING THE INDIANS,

AND

Propagating the Gospel,

AMONG DESTITUTE SETTLERS

In Upper Canada;

FOR THE YEAR ENDING OCTOBER, 1834.

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TORONTO:

PRINTED BY ROBERT STANTON.

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CONTRIBUTING TO CIVILIZING THE INDIANS

Among the *Indians*

AMONG DESTITUTE SETTLERS

In Upper Canada

FOR THE YEAR ENDING OCTOBER 1851

TORONTO:

Printed at the Office of the *Standard*

OFFICERS OF THE SOCIETY.

Patron.

HIS EXCELLENCY SIR JOHN COLBORNE, K.C.B.

&c. &c. &c.

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WM. HEPBURN, ESQ.

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A. WOOD, ESQUIRE.

SECRETARY:

THE REV. C. MATHEWS.

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EXTRACT,
FROM THE MINUTES OF THE ANNUAL MEETING, 1834.

UPPER CANADA COLLEGE, TORONTO,
December 27th, 1834.

THIS day the Society for Converting and Civilizing the Indians, and Propagating the Gospel among the Destitute Settlers of Upper Canada, held its Annual Meeting. Shortly after 2 o'clock, P. M., the Hon. & Rt. Rev. the LORD BISHOP OF QUEBEC, President, took the Chair. The Hon. & Ven. the Archdeacon of York—the Hon. the Chief Justice, the Solicitor General, the Rev. Dr. Harris, Principal of the U. C. College, the Hon. Wm. Allan, President of the Bank of Upper Canada, Dr. Baldwin, Capt. Phillpotts, Aide-de-Camp to His Excellency the Lieut. Governor, the Rev. Samuel J. I. Lockhart, Domestic Chaplain to the Lord Bishop, and other Gentlemen were present.

The appointed Prayers were offered by the Right Rev. President, when the Archdeacon of York moved that the Report prepared by the Committee of Management, be now read by the Secretary. The Report was accordingly read.

THE LORD BISHOP remarked from the Chair, that the statements of the Report were very satisfactory. God had evidently blessed the Society by giving it two such zealous and efficient Missionaries. Commencing with means very incommensurate with its

present expenditure, the Society had, nevertheless, been providentially enabled to carry on its undertakings by the liberality of friends in England. It would still continue to possess that valuable resource, while the means within itself would be augmented from year to year, by the progress of emigration. The British public were becoming much excited in behalf of the Church in Canada. A new Society had been projected, he might say organized, for the purpose of collecting and applying funds, in aid of our necessities. It had already opened a correspondence with this country, which he trusted would lead to a complete knowledge, and effectual relief, of its spiritual wants. It would of course embrace the objects of this Society, not omitting the Indians. It had already placed a sum of money at his disposal.

The Right Rev. President proceeded to say that a young man,* a candidate for Holy Orders, had been recommended to him as a fit person to travel the Midland District, from which funds had been provided, through the instrumentality of the Rev. Robert D. Cartwright, of Kingston, to defray the expense of his appointment. He hoped to ordain him soon, and send him upon this important duty, in the discharge of which, he would have the advantage of the example of the Rev. Adam Elliot, to whose zealous and judicious management of the mission entrusted to his care, His Lordship concluded with paying a justly-merited tribute.

* Mr. Harper, since ordained.

THE CHIEF JUSTICE rose to move—"That the Report just read, be received and printed, under direction of the Committee." The Hon. Mover proceeded to express in a few words his satisfaction at the amount of the good effected by the Society in the past year, and at the clear manner in which their proceedings were presented to view, in the Report read by the Rev. Secretary. This Report, printed together with such extracts from the interesting communications of Mr. Elliot and Mr. McMurray, as the Committee should think fit to publish, would not fail, he thought, in attracting attention to the objects of the Society. It was not reasonable to expect that much more could be accomplished without a considerable increase of funds, and that was rather to be looked for from the accession of new subscribers, than from additional subscriptions to be contributed by those who had already joined the Society. Nothing, he thought, would be more likely to add to the numbers of the Society, than the wide dissemination of such a Report as had just been submitted to the Society, and in that hope, he moved that it be printed.—Alexander Wood, Esq. Treasurer, seconded the motion.

THE ARCHDEACON OF YORK, in moving,—“That this Meeting recognizes with thankfulness to Almighty God, the continued blessing which he has permitted to accompany the exertions of the Society in behalf of the Indians and Destitute Settlers in this Province,” stated, that the resolution he had the honor to pro-

pose, was fully justified by the success which had attended the labours of the Society : that the Society had been particularly fortunate in the two Missionaries it employed, who seemed exceedingly well adapted to their different spheres of duty : that it had to lament the narrowness of its means, and the depressed state of the Church, which obliged us to march within narrow limits ; but we do hope, added the Archdeacon, that Providence will increase our means ; and indeed, when we consider the relief which emigration gives to the Parent State, we have reason to hope that something will be done for their spiritual as well as their temporal advancement : that present circumstances pointed out itinerant Missionaries as the most useful for keeping up the flame of devotion and love for our Church and her institutions, among her children scattered through the various settlements. In 1828, I stated to the Society my opinion on this subject, and that greater good would result from the exertions of eight or ten itinerant Missionaries than from the same number in fixed stations ; and that it was to be hoped, the assistance which they might be able to continue, and which would, in a short time, be derived from the provision set apart for the maintenance of a Protestant Clergy within the Province, would not only enable us to increase their number, but to settle some of them in large congregations, as they could be organised : that the venerable, the Society for the Propagation of the Gospel in Foreign

parts, did not act upon this plan, doubtless, arose from the serious pecuniary difficulties in which they were soon after involved; it became us, however, to do what we could, and we were certainly much encouraged by the fruits of the little which we had done.

The Archdeacon was seconded by **DR. BALDWIN**, who spoke as follows:

I second the motion with great pleasure; a pleasure derived not merely from the general interest which the Society claims from its members, but more especially from the spirit of christian gentleness manifest in the Report, and particularly so in Mr. Elliot's letter, wherein he speaks of the presence of a Roman Catholic Indian at one of his discourses; and also, when he speaks in unaffected approbation of Mr. Peter Jones's address to the Indians at his station.— To me it is very gratifying, to witness in the Missionary of this Society, such a spirit of tenderness towards other christian communities: no sectarian acrimony, no unchristian jealousy, is expressed in Mr. Elliot's letter on either of these occasions. As regards the proper subject of the motion, all I can say is, that while the Society propose to acknowledge the blessing of God, and jointly attribute to him the praise of all success in its labours, surely it is most meet that I, who of all its members, have co-operated in the least and contributed so little, should be deeply affected by the sentiment contained in the resolution. I therefore beg leave to second the motion.

Upon the third motion being made, after a brief address by the REV. DR. HARRIS,—“That this meeting, satisfied from continued experience, of the excellence of the plan of establishing travelling Missions, would again bespeak for it the attention of the Districts of the Province, generally, and recommend, in all of them, the immediate formation of District Committees, in connexion with the Society at Toronto, from the funds of which some assistance may, in that event, be obtained ;”—WM. HEPBURN, Esq. rose to second it, and addressed the meeting as follows :

My Lord Bishop ;

I shall content myself with doing little more than seconding the present motion, considering it not only perfectly unnecessary, but that it would be somewhat prejudicial, after what has been so forcibly addressed to the meeting by those who have preceded me, as to the general importance of the object of the Society, to weaken their observations by any additional ones of mine. It is so obviously the plain duty of all of us who have tasted of the blessings of salvation, and found them to be precious, to use our utmost exertions to disseminate them as widely as possible amongst our fellow creatures of every nation, kindred and tongue, but more especially amongst our poor wandering Indian brethren and Destitute Settlers of this Province, as to require neither argument nor exhortation from me to persuade or excite an assembly of professing Christians, like the present, to support,

and that most ardently, the truly benevolent and paramountly important objects of this Society.

With respect, however, to this particular motion, I not only second it most cordially myself, but recommend in the strongest manner, its adoption by the meeting; being firmly persuaded, that the work of converting and civilizing Indian tribes and destitute Settlers of the Province, must be greatly retarded, if not wholly impeded, unless travelling Missions (the usefulness and excellence of which experience has already proved,) are warmly supported; and I fear, if a deep interest be not excited in the immediate neighbourhood where the work is going on, much success cannot be expected; and in no way, I conceive, can this object be more effectually promoted, than by the present meeting recommending most urgently, to the different Districts of the Province, the immediate formation in each, of Committees, in connexion with the Parent Society in this place.

Before I sit down, I would embrace the opportunity of reading to the meeting, an extract from a letter which I received this morning from a highly intelligent Christian friend of mine, in Edinburgh, and its import is highly gratifying, as showing that the best interests of the Province are not without advocates on the other side of the Atlantic. The extract is couched in these terms.

“Canada, if the whole economy that is adopted *within* and *towards* it, be judicious and wise, is des-

tined to become a great Kingdom. May it be peculiarly *great* in that which I consider the true greatness of any place—the power of true Religion infused and maintained by christian institutions, erected on a sound foundation, and maintained by the united spirit of enlightened zeal and of a firm adherence to the true doctrine of Christ and his Apostles;” and may I be permitted to add my own hearty wishes and prayers to my friend’s, that his hopes may be more than fully realized. I would just say, in conclusion, that I shall immediately write to this zealous friend, and interest him in the particular objects of this Society, and the extract I have read will abundantly convince the meeting, that no doubt is to be entertained of its receiving his warmest support.

As to the present motion, I have already said, that I second it with the greatest satisfaction, and would recommend it to the cordial adoption of the meeting.

THE REV. SAMUEL LOCKHART, moved the 4th Resolution—“That the thanks of the meeting be respectfully tendered to His Excellency, the Lt. Governor, for his continued patronage of the Society, and the liberality with which he has forwarded its objects;” and said, that he felt assured the meeting would acknowledge with him the attention of His Excellency in the high and responsible situation in which the good Providence of God had placed him, to not only the temporal but the spiritual benefit of those committed to his charge. The Reports of the Society

gave sufficient evidence of this; especially he would mention from the Report just read, the erection of a School House at Sault St. Marie, of nearly twenty houses, for the residence of the Indians, and the promise to supply them with a School Master at an early period. It is also stated in this Report, that it was by His Excellency's express desire that the Travelling Missionary of this Society paid the visit to Cold-Water, at the assembling of the Indians, of which so satisfactory and interesting an account had been given. The blessing of God upon the Society was indeed evident. He would call the attention of the meeting particularly to the progress of good at the Sault St. Marie. The Missionary himself could converse satisfactorily with the Indians upon ordinary topics, *in their own language*.

A translation of the Catechism and of parts of the Liturgy, has been made and printed for the Indians.

Two of those whose hearts the Lord has opened, not only felt the blessing they themselves had received, but shewed the fruit in the desire to extend it to those yet in darkness around them. They had made a long journey to do so, and given satisfactory proof, as well of their own changed principles, as of their ability to be of service in the cause of their Redeemer. Again, the Report of the Missionary stated that no less than *thirty-eight* heathen souls had been converted, truly *converted* we trust, to the faith of Christ. Truly the Lord was with them to bless them indeed!

One other subject he would allude to, namely, the new Missionary Society for the Canadas now forming in London, from which he hoped for much benefit. His Excellency had kindly promised to it his valuable and efficient support, to the full extent of his ability. He concluded by moving the Resolution.—**ROBERT STANTON, Esquire**, seconded the motion.

THE ARCHDEACON next moved—"That the thanks of the meeting be given to the **REV. DOCTOR HARRIS**, Principal of Upper Canada College, for his excellent Sermon in aid of the Funds of the Society; and that the **Rev. Samuel J. I. Lockhart**, be requested to preach the next Annual Sermon in its behalf."—Seconded by **JAMES FITZGIBBON, Esq.**

THE HON. WILLIAM ALLAN, seconded by the **ARCHDEACON**, moved—"That **C. A. HAGERMAN, Esquire**, Solicitor General of Upper Canada, is entitled to the warm acknowledgments of the Society, for his exertions in its behalf, during his late residence in England."

THE SOLICITOR GENERAL said, that he did not think himself entitled to the thanks which had been conferred upon him in so kind and flattering a manner. He believed that mankind generally were naturally disposed to assist each other in the pursuit of happiness, and there could be no great merit in doing so, especially (as in the instance of the very trifling service he had been enabled to render) when the exer-

tions made, tended as much to the benefit of the individual making them, as that of the party who may be said to have called them forth. Born, and established in this Province, and expecting here to end his days, Mr. Hagerman could not be otherwise than deeply interested in the moral and religious instruction of those he resided among, and with whom he was necessarily in constant communication ; since in proportion as those persons became enlightened, and rendered virtuous and happy, his own comfort and prosperity must necessarily be advanced.

With respect to the contributions which had been made in England, in consequence of his application to individuals during his recent visit to that country, all he could say was, that he regretted they were not of larger amount. The very satisfactory Report, however, that had just been read, had very properly referred to the munificence of certain individuals who had given very considerable sums in aid of the objects of the Society, and among the number of persons particularly mentioned, the name of Lord BEXLEY appeared. Mr. Hagerman acknowledged himself greatly indebted to that estimable Nobleman, whose liberality was conspicuous on all occasions where the interests of religion and human happiness were concerned ; and it was right to observe that to other members of His Lordship's family, the people of this Province stood largely indebted for acts of Christian consideration of singular munificence. One lady of

that family had, out of her own funds, advanced £500 towards the erection of a place of worship at Blandford, a large portion of which was a donation, and the repayment of the residue depended, as she well knew, upon extremely uncertain contingencies.

Mr. Hagerman further stated that he should be greatly wanting in justice towards that distinguished and excellent prelate, the Lord Bishop of EXETER, if he did not avail himself of this first opportunity of publicly declaring, that he was under the greatest obligations to him for his advice and assistance in matters connected with the interests of the Church in Canada, while he was in England; and he felt no hesitation in saying that the Church here might always rely on His Lordship, not only as an able and most efficient, but a willing and zealous supporter of its just and constitutional rights; at the same time, without the slightest disposition on his part, to interfere with the privileges and fair pretensions of others. With respect to the people of England generally, there was no doubt but that they felt a deep interest in the welfare of these Provinces, and the religiously disposed were anxious to lend their aid in support of the Ministers of the Gospel who were placed among us. As a proof of which, when it was ascertained that Government had determined on discontinuing the grant of money it had hitherto given, in support of the Society for the propagation of the Gospel, many efforts were made throughout the Kingdom, to

obtain additional subscriptions to make up the deficiency thus occasioned, and save the Clergy of the North American Colonies from want. And those exertions were still going on, and he had no doubt but that the appeal which would be made, in pursuance of the Resolution he should move before he sat down, would be attended to. Still, we ought not to rely on foreign assistance or casual donations to support this Society; and he would not recommend the employment of Missionaries, if they were left dependant on such uncertain means of support. The payment of these gentlemen should be secured by the positive engagement of individuals, to contribute annually (as in the instance of this Society,) a certain sum; and when it was considered what immense advantages must result from the labors of pious and zealous Ministers of the Gospel, who, imitating the example of Mr. Elliot and Mr. McMurray, could visit the Indians and Destitute Settlers, he would not doubt but that in other Districts of the Province, Societies similar to this would spring up; the cause was Holy; and although several years might elapse before the example of the Home District would be generally followed, it would have its influence, and lead to the promotion of similar institutions throughout the Province. Indeed, he would repeat an observation made by him on a former occasion, namely, that the inhabitants of the old settled townships were, to a certain extent, bound to contribute to the religious instruction of

those in more remote settlements—because, from the first settlement of the Province, they had received and were still receiving religious instruction, so far as the Church of England was concerned, with trifling (if any) expense to themselves, the salaries of the Clergy being paid by the Government and people of England; it was, therefore, but fair, that they should come forward and contribute to the diffusion of those blessings, among their destitute fellow subjects, that had been so bountifully and generously bestowed upon themselves; now that Providence had given them the means to do so.

Mr. Hagerman then moved, seconded by Captain Phillpotts,—“ That the Society deeply grateful to those friends in England, who have contributed so liberally to its support, takes this occasion of renewing its appeal to their benevolent and Christian regards, founded on the strong case made out in the statements of the present Report.”

REPORT OF THE PROCEEDINGS.

ALMOST every Institution aiming at the improvement of the social and religious condition of mankind, has commenced its career under some disadvantages, having been, in general, sustained by the extraordinary exertions of a few original projectors, till experimental evidence of its usefulness awakened a general interest, and procured a more extended support. If the Society, whose proceedings during the last and *fourth* year of its existence, are now under review, has had its share of such disadvantages, it may hope to experience their removal by the operation of similar causes. Certainly, every succeeding year demonstrates more forcibly, the importance and practicability of its designs, and proofs have been furnished of the increasing interest taken by the public in their successful prosecution. The zeal and activity of the two Missionaries employed by the Society have overcome, under the Divine blessing, most of the difficulties which their respective spheres of exertion at first presented, as will appear from a perusal of the subjoined accounts of their proceedings, to which particular attention is invited. Every additional impulse to a movement auspiciously begun, is of essential service in all cases, and will, it is hoped, be opportunely given in this instance, to carry forward the labours of the Society among the Indians at

the Sault St. Mary, and the destitute Settlers and Indians of the Home District, and other Districts of the Province, generally. Of these two classes of persons the Committee are at a loss to say which prefers the strongest claims to consideration : they earnestly recommend the religious destitution of both to the sympathy of the Christian community. Perhaps the motives to Christian benevolence were never better understood, and never more widely acted upon, than at the present moment ; but the Committee are so forcibly struck by the following view of the remarkable revolution that has been effected within the last thirty years, in the sentiments of Christians on the subject of diffusing their religion, that they venture to introduce it here.

“The founder of Christianity left with his disciples the unlimited injunction, to go forth into all the world, and to preach the Gospel to every creature. This command, corroborated by others of equivalent import, and enforced by the very nature of the christian doctrine, and by the spirit of christian charity, is now understood and acknowledged in a manner that is new to the Church, to be of universal obligation ; so that no christian, how obscure soever may be his station, or small his talents, or limited his means, can be held to be altogether excused from the duty of fulfilling, in some way, the last mandate of his Lord. Thus understood, this command makes *every believer* a Preacher and a Missionary, or at least obliges him

to see to it, so far as his ability extends, that the labours of diffusive evangelization are actually performed *by a substitute*.

Before the commencement of the recent missionary efforts, there had been missions to the heathen ; but these, if carried on with any thing more than a perfunctionary assiduity, were anomalous to the general feeling of christians, and rested on the exemplary zeal of individuals. But the modern missions are maintained, neither by the zeal of the few, nor by the *mere zeal* of the many ; but rather by the deep-seated impulsive power of a grave and irresistible conviction, pressing on the conscience even of the inert and the selfish, and much more on the hearts of the fervent and devoted :—that a christian has no more liberty to withhold his aid and service from these evangelizing associations, than he has to abandon the duties of common life ; and that for a man to profess hope in Christ, and to deny what he might spare to promote the diffusion of the Gospel, is the most egregious of all practical solecisms.*

The Committee proceed to submit a concise statement of what has been doing at the Sault St. Mary, during the past year, collected from the correspondence of the Rev. Wm. McMurray.

Dec'r. 14, 1833.—Mr. McMurray writes the Committee, that owing to the prevalence of the measles among the Indians, he had been unable to open his

* Natural History of Enthusiasm, p. 258.—New York, 1834.

school till the beginning of November, and that the attendance then given was but thin. He complains of the children being too often and too long separated from him, to retain any serious impressions which may have been made upon them; but anticipates the removal of this evil by the domestication of their Parents, which is now in progress. He received at this time, two invitations from numerous bodies of Indians at the Michipicoton and Pic, two posts of the Hon. Hudson's Bay Company, the first distant about 140, the second about 240 miles from the Sault St. Mary, both on Lake Superior. Two Indian youths, one the son of a Chief, applied to him to be sent in the Spring, to each of the above mentioned places. Mr. McMurray thinks, they might, if indulged in their wish, be the means of doing much good, and opening the way for some more useful person hereafter. In this letter he adds, "many of the Indians, both old and young, are beginning to think very seriously of religion," and announces, that the principal Chief, together with two of his daughters, had actually abandoned idolatry; *seven* persons had received baptism at his hands, more, indeed, had offered themselves, but before admitting them, the Missionary took time to ascertain the soundness and sincerity of their belief. "Our meetings have been very regularly and numerously attended,—two take place every Sabbath and one on Thursday. Mrs. McMurray assembles the females on Friday evening, when singing is attended to, as part of their religious instruction."

The Scholars in attendance, are stated to be from 20 to 25, not half the number that attend in Summer: their improvement is rapid; but the Missionary complains that his attention to the business of the School interferes with more important duties. A translation into Chippewa, of the Catechism and part of the Common Prayer of the Church, completed by himself, and printed by direction of the Committee, has been forwarded to him for the use of the Scholars and the Mission, generally.

January 3, 1834.—In a letter of this date, he speaks encouragingly of the progress he was making amongst the Indians, and contrasted the pious sober manner in which the Christian converts at the Sault spent the first day of the New Year, with the riotous intoxication of the rest. The state of these last, he represents to be truly pitiable.

February 4.—Mr. McMurray announces the baptism of *seven* individuals belonging to the family of the Chief of the place, “who had all given sufficient evidence of preparation.” The School was broken up by the sugar season. In this letter he writes:—“The old Chief is a sincere convert; the traders on the opposite side have endeavored to seduce him to drink. On one occasion he told them,—‘when I wanted it, you would not give it me—now I do not want it, you try to force it upon me; drink it yourselves.’” Reformation in this respect is not confined to the Chief. He subjoins—“My room is filled with

Indians who are taking their leave of me to go to their hunting grounds. I wish you could see them : you would be pleased with the great alteration that has taken place in their deportment. I continue to be on very friendly terms with them all, and in return, they seem much attached to me, which is encouraging."

Mr. McMurray having represented some premises, situate on the banks of the River St. Mary, and the property of E. O. Ermatinger, Esq. of Montreal, to be in every respect convenient and desirable as the site of the Mission entrusted to his care ; the Committee successfully negotiated with that gentleman for the present occupation of them at a fixed rent. Through the liberal assistance of the Government, hopes are entertained of the property becoming permanently vested in the Society. Mr. McM. describes the landed property to be four acres wide in front, on the river, from which, to the hill, are thirty acres. "We could not place the Indians below the hill ; there is no wood ; the land is rather low and wet, and not a sufficiency. Beyond the hill or rise, the land is excellent ; hard wood and fine soil ; a southern aspect, and sheltered from the northern winds. This is the place where the Indians wish their village to be, a choice in which I concur." In a postscript he says : "There are six or seven *old widows* here, who wish to join us ; two of them have already done so : could you devise any plan by which

they could get some yearly support ? Some have children, and others grand-children : a small sum annually would not only be an assistance, but a charity ; for they are truly poor and needy. I have given them many presents of provisions, but my means are so small, I can but ill afford it."

May 2.—The Committee not being satisfied of the competency of the two Indians desirous to be sent as Christian Instructors to their Brethren of the Michipicoton and the Pic, had not encouraged their proposal. To this, Mr. McM. adverts :—"As regards sending the two young men to Lake Superior, I leave it entirely to the Committee ; yet, I cannot give up the idea of their usefulness there. I proposed it, not for the purpose of forming regular establishments there at present, but merely to prepare the minds of the Indians for such, at a future period." He undertakes to procure persons to bring the land, attached to the mission, again under cultivation ; and applies for a further grant of money to erect, besides the School House, a sufficient number of huts for the accommodation of twenty families. "In reply to His Excellency's enquiry, (after his progress in the Chippeewa language,) be pleased to say that, I am doing as well as I could expect, for the time I have been here ; I can make myself understood in common conversation. The Indians assure me I advance rapidly ; but the difficulty exceeds my calculation. As so much care is required in instructing ignorant and illiterate

persons, I am not desirous of attempting to converse with them upon religious subjects, otherwise than through an Interpreter, until I shall have better mastered the language."

On the 30th April, Mr. McM. moved into the Mansion-House, which, with other out-buildings, the Society now rents of Mr. Ermatinger. Since the date of his last letter, he had "baptized an Indian widow, seventy years of age, who had long kept back, for fear of not being properly prepared for so solemn an ordinance." Four persons in the families of two American Officers, at Fort Brady, had also received baptism at his hands. Again, he asks,—“Can any thing be done in behalf of the *poor Widows?*”

May 3.—When recommended by the Committee to try whether his Interpreter might not be useful to him in the capacity of School Master, Mr. McM. replied—“That leaving his qualifications out of the question, the Indians would never submit to be taught by him—their reason being, that he was an Indian like themselves.” Here again, in alluding to the efforts made by other Christian Societies, for the conversion of the Indians beyond the Sault, on Lake Superior, he regrets the existence of obstacles to the Society's sending *native speakers* into the same field, and adds—“Incalculable good might be done in these northern regions, were the attention of the Christian world once engaged in behalf of the benighted inhabitants. There is work, I might safely say, for a *hundred Missionaries*”.

June 24.—In a letter of this date, Mr. McM. states that most of the Indians belonging to the Sault, had good gardens and were likely to gather a great deal of useful produce for their families.

July 7.—“ Our potatoes look very well, and if the weather be favorable, we shall have a sufficiency for use, and for seed next spring. Yesterday I baptized three persons, two adults and an infant child of one of the Hon. Hudson’s Bay Company’s Clerks.”

August 28.—Mr. McM. writes—“ The number of Indians at this place during the summer has been very unusual, chiefly from the head waters of Lake Superior, Leech and Sandy Lakes, who, from their constant visits, have taken up a great deal of my time. I re-opened the School in the beginning of June, but where the Master’s attention is so often called off, to other more important parts of his duty, the business of instruction must necessarily be much impeded. My regret at the interruption was the greater, as the number of scholars in attendance was considerable.” (However, the Committee might desire to be able to remit their Missionary altogether from the superintendance of the School to the higher functions of the Ministry, for which the demand has become so great, they could not venture, with funds so small, to incur the expense of any new appointment. But they are happy to add, that when their necessities were made known to His Excellency the Lieutenant Governor, he was pleased to say, that for the present, at least,

he would see that they were supplied. It is hoped a School Master will soon be on his way to Mr. McMurray's relief.) He continues,—“Scarcely a day passes, but the greater part of it I am confined to my room; no sooner have I finished with one band (of Indians,) than another comes in to converse with me. The disagreeable smell of the weed, which they chew with their tobacco, produces in strangers a severe and incessant headache, from which I have been by no means exempted. It is impossible to escape from an Indian who desires your notice and conversation. He comes at all hours, ignorant of their relative convenience or inconvenience. The plainest intimations fail to make him sensible of intrusion. I have, therefore, no other remedy than to sit still during the greater part of these interminable interviews, and exercise the necessary patience.” In order to meet the exigencies of this period, he increased his services on Sunday to three, and the weekly services to two: the numbers usually attending them varied from 150 to 200 persons, all Indians.

After mentioning the admission at this time of *six* persons, by baptism, into the Church, he says:—“Many more are thinking seriously and incline to follow the example of their brethren, all of whom remain steadfast in the faith, in no instance, whatever, reverting to their former practices. They hold religious meetings among themselves, on such days as they do not attend me. As might be expected from

the nature of our holy religion, the new convert soon becomes warmly interested for his benighted brethren; and his anxiety on this account will be no matter of surprise to those whose birth and education have been Christian." "Our harvest bids fair to be abundant; our crop of hay has been heavy, and the proceeds of the farm would be very considerable, if we had a proper person to take charge of it. Our pastures are excellent, and a small stock of cattle would enable us to raise our own supplies."

In allusion to the labors of the Society's Travelling Missionary, as detailed in the third Report, Mr. McM. remarks, "I am happy to find that Mr. Elliot has succeeded so well, and trust that his efforts will be as prosperous every ensuing year. It will be readily perceived that of the two Missionaries employed by the Society he must take the lead. Whilst I am addressing an unenlightened, uncivilized people, through the difficult medium of a foreign language, his pains are bestowed on the civilized and enlightened, who have the word direct from his mouth, in their own vernacular tongue. I shall, however, do my best to labor faithfully, and my whole study will be to win souls to Christ." "About six weeks ago, four Christian Indians, members of my congregation, asked my leave to visit their brethren at Michipicoton, on Lake Superior, for the purpose of speaking to them on religion; at the same time, requesting to be supplied with a small quantity of provisions for the journey. As I consid-

ered the objections of the Committee to apply only to the *permanent* engagement of such services, I acquiesced in their proposal, and furnished them with provisions to and from Michipicoton, at the expense of six dollars. I trust the sanction of the Committee will not be withheld to this step, which I considered it my duty to take. On their arrival at Michipicoton, Geo. Keith, Esq. Chief Actor of the Hon. H. B. Co. stationed at that place, wrote to me thus:—‘I have only time to inform you that I duly received your favor, per Augustus and his companions, some few days since, and that they appear contented with their reception and professional prospects.’ By their return home, the same gentleman wrote—‘Your young men are speaking of taking their departure at no distant date. I am really amazed at the knowledge they have acquired of Christianity. They have behaved in every respect with the greatest propriety, and I am persuaded the seed they have sown will bring forth fruit to repentance and reformation.’ I will not trouble the Committee,” adds Mr. McMurray, “with any remarks of my own, regarding their visit, but will let the extracts from this gentleman’s letters speak in their behalf: I cannot, however, forbear saying, that the circumstance is peculiarly gratifying to me, and operates to spur me on to greater exertions. They report that their brethren at Michipicoton, were most anxious to hear the word of life, and solicited them, at their departure, to request leave of their Minister for one of them to come and remain as their teacher. The

'door' has thus been 'opened' for future laborers to 'enter in.' Aware that in the present state of the Society's finances, the appointment of new Missionaries is not to be expected, yet I do not despair of seeing them appointed. God, who is "willing that none should perish," is also able to send the means of salvation to these sequestered tribes, and in His own good time will all his purposes be accomplished."

In a letter of a subsequent date, he says:—"The Indians have nearly all removed from us, and are gone to their winter hunts for a short time. They declare they will absent themselves no more in this way hereafter. I am much pleased with their punctual attendance upon, and devout behaviour at, religious worship, as well as their general conduct during last summer. I entertain the hope that their confidence is completely gained. For myself, I feel lastingly attached to them, and have reason to believe that the attachment is reciprocal. Our prospects brighten daily, and justify my belief, that with the continuance of the Divine Blessing, the success of the Mission is now placed beyond all doubt."

From the above extracts it appears that, with his hitherto imperfect opportunities, Mr. McMurray has succeeded in gaining the affections of the people to whom he was sent, and a willing audience to the message which he carried. By the liberality of the Government, a School House is now erecting for the use of the Mission, and the appointment of a School

Master in contemplation. Houses are also building for the accommodation of, at least, twenty Indian families. With the possession of these additional advantages, the Missionary's means of usefulness must be greatly increased. During the past year he has been made the instrument of converting and baptizing *thirty-eight* persons, the greater part *Indians*; and it is by no means a circumstance of the least interest connected with the Mission at the Sault St. Mary, that it promises, at some future period, to be the centre from which the light of Divine truth will radiate to all the heathen tribes of that remote region; to a portion of whom, *native speakers* proceeding from the Mission at the Sault, have already carried such a knowledge of Christianity, by no means inconsiderable, as they had themselves acquired under its instruction.

The Tables and accompanying Journal which follow, exhibit in a ready point of view, the proceedings of the Rev. Adam Elliot, the Society's Travelling Missionary to the Home District, who has now completed his second year of valuable service in this branch of Missionary labor.

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DECEMBER, 1833.

JANUARY, 1834.

STATIONS.	Days of the Month.	Baptisms.		Communicants.	STATIONS.	Days of the Month.	Baptisms.		Communicants.
		Adult.	Child.				Adult.	Child.	
Scarborough,	1					1			
York,	2					2			
York,	3					3			
York,	4					4			
York,	5				Chinguacousy, . . .	5			5
York,	6				Chinguacousy, . . .	6			
York,	7				Chinguacousy, . . .	7			
York,	8					8			
York,	9				Esquesing,	9			
York,	10				Esquesing,	10			
York,	11					11			
York,	12				Toronto,	12		4	
	13				Toronto,	13			
Whitby,	14				Esquesing,	14			
Whitby,	15				Esquesing,	15			4
Whitby,	16				Esquesing,	16			
Whitby,	17				Esquesing,	17			
Whitby,	18				Esquesing,	18			
	19				Esquesing,	19		5	27
Bowmanville,	20				Esquesing,	20			
Bowmanville,	21				Esquesing,	21	3	5	
Bowmanville,	22		1		Esquesing,	22			
	23				Esquesing,	23			
Whitby,	24				Esquesing,	24		7	
Whitby,	25	1	3	15	Esquesing,	25		6	
Whitby,	26				Caledon,	26		2	
Whitby,	27				Caledon,	27			
Whitby,	28				Caledon,	28		1	27
Etobicoke,	29			7	Caledon,	29		1	
York,	30				Chinguacousy, . . .	30			
York,	31				Chinguacousy, . . .	31			

JOURNAL, FOR DECEMBER, 1833.

ON Sunday, the 1st December, I read prayers and preached in the township of Scarborough, near the Kingston road, to between thirty and forty people. The frame of a Church has lately been erected in that neighbourhood, but the people seem to be discouraged, and will not, I fear, be able to finish it for some time, except assistance be afforded them.

On the Sunday following I assisted the ARCHDEACON of YORK, in the performance of Divine service at St. James's Church.

Having proceeded to the township of Whitby, I read prayers and preached there on Sunday the 15th December, to about fifty persons. As the Episcopalians are numerous in that neighbourhood, I was at first surprised to see so small an assemblage, but was afterwards informed that general notice had not been given.

But it must be admitted that the members of our Church, in some parts of the country, being long deprived of her ministrations, fall into carelessness and apathy, and often let occasional opportunities of attending her services pass by unheeded.

On Sunday, 22nd December, I performed Divine service and preached at the village of Bowmanville, to a numerous and attentive congregation. Notice had been generally given to the inhabitants that the service of the Church would be performed in the school at eleven o'clock in the morning, but when I went to the place at the appointed hour a Methodist Preacher was addressing the congregation: when it was intimated to him that the service of our Church was to be performed, he kindly abridged his ministrations. After the Church service was ended I baptised a child. A Presbyterian Minister preached immediately afterwards. At six o'clock in the evening I again read prayers, and preached to a numerous congregation.

Having returned to Whitby, I performed divine service on Christmas day, and preached to about an hundred people, principally Episcopalians, from England and Ireland. One adult and three children were baptised. Fifteen persons received the holy communion. In the evening I again read prayers, and lectured in the same neighbourhood. The next day I visited some of the members of the Church, who regret their being destitute of her regular ministrations.

On the Saturday I returned to York, and proceeded on the following morning to the Township of Etobicoke, and officiated for the Reverend Dr. Phillips, at Weston Church. The congregation was not numerous, but attentive, and seven persons received the sacrament of the Lord's supper.

JOURNAL FOR JANUARY, 1834.

On the 1st January, I travelled between York and the Gore of Toronto. On the next Sunday after, I performed divine service and preached on the 4th Concession of Chinguacousy, to about sixty people, five persons received the holy communion. A few of the neighbours assembled on the Monday evening at the house where I was residing, to whom I explained a portion of Scripture. On the following day I visited several families in the neighbourhood, and read prayers and preached at night to about 70 people.

On the 8th January I proceeded to Toronto, and travelled the next day from thence to Esquesing. On my arrival in the latter Township I was visited by a considerable number of Episcopalians, to whom I delivered a short lecture. On the day following I visited from house to house, and a numerous congregation having assembled in the evening, I read prayers and preached. Having returned to the Township of Toronto, I performed divine service and preached at Hurontario Church on the 12th January: though the weather was wet and disagreeable the congregation was large. The Church people are numerous in that neighbourhood, and the Rev. Mr. McGrath preaches to them once a month. In the evening I proceeded a few miles in an eastern direction, read prayers and preached to a numerous congregation, and baptised four children.

Having returned to the Township of Esquesing, I was requested to attend a meeting of the Episcopalians to take into consideration the expediency of building a Church. About eighty pounds were subscribed by a few individuals who attended the meeting. On the evening of the 16th a considerable number of persons having met together, and some of them being unbaptized, I lectured them on the nature and necessity of Baptism. On the Saturday following I examined three persons who expressed their desire to be baptized.

On Sunday the 19th I performed Divine service and preached twice, at the house of Mr. Thompson, to a very numerous and attentive assemblage of people. Five children were baptized, and

twenty-seven persons received the Sacrament of the Lord's Supper. On Tuesday the 21st January, at the house of Mr. A. Graham, I read prayers and baptized three adults, and five children. On the Friday evening after I preached to a few people at the house of Mr. Thompson, who resides near the line between Esquesing and Erin, and baptized seven children. On the following morning I baptized six children at the same place, and afterwards proceeded to the centre of Caledon. On Sunday the 26th I performed Divine service in that neighbourhood, and though the weather was exceedingly cold and stormy, the congregation was large. Two children were baptized. On the Tuesday following, I read prayers and preached to a numerous congregation; administered the Sacrament of the Lord's Supper to twenty-seven persons, and baptized a child. The Episcopalians of Caledon express much solicitude for a resident Minister, and a Church to assemble in, and look up with confidence to the heads of the Church for encouragement and assistance.

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FEBRUARY, 1834.

MARCH, 1834.

STATIONS.	Days of the Month.	Baptisms	Communicants.	STATIONS.	Days of the Month.	Baptisms	Communicants.
Chinguacousy, ...	1			Coldwater,	1		
Chinguacousy, ...	2	2		Coldwater,E.	2		
Chinguacousy, ...	3			Coldwater,	3		
Chinguacousy, ...	4	2		Coldwater,	4		
Chinguacousy, ...	5			Coldwater,	5		
	6			Coldwater,	6		
Gore Toronto, ...	7			Coldwater,	7		
Gore Toronto, ...	8				8		
Gore Toronto, ...	9	8	12	Narrows,.....E	9		
Toronto,.....	10			Orillia,.....	10		
	11			Oro,.....	11		
York,.....	12				12		
York,.....	13			Coldwater,	13		
York,.....	14				14		
	15				15		
Newmarket,	16	2		Penetanguishine,E	16	1	
Newmarket,	17			Penetanguishine, .	17		
Newmarket,	18		12	Penetanguishine, .	18		
	19			Penetanguishine, .	19	1	
	20			Penetanguishine, .	20		
Tecumseth,.....	21			Penetanguishine, .	21		
Tecumseth,.....	22			Penetanguishine, .	22		4
West Gwillimbury,	23			Penetanguishine E	23		14
West Gwillimbury,	24	1			24	1	
Innisfil,.....	25	2		Medonte,.....	25	7	
	26			Coldwater,	26		
Coldwater,	27			Coldwater,.....	27		
Coldwater,.....	28			Coldwater,.....	28		
				Coldwater,.....	29		
				Coldwater,.....E	30		7
				Coldwater.....	31		

JOURNAL FOR FEBRUARY, 1834.

HAVING returned to the Township of Chinguacousy, I performed Divine service and preached, at the house of Mr. Nixon, to about a hundred and fifty people, on Sunday 2nd February. Two children were baptized. I also read prayers and preached on the following Tuesday evening, on the fourth Concession, to a numerous congre-

gation, and baptized two children. On Friday the 7th Feb. I returned to the Gore of Toronto, and preached in the evening to a large and attentive congregation. On the Sunday evening following, the School-house being too small, the congregation were obliged to meet in a barn. They seemed to be principally Church people. Eight children were baptized, and twelve persons received the Holy Communion. In the evening I read prayers and lectured in the School. The people in this neighbourhood evince considerable attachment to the Episcopal Church, and express much solicitude for her regular ministrations.

On Sunday the 16th I officiated to a numerous and attentive congregation at Newmarket; two children were baptized. On the Tuesday following I read prayers and preached in the same place to a respectable assemblage of people, and administered the Sacrament of the Lord's Supper to twelve persons. On the evening of the same day I continued my journey to the Township of West Gwillimbury, and proceeded the next evening to Tecumseth, and visited some of the members of the Church in that Township. I read prayers and preached in the same neighbourhood on the Friday evening following to about forty of the inhabitants.

Having returned to West Gwillimbury I performed Divine service and preached there on Sunday the 23rd February; though the weather was cold and disagreeable about a hundred people were present, and the place in which they assembled was a barn. After baptizing a child on the following morning I passed on to Innisfil, and officiated in that Township on Tuesday the 25th Feb.: about fifty people were present, and two children were baptized.

Having reached Coldwater I was rather disappointed on finding that comparatively few of the Indians were at home; some of them having gone to the woods to hunt, and others to make sugar. The next morning after my arrival at Captain Anderson's, I saw two heathen Indians from Lake Huron, but had not much conversation with them, as they were in a state of intoxication. They promised to meet me in two days after at Captain Anderson's, and they fulfilled their promise. I found them extremely ignorant of religious

things ; they seemed to have little or no knowledge of the evil of sin, and to entertain exceedingly vague and confined notions of a future state of existence ; I invited them to return from the shores of Lake Huron at Easter, and to bring some of their brethren, that I might have an opportunity of addressing them on the subject of religion. They replied that they would do as I directed them.— Before they left Coldwater they observed to some of the Indians, that what I had told them entered their ears more smoothly than any thing they had ever heard before.

JOURNAL FOR MARCH, 1834.

ON Sunday the 2nd March, I officiated in the Indian School-house, but as the inhabitants in the neighbourhood of Coldwater are not numerous, the congregation was small. On the evening of the same day I preached to the Indians, who were very attentive. On the following Tuesday, the Indians having met together, I endeavoured to persuade them to send their children regularly to School. In the evening I addressed them on the subject of religion, and some of the Roman Catholic Indians were present. On Sunday the 9th March, I preached to the Indians at the village of the Narrows, which is about fourteen miles from Coldwater ; upwards of a hundred assembled, and they appeared to be very devout and attentive. I also read prayers and preached twice on the same day to the Settlers who reside in the vicinity of the Narrows ; and though the weather was very unfavorable, the congregation was considerable.

Having proceeded to Oro, I read prayers and preached at the house of Mr. Rutherford, near the town line between Oro and Orillia ; but the congregation was comparatively small, as general notice had not been given to the inhabitants.

Having arrived at Penetanguishine from Coldwater on Saturday last, I officiated twice on Sunday the 16th, in a room in the Barracks ; about a hundred persons were present, and a child was baptized. I purpose to remain here about a week, and then to return to Coldwater. The people here are beginning to express

much solicitude for the regular ministrations of the Church, and are about to apply for a resident Clergyman.

On Wednesday the 19th, having visited some of the Protestant inhabitants of the village near Penetanguishine, I read prayers and preached to about twenty persons, and baptized a child. On the Friday following, I crossed the harbor on the ice, and visited Mr. Rawson, of whom I made mention in some of my former communications to you; and the next day I administered the Holy Communion to him and three other persons.

On Sunday the 23rd, I officiated twice at the Military establishment; the congregation was numerous and attentive, and fourteen persons received the Sacrament of the Lord's supper. The next morning, after baptizing a child, I left Penetanguishine and returned to the township of Flos. Most of the snow having disappeared, and the road being bad, travelling was very disagreeable. On Tuesday the 25th, I read prayers and lectured on the line between Flos and Medonte. The congregation was considerable, though the weather was unfavorable; and seven children were baptized. In passing through the Township of Medonte to Coldwater, I found a small congregation waiting for me at the house of one of the Settlers, to whom, after having read the prayers, I addressed a short lecture.

On the 28th, being Good Friday, I performed Divine Service at Coldwater, and preached to a small but attentive and respectable assemblage of people. On Easter Day, I officiated at the same place, and administered the Sacrament of the Lord's Supper to seven persons. In the evening, I lectured the Indians, but only those who are attached to the Methodists attended. On the following morning, the Roman Catholic Indians came to me in a body, to state their reasons for not sending their children regularly to the school; but the objections and excuses they advanced were of such a frivolous and trifling kind, that I deem a statement of them unworthy the Society's consideration.

APRIL, 1834.

MAY, 1834.

STATIONS.	Days of the Month.	Bapt's-	Communicants.	Funerals.	STATIONS.	Days of the Month.	Baptisms	Communicants.
Coldwater,	1				Toronto,	1		
Coldwater,	2					2		
Coldwater,	3				Yonge-street,	3		
	4				E. Gwillimbury, .E	4	2	
Narrows,	5				Yonge-street,	5		
Narrows,	6		10			6		
	7					7		
Coldwater,	8				N. Gwillimbury, ..	8		
Coldwater,	9				N. Gwillimbury, ..	9		
Coldwater,	10				N. Gwillimbury, ..	10		
Coldwater,	11				N Gwillimbury, E	11		
Coldwater,	12				N Gwillimbury, ..	12		
Coldwater,	13				N. Gwillimbury, ..	13		
	14				Georgina,	14		
Lake, S.	15	1			Georgina,	15		
Lake, S.	16	1			Georgina,	16		
Oro,	17				Georgina,	17		
Oro,	18				Georgina,	18	4	
Oro,	19				Georgina,	19		
Barrie,	20	1	7			20		
Barrie,	21		4		Brock,	21		
	22				Brock,	22		
Oro,	23			1	Brock,	23		
Barrie,	24				Brock,	24	4	
W. Gwillimbury, ..	25				Brock,	25	4	14
W. Gwillimbury, ..	26				Brock,	26		
W. Gwillimbury, E	27	2	3		Brock,	27	1	
	28					28		
	29				Uxbridge,	29	3	
Toronto,	30					30		
					Whitby,	31		

JOURNAL FOR APRIL, 1834.

ON Friday the 4th, I proceeded to the Narrows; and the next day, accompanied by Mr. Atkinson, I visited several Indian families, who were making sugar in the woods. Some of them presented us with small cakes of maple sugar; others asked questions about farming; and all of them seemed attentive when I spoke of

religious things. On the following Sunday, I performed the Morning Service in the school-house at the Narrows. About a hundred people attended, the majority of whom are white settlers, in the vicinity of the village. On that occasion, I administered the Holy Communion to ten persons. In the evening, I preached at the same place to the Indians, having been previously requested by Yellowhead, their principal Chief. Having returned to Coldwater, I officiated there on Sunday the 13th, and a considerable number of the Indians being present, Captain Anderson was kind enough to interpret a part of my discourse for their instruction.

The next morning I left Coldwater; and my horse having met with an accident, I was obliged to leave it and proceed to Lake Simcoe on foot. John Jones, a kind Indian, accompanied me, and carried my portmanteau. From the Narrows, I continued my journey in a bark canoe, with Mr. Hewson, to Kempenfeldt Bay. The weather was warm; the ice had disappeared; the breezes were gentle and refreshing, and the scenery along the northern shore of the lake, though rather monotonous, was very pleasing and entertaining. Several of the Settlers near the lake are rapidly improving their farms, and their dwellings present a very neat appearance. We stopped at the house of Mr. McVittie, and also called at Mr. Monck's; and I baptized a child at each of these places. Before we reached Mr. O'Brien's residence, the wind became unfavorable, and as we could no longer manage the canoe, I walked on foot to Captain Oliver's, at Kempenfeldt Bay.

On Sunday the 20th I officiated twice at Barrie; seven persons received the Sacrament of the Lord's Supper, and one child was baptized. The congregation amounted to about sixty people, in the morning, and to about half that number in the evening. The next morning, I visited a young man who was very ill of a typhus fever, who died on the day following. I had much conversation with him on religious subjects, and his answers to such questions as he was asked were satisfactory. He was anxious to receive the Sacrament, and seemed to understand its nature and design. Three other persons, two of whom were young men, received the Holy

Communion with him. He afterwards requested those who were present to sing, and desired me to select a suitable hymn. On Wednesday the 23rd, I officiated at his funeral, and preached to a considerable assemblage of people, most of whom were young persons. The next morning, Mr. Hewson accompanied me across Kempenfeldt Bay, in a boat, and afterwards I proceeded about eight miles on foot. I found the road very bad, but Mr. McConkey was good enough to lend me a horse till I reached West Gwillimbury.

On Sunday the 27th, I read prayers and preached in a school near the Penetanguishine road, to a very attentive congregation. Two children were baptized. In the evening I visited a sick person, and administered to her, and to two others of her family, the Sacrament of the Lord's Supper.

On Monday the 28th, I proceeded to Yonge-Street, and arrived at Toronto on the following day.

JOURNAL FOR MAY, 1834.

ON Sunday the 4th May, I performed Divine Service at two different places in the township of East Gwillimbury, and baptized two children. Both services were well attended. Having reached the township of North Gwillimbury on the 7th, I visited several of the inhabitants, accompanied by Mr. Smalley. On the Sunday following, I read prayers and preached to a numerous congregation, and explained a portion of scripture to a few people in the evening. As I travelled between North Gwillimbury and Georgina, I read prayers and preached at the house of Mr. Gager, to a small but attentive assemblage of people.

Having arrived at the township of Georgina, I officiated there at two different places on Sunday the 18th, to numerous and attentive congregations, and baptized four children. From Georgina I continued my Journey to Brock, and preached in different parts of the township. Nine children were baptized. On Sunday the

25th, I read prayers and preached in Mr. R. Shier's barn, to about a hundred and fifty people, and administered the Holy Communion to fourteen persons. Being desired, I attended a meeting of Episcopalians on the following morning, who assembled to discuss the expediency of making application for a resident Clergyman. They express much anxiety for the ministrations of the Church, but they want the ability, if not also the inclination, to contribute to the maintenance of a Minister.

On Wednesday the 28th, I proceeded to Uxbridge, and as the Episcopalians in that township are yet comparatively few, I intended to continue my journey immediately to Whitby; but one of the inhabitants of Uxbridge, whom I visited, entreated me to remain at his house and preach to the people,—at the same time assuring me that he would give general information to the inhabitants. In compliance with his wish, on the evening of the following day I read prayers, lectured, and baptized three children. The people assembled in a school-house belonging to Mr. E. James, which stands on the side of a gently rising hill, the summit of which commands an extensive view of the surrounding woods. I was informed that several Quakers were present. The subject of my lecture on that occasion was, "He that believeth and is baptized, shall be saved."

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JUNE, 1834.

JULY, 1834.

STATIONS.	Days of the Month.	Baptisms	Communicants.	STATIONS.	Days of the Month.	Baptisms	Communicants.
Whitby,.....E	1			Coldwater,	1		
Whitby,.....	2			Coldwater,	2		
Pickering,.....	3			Coldwater,	3		
Whitby,.....	4			Coldwater,	4		
Whitby,.....	5	5		Coldwater,	5		
Whitby,.....	6			Coldwater, E	6		
Whitby,.....	7			Coldwater,	7		
Whitby and Dar- lington,.....E	8	2	14	Coldwater,	8		
Darlington,.....	9			Orillia,.....	9		
Whitby,.....	10		10	Orillia,.....	10		
Whitby,.....	11			Orillia,.....	11		
Whitby,.....	12			Orillia,..... E	12		
Pickering,.....	13	1			13		
Whitby,.....	14				14		
Whitby,..... E	15	1		Penetanguishine, .	15		
	16			Penetanguishine, .	16		
Brock,.....	17			Penetanguishine, .	17		
Brock,.....	18			Penetanguishine, .	18		
Brock,.....	19			Penetanguishine, .	19		
Brock,.....	20			Penetanguishine E	20	4	
Brock,.....	21			Penetanguishine, .	21		
Brock,.....	22			Penetanguishine, .	22		5
Brock,..... E	23	5	2	Penetanguishine, .	23		
	24			Penetanguishine, .	24		
Brock,.....	25			Penetanguishine, .	25	2	
Georgina,	26			Penetanguishine, .	26		
Georgina,	27	3		Penetanguishine E	27	1	12
Georgina,	28				28		
Georgina,.....E	29			Penetanguishine, .	29		
	30			Penetanguishine, .	30		
				Penetanguishine, .	31		

JOURNAL FOR JUNE, 1834.

HAVING arrived in the township of Whitby, I performed Divine Service and preached on Sunday the 1st June, to a far more numerous assemblage of people than I ever saw before in this township. On the Tuesday following, I read prayers and preached to about thirty persons in the township of Pickering. On

Thursday the 5th, I performed Divine Service; explained a part of the Liturgy; baptized five children, and preached to about fifty people. The place in which they met was a school, on the 8th concession of Whitby. Here the Episcopalians requested me to administer to them the Sacrament of the Lord's Supper; and instead of officiating only once, as I expected, I was desired to lecture at three different places in the neighbourhood. On Sunday the 8th, I again officiated in this township, at a school-house near the Kingston road, but it was far too small for the congregation, which was very numerous. On that occasion two children were baptized, and fourteen persons received the Holy Communion. Afterwards, I rode about twelve miles, and officiated in the school at Bowmanville. Though notice had not been very generally circulated, it was supposed that about a hundred people were present. On the following day, after visiting some of the Episcopalians in Darlington, I returned to Whitby. On Wednesday last, I officiated at two different places in the rear of this township, and administered the Sacrament to ten persons.

On Sunday the 15th, I read prayers and preached in a barn, on the rear of the Township of Whitby, to about a hundred people, who are chiefly English; and baptized a child. On the following morning I proceeded to the Township of Brock, and lectured several times at the house of Mr. Cowan, from whom I received much kindness. On Sunday the 22nd, I performed Divine service in two different places in that Township to very attentive congregations. Being desired, I administered the Sacrament of the Lord's Supper to two persons, and baptized five children. On the following Tuesday I continued my journey to Georgina, and visited some of the inhabitants. On Friday the 27th, I read prayers and lectured on the 6th Concession of that Township to about thirty people, and baptized three children. On the Sunday following I officiated at two different places in Georgina, but the weather being extremely unfavorable, the congregations were comparatively small. The next day I passed on to North Gwillimbury, and thence across the Lake in the Steam Boat to the village at the Narrows.

JOURNAL FOR JULY.

HAVING arrived at Coldwater I visited the Indian School (on Wednesday the 2nd of July,) which I am happy to inform you is now much better attended than it was in winter. On the Sunday following I preached to the Indians who were very attentive. In the afternoon I visited the Sunday School, and between twenty and thirty children were in attendance, I heard several of them read in the New Testament and recite the creed and the Lord's Prayer, both in the English and Chippewa languages.

The next day I had an interview with eleven Chippewa Indians, who came to visit Captain Anderson. I addressed them on the subject of religion, but unfortunately they are very fond of drinking spirituous liquors, which is a great hindrance to their conversion or civilization, they were very attentive when I spoke to them of sin; Heaven and Hell; and Salvation, through Jesus Christ.

On Wednesday the 9th, I went to the Narrows and read prayers and preached to about sixty of the settlers on the Sunday following; being desired I preached to the Indians in the afternoon, and explained a portion of Scripture in the evening to a few people at the house of Mr. Gill.

On Tuesday the 15th, I proceeded from Coldwater to Penetanguishine in a boat with eight Indians, some of whom reside at Grape Island, and informed me that they were on a missionary tour to their heathen brethren; I was happy to find that they have some knowledge of Christianity,—they repeatedly asked me the meaning of words and passages of Scripture. As the wind happened to be very unfavorable, we did not reach Penetanguishine till late in the evening, but I did not regret this, as the conversation of the Indians was very interesting, and abundance of time was afforded for contemplating the wild scenery through which we passed.

The next day after my arrival at Penetanguishine, I lectured a considerable number of Indians, from the shores of Lake Huron, on Christianity and Civilization. A Roman Catholic Indian introduced me to his Pagan brethren, explained my object in addressing

them, and exhorted them to give their particular attention to what I had to say. A Protestant Indian from Coldwater, acted as interpreter. My address being finished, John Sunday, a Christian from Grape Island, rose, and in a very handsome manner, recommended the Indians to attend to my instructions; he commented on almost every part of my lecture, and told his brethren that every thing which I had said to them was true—I desired him to conclude with a short prayer in the Chippewa language, which he did, and then as many as were able joined in singing a hymn.

These religious exercises being ended, one of the Indians rose and said that he would become civilized next year, and two others followed his example in succession; a fourth said that he was willing to be instructed, but that he would embrace the *old* religion and not the *new*. Another said that he had never heard such things before, and that he had not yet resolved what course to pursue. Thus they all began to excuse themselves; but I am persuaded that this would not long be the case, if the good tidings of salvation were repeatedly preached to them. Man is an imitative being, and the Indians are very docile. Were ministers of our Church, with their hearts in the cause, sent to reside among them, they would quickly win their affection and gain their confidence. The darkness in which they sit at present, would soon be dispelled by the light of Christianity.

On the 17th July, presents were issued to three hundred Indians, all sitting together in order, on the grass near the Naval Store, at Penetanguishine. They were generally ill clad, but seemed to be cheerful, mild and patient. They may well be compared to sheep having no shepherd; and no Christian should be envied of his apathy, who could behold them unmoved.

I next day visited some of the inhabitants, and also had a long conversation, with a little group of Indians, on religious subjects.

On Sunday, the 20th, I officiated twice at the military establishment, and baptized four children. The congregation consisted of about seventy people. In the morning I had an opportunity of addressing a few Indians and exhorted them to become Christians.

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On the following Tuesday, I visited Mr. Rawson, delivered a short lecture to a few persons who met at his house, and administered the Holy Communion to him and four others.

On the evening of Wednesday, the 23d, one of the Chiefs of the Chippewa Tribes came into the Indian Council House, which was a sort of large wigwam, covered with green branches, and stated to Captain Anderson, that he and about seventy others, were desirous of being civilized; but that they wished to settle on the Manitoulin Island, and not at Coldwater. I endeavored to persuade him to embrace Christianity, stating some of the principal truths of Religion, and the advantages which would attend their attachment to our Church. I desired him to acquaint his people with what I had said, and then to make known to me their determination.

A considerable number of Methodist Indians having arrived on the following morning, Mr. Peter Jones said, that should I be desirous of preaching to them and their heathen brethren together, he would give them general information. Having informed him that I should be happy to address them, we were soon surrounded by a large assemblage. They all reclined on the grass in silence, some in the council house, and others in the open air: the Pagans quietly smoking tobacco, but the professors of Christianity behaving like civilized people. As soon as they had all assembled, Assickenec, a clever Roman Catholic Indian, stood up and addressed his countrymen, calling upon them all to listen with attention to what I was about to say. Mr. P. Jones read a hymn in Chippewa, which the Indians sung: then I said a short prayer, selected chiefly from one of the baptismal offices, and lectured on the following words,—“Behold I bring you good tidings of great joy which shall be to all people.” An Indian from Coldwater, with whom I was acquainted, interpreted. Though his knowledge of the English language is small, he seemed to understand me exceedingly well, and spoke with great energy and fluency. My lecture being ended, Mr. Jones rose, and in a very graceful and pleasing manner, ad-

addressed the Indians in their own language, and concluded with a brief extempore prayer ; after which a hymn was sung.

On the day following, such of the heathen Indians as were disposed to accept the offer of civilization, came to acquaint me with their intention in regard to religion. I was apprehensive that they would excuse themselves, by saying that they should prefer the Roman Catholic Church, as some of them had told me privately that they wished to embrace what they called the French Religion. After they had reclined in silence for a considerable time, an old Indian rose, and a pipe being lighted, we were all requested to smoke with him. Then he shook hands with us ; made a short speech ; promised to become a christian, and attach himself and all his family to the English Church. Three other Indians followed his example. Then the Chief of a Tribe, consisting of about seventy-five persons, said that they would return next spring and settle on the Manitoulin Island, but that they would not pledge themselves at present to become members of the Church. He assured me, however, that in the mean time I need have no apprehension that they would follow any other denomination—that he thought religion a good thing, and that he would go with me next summer to see his Great Father at Toronto, and converse with him about Christianity. I approved of this, and endeavored to encourage them, exhorting them to pray, and to think of what I had preached to them. Then the Chief, with a smile on his countenance, which was remarkably expressive, said that as some of his people had left their children—some their wives, and others their parents, in the forests, he was persuaded that we could not think hard of them for returning to take care of them. They all shook hands with me before they repaired to their canoes ; and as they had sometimes seen me give little things to the Indians, they reminded me that they thought their Great Father's minister might give them some bread for their children to eat. I found no difficulty in complying with their desire, as we happened to be near the baker's.

On the same day I rode about eight miles down the Penetanguishine road, and read prayers and preached to a few people at

the house of a person who was very sick, and in a lamentable situation, as respects his spiritual concerns. Two children were baptized.

On Sunday, the 27th, I performed Divine service twice, at the military establishment; baptized a child, and administered the sacrament of the Lord's Supper to twelve persons.

On the following morning, I proceeded to Coldwater, but returned to Penetanguishine the next day, as I was informed that a favorable opportunity would be presented of preaching to certain Chippewa Tribes, who had lately arrived. On the last two days of July, I preached to a large assemblage of Roman Catholic Ottawas, and Pagan Chippewas, who were very attentive; and Assickenech, whom I have already mentioned, was kind enough to interpret. I expected the Chippewas to come forward and publicly avow their intention of attaching themselves to the Church; but Aince, their principal Chief, declined doing this, in the presence of his Roman Catholic brethren, and requested me to pay them a visit in the evening, at their wigwams. Accordingly, a little before night, a large canoe was sent to convey me across the harbor, their wigwams being erected on its western shore: Captain Anderson and two Indians from Coldwater were good enough to accompany me. Having arrived at the residence of Aince, we found that his wigwam was a very neat one, and were invited to sit down on mats, with which the whole floor was covered, except a small space in the middle, which was assigned to the fire. The place was soon filled with the sons, relations, and connexions of the Chief, who, being all seated in order on the floor, all were silent for a few minutes. Then Aince, a fine, tall man, and apparently of the mixed breed, rose and made a speech, informing me that he had long thought of civilization, and that for some years past Chistianity had been to him a matter of serious consideration; that different denominations of Christians had solicited him and his people to join them, but that he had repeatedly declined attaching himself to any of them; that he was now convinced of the excellence of the Christian Religion; and that since his own Great Father at

Toronto, had at length, sent a Minister of his religion to teach him and his people, they received the offer with joy and gladness: that they wished to live on the Manitoulin Island, and to have me to teach them and their children. I assured them that all they had said had given me great satisfaction; that I hoped their Great Father would send them teachers of his own religion, and that I would willingly and gladly go to instruct them, if it should please the Fathers of the Church to send me. Then I explained to them some things connected with religion, and added a short exhortation. One of the two Indians from Coldwater, being desired, offered up a prayer in a very solemn and agreeable tone of voice, and in their own language, which being ended they sang a hymn. On the following morning, another Indian family, consisting of eight persons, expressed their desire to become members of the Church, and to settle with Aince and his people, on the Manitoulin Island.

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AUGUST, 1834.

SEPTEMBER, 1834.

STATIONS.	Days of the Month.	Baptisms	Communicants.	STATIONS.	Days of the Month.	Baptisms	Communicants.
Penetanguishine, .	1			West Gwillimbury, .	1		
Coldwater,	2			Tecumseth,	2		
Narrows, E.	3			Tecumseth,	3		
Narrows,	4			Tecumseth,	4		
Coldwater,	5			Innisfil,	5	13*	
Coldwater,	6			W. Gwillimbury, .	6		
Coldwater,	7			Tecumseth, E.	7	3	
Narrows,	8			King,	8	2	
N. Gwillimbury, . .	9			Tecumseth,	9		
Barrie, E.	10	5		Innisfil,	10	1	
Barrie,	11			Tecumseth,	11		
Innisfil,	12	7		Tecumseth,	12	5	
Barrie,	13			Tecumseth,	13	5†	
Barrie,	14			Tecumseth, E.	14		17
N. Gwillimbury, . .	15			W. Gwillimbury, . .	15	5	
N. Gwillimbury, . .	16			Tecumseth,	16		
N. Gwillimbury, E	17			Tecumseth,	17		
N. Gwillimbury, . .	18			Tecumseth,	18		
N. Gwillimbury, . .	19				19		
N. Gwillimbury, . .	20			Albion,	20		
W. Gwillimbury, . .	21			Albion, E	21	7	
W. Gwillimbury, . .	22			Albion,	22		
W. Gwillimbury, . .	23			Albion,	23	5	
W. Gwillimbury, E	24	2	2		24		
W. Gwillimbury, . .	25			Mono,	25		
W. Gwillimbury, . .	26	2		Mono,	26		
W. Gwillimbury, . .	27	3		Mono,	27	7	
W. Gwillimbury, . .	28	1		Mono, E	28	22†	
W. Gwillimbury, . .	29	2		Mono,	29	1	7
W. Gwillimbury, . .	30	3	3	Mulmur,	30	7	
W. Gwillimbury, E	31	1	22				

* Twelve of these children were baptized together, but one of them was baptized by himself, at night, in the same neighbourhood.

† Two of these children were baptized early in the morning.

JOURNAL FOR AUGUST.

ON the 1st of August I returned from Pentanguishine to Coldwater, being informed that probably no more opportunities would, at that time, be presented, of preaching to the Indians. The next day I proceeded to the village at the Narrows; and on Sunday, the 3d, read prayers and preached there, at the house of Mr. Atkinson, to about thirty people. In the evening, I officiated at the house of Dr. Algeo, in the township of Oro, and about forty persons were present. On the following day I returned to Coldwater.

On the 7th of August I left Coldwater and again proceeded to the Narrows, and from thence the next day, to North Gwillimbury by the steamboat. Being particularly requested to officiate at Barrie, I again crossed the lake, in the steamboat, and performed Divine service and preached there twice on Sunday, the 10th, to a numerous and respectable assemblage of people. Five children were baptized. On the following day I travelled on foot to the township of Iunisfil, and read prayers and preached the next day to a very attentive congregation, consisting chiefly of Church people. Though the settlers were engaged in the labors of the harvest, about fifty persons were present, and seven children were baptized. On the same day I paid a visit to Captain O'Brien, who resides in that township. This gentleman informed me that he had lately returned with his family from England, intending to remain in this country, and to have a Church immediately erected near Kempenfelt Bay.

On the 13th, I returned to Barrie, and preached in the evening to a congregation consisting of about sixty people. The next day I returned in the steam-boat to North Gwillimbury, and read prayers and preached to the inhabitants on the following Sunday. While in that neighbourhood I was indisposed for some days, but was very kindly treated at the hospitable house of Mr. Smally. On Wednesday 20th, I proceeded to West Gwillimbury, and explained a portion of Scripture, in the evening, to a few people, at the house of Mr. W. Stoddard. The next day I visited a young gentleman from Scotland, who resides in that township, and lies on a bed of sickness, without the least hope of recovery: but he is calm, cheer-

ful, patient and resigned ; his religious sentiments are very scriptural, and he appears to be decidedly pious. I have visited him several times, with great satisfaction, and I trust not without edification.

On Sunday the 24th, I read prayers and preached in a Barn on the 7th Concession of West Gwillimbury, to about two hundred people, and baptized two children. On the six following days I visited almost every part of the Township, and read prayers and lectured each day at four o'clock in the afternoon: I was much pleased with the kindness of the people and their attendance at Divine service. Several children were baptized during this period, as the accompanying table will show. On Sunday the last day of August, I performed Divine service on the 7th Concession, preached to a large assemblage of people, and administered the holy communion to twenty two persons. On the evening of the same day I proceeded to the east side of the Township; preached to a very attentive congregation, and baptized a child.

JOURNAL FOR SEPTEMBER.

On Monday the 1st, having visited some sick persons in the Township of West Gwillimbury, I proceeded to Tecumseth, an adjoining Township. On the evening of the following Wednesday I read prayers and lectured at a School-house on the 5th Concession of Tecumseth, near the place where the new Church has been lately erected. Though general previous notice had not been given, about forty people were present. The next day I read prayers and preached to about thirty persons, at the residence of Mr. Mairs, on the 9th Concession of the same Township.

In proceeding, on Friday the 5th, to Innisfil, which adjoins West Gwillimbury on the north side, I crossed a causeway about two miles long, which is made over a cedar swamp, and covered with round logs of wood. Having reached the residence of Mr. Perry, which is near the line between Essa and Innisfil, I preached to about ninety persons, and baptized twelve children. On the

evening of the same day I again lectured at another place in the same neighbourhood; twenty persons attended, and one child was baptized. As I returned to Tecumseth the next day, I found a congregation of about thirty persons, expecting me, at a School near the line between that Township and West Gwillimbury. On the Sunday following I performed Divine service and preached twice, in a barn belonging to Mr. Richardson: it was supposed that about two hundred and fifty people attended in the morning, and sixty in the evening. Three children were baptized.

Having arrived in the Township of King the next day, I read prayers, lectured on the Liturgy, preached to about forty people, and baptized two children. If the weather had not been very unfavorable on that occasion, it is supposed that the congregation would have been much more numerous. Having returned to Tecumseth, on Tuesday the 9th, I read prayers, explained some parts of the Liturgy, and preached to about thirty very attentive people, at Mr. White's on the 3rd Concession. The next day I paid another visit to the inhabitants of Essa and Innisfil. I officiated at the house of Mr. Perry, and explained a portion of the Church Service, and preached to a very attentive assemblage of people.— On that occasion the congregation consisted of about seventy people; and one child was baptized. The Settlers in that neighbourhood are of different persuasions; are exceedingly attentive, and have repeatedly solicited me to visit them more frequently.

In returning to Tecumseth on the following morning, I had occasion to call at two houses near the road, but at a considerable distance from each other. At each of these places I was requested to pray with the family, and thus unexpected opportunities were presented for mutual edification and prayer: these poor people received me with joy, but expressed their deep regret that so many members of the Established Church must either live destitute of the public ministrations of Religion, or walk in ways unknown to their ancestors. On the evening of the same day I read prayers and lectured, at the house of Mr. James Armstrong: on that occasion about twenty persons were present.

On Friday the 12th, I proceeded to the 8th Concession; bap-

tized five children, at the house of Mr. Ramsey ; and read prayers, explained a portion of the Liturgy, and preached at Mr. Hammill's to twenty persons. The next day, having baptized two children, and proceeded to the house of Mr. Davis, which is in the west part of Tecumseth, I read prayers, lectured on the Church Service, and preached to about fifty people. On that occasion, three children were baptized.

On Sunday the 14th, I officiated twice at Mr. Richardson's, and administered the Holy Communion to seventeen persons. It was supposed that about three hundred people attended the morning service, and that fifty were present in the evening. The next day I baptized five children belonging to Mr. Landerkin, of West Gwillimbury.

On the evening of the 16th, I performed Divine Service and lectured at the house of Mr. Coffey, from whom I have repeatedly received much kindness and attention. About fifty people were present, principally Episcopalians, and some of them are excellent singers. On the following day, I attended a meeting of the members of the Church in West Gwillimbury and Tecumseth, for considering the expediency of applying to the Lord Bishop for a resident Clergyman, to minister in both townships. It is apprehended that many persons in that neighbourhood who are now attached to the Church will join other denominations if they remain destitute of her regular ministrations.

Having arrived in the township of Albion, on Sunday the 21st, I performed Divine Service, lectured on the Liturgy, and preached to a numerous and attentive assemblage of the inhabitants, who met in a barn at Boulton's mill. About a hundred and fifty persons, who, I am informed, were chiefly Episcopalians, were present, and seven children were baptized. I was agreeably surprised on finding so many members of the Church in that part of the township ; because, on a former occasion I was in some measure discouraged by the misrepresentations of one of the earliest settlers in the neighbourhood, and a professor of superior piety. On the following Monday and Tuesday I officiated in the same township, and baptized five children.

From Albion I proceeded to Mono; and on Saturday the 27th, I read prayers, lectured on the Liturgy, preached to about forty people, and baptized seven children.

On Sunday the 28th, the weather was unfavourable, and the new church being still far from being finished, the people were obliged to assemble in a barn. Though it was very cold and disagreeable, about two hundred people attended, and many of them had walked a long distance on foot from their lodges in the wilderness. Having read prayers, lectured on a part of the Morning Service, and preached, I administered the Sacrament of the Lord's Supper to seven persons, and baptized twenty children. I also baptized two children early in the morning, whose parents informed me that they had come a great distance and could not conveniently attend Divine Service, as they wished to return home immediately to the rest of their family. The next day I visited a sick person in that neighborhood, who is a member of the Church, and a widow. At her house I found a congregation of about thirty people; and after reading prayers and lecturing, I administered the Holy Communion to her and ten other persons, some of whom were her own children. On that occasion one child was baptized.

On Tuesday the last day of September, I rode about twelve miles in a northern direction, to the township of Mulmur, and read prayers, preached, lectured on the Liturgy, and baptized seven children. Though the inhabitants of this township are yet comparatively few; and though my intention to visit them had not been made generally known in the neighbourhood, about thirty persons attended. At present, travelling is difficult in that part of the country, on account of the badness of the roads. The land seems to be tolerably good and well watered, but it is swampy in some parts; the surface of the soil is in many places rough, uneven and undulating, and several of the lofty eminences command very extensive views of the surrounding wilds, which at this season, are exceedingly pleasing to the sight, the woods with which they are covered being adorned with a vast multiplicity of the most beautiful colours.

OCTOBER, 1834.

STATIONS.	Days of Month.	Baptisms.	Communicants.
	1	1	
Albion,	2		
Albion,	3	2	
Albion,	4		
Albion,E.	5	8	30
Albion,	6		
	7		
	8		
Toronto,	9		
Toronto,	10		
	11		
Chinguacousy,E.	12	4	
Chinguacousy,	13	1	
Chinguacousy,	14		
Chinguacousy,	15		
Chinguacousy,	16		
Chinguacousy,	17		
	18		
Albion,E.	19	5	
Albion,	20	6	
	21		
Chinguacousy,	22		
Albion,	23	1	
	24		
Caledon,	25	2	
Caledon,E.	26	1	14
	27	2	
	28		
Chinguacousy,	29		
Toronto,	30	3	
Toronto,	31		

JOURNAL FOR OCTOBER.

On Wednesday the 1st I returned from Mulmur to Albion, and in passing through the Township of Mono, I baptized a child for one of the Settlers. The next day I read prayers and preached to between twenty and thirty people, at the house of Mr. Richardson, in the Township of Albion. On Friday the 3rd, I proceeded to Mr. Willson's, performed the evening service, explained a portion of the Liturgy, preached to about twenty people, and baptized two children. In the evening I visited two families belonging to the Church, who were ill of a fever. Having reached Boulton's mill, in a central part of the Township, the people being assembled in a

barn, I read prayers, explained a part of the Church service, preached, administered the Sacrament of the Lord's Supper to thirty, and that of baptism to eight persons. It was supposed that the congregation amounted to about two hundred and fifty people, a large majority of whom are said to be Episcopalians. The next morning I visited a sick person, at whose house I explained a portion of Scripture to a few members of the Church.

On Tuesday the 7th, I proceeded to Chinguacousy, and returned on the 8th to this City. On the Sunday following I read prayers, lectured on the Liturgy, preached to about a hundred people, and baptized four children. In the evening I officiated in another part of the same Township, and about fifty persons were present. On the evenings of Tuesday the 14th and Thursday the 16th, I performed Divine service, and preached at two different places in the same neighbourhood, to very attentive congregations. Having arrived in Albion, I officiated near the south west corner of that Township on Sunday the 19th, and though the weather was rather unfavorable about a hundred attended, and five children were baptized. The next day I again read prayers and preached in the same neighbourhood, to a considerable congregation, and baptized six children. On the Thursday following I again performed Divine service and preached near the line between the Townships of Chinguacousy and Albion: about twenty persons were present, and one child was baptized.

On Friday the 24th I proceeded to Caledon, and officiated on the two following days in that Township; on both occasions I read prayers, made observations on the service of the Church, and preached. Though the weather was extremely unfavorable at that time, divine service was well attended. Three children were baptized, and on the Sunday fourteen persons received the Holy Communion. On my return to Chinguacousy, on Tuesday the 28th, I read prayers and lectured at a house on the fifth Concession of that Township. The next day I officiated at a school-house near Hurontario street, in the Township of Toronto, but as notice had not been generally given to the inhabitants, only about twenty persons were present.

The 30th, being appointed as a day of thanksgiving, I officiated in the morning at Hurontario Church, and in the evening at a School in another part of the Township: the congregations would have been much more numerous if general information had been circulated among the inhabitants.

Table of Ordinances administered by Travelling Missionary in Home District.

MONTHS.	Baptisms.	Communicants	Funerals.
December, 1833,.....	5	22	
January, 1834,.....	34	63	
February,.....	17	24	
March,.....	10	25	
April,.....	5	24	1
May,.....	18	14	
June,.....	17	26	
July,.....	7	17	
August,.....	26	27	
September,.....	82	35	
October,.....	36	44	
Total,....	278	321	1

Instead of making any observations of their own on the above Tables and Journal, the Committee are pleased to be able to submit the following excellent remarks of the Journalist himself:—

Toronto, 13th November, 1834.

REVEREND SIR,

Though I have already communicated to you, for the information of the Society, a concise statement of my missionary excursions and labors, I deem it my duty, on this occasion, to transmit a few additional observations respecting the sphere of my exertions.

The destitution of my christian brethren, whom I have the pleasure to serve, and their continual solicitations for the stated services of the Church urge me to make an appeal in their behalf, to those who I am persuaded, have their best interests at heart, and

consider the extension and edification of the Church, as things of the highest importance. I have the satisfaction to inform you, that there are members of the Church in every neighborhood which I have visited, and that in making my last tour I have been received with increased attention and kindness alike by them and people of all parties and persuasions which this part of the Province presents. But the adherents of the Church have uniformly expressed to me their regret, that however much might be expected from her, comparatively few are favored in this country with her ministrations.— Though many of the inhabitants of this district have been long deprived of the privilege of attending the Service of the Church, they cease not religiously to retain their ancient attachment to her doctrines, constitution and form of worship. A vast multitude of Episcopalians are now looking with deep anxiety to the heads of the Church, ardently hoping that Clergymen will shortly be stationed in their respective neighborhoods. It is to be regretted, that many persons who originally belonged to our communion, have joined other persuasions, on account of their destitution of the public means of grace. Several persons induced by their views of the Sacrament of Baptism* to have their children baptized, though not by a Clergyman of our communion, have lamented that no opportunity was presented for their initiation into the English Church.— So ardent is the avidity with which the Episcopalians avail themselves of attending the occasional ministrations of the Church, that it not unfrequently happens on such occasions, that children are presented to be baptized, who have been carried by their parents, walking on foot a distance of ten or twelve miles. I am persuaded that it would be easy at present, for Clergymen adequate to the undertaking, to organize a congregation in every neighborhood of the Home District. But it is to be apprehended that this will not long be the case if the number of our Missionaries be not speedily augmented. The present generation of Episcopalians having passed away, their posterity cannot be expected to inherit their attachment

* I have frequently been requested to re-baptize such children, but have always declined complying with their parents' solicitations.

to the Church, if they be suffered to grow up uninstructed in her principles and unacquainted with her form of worship. Notwithstanding all that has been alleged concerning the numerical weakness of the Church in this country, so far as I am acquainted, the number of her adherents is greater than that of any other denomination in this district. Their destitution of the regular ministrations of religion and danger of falling into error, loudly call for the instruction, the presence and protection of their spiritual guides. It is much to be wished, that a Clergyman could be stationed in every neighborhood where his services are required. But if this cannot be speedily effected, the want of resident ministers might in a great measure be supplied by travelling Missionaries. If each of our congregations could be visited regularly by a Clergymen, once in every two or three weeks, it is hoped that with the Divine blessing accompanying his exertions, the members of the Church would not only be prevented from separating from our communion, but also be induced diligently to attend to the things which belong to their everlasting peace. It must be admitted, however, that the disadvantages and difficulties, if not dangers, attending the office of a travelling Missionary in this country are many, and it may be apprehended that probably few Clergymen would be disposed to move in a sphere of so much exertion and self-denial; but when we reflect how many of our brethren have been constrained by "the love of Christ" to go with messages of mercy to the Heathen in Eastern climes abounding with difficulties, dangers and deaths, it is not to be doubted but others moved by the same Divine principle will emulate their zeal and gladly proceed to publish the good tidings of salvation to their own countrymen and christian brethren, who are dispersed abroad in this Western world. It ought to be borne in mind, that though a travelling minister in this country meets with many causes of annoyance, regret and dissatisfaction, arising from the various characters, habits and circumstances of the inhabitants, yet he is every where received with sympathy and brotherly kindness, and his work of faith and labor of love are often accompanied with religious joy which may be considered as the anticipation of his future

reward. If a sufficient number of ministers and the means of their maintenance could be obtained, a plan might be adopted of supplying the various congregations which are, or might be organized throughout this Province, with the stated services of the Church, without a resident Clergyman for each township, and yet it would not be necessary for the Missionaries to be continually travelling. Each of them might have a residence near the centre of the circuit of his labors. My acquaintance, however, with the general state of this country, in regard to religion, is not such as to enable me to speak particularly respecting the number of clergymen requisite for such parts of the Province generally, as are at present destitute of the ministrations of the Church; but if I may be permitted to form an opinion from what I have seen in the sphere of my labors, at least ten, on an average, are necessary for each District. Being acquainted with the Home District generally, having repeatedly visited the different neighborhoods in it, which are without a resident Clergyman, I beg leave to go a little into detail respecting this part of the country.

There is ample employment in the townships of Tecumseth and West Gwillimbury alone for two or three ministers, but one active Missionary would be of incalculable benefit to the inhabitants.—The settlers in West Gwillimbury are numerous, and principally Protestants from Ireland. In that neighborhood, I am informed, there are about eighty families belonging to the Church.

In August last, I performed Divine Service and preached daily for about a week in that township. The inhabitants look with confidence to the heads of the Church for a Clergyman, and have prepared materials for the erection of a Church.

In Tecumseth, the adjoining township, the Episcopalians are likewise very numerous, and have repeatedly expressed much solicitude for the stated ministrations of religion. The daily service of the Church was as well attended in Tecumseth as in West Gwillimbury, and on Sundays the congregations were very large in both townships. A Church has been lately erected in the township of Tecumseth, in a central situation, which, however, is far from being finished.

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There is also a considerable congregation of people residing in the townships of Essa and Innisfil, adjacent to Tecumseth and West Gwillimbury, who will very thankfully receive the visits of the Clergyman who shall be stationed in that part of the country.

The townships of Whitchurch, East Gwillimbury and King, form an extensive field of Missionary exertion: the Clergyman might reside at Newmarket, where a Church has been lately built. The congregation of Episcopalians at that village is considerable; and in its vicinity the inhabitants are very much divided on the subject of religion.

It is supposed, that in the township of East Gwillimbury, the members of the Church are comparatively few, but whenever I have officiated in that neighbourhood, I have met with a kind reception, and numerous assemblages of people have attended Divine Service. There is little unanimity among the inhabitants of that part of the country respecting religion; and many of them have run into the grossest errors, while others profess to be of no particular persuasion.

The inhabitants of the township of King are also much divided as it respects their religious opinions, but the number of Episcopalians is considerable.

The townships of Brock, Georgina, Thorah, and North Gwillimbury, also present a large sphere of Missionary labor.

The adherents of the Church in Brock are numerous, and have long been solicitous for a minister. A Church is much wanted in that neighborhood, as the people are obliged to assemble in a barn for the performance of Divine Service.

The inhabitants of Georgina, the adjoining township, are also destitute of a Church: the Episcopalians are perhaps the most numerous denomination in that neighbourhood, and the rest of the people are principally Presbyterians and Roman Catholics.

The number of settlers in Thorah, which is likewise adjacent to Brock, is comparatively small, and the people in that township are chiefly Presbyterians and Churchmen. The former are said to be the most numerous denomination.

North Gwillimbury is adjacent to Georgina: the inhabitants of that township are of various persuasions, but would gladly avail themselves of the privilege of attending the service of the Church.

A Clergyman is also required for Whitby and Darlington. The Episcopalians in both townships are numerous, and have repeatedly expressed to me their regret that they should remain so long destitute of the stated services of the Church. A Church for the people to assemble in is wanted in both these townships. The minister who may be appointed to labor in Whitby and Darlington might also profitably extend his exertions to Reach and other adjoining townships.

Scarborough, Pickering and Uxbridge likewise present an extensive field of ministerial exertion. Much diversity of opinion prevails in these townships concerning religion. The adherents of the Church in Scarborough are numerous: a small Church has lately been erected on the south side of the township, which is not yet completed, but if it were finished, I am persuaded that the congregation would be large. The members of the Church residing in the north part of the the same township, have repeatedly expressed their desire for a Clergyman, and congregations might easily be organized in other parts of the neighbourhood.

Several congregations might likewise be formed in Pickering; I have sometimes preached to numerous and attentive assemblages of people in that township.

The inhabitants of Uxbridge are yet comparatively few and of different persuasions, but there are adherents of the Church in that township as well as in Pickering, and a Clergyman receives a kind reception from the inhabitants generally.

In Chinguacousy, Albion, the northern part of the township of Toronto and the Gore of Toronto, the Episcopalians are exceedingly numerous, and each of these neighbourhoods present employment sufficient for a minister; but one active and zealous Missionary being stationed in a central situation might attend to the various congregations which may be organized in that part of the country.

The inhabitants of Mono, Adjala, Caledon and Mulmur are also much in want of the ministrations of religion. The members of

the Church are very numerous in the township of Mono, and a Church has been erected, but is far from being completed.

Perhaps nearly one half of the settlers in Adjala, which is adjacent to Mono, are Roman Catholics, but the rest are said to be principally Protestant Episcopalians.

There is also a large congregation of Episcopalians in Caledon, which is likewise a township adjoining Mono, and a Church for the people to assemble in is greatly needed in that neighbourhood.

The settlers in Mulmur and Tossorontio, townships adjacent to Adjala and Mono, are yet comparatively few, but will be very solicitous for the Missionary, who may be sent to reside in that part of the district, to visit them occasionally.

The new settlements on the north side of Lake Simcoe present a vast field for the exertion of Missionaries.

A resident Clergyman is much wanted at Penetanguishine, who might profitably extend his services to the settlers generally, in the townships of Tiny and Tay. As that is the place where the Indians annually assemble to receive presents from the Government, if a zealous minister were continually residing there, he would gladly avail himself of the many favourable opportunities which would be afforded of addressing them on the most important subjects, and thus he might be instrumental in their conversion and the extension of the Church.

Vespra, Flos and Sunnidale are also destitute of the public ministrations of religion and present ample employment for a Clergyman.

The congregations at Barrie and Kempenfelt are considerable, and the inhabitants of that part of the country in general, are very solicitous for a minister. When I last visited that neighbourhood, Captain O'Brien informed me that he purposes to have a Church immediately erected near Kempenfelt Bay.

The settlers in the townships of Oro, Medonte and Orillia are also numerous, and require a Clergyman to reside and labor among them. They are also in want of Churches to assemble in. As many of the people live far apart, and as the roads are yet bad, that part of the district presents a field of great exertion for a Missionary.

Thus it appears that ten or more Clergymen are necessary for such parts of this district alone as are destitute of the stated services of the Church; and I have taken the liberty of recording my opinion, that at least a like number is requisite, on an average, for the different districts of the Province.

But as the population is rapidly and continually encreasing, and as a very large proportion of the emigrants who come from England and Ireland to settle among us, are Episcopalians, a far greater number of ministers than I have mentioned, will soon be necessary for this flourishing and magnificent country.

I remain,

Reverend Sir,

With sincere regard,

Your obedient, humble servant,

ADAM ELLIOT.

THE REV. C. MATHEWS, M. A.,
Secretary, &c. &c. &c.

When communicating to the Society the particulars of his important intercourse with the Indians at Penetanguishine, Mr. Elliott has the following remark, which the Committee have reserved from his Journal to be noticed in this place. "I am persuaded" he says, "that an opportunity is now presented to the Society of being instrumental, by the Divine blessing, in gathering many of these unhappy but interesting people into that Church which they prefer, and which is best adapted for their conversion and Christian edification."

The Committee it will not be doubted, would indeed most gladly seize the opportunity thus presented, and gladly become instrumental in effecting so desirable an object; but the narrow resources of the Society altogether forbid their engaging in it further than they have done. At the particular desire of the Lieutenant Governor, they authorised Mr. Elliott to devote as much time as he could spare, without serious hindrance to his other duties, to the instruction of the Indians assembling to receive their presents, at the village of Coldwater; and so acceptably has he fulfilled his instructions on this point, that they are strongly desirous of affording him an opportunity at least of keeping an appointment which he made at their earnest solicitation, to meet them again in the ensuing Spring, at the Manitoulin Island, but this is *all* they can venture to do *at present*.

The spiritual charge of the Destitute Settlers of the Home District, in itself, requires more time and

attention than Mr. Elliott has to bestow, and already calls for a division of labour. In the event, therefore, of the Indians, whom Mr. Elliott addressed, settling on the Manitoulin Island, or elsewhere, a separate Missionary would be manifestly necessary for their adequate instruction. When such an opportunity shall arrive, the Committee hope that, whatever may be the case *now*, the funds of the Society will *then* be in a condition to meet it. It is with a feeling amounting to distress that they listen to the numerous demands upon the Society, when their ability to answer them is so small—that they hear their travelling Missionary declare that *ten or more* Clergymen are necessary for such parts of the Home District as are destitute of the stated services of the Church, when it is with the greatest difficulty they can supply it with one—that they find the same gentleman record his opinion that a like number is requisite, on an average, for the remaining Districts of the Province, *no* provision whatever for which has yet been made.* If, however, they receive such representations with *pain*, they publish them with *hope*. Surely, they conclude, when this is understood at Home, the charities of the British Isles will not slumber nor sleep. When thus invited, thus summoned, to a field so new, so ample and so interesting, they will regard the Atlantic that rolls between it and them but a feeble and insufficient barrier to their interposition. The time has

* Mr. Harper was ordained, January 1835, to travel the Home District, as one of the Society's Missionaries.

been when they have crossed a wider and more perilous ocean on an errand not more merciful—in a cause not more holy—to the removal of idolatries not more dark, and the preservation of Religious knowledge, when not in greater danger of extinction.

The Committee acknowledge with thankfulness the continued patronage of friends in England, whose donations will appear in the Subscription list. Among these the name of Mrs. Simcoe stands conspicuous; this benevolent lady, many will remember, was a long time resident in Canada, and though now some years separated from it, is neither unmindful of its spiritual wants nor slow to embrace an opportunity of administering to them. The bounty of Mrs. Simcoe, will therefore prove of more than intrinsic value to the Society, as it must be regarded not only in the light of an offering from a benevolent Christian, but also of a testimony, founded on long personal observation, to the peculiar and pressing necessities of the Church in this country. The name of the Rt. Hon. The Lord BEXLEY, also appears in the list, as a large benefactor to the Society; thus have the religious liberalities of this pious and benevolent Nobleman found their way to the wilds of Canada in common with other parts of the globe.

The Committee further entreat, with renewed earnestness, the attention of humane and christian individuals on this Continent, to the undertakings of the Society. These are unquestionably of unspeakable importance to the well being of the country, and essen-

tial to the prosperity of the Church of England: to whomsoever these are dear, to them will the success of the Society be also dear. In the mean time and under all circumstances, the Committee are well aware that the Society should endeavour so to act in dependence upon the Divine assistance as to ensure a continuance of the Divine favor; a consideration of the highest moment. Christian beneficence is the subordinate instrument of a higher and efficient agency.—“Neither is he that planteth any thing nor he that watereth, but God that giveth the increase.” Such are the conditions of *all* labour undertaken from the motives of religious benevolence, and especially when the good to be achieved is of the *highest kind*.

P.S.—The Committee are rejoiced to find that the recommendation contained in the 3rd Resolution of the Annual Meeting, to form District Committees or Branch Societies in connexion with the Society at Toronto, has in one instance happily taken effect. They refer to the following account transmitted to them by the Rev. R. D. Cartwright, of Kingston, formerly Secretary to the Parent Institution.

At a Meeting held in St. George's Church, on Monday, January 12, 1835, according to notice, for the purpose of forming a Branch of the Society some time established at Toronto. The Venerable the Archdeacon of Kingston in the chair. After some remarks from the Rev. R. D. Cartwright, on the object of the meeting, the following resolutions were adopted:

1.—*Resolved*. That the encouraging success which, under the blessing of God, has attended the labours of the travelling Missionary in the Home District, is a powerful invitation and provocative to the members of the Church of England in the several other Districts of this Province, to imitate the example of their brethren in

Toronto, and endeavour, to the utmost of their power, to provide those of their communion who, in the remote Townships, are destitute of the outward means of grace, with the services of a similar labourer.

2.—*Resolved.* That impressed with a conviction of our obligation as Christians, in humble dependence upon God's good Spirit, to extend the means of Christian instruction to all men, and of our duty as members of the Church of England, to attend to, and if possible provide an effectual remedy for the spiritual destitution of those of our own household, we pledge ourselves to use our best exertions to promote an object so necessary and desirable.

3.—*Resolved.* That a Society be therefore now formed, in connexion with the Society at Toronto, "for Converting and Civilizing the Indians, and Propagating the Gospel among Destitute Settlers in Upper Canada," to be called The Midland District Auxiliary to the said Society.

4.—*Resolved.* That this Auxiliary co-operate with the Parent Society in its general purposes; but that its especial object shall be the collection of funds for the support of a travelling Missionary in the remote Townships of this District.

5.—*Resolved.* That the Officers of this Auxiliary Society consist of a President, two Vice-Presidents, and a Managing Committee, with a joint Secretary and Treasurer; and that the Lord Bishop of the Diocese, President of the Parent Society, be requested to become the President of this Auxiliary.

6.—*Resolved.* That the Venerable the Archdeacon of Kingston, and the Honorable John Kirby, be the Vice-Presidents; the Rev. R. D. Cartwright, joint Secretary and Treasurer; and the following gentlemen, with the Clergy of the District, form the Managing Committee.

Hon. C. W. Grant, J. Macaulay, Esq., D. J. Smith, Esq., J. S. Cartwright, Esq., T. Kirpatrick, Esq., Lt. Col. Wright, R. E., Capt. Hornsby, R. A., Asst. Com. Genl. Clark, H. Dupuy, Esq., Thomas Askew, Esq., J. Marks, Esq., Wm. Wilson, Esq., Mr. N.

Palmer, Mr. Francis M. Hill. Any three of whom with the Secretary, shall form a quorum.

7.—*Resolved.* That the Secretary write to the gentlemen named on the Managing Committee, who are not present, acquainting them with the above Resolutions, and requesting their co-operation.

We are happy to state that about £40. has been collected towards the objects of the above Auxiliary.

RULES OF THE SOCIETY
FOR
CONVERTING AND CIVILIZING THE INDIANS,
AND
Propagating the Gospel among Destitute Settlers
IN UPPER CANADA.

1. That the Society confine itself to the designs expressed in its name.

2. That the Officers of the Society consist of a President, Vice-Presidents, Treasurer and Secretary, and that the Lieutenant Governor be requested to become Patron.

3. That the Prayers annexed to these Rules be read at every Meeting of the Society.

4. That the Annual Meeting be held on the last Wednesday in October, and the Quarterly Meetings on the first Wednesdays of January, April, July, and October.

5. That at every Meeting, the Bishop, if present, do take the Chair, or in his absence, one of the Vice-Presidents: but in case of their non-attendance, a Chairman be elected by the Meeting.

6. That any five Members shall form a quorum at the Annual Meeting, and any three at the Quarterly.

7. That all questions be determined by the votes of the Members present, and in case of equality, the Chairman to have a second vote.

8. That the minutes of the proceedings at such Meeting be taken, and that the minutes of the previous Meeting be read before commencing the business of the day.

9. That no motion affecting any standing Rule, or repealing, suspending or altering any Resolution, be taken into discussion the day on which it is proposed, but be laid over till the next general meeting.

10. That the Receipts and Payments of the Society be managed by a Treasurer.

11. That the Accounts of the Society be referred annually to a Committee of Auditors, to examine and report upon the same.

12. That the Secretary keep correct minutes of all the proceedings of the Society, and a Register of all Letters to and from the Society.

13. That it be the duty of the Secretary to lay before the Chairman at every meeting, a statement of the business to be done, including all matters left undetermined at the preceding Meeting.

14. That all Members of the Committee be summoned to attend the Quarterly Meetings by a notice from the Secretary, at least three days previous to the day of Meeting, and that at the Quarterly Meeting, on the first Wednesday in October, the Annual Re-

port be read and the arrangements made for the business of the Annual Meeting, the *hour for which shall be 3 o'clock, P. M.*

15. That it shall be the duty of this Society to attend to any recommendation from the Branch Societies, when any such shall be formed, relative to the application of their funds.

COLLECTS

TO BE USED BY THE SOCIETY,

BEFORE THEY COMMENCE BUSINESS.

PREVENT us, O Lord, in all our doings, with Thy most gracious favour; and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy name, and finally by Thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

O GOD, from whom all holy desires, all good counsels, and all works of piety and charity do proceed, we beseech Thee to visit with Thy favour our Sovereign Lord KING WILLIAM, and so rule his heart that he may in all things seek Thy honour and glory. Prosper with Thy blessing the designs of this Society. Comfort with Thy grace those benefactors who contribute to its support. Bless the Ministry of Thy Servants, the Clergy; the endeavors of all who are engaged in spreading the knowledge of true religion in this Province, and the labours of those Missionaries who are promoting the same in foreign parts. And may Thy Holy Spirit direct all our consultations to the advancement of Thy glory, and the good of Thy Church, through Jesus Christ our Lord. *Amen.*

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live : Have mercy upon all Jews, Turks, Infidels and Heretics, and also upon all those Heathen Nations on whom the light of Thy glorious Gospel hath not yet shone ; especially the INDIANS of this Continent. Bless the means used for their civilization and conversion, and take from them all ignorance, hardness of heart, and contempt of Thy word ; and so fetch them home, blessed Lord, to Thy Flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. *Amen.*

OUR Father which art in Heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation ; but deliver us from evil : for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

WHEN BUSINESS IS ENDED.

ALMIGHTY God, Father of all mercies, we Thine unworthy Servants do give Thee most humble and hearty thanks for all thy goodness and loving kindness to us and to all men: more particularly for the providential support by which this Society hath been enabled to spread abroad the knowledge of Thy sacred truth. But, above all, for Thine inestimable love in the redemption of the world by Thy blessed Son, for the means of grace, and for the hope of glory, which thou hast given us in the same our Lord and Saviour Jesus Christ; to whom with Thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

—

THE Grace of our Lord Jesus Christ, and the love of God, and the Fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Subscriptions and Donations,
FOR 1834.

Names of Subscribers and Donors.	Subscriptions.	Donations.
	£ s. d.	£ s. d.
A.		
Allan, Hon. William, V. P.....	2 10 0	
Anderson, Rev. William, Quebec,.....	1 0 0	
Anderson, Robert G. Esq.....	0 10 0	
do. do. for 1832 & 1833,	1 0 0	
Archbold, Rev. Geo. Visiting Miss'ry...	5 0 0	
B		
Baldwin, Doctor.....	1 5 0	
Baldwin, John S. Esq.....	1 10 0	
Baldwin, Robert Esq.....	1 0 0	
Beatty, Mr. James.....	0 10 0	
Beikie, John Esq.....	0 10 0	
Burnham, Silas Esq.....	0 10 0	
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C		
Cawdell, James M. Esq.....	0 5 0	
Coffin, Colonel.....	1 5 0	
COLBORNE, His Excellency SIR JOHN, K.C.B. Lieut. Governor, PATRON,	15 0 0	
D		
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Dalton, Thomas Esq.....	1 0 0	
Diehl, Doctor.....	0 10 0	
Dixon, Mr. Alexander.....	1 0 0	
Dunn, Hon. John H.	3 0 0	
F		
Fenwick, Mr. John.....		0 5 0
Fitzgibbon, Captain.....	0 10 0	
Fuller, Rev. T. B. Montreal,.....	1 0 0	
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Hagerman, C. A. Esq. Sol. General of Upper Canada,.....	2 10 0	
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Names of Subscribers and Donors.	Subscriptions.			Donations.		
	£	s.	d.	£	s.	d.
Brought forward,.....	45	10	0	0	5	0
Harris, Rev. Dr. Principal of U. C. Col- lege, V. P.....	1	5	0			
Helliwell, Mr. Thomas,.....	0	5	0			
Hepburn, William Esq.	0	10	0			
J.						
Jarvis, Stephen Esq.	0	10	0			
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L.						
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M.						
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O.						
O'Brien, per Edward Esq. Collection at Shanty Bay, Township of Oro,.....				2	19	1
O'Hara, Colonel for 1833,	1	0	0			
P.						
Phillips, Rev. Dr. U. C. College,.....	1	0	0			
Phillpotts, Captain A.D.C. to His Ex- cellency the Lieut. Governor,.....	1	5	0			
Proudfoot, William Esq.	0	10	0			
Q.						
QUEBEC, Hon. & Rt. Rev. the Lord Bishop of, President,	10	0	0			
R.						
Robinson, the Hon. Chief Justice, V.P.	5	0	0			
Rowan, Colonel, Private Sec'y. to His Excellency,	2	10	0			
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Savage, George Esq.	0	10	0			
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Small, C. C. Esq.....	2	10	0			
Spragge, Joseph Esq. Lake Road,.....	0	10	0			
Carried forward,.....£	80	10	0	39	4	1

Names of Subscribers and Donors.	Subscriptions.			Donations.			
	£	s.	d.	£	s.	d.	
Brought forward,.....	80	0	0	39	4	1	
Spragge, J. G. Esq.....	0	10	0				
Stanton, Robert Esq.....	1	0	0				
STEWART, Hon. James,				6	0	0	
* Swainson, — Esq. Liverpool, Eng. per Rev. A. F. Atkinson, Montreal, W.				7	10	0	
Ware, Mr. William,	0	10	0				
Watson, Mr. Richard,	0	10	0				
Wells, Hon. Joseph,.....	2	10	0				
Wood, Alexander, Esq. Treasurer,..... Y.	2	10	0				
Yonge, Miss,	1	0	0				
York, Hon. & Ven. Achdeacon of, V.P.	5	0	0				
	£	93	10	0	52	14	1

*Subscriptions collected in England, by C. A. HAGERMAN, Esq.
the Solicitor General of Upper Canada.*

BEXLEY, Rt. Hon. Lord,	£	20	0	0
Chichester, Lady Harriet,.....	1	1	0	
East, Mrs. Bisham Abbey,	5	0	0	
EXETER, Rt. Rev. Lord Bishop of.....	5	0	0	
Matlock, John Esq.	5	0	0	
Simcoe, Mrs.....	5	0	0	
Sibthorpe, Rev. Mr. Isle of Wight,	5	0	0	
Smith, Sir D. W.....	5	0	0	
Rear Admiral VANSITTART,	10	0	0	
Mrs. SOPHIA VANSITTART,.....	5	0	0	
	£	66	1	0
Less in hands of Mr. Hagerman, since paid over to the Treasurer,	10	0	0	
Remaining in hands of Messrs. Drummond, subject to order of the Lord Bishop of Quebec,.....	56	1	0	

* This Gentleman, being struck with Mr. Atkinson's account of a visit made by him to the Indians of Grape Island, and of the astonishing change produced by religion in their moral character, and being at the same time apprized of what was doing at the Sault St. Marie, by the Church of England, became a contributor, as above, and promised to interest his friends at home.

Abstract of the Cash Account, for the year ending October, 1834.

RECEIVED.	AMOUNT.	EXPENDED.	AMOUNT.
	£ s. d.		£ s. d.
To amount of Subscriptions, 1834,.....	93 10 0	Paid Rev. William McMurray, Missionary at Sault St. Marie, one year's salary to Aug. 20, 1834, and for disburs'ts.	120 0 0
Donations,.....do.....	52 14 1	Do. Half year's salary for Interpreter,.	18 15 0
Balance in hand, 1833,.....	143 6 1½	Paid Rev. Adam Elliot, Travelling Missionary to the Home District, one year's salary,	111 2 2
Collection at St. James' Church, after a Sermon by the Rev. J. H. Harris, D.D.	34 16 3	Paid Angus Bethune, Esq. am't. due the Hon. Hudson's Bay Co. for necessaries furnished to the Mission at the Sault St. Mary, 1830,	19 18 5
Principal of Upper Canada College,....		To Printing Report, 1833,	27 16 3
From C. A. Hagerman, Esquire, Solicitor General of Upper Canada, £10 sterling, in part of collections made by him in England,.....	11 2 3	To do. Catechisms in Chippewa,....	5 10 0
Bill on London for £25, sterling, from the Lord Bishop of Quebec, out of fund placed at his disposal by Ven. Society for promoting Christian Knowledge, say	29 14 5	Paid for Stationery, Advertising, Collecting, and Postage,	4 9 11½
	£ 365 3 1½	Balance in hand,.....	57 11 4
			£365 3 1½