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ADVERTISING SHEET OF

The Canadian Ecclesiastical Gazette;

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

VOLUME VIII.

TORONTO, NOVEMBER 1, 1861.

No. 21.

TO CRICKETERS.

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

Just received by HENRY ROWSELL, King Street, Toronto.

Toronto, July 15, 1861.

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

JUST PUBLISHED.

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

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

JUST PUBLISHED.

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

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

July 1st, 1861.

J. W. ELLIOT,



DENTIST,

84. KING STREET WEST. 34. (A few Doors East of Rossin House.) TORONTO. Toronto, February, 1858. 2-ly

LEVEY BROTHERS,

IMPORTER OF WATCHES JEWELLERY, PLATED WARE, AND FANCY GOODS, 84, KING STREET WEST. Toronto, March, 1859

ART-UNION OF LONDON, 1862.

INSTITUTED 1837. INCORPORATED 1846.

PRESIDENT.

THE RIGHT HON. THE LORD MONTEAGLE

VICE-PRESIDENTS.

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

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

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

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

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

THE ART-UNION OF LONDON

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

Every Member for each Guinea subscribed, is entitled to—

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

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

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

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

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

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

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

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

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

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

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

HENRY ROWSELL, Honorary Secretary for Toronto.

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

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

THE ECCLESIASTICAL GAZETTE.

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- COVIES OF THE NIGHT**. Do. do. do.
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- GERTRUDE OF WYOMING**, by Campbell. do.

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The Canadian Ecclesiastical Gazette;

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

VOLUME VIII.

TORONTO, NOVEMBER 1, 1861.

No. 21.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

THE CLERICAL ASSOCIATION OF THE NIAGARA RURAL DEANERY.

The Clergy of the Niagara Rural Deanery are reminded that the next meeting of the Clerical Association will take place (D.V.) at Fort Erie, on Wednesday, the 13th of Nov. prox. Those of the Clergy who intend to be present on the occasion are requested to intimate their intention to the Rector, one week previous to the day of meeting.

Litany and Holy Communion at 9 a. m. Evening prayer at 7 p. m.

Chapter for consideration, I. Tim. iv. 5 to the end.

Subject, "Visitation of the Sick."
Meeting of Parochial Church Society at Port Colborne, on Nov. 11, at 7 p. m., meeting of do. at Fort Erie, on Nov. 12, at 7 p. m.

CHARLES LEYCESTER INGLES,
Secretary.

Drummondville, Oct. 24th, 1861.

NOTICE OF CHURCH MEETINGS

The Standing Committee of the Church Society and Mission Board are convened for Tuesday, the 12th inst., at 11 a. m.

The Clergy Trust Committee for the same day at noon.

The Quarterly Meeting of the Church Society for Wednesday, the 13th, at 11 a. m.

THOS. S. KENNEDY,
Secretary.

We would call attention to the advertisement containing the books just imported from the Society for the Promotion of Christian Knowledge. The prices for members and non-members are given, in order to entitle a purchaser to obtain books at members' prices, he must have subscribed specially for that object \$2.50. If there were more subscribers to the fund, the Society would be able to keep a larger stock on hand, and import oftener, if those requiring books would only send in their orders with the cash, as the Society is obliged to send home a draft with their order for books. This has been often publicly mentioned, therefore the Society ought not to be blamed when it is not able to meet the many orders for books continually received after their stock is exhausted. Were every

clergyman a subscriber to this fund, and obtained a few subscribers in his parish, the facilities which exist for importing, free of duty, books through our ocean steamers, would enable the Society promptly to supply all demands.

MISSION BOARD.

REV. AND DEAR SIR,

The following is the amendment which I proposed at the last Meeting of the Mission Board, to Rev. A. Palmer's alteration of By-Laws, on Mission Board, and which was directed to be printed in Gazette.

1st. That the introductory sentence in clause 8 of By-Law be altered to read thus:—

That in cases where the stipulations of this By-Law are complied with, the Mission Board shall assume the payment of their stipends to the three following classes of Missionaries; adopting them as soon as the funds at the disposal of the Board will allow, and in such order as from the circumstances of the case the Board may deem just.

2nd. That in No. A. of same clause, all after \$150 per annum be left out.

3rd. That in No. B. of same clause, 4th line after the words "as stipend," the following be inserted, provided such clergyman has no stipend from commutation fund, or parochial endowment yielding not less than per annum.

T. B. R.

The object of this amendment is to prevent any sudden and material change in the provisions of the By-Law which appear to me with many others to be just, and calculated to secure the approbation and confidence of the country as being catholic in spirit.

And at the same time to remove some doubts supposed to exist with regard to the application of the words proposed to be amended, the words referring to outfits for Missionaries are omitted, because those outfits are paid by the Lord Bishop from a special fund, and therefore do not properly come under the direction of this Board.

Very truly yours,
T. BOLTON READ.
To the Rev. T. S. KENNEDY.

OPENING OF A NEW CHURCH IN ERAMOSIA.

On Sunday, the 20th ult., opening service was held in the pretty little rural Church, recently erected on the 4th Concession of Eramosa, in the more northerly portion of the mission of the Rev. C. H. Drinkwater, of Rockwood.

The site of the New Church was liberally granted by David Day, Esq., and Mr. Robert Davidson, of Eden Mills, the contractor for the building, has given every satisfaction in its con-

struction. The edifice is as chaste and simple in its appearance, as commodious in its internal structure, and as appropriate to the place in which, and the purpose for which, it has been erected as a log church well can be.

In the forenoon the sermon was preached by the Rev. George Whitaker, M.A., Provost of Trinity College, from Gen. xviii. 27, (Behold now I have taken upon me to speak unto the Lora which am but dust and ashes.) and in the afternoon the Rev. E. Denroche, A.M., late incumbent of Brockville, preached from Eph. v. 27, ('A glorious church not having spot or wrinkle or any such thing') The discourses were alike eloquent and appropriate to the occasion, besides being well calculated for general instruction and edification. The congregation appeared to take a lively interest in the proceedings. The church was crowded during both services, and quite a number of persons were unable to obtain admission. A considerable collection was taken up, in aid of the Building Fund.

We hear that it is proposed to call the new church "Ascension Church," as a slight token of the liberal assistance given towards its erection, by the members of the church of that name in Hamilton.

Rockwood, Oct. 28, 1861.

We have received the following Circular from the enterprising publisher Mr. Lovell, of Montreal, we wish him success—such an almanac ought to pay—it has been tried several years in Upper Canada, but the information sought for never having been received in time, the publication was accordingly delayed until after the trade had been supplied with so many almanacs that they declined or were unable to sell the Churchman's Almanac.

MONTREAL, 28th OCTOBER, 1861.

REV. SIR,

With the approval of His Lordship the Bishop of Montreal, I propose to commence and continue annually (if adequately supported) the publication of "The Canadian Churchman's Almanac."

As the title suggests, this annual will be peculiarly devoted to the interests of the Church, while at the same time it will of course not be wanting in that general information which is required in a Church Almanac. The Festivals of the Church, and all other Ecclesiastical matters will have due chronological notice.

In bringing this publication to your notice, and in calling your attention to the very reasonable price at which it will be issued, I take the opportunity of asking you to favour me, at your very earliest convenience, with the names of all Societies and their Officers in your locality, also with any other Ecclesiastical information that you may think would contribute to the interest of the Almanac.

I am, Rev. Sir,

Your faithful servant,
JOHN LOVELL.

COLLECTIONS UP TO OCTOBER 28th, 1861.

WIDOW AND ORPHANS' FUND, FOR 20TH YEAR.

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

Previously announced	\$23 11
St. Philip's, Weston, per churchwardens	8 50
Rockwood, per churchwardens	1 60
Grace Church, Waterdown	\$5.00
St. George's, Lowville	4.00
Per Rev. G. N. Higginson	9.00
Christ's Church, Mimico, per churchwardens	3.05
St. Stephen's, Toronto, per churchwardens	18.05
St. John's, York Mills	3.07
Station No. 1, "	3 60
Per Rev. Dr. Mitchell	6.67
St. George's, Kingston, per Rev. A. Stewart	21.25
St. George's, Etobicoke, per Rev. H. E. Cooper	11.73
St. James', Kingston, per Rev. R. V. Rogers	7.00
St. Jude's, Oakville	10.00
St. Jude's, Palermo	3.00
Per Churchwardens	12 00
St. Mark's, Niagara, per churchwardens	8 00
St. George's, Guelph, per churchwardens	22 55
St. Paul's, Fort Erie	2 65
St. John's, Bertie	0.50
Stone Ridge	2.82
Port Colborne	3.14
Per Rev. H. Holland	9 11
St. John's, Matilda	4 11
St. Paul's, Edwardsburg	1 36
Per Rev. E. W. Beaven	5 50
Holland Landing, per Rev. W. E. Cooper	5 70
St. Mary Magdalene, Picton, per churchwardens	7 38
Lindsay, per Rev. J. Vickers	2 00
29 Collections amounting to	\$178 32
MISSION FUND, JULY COLLECTION.	
Previously announced	767.50
Kingston, per Rev. J. A. Mulock	2.00
St. James, Kingston, per R. A. Rogers	1.00
Rockwood, per Rev. A. Palmer	3.00
167 Collections amounting to	\$768.50
ORE & WELLINGTON DISTRICT BRANCH.	
Mission of Rockwood	17.00
" Waterdown and Lowville	50.00
Per Rev. A. Palmer	67.00
STUDENTS' FUND, LAST YEAR.	
Kingston, per Rev. J. A. Mulock	2 00
ANNUAL SUBSCRIPTIONS & DONATIONS.	
Rev. S. Houston, 10th year	5.00
Friend to Missions, per Rev. J. Hilton, Donation	10.00
Friend to Missions, per Rev. J. Hilton, Donation	5.00
	\$15.00

TRINITY COLLEGE,

NICHOLAS TERM, 1860.

EXAMINATION FOR DEGREE OF B. A.

HONOURS.

CLASSICS.		MATHEMATICS.
Class I.		Class I.
Evans, L. H.		
Harrison, R.		
Class II.		Class II.
Class III.		Class III.
*Class IV. (Honorary.)		*Class IV. (Honorary.)
Henderson, E.		Harrison, R.
Stewart, P. E.		
* This Class contains the names of those who, not being candidates for Honors in this subject distinguished themselves in the ordinary examination for B. A.		
PASS.		
Allan, J. W.	Bull, G. A.	Plees, H. E.
Anderson, G. A.	Kennedy, J.	Stimson, E. R.
Ball, J. H.	Logan, W.	Wilson, J.
Brent, H.	Mittleberger, B. A.	Worrell, J. B.

TORONTO, 24th October, 1861.

To the Editor of the Ecclesiastical Gazette.

REV. SIR,—

Two or three years ago, I took the liberty of suggesting through the *Gazette* the expediency of collecting, and permanently recording, the facts connected with the planting of the church in the various parishes and missions in this diocese, before those cognisant of them had passed away. The suggestion was approved of at the time, but does not appear to have been attended with any satisfactory results. At a late meeting of the Home Clerical Association, I adverted to the matter, and was requested by the members present to bring it before the clergy of the deanery. I send you for publication in the *Gazette*, some notes on the Newmarket and Scarborough Missions, furnished by the incumbent, the Rev. W. Belt, M.A., and hope, through the kindness of the brethren, to supply those of one or more missions for each successive number of the *Gazette*, till a record of all the churches in the deanery is completed.

It is very desirable that the laity, and others, who may be able to furnish any additional information, or correct any inaccuracies in the notes, would do so as they appear, and I hope the columns of the *Gazette* will be open to their communications.

SALTERN GIVINS,

R. D. Home Deanery.

THE EARLY HISTORY OF THE PLANTING OF THE CHURCH IN NEWMARKET, DIOCESE OF TORONTO, CANADA WEST.

The first Church Missionary settled in Newmarket, was the Rev. Richard Athill, B.A.; previous to his appointment Divine Service was occasionally performed in the village by that earnest and zealous Missionary of the Church the

Rev. Adam Elliott, whose sphere of labours was comprised in the old Home District, and whose welcome visits to their different localities are still remembered with pleasure and gratitude by many of the old church settlers in the District, the early history of the Church in Newmarket, and the difficulties attending its first planting, are similar to those experienced in other places where the people have been long deprived of the regular ministrations of the Church. Notwithstanding their long deprivation of Church privileges there were still a few whose hearts yearned after the rites of the Church of their fathers; after the Rev. A. Elliott ceased to visit Newmarket, occasional services were performed by the Rev. Augustus O'Meara, Travelling Missionary in the Simcoe District. In 1837, the church families were increased by a number of half-pay and retired officers of the army, who about that time settled in the neighbourhood, in addition to them there were several U. E. loyalist families who still preserved their ancient traditions of allegiance to the Crown and Loyalty to the church; the church edifice a neat frame building, erected on a plot of ground given by the Boulton family, had long been in an unfinished state, but through the exertions of the Rev. Henry O'Neill, Travelling Missionary at that time in the Home District, a subscription list was opened, the church completed, and the event was followed by the appointment of the Rev. Richard Athill, in the year 1838. Few as had been the previous opportunities of attending church services in this neighbourhood, they yet had been the means of keeping alive the claims of the church in the affections of the people, and the friends of Home Missions should never relax their efforts however feeble at first, for the seed cast upon the waters in faith, will, in due time, bring forth a plentiful harvest. The practice also of reading the prayers of the church by the heads of the household to their assembled families in the absence of regular church ministrations, has a most beneficial effect in keeping up a knowledge of true religion. At Newmarket, one Sunday, at the residence of a retired officer of the army, (at the time absent from home in consequence of the rebellion,) some visitors from a distance who had been staying with the family were much surprised at seeing a young lad of seventeen, the oldest son at home, calling the household together, servants, visitors and all, and decorously reading to them the Morning Prayers of the Church with the Psalms, Lessons, and Litany; what seemed astonishing to them was nothing new to the family, they had been regularly accustomed to it. Several years before the same lad, not ten years of age, in the absence of his parents, had in the same manner assembled the household together to read Divine Service on Sunday Morning; the duty was performed as a matter of course and seemed to come naturally. We see here the advantage of carrying out the pious designs of the church, in imbuing her young members with an early taste and relish for church privileges. How much better to train up our youth thus in the calm and sober ways of the church, allowing them to grow up quietly and unostentatiously in the ways of religion, first the blade, then the ear, then the full corn in the ear, than to subject them to alternate courses of ungodly indifference, and then religious excitement? This same lad afterwards became a Sunday School Teacher, then a catechist or lay reader, and on attaining the proper age he was ordained and became a Missionary of the Society P. G. F. The Rev. Mr. Athill's advent to this mission occurred in troublesome times, the rebellion of 1837 had just before broken out, and Newmarket and David Town, a neighbouring village, were

the very focus and hotbed of rebellion; he succeeded however in drawing together a very large congregation, some members of the congregation were very musical and the services of the church were rendered very attractive by the beauties of sacred harmony. It is very remarkable that some of the leaders of the rebellion party from Newmarket, after fulfilling their term of imprisonment in jail, joined the Church of England, it would seem as if they thought they could give no better proof of the genuineness of their repentance for the past, and of their loyalty for the future than by joining the Church of the Empire. Mr. Athill did not long remain in Newmarket, he left about 1839, and was succeeded by the Rev. Robt. J. C. Taylor, M.A., a clergyman who was much beloved by the congregation, and who did much, aided by his amiable wife, in extending the usefulness of the church. During his incumbency, church services were commenced at Holland Landing and Macbell's corners (now Aurora); after Mr. Taylor's removal to Peterboro', he was succeeded by the Rev. Charles Street, in 1842; through Mr. Street's exertions a new parsonage house was built on a globe lot of 40 acres of land given to the church by Dr. Beswick; he was also instrumental in getting a new brick church built at Holland Landing, and a very pretty church erected in Aurora. The people of these villages retain a lively remembrance of the many benefits they received from Mr. Street's never ceasing exertions; the congregation at Aurora first assembled in a small log school house, but through the instrumentality of Mr. Street, aided by some zealous inhabitants especially Mr. — the new church was built, and Aurora has now become the mother church of a new and important mission. The Holland Landing Church is built on a piece of ground given by the late Hon. Peter Robinson, whose brother the Hon. Wm. B. Robinson, long a resident of Newmarket, also took a leading part in the erection of the church in the latter place. Nor should the services of Col. Cotter, a retired officer of the army, be omitted in this narrative, the son and brother of clergymen in the church, he took an active part in the completion of St. Paul's Church, Newmarket; whilst churchwarden he caused galleries to be erected, and decorated and beautified the interior of the church; he also with his family took a leading part in the choir and contributed materially in aiding that important part of our church services, the chants and psalms. The church endowment consists of the 40 acres before mentioned. Newmarket is beautifully situated in a flourishing country about 80 miles from Toronto, and 1½ miles from Yonge Street. A large and important field of missionary exertion is to be found in the villages of Sharon (David town) Queensville and the surrounding localities.

The Rev. Charles Street removed in 1848, and was succeeded by the Rev. Septimus Ramsay, M.A., a clergyman long connected with the Missionary Societies at home, and under whose vigorous care the Parish of Newmarket has so grown as to form three distinct Parishes, Newmarket, Holland Landing and Aurora. As doubtless Mr. Ramsay will give an account of his labours in this important sphere, the chronicler will leave to him the part of continuing this narrative from the date of Mr. Street's departure, and also of supplying any omissions that may have occurred in this brief notice

G. H.

October, 1861.

SCARBOROUGH MISSION.

The history of the planting of the church in

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

CHRIST'S CHURCH.

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

In the beginning of 1844, the Rev. W. H. Norris, having resigned, was succeeded by the Rev. W. S. Darling, who two years afterwards (St. Margaret's having been deemed either insufficient of accommodation, or inconducive of access), built the church known as Christ's Church, on a piece of land part of lot 16, con. D., the gift of Mr. James Humphry, senr. The Rev. Mr. Winstanley, formerly of Oxfordshire, England, but then a resident and property holder in Scarborough, was a great benefactor of the church, having raised among his friends in England more than £200 sterling, towards the building fund; the friends of the Rev. W. S. Darling, in England, about £125 more, and these two sums, together with the contributions of the building committee, (who, having raised what they could in the neighbourhood, generously divided the remaining expenses among themselves,) furnished the greater part of the cost of the church.

On the accession of the Rev. Mr. Belt to the incumbency in 1863, the dilapidated state of the interior of Christ's Church, rendered some repairs both necessary and urgent. These were accordingly effected in the course of that and the following summer, at an expense of about £150 currency, by new shingling the roof, tinning the tower, and substituting boards chamfered and painted, for plaster on the sides. In 1866, a new piling was also erected by subscription around the burying ground. The erection of a parsonage house now began to engage the attention of the parishioners, and at length, in 1868, steps were taken to accomplish that object, by the purchase of six acres of land, as a site, and the formation of a subscription list on the equitable principle of a voluntary rate, proportioned to the means and circumstances of each individual. The building commenced in a time of general prosperity, was prosecuted to completion during the trying years of 1867-8, at an expense of about £375 cy., and the parishioners may now congratulate themselves on the accomplishment of this, their crowning work, which gives prominence to the establishment of the church amongst them, effected without the aid of a farthing from abroad, and mainly by the efforts of this single congregation.

The service of the Church of England in the L'Amoureux settlement, in the north-western part of the township, was celebrated at the request of the settlers for the first time on the 9th of May, 1830, by the Ven. Archdeacon Strachan, then Archdeacon of York. On this occasion, several children were baptized, and a sermon preached on the services of the church, which is still remembered by a few who were present. The services continued to be held in a school house on Mr. Ezra Patrick's farm, lot 31, con. 3, till interrupted by the troubles preceding the rebellion, and afterwards in private houses, or (when the congregations were too large) under the shelter of the adjoining woods; and the clergy most usually officiating, were the Reverends Padfield, Elliot, Shaw, Boulton, Athill, and Scadding. A very warm feeling seems from the beginning to have prevailed between the clergy and several of their congregation, by whom they were most hospitably entertained. Their usual stopping places were first at the house of Mr. John L'Amoureux, afterward till his decease at Mr. John Hannah's, and also at Mr. W. B. Burk's. Very few now survive of those who formed the original congregation, and it is believed none remain, at least in this neighbourhood, except Mr. John Hopper, Mr. Myers, Mr. Wright, Mr. and Mrs. Burk, Mr. and Mrs. Benker, and Mr. and Mrs. Christy. Immediately on the settlement of the Rev. Mr. Norris (1840) steps were taken to erect a church. A public meeting being called, Capt. Ward, now of Walpole, offered an acre of land eligibly situated, and \$100, upon condition that a church should be built within a year. So earnest did the people appear, that the missionary at once accepted of the deed of the land, and gave Capt. Ward a bond for £500 that a church should be opened for divine service within the time specified. Tenders were advertised for, and the building put under contract for the sum of £250 cy. The Societies for Promoting Christian Knowledge, and for Propagating the Gospel in Foreign Parts, gave, each, £10 to the Building Fund, the missionary gave £10, in addition to over £30 collected from his friends in England, Captain Ward, £26, and Rev. H. Scadding, £5. The building was erected within the time agreed upon, and was consecrated by the Bishop of Toronto, in 1841.

But though erected and opened for divine worship, it was not finished till two or three years afterwards. When the Rev. Mr. Darling took

charge of the mission in January, 1844, the then existing debt upon the church was paid off by the Building Committee, who raised what funds they could, and then (like their brethren in Christ's Church) generously supplied the balance themselves. The nave was now properly paved and seated, and a new pulpit and reading desk substituted for the "three decker," which had hitherto occupied the centre of the church, the funds for this purpose (some £35) having been furnished by the friends of the Rev. W. S. Darling, without appeal to the congregation.

Before the Rev. W. Belt came to the incumbency, in 1853, the exterior of the church had also been painted. In 1859, a house was erected on the corner of the churchyard, for the sexton and caretaker at an expense of £40. In 1857, the interior of the church was further completed and beautified, by the erection of permanent sittings in the gallery, as well as of three additional pews in the nave, by the placing of tablets containing the ten commandments, the Lord's Prayer, and the Creed in the chancel, and by painting and varnishing the whole of the interior; gutter pipes being at the same time supplied to the stoves, and the walls whitewashed. The cost of these improvements was about \$60. Finally, an addition of 20 feet has been made to the driving shed, at an expense of about £7 10s

ST. JUDE'S—EARLY PLANTING, &c.

No services appear to have been held in the neighbourhood in which this Church is situated, till the appointment of a resident minister to Scarborough in the year 1810. On the appointment of the Rev. Mr. Norris in that year, he was directed to supply six stations, three each alternate Sunday, his charge extending from the River Don on the West, to Duffin's Creek in Pickering on the East. On one Sunday, service was held at eleven at Duffin's Creek, at three, at St. Margaret's, Scarborough, and at half-past six at Norway Steam Saw-Mill, near Berkley.

On the other Sunday at L'Amoureux at eleven, at Moffatt's School-house, now St. Jude's, at three o'clock, and at Helliwell's Mills, now Todmorden, at six. About 1842, the Rev. J. Pentland was appointed to Whitby and Pickering, and the congregation at Duffin's Creek was taken charge of by him, and at the same time, or probably somewhat earlier, Mr. Thomas Champion was appointed catechist for East York, holding service at Norway and Todmorden, so that the duties of the Missionary to Scarborough were more circumscribed. In 1841, Mr. Parkins, (then one of the congregation worshipping at Moffatt's School-house) gave a deed of two acres of land on lot 35, con. D, Scarborough, eligibly situated on the Town-line of York and Scarborough, as a site for a church. The deed was duly executed and forwarded to the Bishop for approval and registration, but by some means was unfortunately mislaid, and never afterwards found. A sum of about (\$600) six hundred dollars was subscribed towards building a church, but in consequence of the loss of the deed, and Mr. Parkin's death, on the resignation of the Rev. W. H. Norris in January, 1844, nothing had been done except getting out some timber and making some shingles.

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

ing been assumed and paid by the incumbent and Mr. Wm. March. The last remaining balance of (£60) fifty pounds currency, for which Mr. Darling was responsible, was paid by the congregation during the first year of the Rev. W. Belt's incumbency, 1853-4, some small repairs have also since been effected, two chairs purchased for the chancel, and an inner fence erected around the churchyard.

DIOCESE OF TORONTO.

CONFIRMATION TOUR.

The Lord Bishop having closed a laborious week in presiding at the annual meetings of the Diocesan Church Society and Synod, completed his confirmations in the City of Toronto by administering the rite to thirty young persons in St. Paul's Church, on the morning of Sunday, the 30th of June. His Lordship preached on the occasion, and addressed the candidates in his usual impressive manner.

On the following morning, (July 1st.) at 9 a.m., accompanied by a clergyman whom he had requested to act as his chaplain, the Bishop set out on a tour through the eastern part of his diocese, the bounds of which—since the setting apart of the new Diocese of Ontario—are the eastern boundaries of the Counties of Peterboro' and Northumberland, nearly coterminous with the River Trent.

The first appointment was at St. Paul's Church, Scarborough, at 11 a.m. The incumbent, the Rev. W. Belt, M.A., met the Bishop at the "three mile tree," and conducted him to the church. This humble structure is situated on an eminence overlooking the valley of the Don, on a site given by a widow Parkin. The Bishop was welcomed by a number of the parishioners, some of whom recollected his missionary visits to them in by-gone years.

The writer, when a student, accompanied him on one of these, upwards of thirty years ago. It was in early spring, and the roads had scarcely settled; the Bishop, then Archdeacon, drove himself in a light waggon. The morning appointment was held in a rude building, near where the neat and commodious Church of St. Jude's now stands. The attendance was large, considering the scattered settlement; and several families improved the opportunity of having their children entered into the church by baptism. The morning prayer ended, the Archdeacon addressed his rustic audience on public worship, and as a proof of the impression these occasional services make, I would mention that at a Church Society Meeting in the neighbourhood a year or two ago, I alluded to the visit, scarcely supposing any present would remember it, but to my surprise two elderly women said they well remembered it, and as a proof, told me the subject, and much of the substance of the discourse. This incident should lead us to improve every opportunity "of sowing the seed," not doubting that our ministrations will be attended with good effects, even though our visits to destitute places be necessarily "few and far between."

The afternoon appointment was held several miles farther back, almost in the woods. The school house being too small for the assemblage, we were obliged to extemporize a place for worship; this was speedily accomplished by drawing a farmer's waggon under a grove of trees, and placing a table and chair in it for a pulpit, while planks were arranged on logs or billets of wood, for "sittings" for the congregation. The bright sunshine of a May afternoon, on the fresh young foliage, imparted a cheerful aspect to the scene, and increased the interest of that simple service.

Our excursion was not, however, without an adventure. To avoid the heavy roads we had traversed in the morning, we were advised to cross through the woods and partially cleared fields to Yonge Street, which led to the town, then York. Darkness was approaching, and in our haste to get out of the woods, the Archdeacon drove over the end of a projecting log, and upset his waggon. He was thrown out with considerable violence, and must have been much hurt; however, not being one disposed to lament over what cannot be helped, he soon "picked himself up," and before I had recovered from the surprise, he had brushed off the mud, and set himself to righting the waggon, into which he quickly got, and drove off as if nothing had happened.

From his appointment to the Rectory of York, he availed himself of openings in the surrounding townships to form out-stations, which he visited as often as opportunities permitted; and the fruits of these voluntary labours are now apparent in the rectories and missions around Toronto, each having two or three churches with its settled minister. The township of Scarborough now can boast of three commodious churches, Sunday Schools, and well-ordered congregations, under the charge of their excellent clergyman.

But to return:—A respectable congregation was assembled in St. Paul's Church, on the Bishop's arrival. Morning Prayer was read by the incumbent. The Bishop preached and confirmed twenty-five young persons; and proceeded to Christ's Church, 10 miles distant, where the service was appointed for 1 p.m. Here he was met by the Rev. Messrs. Postland and Viner. The handsome church was well filled. Prayers were read by the Rev. Mr. Viner, and the Lessons by the Incumbent. After sermon, the Bishop administered the rite of confirmation to thirty-three candidates of a class not often met with in rural parishes. The efforts of the choir were highly creditable. After a brief visit to the comfortable parsonage recently erected by the parishioners, where refreshments were provided for those disposed to partake of them, we proceeded to Duffins Creek, about 19 miles, where service was held at 5 p.m. The incumbent read prayers, and the acting chaplain the lessons. Mr. and Mrs. Viner who are skilled in church music, have taken much pains with the choir, in this substantial and truly ecclesiastical structure. Eighteen candidates, several of them of mature years, were confirmed in the presence of a numerous and attentive congregation.

Tuesday, 2nd July.—The Bishop staid over night at an inn in the village, and set out at 9 a.m. for Columbus—13 miles—a small church in the rear of Whitby. Unfavourable weather affected the attendance, but the number was nevertheless, respectable. The incumbent read prayers, and the Bishop preached. The candidates at this station were only six; the station having recently been annexed to Mr. Viner's mission. Uxbridge, the next appointment, being upwards of twenty miles, and the roads undergoing the process of being "mended" by "statute labour," it was with difficulty we reached our destination at the appointed hour, 5 p.m. The prayers were read by the incumbent, and the Bishop preached, and confirmed sixteen young persons. The attendance at church was lessened by the general election, being held in the neighbourhood.

In the evening, the Bishop visited the family of Dr. Nation, an estimable member of the church. This night our attention was directed to that mysterious visitor, the late comet, which rushed so unexpectedly into our hemisphere.

Wednesday, 3rd July.—We started early for the first church in the Township of Brock. This

mission, like Uxbridge, has recently been placed under the charge of a new missionary, the Rev. Mr. Harris. He is cheered with the prospects of his mission, which had been vacant for some time and suffered seriously in consequence. The congregation at the west church (about 1¹/₂ miles from Uxbridge) though small, was attentive. After a sermon the Bishop confirmed ten candidates. Col. Vrooman, an attached member of the church, and a veteran of the war of 1812, pressed the Bishop to partake of his hospitality. After a short visit we hastened to the east church, about 7 miles from the last station; the church was crowded. After evening prayers and a sermon, the rite of confirmation was administered to twenty-two candidates of a very intelligent class—several of them being heads of families. The distance to the next place of appointment, Beaverton, being about twenty miles, and no convenient stopping place intervening, we were compelled to start immediately after service. On the way, however, the Bishop paid a visit to the family of his late friend, Capt. Thompson. It was late ere we reached the Village of Beaverton, on Lake Simcoe. Here Mrs. Shortiss kindly entertained the Bishop. This village was designed as the terminus of a railroad from Whitby, which, perhaps fortunately for the shareholders, was never laid down. On the morning of Thursday, 4th of July, the Bishop proceeded at 10 o'clock to the school house in the village, which Mr. Harris had secured for his services. The building was inconveniently crowded by a respectable congregation. Several children were baptized by the acting chaplain, and after the sermon the Bishop confirmed and addressed eight young persons. The service ended, his Lordship took leave of his kind friends and started for Port Perry. The journey (about 30 miles) being too great without rest, the Bishop was enabled to visit the missionary's family. After a brief delay, we pursued our route to the Port Perry, a rising village on the borders of Lake Scuzog.

This is a fine section of country, and embraces many thriving villages too contiguous, however, for separate stations. Mr. Grant, the first settler, missionary, in this promising field, has selected Port Perry as his chief station, and performs divine service morning and evening alternately there and at Uxbridge, about 9 miles distant, with occasional services on Scuzog Island. The arrangements for erecting a church in this part of the mission are not yet completed, although an advantageous site has been offered. Service was held in the court room, where a goodly number of members of the church assembled. After the sermon, the Bishop administered the rite of confirmation to nineteen young persons; a larger number had been prepared, but were prevented by various causes from being presented. After calling on Mr. Grant's family, the Bishop proceeded to Whitby Harbour direct, where service was held at 6 p.m. After evening prayer the Bishop preached to a numerous and attentive congregation, and confirmed twenty-three interesting candidates. Having accepted the invitation of Sheriff Reynolds, to take up his abode with him, we proceeded to the Sheriff's residence which is on the way to Oshawa, the next station.

Saturday, 6th July.—Having visited the Sheriff's mansion, in course of erection, his Lordship set out at 9 o'clock for Oshawa, the services there being appointed for 10 a.m. The new church in this thriving town was respectably filled. Morning prayer having been read, the Bishop preached, and confirmed sixteen young persons. After visiting a few friends, among whom were the Bishop's old parishioners, Mr. and Mrs. Billings, Mrs. Dr. Clarke, and the in-

cumbent's family, he pursued his route to Bowmanville, distant 9 miles. On approaching the town, he was met by his friend Dr. Low, who had invited him to his beautiful villa near the town. The Rector, Dr. MacNab, and the Rev. Mr. Brent were in attendance to receive the Bishop. At 3 p.m. divine service was held in St. John's Church, Mr. Brent reading prayers, the chaplain the lessons, and the Bishop preaching. On this occasion, thirty-five young persons were confirmed, the Bishop addressing them as usual. At the earnest request of a candidate, who was dangerously ill, the Bishop administered the rite in private. The man (an esteemed member of the congregation) was deeply affected, as indeed were several present, by the impressive service. The family devotions at Dr. Low's were rendered more interesting by Mrs. Low playing on the melodeon and singing (accompanied by her nieces) a hymn, the music of which she had herself composed and published for the benefit of the building fund of St. John's Church.

Sunday, the 7th July.—This was one of the most sultry days we encountered in our tour. Although the service was appointed for 11 a.m., Dr. Low urged our setting out early, and taking it leisurely, as the heat would be most oppressive. The drive through this well settled and highly cultivated part of the country was beautiful. The fields were covered with abundant crops, some of which were in course of being gathered in. On his visit to Newcastle, the Bishop called at the parsonage, on his way to the church, and I am sure the pleasure of these visits would be greatly increased could he more frequently congratulate the clergy on the possession of such comfortable parsonages as that at Clarke. For this the church is indebted to the exertions of the Rev. T. S. Kennedy, the first settled missionary in the townships which now constitute the prosperous parishes of Clarke and Darlington. The new brick church in the village of Newcastle, one of the neatest of its kind, was fitted to the utmost with an intelligent congregation. After morning prayer, the Bishop preached, and confirmed thirty-seven candidates, many of whom were adults. On returning to Bowmanville, after a hasty repast, we took leave of our kind host and hostess. Our route to Inniskillen, distant about ten miles, lay in a northerly direction, through a fine undulating country. This mission, at present vacant, is served by Dr. MacNab. We found the Rev. Mr. Logan held a large congregation awaiting our arrival. After evening prayer, and a sermon by the Bishop, eighteen candidates were presented by Dr. MacNab for confirmation, and the Bishop delivered an impressive address.

The service in Cartwright having been appointed for 10 a.m., next morning, the Bishop placed himself under the direction of the Rev. Mr. Logan, and after a sultry drive of a couple of hours, we put up at an inn of a very primitive description; here we felt the heat most oppressive. At the church we found a large congregation assembled. After morning prayer and a sermon, fifty-five candidates were confirmed. Among those present was a Presbyterian minister from the neighbourhood, who seemed to watch the services with interest; on being introduced to the Bishop, he remarked that the occasion reminded him of his youth, when he had received the ordination at the hands of a bishop in Ireland. In reply to the Bishop's enquiry, how he came to turn his back upon the church, he said that although his father was an Episcopal man, his mother was a Presbyterian, and as she had most to do with his subsequent education, he had followed her; but, said he, though I am a

Presbyterian from early associations, I respect the church,—and the mutual respect entertained by Mr. Logan and himself for each other, proved his sincerity.

Mr. Logan's residence, at which the Bishop called, was on the way to the next station. The Rev. Mr. Vlears having thought fit to arrange that the candidates in Manvers, (where an appointment had been made by the Bishop,) should be confirmed in Lindsay, his Lordship was obliged to proceed direct to Cavan, a service at 11 a.m., on the following morning having been appointed in St. John's Church in that township. Mr. Logan kindly escorted us several miles to point out the road. The weather, which had hitherto been threatening, burst upon us with one of those violent storms of wind and rain, which are the certain consequences, of intense heat at this season. As the Bishop's travelling carriage was admirably adapted for such emergencies, we suffered but little inconvenience from it. The heavy roads, however, made us late in reaching Millbrook, the only place at which we could get accommodation. On the following morning, service was held in St. John's Church in the northern part of that township. Here the Bishop was met by the rector, the Rev. Mr. Allen, and the Rev. Mr. Beck, of Potorboro. After morning prayer, which was read by Messrs. Allan and Beck, the Bishop preached, and confirmed twenty-nine candidates. Immediately after service, he proceeded to Omomec, or Emily, to which the Rev. Noah Disbrow has been recently appointed. After evening prayer, and a sermon, the Bishop confirmed sixty candidates, in the presence of a numerous congregation. Of the candidates several were from Manvers and Lindsay. Mr. Vlear's arrangements for the confirmation at the latter place, having been defeated by a calamitous fire, which consumed three-fourths of the town. The Bishop, notwithstanding the assurances that he could not cross the river, or get accommodation for himself or horses, resolved to visit the place, to see if he could be of any service in suggesting measures of relief for the sufferers. It was evening before we reached it, and certainly it is seldom one is called to witness a more desolate scene.

The bridge had been burnt, and a floating one constructed in its stead. On approaching it, we called at a cottage to make enquiries as to the possibility of getting accommodation, &c., when a very voluble old Irish woman entered on a most pathetic description of the misfortune, and claimed for herself so large a share of commiseration, as to draw deeply on the good Bishop's pockets and sympathy. The few miserable inns on the outskirts of the town, that escaped, being crowded, could afford us no accommodation, we were therefore compelled to trespass on the hospitality of Mr. Knowlson, who, though a serious sufferer, had saved his handsome residence. Mrs. Knowlson, the daughter of the late Rev. Mr. Thompson, of Cavan, one of our earliest missionaries in this part of the country, received the Bishop most courteously, and with her worthy husband and visitors, made his sojourn agreeable.

Situated in the heart of a productive and rapidly improving country, the town was advancing with "railroad speed." The steady increase of traffic and travel had justified the construction of a branch rail road to the Grand Trunk at Port Hope, which has been for some time in successful operation. The population of this and the neighbouring townships moreover had become so great, as to demand their separation, into a new county, and measures were on the eve of being taken to erect the necessary buildings in Lindsay, as the county town, when a spark fall-

ng on some shavings, in a cooper's shop, suddenly devastated fourteen acres of the best built and most populous part of the town, destroying about \$90,000 worth of property. Fortunately, most of the householders were more or less insured, and it was really gratifying to see the fortitude displayed by them under the trying effects of this calamity. Every one seemed reliant as to the future, and resolved to repair his losses without delay. Indeed, although the fire had occurred but a few days before, several enterprising men had the frames of their houses nearly ready to raise, and others had commenced to clear away the smouldering ruins, and to draw materials to erect larger and more substantial edifices. The general impression was, that most of the sufferers who were in business would be installed in more commodious establishments before winter, and that the town, in point of appearance, would gain much by the disaster.

On Wednesday, the 11th July, we early took leave of our kind friends in Lindsay and drove across the country (some 25 miles) to Peterborough, and accepted the hospitality of the rector, Mr. Beck.

On Wednesday morning, at 11 a.m., divine service was held in St. John's Church. Prayers were read by the rector, and the Bishop preached, and confirmed an interesting band of candidates, forty-one in number, chiefly young persons. The Rev. Mr. Burnham and the Rev. Mr. Warren, the latter a clergyman from England, who is in charge of the Mission of Lakefield, were present. The Bishop had arranged for holding an appointment in that mission, but the missionary thought it inexpedient, and intended bringing his candidates to Peterborough. Unfortunately, the recent heavy rain had carried away the bridge, and rendered crossing it impracticable. It was with difficulty Mr. Warren himself reached Peterboro' in time for service. The disappointment in holding a confirmation at Lakefield proved advantageous to our horses, as they needed rest.

On Friday morning, the 12th July,—the Bishop took leave of Mr. Beck's picturesque and hospitable mansion at an early hour, in order to reach Millbrook for service at 3 p.m. The township of Cavan, in which Millbrook is situated, has long been noted for its Protestantism and its loyalty, and on our route we were favoured with rather an amusing illustration of it in a procession, consisting of a man playing a party tune most vigorously on a fife, accompanied by one little boy, beating time on a drum, and another without his coat. Such a demonstration provoked no "let or hindrance" in Cavan, but there are places in Canada where the gallant party would not have proceeded far without molestation.

The service at Millbrook was well attended, notwithstanding the Orangemen of the neighbourhood had gone to Lindsay, to keep the 12th of July. The evening prayers were read by the Rev. Mr. Hilton, and after the sermon, thirty-five young persons were confirmed. The choir was very efficient. The Bishop accepted the invitation of Mr. Allen to take up his quarters for the night at his comfortable dwelling, but though in the middle of July—usually our hottest season—strange to say, a fire not only agreeable, but necessary.

On Saturday, the 13th July,—The Bishop took an early leave of Mr. Allen's agreeable family, and proceeded to Perrytown, for service at 11 a.m. After morning prayer and a sermon, the Bishop confirmed seven candidates. The attendance was good. The excellent missionary at this station is afflicted with a distressing illness, and at times suffers so severely that a labourer less zealous in his master's work, would lay by

After a short visit to Mr. Hilton's family, the Bishop continued his journey to Port Hope, and arrived there in time for service at 3 p.m. The attendance at St. John's Church was gratifying, and much interest seemed manifested in the solemn rite they had assembled to witness. The evening service was read by the chaplain, when the Bishop preached, and confirmed a hopeful band of forty-one young persons. After a short time spent in conversation with the rector, and some of his leading parishioners, he took leave of this beautiful town, and proceeded to Cobourg, where he had arranged to spend Sunday. His Lordship reached the rectory at 6 p.m., and he was welcomed by his friend the Ven. the Archdeacon of York.

Mrs. Bethune's life being despaired of, the Bishop had acceded to her request that her son, Mr. Charles Bethune, a young gentleman who had completed his collegiate course with distinction, should be ordained before her departure. It had therefore been arranged that Mr. Bethune should be admitted to deacon's orders on the occasion of the Bishop's visit, in the sphere of his future labours. The ordination took place in St. Peter's Church, Cobourg, during the morning service, on Sunday, 14th July, in the presence of a very large and deeply interested audience. For upwards of five-and-thirty years the Ven. Archdeacon had discharged the duties of parish priest in the important town of Cobourg, and we may add of missionary in the parts adjacent, in a manner that has secured the respect and affection of the whole community. It was not surprising, therefore, that the ordination of his son (who had grown up amongst them) and future assistant, should have been a matter of lively interest. Morning prayer was read by the Rev. Mr. Grasset, examining chaplain to the Bishop who also presented the candidate. The Bishop preached a sermon appropriate to the occasion, which was rendered additionally interesting by the confirmation of a band of seventy-seven well-prepared candidates. At the afternoon service, at 3 p.m., the prayers were read by the archdeacon, and the newly ordained deacon preached. At the evening service, at 7 p.m. the Rev. Mr. Bethune read prayers, and the sermon was preached by the Rev. Mr. Grasset.

On Monday, the 15th July,—The clergyman who had accompanied the Bishop in the previous part of his tour, having been obliged to return to his duties in Toronto, again joined his Lordship at Cobourg, and they proceeded to Grafton, where divine service was held at 11 a.m. The Rev. Mr. Paget, an English clergyman, residing in the neighbourhood, read the prayers, and the chaplain the lessons. The Bishop preached to a numerous congregation, and confirmed twenty-two candidates. His Lordship visited the rectory after service, and then proceeded to Colborne, for his appointment at 3 p.m. Prayers were read by the chaplain, and arrangements having been made by the rector for consecrating the church and burial ground, the service was proceeded with—the numerous congregation taking part in it. The Bishop preached a sermon suited to the occasion, and confirmed twenty candidates, several of them heads of families. After service, the Bishop partook of the hospitality of the churchwarden, Mr. Goslee, and then proceeded twenty miles on his route to Norwood. Rain, which had been threatening, commenced in earnest shortly after we set out. It was quite dark when we reached the little inn in Percy Village, and the cold so great as to render a fire indispensable.

Tuesday, 14th instant, we set out, early and after a pleasant drive, through a well settled country, reached the house of Mr. Grover, at Norwood, an attached and liberal supporter of

the church, about 1 p.m. The church at this village has been served gratuitously for some time, by the Rev. Mr. Burnham, of Ashburnham, near Peterborough. This gentleman and the Rev. Mr. Beck met the Bishop here. At the church (an unfinished structure of brick, but commodious and well built) we met a large congregation. Evening prayer was read by the Rev. Mr. Beck, who, in the absence of a choir, also led the singing. If candidates for the ministry knew how desirable a qualification the knowledge of sacred music is, particularly for those who are liable to be sent forth as missionaries, they certainly would not neglect to acquire it. After a sermon, the Bishop confirmed twenty candidates. The leading members of the congregation expressed to the Bishop their gratitude for the benefits conferred on them by Mr. Burnham, in maintaining the services till a resident minister could be provided, and were gratified at receiving his Lordship's assurance, that a missionary would be sent to that part of the country, after the ordination in autumn. Our sojourn at Mr. Grover's, brief though it was, was very agreeable, his kindness and intelligence rendering his society both pleasant and profitable.

Wednesday, 17th July,—We took leave of our kind host and his family, with regret, and at an early hour started for Seymour, where the appointment was fixed for 3 p.m. As there was no bridge over the River Trent nearer than the Village of Hastings, we were obliged to retrace our steps for several miles, which added to the length of our journey. The mills at this place have lately fallen into the hands of some enterprising merchants, who have erected a cotton mill, in addition to an extensive flouring establishment. The water power is abundant for any purposes, and an air of thrift and substantial improvement about the place promises well for its future. The members of the church in the neighbourhood have applied for a share of the missionary's attention, and no doubt a church will soon be erected there. The road from Hastings to Seymour was so rough and precipitous that we were obliged to get out and walk several miles, which the Bishop seemed to enjoy. Mr. and Mrs. Groves received the Bishop very kindly at the parsonage at Campbelford. At 3 p.m., the minister and churchwardens having presented the usual petition for the consecration of their church and burial ground, it was proceeded with, the chaplain reading the prayers, and part of the consecration service, the incumbent the lessons, and the Bishop preached an appropriate sermon, and confirmed nineteen candidates. The church is a substantial stone edifice, and is built after the model of many a country church in England. As this was the last appointment on the Bishop's list, he determined, much to the disappointment of Mr. and Mrs. Groves, to make his way to the front that night, with a view of taking the train for Toronto in the morning, and, notwithstanding the fatigues of the day and the distance, (nearly thirty miles,) we reached Colborne about half-past 10 p.m.

Thursday, 18th July,—His Lordship dispatched his carriage by land, took the train at 10 a.m., and arrived safely in Toronto, at half-past 2 p.m., apparently as fresh and vigorous as when he left home.

During the tour he travelled about 600 miles, preached 18 sermons, delivered 26 addresses, confirmed 794 candidates, consecrated 2 churches and burial grounds, and ordained 1 deacon.

The season for confirmation may, in a certain sense, be considered as the harvest of the church, one of the most satisfactory evidences of her progress, therefore, is the increase in the number of candidates, their superior preparation and ap-

parent devotion; on all these points we have abundant cause for thankfulness. Next to the sacraments appointed by our blessed Lord, no ordinance of our religion is better calculated to impress the young, and arouse the aged to a sense of their obligations than the beautiful and apostolic rite of "laying on of hands."

ADDRESS OF THE BISHOP OF NEW YORK

To his Convention, in St. John's Chapel, New York,
Oct. 2, 1861.

Continued from page 160.

On the whole, then, while I would be forward to maintain that the work of a Diocese, the real legitimate Episcopal work of a Diocese, ought always to be brought within the ability of the Bishop to do it, and while I am very conscious that in this Diocese we are verging toward a condition of things that will before long necessitate some measure for the relief of the Bishop, by division, or otherwise, I am yet constrained to say, that, after careful consideration, my opinions in opposition to the policy of dividing into very small Dioceses, and my judgment of what is wise for Northern New York, especially in the present condition of the country, remain unchanged. Had I seen small Dioceses in the Episcopal Church of Scotland, and in this country, preeminently distinguished for life and growth, I might perhaps have thought differently. But I have not observed that the ability and zeal of their Bishops, great as they confessedly are, have been able to make the law of life and growth in their Dioceses very different from what it is in larger Dioceses.

Let me not, however, be misunderstood. Very small Dioceses may be deemed undesirable, and yet it may be found expedient before long to seek some relief for the Bishop of this Diocese, or, if you please, more Episcopal labour for its supervision. To refuse my canonical consent to a proposal to divide this Diocese, unless the proposed division should take some objectionable shape, which I cannot anticipate, would be contrary to all my ways of thinking and acting. It was well known to many of my friends in 1859 that I had no such intention. All I wished to do then, all I wish to do now, or at any time, in any such case, is to state general views fairly and fully, and then leave the whole matter to take its course; except as my duty must compel me to take the responsibility of passing upon ultimate arrangements. I cannot remember, that, on this question, I have sought, in a single instance, in private, to influence the opinions or the action of any member of the Diocese.

A COMMITTEE ON THE DIVISION OF THE DIOCESE ASKED FOR.

But in this matter I wish to set bounds, still more decidedly, to my responsibilities, and indeed I wish to afford the fullest opportunity for discussion and action. And therefore I now beg to recommend the appointment of a large committee, say as many as thirteen, including clergymen and laymen from different portions of the Diocese who may consider the whole subject carefully, and report to the next Convention, so that the action of that Convention, should it be deemed expedient to proceed at once to a division of the Diocese, or to any other measure of relief, may be submitted to the General Convention, which assembles thereafter, for its approval.

I will only say, now, that if such committee will be appointed, it will give me pleasure to afford them every facility in my power, and that if a division of the Diocese, or any other measure

of relief, shall be desired and shall be properly proposed, with a due regard to the character and dignity of the Diocese of New York, and to all the interests concerned, my cordial assent will not be wanting.

To be separated from official connection with those remote parts of the Diocese, where I have received so much kindness, and where I have formed so many valued friendships,—to be deprived of the privilege of going among the people of those sections in the exercise of my ministry and in the endearing private intercourse that accompanies it,—will be to me one of the most painful trials of my life. But should such be the order of Providence, it would but be reasonable, and a small thing to require of an official person, that the dictates of private feeling should be made to give way to considerations of public duty.

PRESENT NEEDS.

In looking at the general condition of the Diocese, with a view to discover *those present needs* which are most urgent, one great deficiency is every where apparent. We wish to promote the growth of the Church in the Diocese. We wish to see her ministrations rendered more extensively useful. We desire to see, not only new parishes organized and new churches erected, where it is probable that those parishes will speedily become self-supporting, but the services of the church maintained in districts where they are urgently needed, whether self-supporting parishes can be raised up in those districts, or not. As we send our missionaries to foreign countries, and as we establish missions in our cities, without requiring, in the one case, or in the other, that the missions shall become self-supporting; so we deem it not unreasonable to extend the ministrations of the church into districts, where they are needed, where there are dispersed children of our own household, where there are sheep scattered without a shepherd, and to sustain those ministrations, even though the pecuniary means of the people should afford no promise, in many cases, of their ever being able to enjoy their spiritual privileges without our aid. Now in this work of extending the ministrations of the church there has been, in this diocese, much activity. The clergy, for their part, have been zealous and enterprising, and episcopal oversight and encouragement have not been wanting. We have erected some churches, and organized some parishes, which are, or soon will be, self supporting. But we have also established some mission stations, which will not be so for a long time to come, if ever. Many of them are in Northern New York. Now what is needed to sustain this work of the church, and to extend it, whenever a new opening is presented—a new cry for spiritual help reaches our ears? The clergy of Northern New York may be zealous. The bishop may be ready to shew himself wherever his presence is required. The missionary may be faithful; but he will faint and be weary, and soon obliged to withdraw from the field, *unless he is supported. Support, pecuniary support, for missionaries, for missionaries of the diocese, is what is urgently needed, if the church is to do her work more efficiently, and increase her usefulness.* Nay, support, speedy and effectual, is needed, if the work already doing and done is not to fall to the ground, and perish. We may change our machinery. We may shift the burden from the one shoulder to the other. We may speculate and debate; but the one urgent, indispensable need will for ever return, and present itself—the need of *pecuniary support.*

If you wish to carry the gospel to distant nations, you must furnish the money. If you

desire to open *sanctuaries* for the destitute in this great city, you must contribute the money. And if you demand that the church shall minister to her destitute children, and seek the lost sheep that are straying on the mountains within your diocese, you must give your missionaries bread, while they labour to carry out your just christian purposes. If they buy bread for themselves and children, while doing your work and relying on your virtual promises, you must enable them to pay for that bread, and not put them to the shame of being obliged to hide themselves from their debts, or to refuse payment, when payment may be important to the creditor. And if you hear that in one and another missionary station, there are a few people having some property, you must not over-estimate their ability, nor seek to throw wholly upon them burdens which they are quite incapable of sustaining. Nay, if you think you have satisfied yourselves that in some instances there are abuses, that certain stations receive aid who do not really require it, yet do not allow a trifling abuse to make you insensible or indifferent to a great use. Lend your efforts to correct the abuse, if possible. But whether it be possible or not possible to make the work of human agents *perfect*, do not forget that the work is a christian work, that it is to give the blessings which you prize to those who cannot have them without your aid; and do not for one fault look coldly upon a cause which is a cause of the church the cause of Christ. Who would abandon the cause of his country in a day of great need and peril, because some of her money was mis-spent, or because there was room for such a suspicion? And if such patriotism would be held to be worthless, is that christian zeal not less obnoxious to suspicion, which will neither support a good cause in spite of imperfections, nor lend its aid to remove those imperfections?

A PLEA FOR THE MISSIONARIES OF THIS DIOCESE.

And now what is the condition of the missions of this diocese? Appeals in their behalf from the bishop have not been wanting during the year. Of course the past year has been one of severe pecuniary losses. Many have been impoverished. The resources of nearly all have been impaired. Nevertheless, thousands and tens of thousands have been freely offered by the christian people of this diocese for the support of an imperiled country. The *sons* have taken their lives in their hands. The *daughters* have worked day and night to minister to the necessities of the sick and the wounded, and to the sorer necessities of bereaved widows and orphans. No one can be so cold as to think of disparaging their zeal. These things ought they to have done, and not to leave the other undone. To-day the Missionary Treasury of the Diocese is in debt to our faithful labourers to the amount of at least four thousand dollars.

And this implies disappointment, and mortifying embarrassments, if not distressing want, in the case of almost every missionary of the diocese. If a speedy remedy be not applied, it implies moreover grievous losses and humiliations to the church in all her mission parishes and stations; and to the thousands of hearts, who through such wide districts have looked to the ministrations of the church for light, comfort and guidance, for the baptism of children, for the instruction of the young, for the visitation of the sick, for the burial of the dead,—and in their case, I say, it implies the loss of that which had been to them the chief blessing and hope of their lives.

O my brethren! Forgive the christian bishop who mourns over the trials of his flock! who weeps with those that weep, and who becomes

sometimes a little impatient, when he sees good men and christian men so hard to be interested in that which so nearly concerns them. How is it that we are so apathetic in regard to the souls that stand at our own door? God forbid that I should withhold my sympathy from any christian work because I feel deeply interested in the present urgent claims of work of my own. But is the soul of a Chinese, or of an African, so much more valuable than the soul of one of our own people, living in our own borders, and having no spiritual hope but in and through our ministry, that we should be so bountiful to the distant, and so sparing of our crumbs to the famishing at our own gate?

There is money enough, if we had but the heart to give it, or if we would but turn our thoughts to the real claims of the work! Were we to spend \$10,000 annually upon the missions of the diocese, it would be very much less than an average of 50 cents for each communicant. But we spend not near so much. I believe an average of 25 cents for each communicant would fill our treasury, and infuse life and hope into every part of our diocese. And if some are poor and have not even the mite, and if others are cold and forgetful, with no heart for the service of Christ, why should christian men who have wealth—or who have at least something to spare—why should they not gladly embrace the privilege of paying for those who cannot or will not pay for themselves.

We have now a double duty to discharge. In the first place we ought to do our duty towards those who have done their duty towards us! We ought to pay the missionaries what we owe them, and what they and their characters, and their work, are suffering for the want of. And in the second place, we ought to initiate a system—if such a thing be possible—which will secure us against these annual deficits! I would again recommend what I have recommended before—Let subscription books be prepared, and let the more favoured portion of the laity of the diocese be invited to enter their names for annual contributions, to be continued from year to year, until they shall signify their wish to alter or withdraw them. The books being presented to the contributors at the beginning of each new year, most of the subscriptions would be continued as a matter of course; and as death or change of circumstances would occasion some loss every year, pains should be taken to make up these losses by obtaining new subscribers. The character of the subscribers, and the importance of the object, would ensure a considerable degree of liberality in the contributions, and the aggregate would form a reliable basis for the work of the year. The additional amount required would be then easily supplied by the offerings from the parishes. To establish such a system, and secure the important results that would flow from it, we need only a few devoted brethren of the clergy and of the laity, who would be willing to undertake the duty of obtaining the subscriptions in the first instance. To keep up the subscriptions, and to collect from year to year the sums subscribed, would be comparatively easy. I would earnestly commend this object to the favorable consideration of the diocese. Amid all our sacrifices, let us take thought for that which alone can make anything temporal worth preserving—the Gospel and Church of God! Let us first lift up the hearts of our missionaries by paying them quickly what we owe them; and then let us endeavour to provide for them some reasonable security that they shall not be exposed to similar trials in the future. The example of one of another nation, may provoke us to love and to do good works. Twice during the past year I have received a contribution

from an English gentleman, Peter Carthow, Esq., of Kensington, London, for the use of our Domestic and Foreign Missions. It was doubtless sent as a kindly testimony of interest in our branch of the church, and as an encouragement to us in our efforts to propagate the Gospel. It is one of many indications of a disposition existing, at least in the church of that country, to draw closer the bonds of fraternal sympathy and communion between the children of a common Mother.

SANDWICH ISLANDS MISSION.

When I was in London, last year, I received an invitation from the Hawaiian Consul-General and Chargé d'Affaires, to attend a meeting in the rooms of the Venerable Society for the Propagation of the Gospel in Foreign Parts, for the purpose of taking measures in response to a communication received from the King of the Sandwich Islands, "very earnestly asking sympathy and aid in establishing a church at Honolulu, the capital of the Island, in communion with that of Great Britain and America." The meeting was to be attended by the Bishop of Oxford and a number of the clergy and laity, and it was thought that this was a favourable opportunity for bringing the members of the Churches of England and of the United States into a closer union in efforts to advance a common object. Having previously engaged to be in Paris on a certain day, to administer confirmation in the chapel recently established there, it was not in my power to attend the proposed meeting. But I wrote, to offer such expressions of sympathy and approval, and to give such assurances of future co-operation, as the occasion seemed to me to call for. The design embraced the idea of sending a Bishop to Honolulu, with two clergymen of the English Church, to be joined by two or three clergymen from the church in this country—the members of the two churches uniting in contributions to support the Mission. Recently I have received a communication from the Consul-General, enclosing a statement and appeal in behalf of the undertaking, announcing the formation of a Committee with the Bishop of Oxford at its head, "for promoting the establishment and maintenance of a church and Mission in the Sandwich Islands," and expressing the hope that a contingent of clergymen may be secured and sent out from our church. It is probable that a Bishop for Honolulu will be speedily consecrated and sent out to that Station.

CONSECRATION OF BISHOP PATTERSON.

I have also received from the Bishop of Nelson, New Zealand (well-known and highly esteemed in this country as the Rev. Edmund Hobhouse, who accompanied the deputation from England in 1858), a notice and record of consecration of the Rev. John Coleridge Pattison, M.A., Fellow of Merton College, Oxford, to act as Missionary Bishop among the Western Islands of the South Pacific Ocean." This interesting consecration took place in the church of St. Paul, Auckland, New Zealand, on Sunday, Feb. 24th, 1861, by George Augustus (Selwyn), Bishop and Metropolitan of New Zealand assisted by the Bishops of Wellington and Nelson. This record of consecration I am desired to communicate to my brethren in the Episcopate and to the church in general, for reasons which will be best seen in the interesting private note from the Bishop of Nelson; a part of which, together with the other documents, may perhaps find a place in the Appendix to the Journal for this year.

FIRST PROVINCIAL SYNOD IN CANADA.

And in this connection perhaps I may be pardoned for a brief reference to what has been recently passing in the church in Canada. It is generally known that synodical action has been

lately, i. e., within a very few years, introduced into the Canadian Dioceses, and that recently the Bishop of Montreal has been created by Letters Patent Metropolitan of Canada. A Provincial Synod, consisting of the Bishops and a certain number of Clerical and Lay Delegates from each of the five Dioceses, was summoned by the Metropolitan to meet in Montreal on Tuesday, the 10th of September. On that day it was expected that the newly chosen Bishop of Ontario would be consecrated, and his Lordship the Metropolitan Bishop in a very kind manner invited me to preach on that interesting occasion. On many accounts I would very gladly have done so. But the state of my health, and an important engagement previously made, put it out of my power. The non-arrival of the necessary papers from England prevented the consecration from taking place at the time appointed. The Provincial Synod, however, assembled, and organized by resolving itself into two bodies, corresponding to the two Houses of our General Convention, and proceeded to form a code of rules and regulations for their government, and to the transaction of important business. Thus we have on our borders a church in communion with ours, and with a synodical system which in many respects approaches to a conformity to our own. Let us hope that God will prosper them, as they have been hitherto prospered; and let us strive and pray that peace, and good will, and kind fraternal offices may ever continue between us and them, and all the members of the Church of England!

OBITUARY.

One sad duty yet remains to be discharged. The past Conventional year has been distinguished above any within my recollection for the number of deaths that have occurred among the clergy:—

The Rev. Richard Cox; the Rev. Prof. Charles Hackley, D.D.; the Rev. Henry Anthon, D.D., the Rev. Calvin Wolcott; the Rev. Russell Wheeler; the Rev. Isaac Fullerton Cox; the Rev. David Scott; the Rev. Hiram Jelliff; and the Rt. Rev. Benjamin Tredwell Onderdonk, D.D., have all departed this life since the last annual Convention.

In addition to those we have to mourn the sudden decease, in the midst of his devoted and most faithful and acceptable labours, of the Rt. Rev. Samuel Bowman, D.D., Assistant Bishop of the Diocese of Pennsylvania. And not least among the sad losses of the year is the death of Right Reverend Nicholas Hamner Cobbs, D.D., Bishop of Alabama; a person eminent for many admirable qualities, but eminent above all for gentle affectionate disposition, which endeared him to all who enjoyed the privilege of knowing him.

SUBSCRIPTIONS RECEIVED TO NOV. 1.

TO END OF VOL. 7.—By. of Ruperts Land.
TO END OF VOL. 9.—Rev. T. H. M. B., Kingston; Rev. G. N., Alma; Rev. S. R., Newmarket.

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THE ECCLESIASTICAL GAZETTE.

A Gentleman who was educated at Charterhouse School, England, and has good testimonials as to his moral character, is anxious to obtain a Mastership in a Grammar School, or employment in the work of education.

Reference may be made to the Rev. W. S. Darling, or the Rev. J. Ambery, Model Grammar School, Toronto.

PLAIN WORDS FOR PLAIN PEOPLE.

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

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

THE writer had no intention of entering into any discussion of the momentous doctrines involved in the controversy respecting the teaching of Trinity College. His sole aim has been to expose some false misrepresentations, and to remove some false impressions, which the "Strictures on the two letters of Provost Whitaker" have been calculated, if not intended, to create.

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