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The Church Chronicle.

No. 10.

TORONTO, JANUARY, 1865.

VOL. II.

CHURCH SOCIETY, DIOCESE OF TORONTO.

TO THE CLERGY AND LAITY OF THE DIOCESE OF TORONTO.

MY DEAR BRETHREN,

The period for holding the Annual Parochial Meetings of the Church Society being at hand, I have much pleasure in approving of the following list of appointments, and nominating the deputations to attend them. The well known zeal and ability of these gentlemen is a sufficient guarantee for the faithful discharge of the important duty assigned them, and I must rely on the clergy and churchwardens in their respective parishes to cause due notice to be given of the meetings and to make all necessary arrangements for ensuring a good attendance. The success of the appeal in every locality greatly depending on these meetings.

The plan adopted last year of taking up collections at every meeting was found to answer so well, that I desire they may be made wherever practicable.

I particularly request that the attention of our members should be drawn to our Indian Missions, which require to be supported.

The Society, I need scarcely remind you, is the handmaid of the Church, for establishing and extending Christ's kingdom within our bounds; every member of our communion ought therefore be invited to co-operate in this glorious work to the extent of his ability.

After much deliberation, the Synod has thought it advisable to divide the amount required to meet the Society's engagements for the ensuing year, among the parishes in proportion to their means.

I hope this will be attended with beneficial results; to ensure it every parish ought to resolve on an earnest effort to make up the amount assigned to it. Should we fall short there will be no alternative but to reduce the number of our Missionaries or their stipends, which are already too small.

With a fervent prayer for a blessing on your labors, I shall confidently rely on you to do your utmost to avert so serious a calamity to the Church as any such reduction would involve.

I remain, yours faithfully,

JOHN TORONTO.

November 30th, 1864.

DIOCESE OF TORONTO.—HOME DEANERY.

The Managing Committee of the Home District met on Tuesday, 29th ult., and adopted the following plan of Parochial Meetings for the present winter, viz:—

Weston
Etobicoke.....	Tuesday, January 3.
Mimico.....	Wednesday, " 4.
Sydenham.....	Thursday, " 5.
Springfield.....	Friday, " 6.

Streetsville.....	Monday, January 9.
Brampton.....	Tuesday, " 10.
Tullamore.....	Wednesday, " 11.
Gore Church.....	Thursday, " 12.
Woodbridge.....	Friday, " 13.

Deputation for the above meetings, the Rev. C. Thompson, and F. Joseph, Esq.

Aurora.....	Monday, January 2.
Newmarket.....	Tuesday, " 3.
Lloydtown.....	Wednesday, " 4.
St. James's.....	Thursday, " 6.
Bolton.....	Friday, " 6.
King Station.....	Monday, " 9.
Oakridges.....	Tuesday, " 10.
St. Stephen's, Vaughan.....	Wednesday, " 11.

Deputation, the Rev. C. Ruttan and S. B. Fairbanks, Esq.

Georgina.....	Monday, January 2.
Beaverton.....	Tuesday, " 3.
E. Brock.....	Wednesday, " 4.
W. Brock.....	Thursday, " 5.
Uxbridge.....	Friday, " 6.
Markham.....	Monday, " 9.
Grace Church.....	Tuesday, " 10.
Christ Church, Scarborough.....	Wednesday, " 11.
St. Paul's.....	Thursday, " 12.
St. Jude's.....	Friday, " 13.

Deputation, Rev. Dr. O'Meara and Mr. G. F. Frankland, the latter gentleman for the first five meetings only.

Duffin's Creek.....	Monday, January 16.
Greenwood.....	Tuesday, " 17.
Whitby.....	Wednesday, " 18.
Prince Albert..... 2 p.m.	Thursday, " 19.
Columbus..... 7 p.m.	" " "
Oshawa.....	Friday, " 20.

Deputation, Rev. W. S. Darling and Rev. J. C. Gibson.

Thornhill.....	Tuesday, January 17.
Richmondhill.....	Wednesday, " 18.

TORONTO PARISHES :

St. James'.....
St. John's.....	Tuesday, January 31.
Trinity.....	Wednesday, Feb. 1.
St. George's.....	Thursday, " 2.
St. Paul's.....	Friday, " 3.
Holy Trinity.....	Monday, " 6.
St. Stephen's.....	Tuesday, " 7.
Cemetery Church.....	Wednesday, " 8.
St. Anne's.....	Thursday, " 9.
York Mills.....	Friday, " 10.

The hour in all cases being seven o'clock, p.m.

The sum apportioned by the Board of Missions to be raised in the Home District for the Missionary objects of the Diocese, was assessed upon the several parishes by the Managing Committee, as follows:—

St. James'.....	\$725	Etobicoke	150
Trinity Church	250	Whitby.....	100
St. George's	250	Brook.....	100
St. Paul's	250	Aurora	100
Holy Trinity	225	Tullamore	100
St. John's	175	Streetsville	100
St. Stephen's	150	Springfield.....	100
Cemetery Church	100	Woodbridge.....	100
St. Anne's	50	Georgina.....	100
		Brampton	100
	\$2175	Weston	100
Lloydtown	\$200	Pickering	50
Scarborough	150	Reach	50
Thornhill.....	150	Borkley and Chester.....	50
York Mills	150		
Newmarket.....	150		
Markham	150		
		Total.....	\$4,425

In making the above assessment the District Committee have availed themselves of the very careful estimate of the circumstances of the several parishes, made last year with reference to the Episcopal Endowment Fund; and they feel confident that they have not over-rated the means of the parishes in the Home District, on the amounts which they may reasonably be expected to contribute for the missionary work of the Church, when the spiritual wants of the Diocese are duly considered in a proper spirit of christian piety and of christian liberality.

H. C. COOPER, *Secretary*.

GORE & WELLINGTON BRANCH ASSOCIATION OF THE CHURCH SOCIETY.

GRAND RIVER DIVISION.

Deputation, Rev. Dr. Greene and Rev. John Fletcher.

Cayuga.....	Tuesday, January 3.....	7 p.m.
York.....	Wednesday, " 4.....	2 p.m.
Caledonia.....	" "	7 p.m.
St. George's, Glanford.....	Thursday, " 5	11 a.m.
St. Paul's	" "	7 p.m.

HALTON DIVISION.

Deputation, Rev. Dr. Fuller and Rev. Mr. Bull.

Wellington Square.....	Tuesday, January 10.....	7 p.m.
Nelson.....	Wednesday, " 11	7 p.m.
Oakville.....	Thursday, " 12	7 p.m.
Palermo.....	Friday, " 13.....	7 p.m.
Milton.....	Tuesday, " 17	7 p.m.
Hornby.....	Wednesday, " 18.....	7 p.m.
Georgetown.....	Thursday, " 19.....	7 p.m.
Norval.....	Friday, " 20.....	7 p.m.
Lowville.....	Tuesday, " 24.....	7 p.m.

NORTHERN DIVISION.

Deputation, Rev. J. Carry, Rev. A. Palmer, Rev. J. G. Geddes.

Elora.....	Monday, January 9.....	7 p.m.
Alma.....	Tuesday, " 10.....	11 a.m.
Hustonville.....	" "	7 p.m.
Rothsay.....	Wednesday, " 11.....	7 p.m.
North Arthur.....	Thursday, " 12.....	11 a.m.
Mount Forrest.....	" "	7 p.m.
Arthur Village.....	Friday, " 13.....	1 p.m.
Fergus.....	" "	7 p.m.

HAMILTON DIVISION.

Deputation, Rev. A. Palmer, and Rev. Dr. Neville.

Ontario.....	Monday, February 6.....	2 p.m.
Stoney Creek.....	" " " ".....	7 p.m.
Woodburn Church.....	Tuesday, " 7.....	2 p.m.
Taplestown.....	" " " ".....	7 p.m.
Ancaster.....	Wednesday, " 8.....	7 p.m.
Dundas.....	Thursday, " 9.....	7 p.m.
Rockton.....	Friday, " 10.....	11 a.m.
Strabano.....	" " " ".....	7 p.m.
Church of Ascension.....	Monday, " 13.....	7 p.m.
Waterdown.....	Tuesday, " 14.....	7 p.m.
Christ's Church.....	Wednesday, " 15.....	7 p.m.
Barton.....	Thursday, " 16.....	7 p.m.
St. Thomas Church.....	Friday, " 17.....	7 p.m.

GUELPH DIVISION.

Deputation, the Provost of Trinity College, and Rev. S. Givins.

Rockwood.....	Wednesday, March 8.....	6 $\frac{1}{2}$ p.m.
Puslinch.....	Thursday, " 9.....	3 p.m.
Guelph.....	" " " ".....	7 p.m.

Guolph Annual District Meeting.

J. GAMBLE GEDDES, *Secretary*.

NEWCASTLE DISTRICT.

The Annual Parochial Meetings of the Church Society, in this District, will be held as follows:

FRONT DIVISION.

Brighton.....	Monday, January 9.....	7 p.m.
Colborne.....	Tuesday, " 10.....	7 p.m.
Castleton.....	Wednesday, " 11.....	7 p.m.
Grafton.....	Thursday, " 12.....	11 a.m.
Alnwick.....	" " " ".....	7 p.m.
Rice Lake.....	Friday, " 13.....	11 a.m.
Cobourg.....	" " " ".....	7 $\frac{1}{2}$ p.m.
Stiles' Church.....	Saturday, " 14.....	7 p.m.
Port Hope.....	Monday, " 16.....	7 $\frac{1}{2}$ p.m.
Elizabethville.....	Tuesday, " 17.....	11 a.m.
Perrytown.....	" " " ".....	7 p.m.
Bloomfield.....	Wednesday, " 18.....	7 p.m.
Millbrook.....	Thursday, " 19.....	7 p.m.
Newcastle.....	Friday, " 20.....	7 p.m.

Deputation, Rev. S. Givins, and Alexander Gaviller, Esq., to be assisted by Hon. G. S. Boulton, and Rev. Dr. Shortt.

REAR DIVISION.

Bowmanville.....	Monday, January 9.....	7 $\frac{1}{2}$ p.m.
Enniskillen.....	Tuesday, " 10.....	11 a.m.
Cartwright.....	" " " ".....	7 p.m.
Manvers.....	Wednesday, " 11.....	7 p.m.
St. John's, Cavan.....	Thursday, " 12.....	7 p.m.
Omemece.....	Friday, " 13.....	7 p.m.
Lindsay.....	Saturday, " 14.....	7 $\frac{1}{2}$ p.m.
Lakefield.....	Monday, " 16.....	7 p.m.
Otonabee.....	Tuesday, " 17.....	11 a.m.
Peterboro'.....	" " " ".....	7 $\frac{1}{2}$ p.m.
Norwood.....	Wednesday, " 18.....	7 p.m.
Hastings.....	Thursday, " 19.....	7 p.m.
Seymour.....	Friday, " 20.....	7 p.m.

Deputation, Rev. Geo. S. J. Hill, Rev. Wm. Belt, J. M. Grover, Esq., to be assisted by Rev. J. Vicars.

HENRY BRENT, *Secretary*.

SIMCOE DISTRICT, DIOCESE OF TORONTO.

At a Meeting of the District Branch of the County of Simcoe, held on 5th October, at Brantford, the following course of Parochial meetings was adopted :

January 2,	Trinity Church, Bond Head	7 p.m.
" 3,	Christ's Church, Mulmur	1 p.m.
" 3,	St. Luke's "	7 p.m.
" 4,	St. Peter's Church, West Essa.....	7 p.m.
" 6,	St. John's Church, Cookstown.....	7 p.m.
" 6,	St. Jude's Church, Thornton	2 p.m.
" 6,	Christ's Church, North Essa.....	7 p.m.
" 9,	St. Luke's Church, Creemore.....	7 p.m.
" 10,	Christ's Church, Nottawasaga	2 p.m.
" 10,	Orange Hall, Stayner.....	7 p.m.
" 11,	All Saints' Church, Collingwood	7 p.m.
" 12,	St. Paul's Church, Innisfil.....	7 p.m.
" 13,	St. Peter's Church, Church Hill	7 p.m.
" 16,	St. Paul's Church, West Gwillimbury.....	7 p.m.
" 17,	Christ's Church, Middleton	2 p.m.
" 17,	Trinity Church, Bradford	7 p.m.
" 18,	Christ's Church, Tecumseth.....	7 p.m.
" 19,	St. Mark's Church, Orangeville	7 p.m.
" 20,	St. John's Church, Mono	2 p.m.
" 23,	St. James' Church, Vespra	2 p.m.
" 23,	St. John's Church, Oro	7 p.m.
" 24,	The Church, Wyo Bridge	2 p.m.
" 24,	Court House, Penetanguisheno	7 p.m.
" 25,	The Church, Victoria Hill	11 a.m.
" 25,	St. George's Church, Medonte	7 p.m.
" 26,	St. Luke's Church, Medonte.....	2 p.m.
" 26,	St. James' Church, Orillia	7 p.m.
" 27,	St. Mark's Church, Oro.....	10 a.m.
" 27,	St. Thomas' Church, Shanty Bay	3 p.m.
" 27,	Trinity Church, Barrio	7 p.m.

Deputations for the above meetings:—For the 1st week, ending January 6th, Rev. Messrs. Morgan and Harris. For 2nd week, ending 13th Jan., Rev. Messrs. Stewart, Langtry and McCleary. For 3rd week, ending 20th January, Rev. Messrs. Briggs, Fidler and Gibson. For 4th week, ending 27th January, Rev. Messrs. Ardagh and Ruttan.

J. W. Gamble has kindly consented to attend as many of the above meetings as circumstances will permit.

A. J. FIDLER, *Secretary.*

Cookstown, Nov. 30th, 1864.

CHURCH SOCIETY NOTICE.

The Clergy are respectfully reminded that the next quarterly collection in aid of the Church Society, is appointed to be taken up in the month of January, and is to be devoted to the support of Missions. It is desirable that an earnest appeal be made on behalf of this fund, as it is much in arrear, in consequence of the omission of the usual thanksgiving collection.

The deputations appointed to advocate the claims of the Society, will confer an additional benefit by forwarding reports of their efforts in her behalf for publication in the *Chronicle*.

APPOINTMENTS.

The Rev. J. D. Gibson has resigned the Penetanguishone Mission, and undertaken the Travelling Mission in the Eastern part of the Home District, embracing the townships of Brock, Uxbridge, Reach and Scott.

His address is Uxbridge.

The Rev. Mr. Forneri, who was to have taken charge of the Mission of Brighton, has been appointed to fill the vacancy created by the removal of the Rev. Mr. Gibson. Their appointments date from the 1st of January, 1865.

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 Drummondville, on Wednesday, February 16th, 1865. 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.

Chapter Heb. v.

Subject:—"How to retain an influence over the young after confirmation."

Evening service with sermon at 7 P.M.

CHAS. LEYCESTER INGLES,
Secretary.

Drummondville, December, 1864.

NIAGARA DISTRICT BRANCH OF THE CHURCH SOCIETY.

The Annual Meeting of Managing Committee of the N. D. B. A. of the Church Society, will (D.V.) be held in All Saints' Church, Drummondville, at 6½ P.M., on Tuesday, February 14th, 1865.

The Parochial Reports are requested to be sent in by February 1st, prox.

CHAS. LEYCESTER INGLES,
Secretary.

Drummondville, December, 1864.

COLLECTIONS AND SUBSCRIPTIONS RECEIVED FROM 1st TO 31st DECEMBER, INCLUSIVE.

WIDOWS' AND ORPHANS' FUND.		PAROCHIAL BRANCH.	
Port Colborne	\$5 10	Berkley, St. John's Church	27 45
Stonebridge	3 20	MISSION FUND.	
Omamee, Christ Church.....	2 57	Sault St. Marie, per T. W. King-	
" St. James' Church.....	0 55	ston, Esq.	1 00
Manvers, St. Mary's '	0 88	Markham, St. Phillips' Church...	1 90
Bowmanville, St. John's "	8 50	" Grace Church	1 50
Marshville	1 15	GENERAL PURPOSE FUND.	
Ancaster, St. John's Church.....	12 00	Rev. F. J. S. Groves, annual sub.	5 00
Dundas, St. James' "	6 0		
Markham, St. Phillips' "	1 20		
" Evan. "	2 40		

CONTRIBUTIONS FOR RELIEF OF MANITOULIN ISLAND INDIANS.

Amount previously acknowledged \$286 00

RECEIVED DURING THE MONTH OF DECEMBER.

Ven. Archdeacon of Toronto 4 00
 Rev. Dr. Beaven 5 00
 A Friend..... 1 00

DUNDAS.

Young Ladies' Dorcas Society of St. James' Church	\$1 50
Rev. Mr. and Mrs. Leeming	10 00
Mr. and Mrs. J. Goddes	2 00
Mr. and Mrs. Babington	2 00
Mr. S. Brookes	1 00
Rev. F. L. Osler	3 00
Sunday School coll. St. James', Dundas, per Rev. F. L. Osler.	4 70

 \$319 20

Expended..... 300 48

 Balance..... \$18 72

Toronto, 30th December, 1864.

SALTERN GIVINS, *Treasurgr.*

 THE REV. DR. McMURRAY.

We are pleased to learn that the Rev. Dr. McMurray, Rector of Niagara, returned at the beginning of last month from his mission to England on behalf of Trinity College. Dr. McMurray has been most kindly received by the foremost friends of the Church, both in Church and State, who have evinced their interest in the cause of a sound religious education, by contributing largely towards the funds of the College. The exact amount realized will be stated at the next meeting of the College Council on the 10th instant, when Dr. McMurray will make a full report of his mission, which we believe will be most satisfactory.

 ADDRESS TO REV. DR. LEACOCK.

DIOCESE OF TORONTO.

To the Rev. W. T. Leacock, D.D.

DEAR SIR—We, the undersigned, members of St. Mark's Church, and other residents of the Town of Niagara, who with our families have had the happiness of profiting by your pastoral charge over this parish during the absence of the Rector in England, hearing that the period of your engagement is nearly expired, and the temporary official relationship in which you stand towards us terminates also, beg to convey to you our most sincere and affectionate thanks for the zeal and rare ability with which you have discharged your sacred functions whilst amongst us, and also our entire respect for you as a man, and sympathy for your position in a strange but friendly land, an exile from your own people and your own flock; how great a deprivation that flock suffers from the enforced absence of such a pastor, we can, to some extent, appreciate, and we warmly sympathize with them.

Accept, dear sir, our most cordial wishes for your happiness and that of your family.

The accompanying donation, which we feel is but a trifle, please accept from us, not as a compensation for services, but as a small token of our esteem and good wishes.

Niagara, 6th October, 1864.

John Powell and James Baxter, Churchwardens, St. Mark's Church; Rev. H. N. Phillips, Head Master Niagara Grammar School; Rev. W. H. Caldwell *Robertson*, Rev. Edward Paisley, Rev. Charles Campbell, Minister St. Andrew's Pres. Church, Ch. Scotland; Rev. J. C. Armstrong, John M. Lawder, County Judge, Lincoln; Henry Paffard, Mayor; John Simpson, Assistant Auditor of Canada; Joseph A. Woodruff; William Kirby, J. P.; Frederick Mercer, M. R. C. S. L.; Walter H. Dickson, M. L. C.; Capt. Humphreys, R. C. Rifles; Thomas McCormick, P. A. B. Clench, D.D., Crown Pleas; John L. Alma, John W. Ball, Geo. A. Clements, J. P., and 68 pew holders and heads of families.

To John Powell and James Baxter, Churchwardens, and others :

GENTLEMEN—I accept with a grateful heart this testimony of your esteem, and I shall ever hold as a sacred possession this document which you have placed in my hands. The few months which I have passed among you, if I have made profitable to you, you have made most agreeable to me. I came a stranger among you, but by your courtesy you have made me feel at home. I came a poor exile, banished from my family and home by a mistaken policy, but by your sympathy I have forgotten my exile, and by your kindness I have never felt my poverty, and now that I am about to leave, you will not permit me to go empty away. For all this I thank you, more I cannot say, not because I want the feeling, but because the feeling wants expression. For all this, I say, I thank you, and as long as I live I shall ever hold in grateful remembrance the friends that I have made and the days that I have passed in Niagara.

I thank you for the kind wishes you have expressed for myself and family, and I pray God He will give you as much happiness as is good for you.

W. T. LEACOCK.

SOCIAL MEETING IN ST. GEORGE'S, TORONTO.

On the evening of Dec. 14 I had the privilege of witnessing a scene which would gladden the heart of every one who has the real progress of the purest branch of the Catholic Church at heart. Place, St. George's Parochial School House, Toronto; time, 7½ p.m. On entering I found the building, a neat white brick structure, capable of seating about 500 persons, rapidly filling with the members of the Congregation. At the East end were hung handsome oil portraits of the Lord Bishop, Rev. Dr. Fuller and Lady. The walls were set off with handsome paintings and drawings, contributed by various members of the congregation; almost every branch of the art being well represented. The arches of the ceiling were decorated with sundry national flags, among others the Turkish and Confederate. Two rows of benches were arranged around the room, while the large body of the space was partly occupied by several long pic-nic tables, laden with various curious and useful articles, books, photographs, &c. Two similar tables in one corner groined beneath a plentiful supply of tea, coffee, and a great variety of cakes, &c. I must not omit to mention a handsome piano, lent by W. Nordheimer, with his usual liberality. In and out among the benches and tables circulated some 300 persons, of all ages and social positions and of both sexes, conversing freely, laughing, joking, eating and drinking. Presently the Reverend Chairman, Dr. Fuller, called the meeting to order by means of a bell, and announced that the musical and oratorical part of the entertainment was about to commence. Short and exceedingly interesting speeches were then delivered by the Reverend Dr., Rev. S. Givins, his Worship the Mayor of Toronto, Mr. Frankland, G. A. Gilbert, Esq., the Rev. Dr. Stewart, of Virginia, &c., interspersed with well chosen songs by Mrs. Gilbert, Mr. Payne, Mr. Archer, &c. The proceedings terminated with "God save the Queen" by the company, who then separated, highly delighted with their pleasant Social Festival. It was a great, and a most unexpected success, when we consider the fact that this was the first thing of the kind in the Diocese. The object of the meeting was to bring into social communion and acquaintance the higher and lower classes in the parish. In order to carry this object out the richer members were charged 25c for their tickets, while the poorer members received free tickets. The provisions were furnished voluntarily by various members of the congregation.

The origination of the idea is due to Dr. Fuller, and a great deal of the success of the entertainment must be referred to the good taste and good judgment of Miss Fuller, who took a most active part in the arrangements and decorations throughout; though, of course, she was ably seconded by several ladies and gentlemen of the congregation. It was the unanimous sentiment of the speakers on this occasion that the Church in Canada would hereafter owe a debt of gratitude to Dr. Fuller for initiating a movement destined to work incalculable good to the Church. Let us not forget that this kind of thing is not an innovation in the Catholic Church.

While the Church was yet within its first century *Agapæ* or Love-feasts were, as we learn from Ecclesiastical History, a settled institution. They were adopted in imitation of the Jewish Paschal-Feasts, in order to place on a familiar footing those who were to partake of the Holy Communion as members of Christ. Each member of the congregation contributed according to his means and abilities, and all sat down together in token of spiritual brotherhood. The cessation of the custom was due to three causes: heathen persecution when suspicions were entertained as to the nature of these secret assemblies; abandonment of principle on the part of the richer members, shown in their proud condescension towards their poorer brethren; lastly, occasional excesses. Of these causes of failure the first (thank God) does not now exist, the last may be avoided by the exclusion (as on this occasion) of spirituous liquors, and the second is the only one with which we have to deal in practice. Let the rich refrain from expensive and luxurious contributions, being more attentive to the quantity than the quality: let them also dress as plainly as is consistent with their station: thus the poorer classes will be able to approach them more nearly in dress and in their contributions, and the more homogeneous such assemblies, the more comfortable. Now that the Methodists and others have done something of the kind, we shall not be persecuted with the charge of *Puacylism* with which it has become fashionable to brand every step of progress in our Church.

I shall now conclude with a quotation from Tertullian's Apology. "Our supper," he says, "shews its character by its name; it bears the Greek name of Love, and however great may be the expense of it, still it is gain to make expense in the name of piety, for we give joy to all the poor by this refreshment.—*Com.*"

AN EXAMPLE OF PIOUS LIBERALITY.

It gives us pleasure to record a noble instance of pious generosity which has lately fallen under our notice. An old and respected inhabitant of the village of Lowville, Mr. George Cowley, was committed to the grave on Wednesday last, the 23rd ult. with the solemn service of the Church of England, by Mr. Higginson, of Waterdown, under whose spiritual guidance he had been for more than five years past. His will, being read, exhibited a gratifying clause bequeathing a large portion of his property, fully one-fourth, amounting to about \$1200, to assist in the endowment of the parish. In the event of any possible legal difficulty with reference to the above named bequest to the Church, it falls to the executors, of whom his clergyman is one, for their disposal in accordance with his charitable wish, made known to them. It is thus secured for the desired object. This is an example well worthy of the imitation of those possessing even a very limited estate, but more binding upon wealthy members of the Church of England. Were it generally followed, there is no parish but might soon be fully and well sustained by endowments derived from its own liberality and piety. Let the clergy urge it as a duty, and it will be done.

NEW CHURCH IN BARTON.

Hamilton, Nov. 8, 1864.

Last week I had the gratification of being present, by invitation, at the laying of the foundation stone of a church which is in course of erection in Barton. The site of the new church is in the extreme southeast corner of Barton Township, closely touching on the point where the four townships of Barton, Glanford, Binbrook, and Saltfleet meet. The youngest son of the late Col Servos has given the ground on which the church will stand, while Mr. A. Servos and daughter, Mrs. Kenney, with Mr. Rousseau, Joseph Harrison and others, have been active promoters of the scheme. One o'clock was the hour appointed for the ceremony. The day, though cool, was fine. A very goodly number of interested spectators were present, including several from Hamilton and other places. An appropriate service was taken part in by the Rev Messrs Geddes, Hebden, Drinkwater, and G. A. Bull, after which a most interesting extempore address was delivered by the

first named clergyman. The speaker alluded to his having been a missionary in the Township of Barton, twenty-five years ago; and to this circumstance alone he gratefully attributed the compliment that had been paid him in being requested to take the prominent part in the day's proceedings. The Glanford and Barton choirs lent very efficient aid in chanting and leading the singing. The service concluded by singing the 100th Psalm, in which all joined.

It was a most interesting afternoon, which will not be soon forgotten by those who had the good fortune to be present. Nor were the creature comforts of the visitors overlooked, a liberal luncheon having been provided by the forethought of some of the friends of the undertaking.

We can imagine what were the feelings of many present, who recollected that part of the country even so lately as fifteen years ago. Then there was in the present united parishes of Barton and Glanford one wooden church. Since that time a very neat ecclesiastical stone building has replaced it, while in Glanford a very pretty brick church has been erected, which has already so large a congregation that enlargement of the building is even now spoken of. Midway between these two churches stands a parsonage of stone, upon its glebe of ten acres; and churches, parsonage and land are clear of debt. Here is a most gratifying evidence of the successful administration of the present incumbent—the Rev. Geo. A. Bull, and his predecessor the Rev. Robert Merritt.

The new church, which is to be frame, on a stone foundation, is to accommodate, I would judge, about 200 people, and a part of the Mission which lies remote from either of the two existing churches, the nearest of them being seven miles distant. It is the intention to hold a service in it fortnightly, until such times as an additional Missionary can be appointed. The cost in cash is computed at \$800. Of this about \$400 is secured; and for the remainder the builder is willing to wait a reasonable time. Contributions toward the balance will be very thankfully received; and I have no doubt that the brother of the worthy incumbent, the Hon. H. B. Bull, and the clergymen of the Church of England in Hamilton, will willingly take charge of any sums forwarded to them to help on the good cause.

H. J.

MISSIONARY REPORTS.

The following notice of the Mission of Lakefield, was forwarded some months ago, but through some oversight only reached us a short time since—although late, we publish it as an excellent specimen of the kind of reports every missionary employed through the Society, ought to furnish to the Mission Board, at least annually.

We complain of the want of support afforded to missions, but for this we think the missionary are in a great measure themselves to blame. How can we expect our members to contribute to missions they know nothing of—or continue to give money, from which they hear of no fruits. The *Chronicle* was established with a view to disseminate this kind of information, and if the missionaries will not furnish it, we fear they will suffer the consequences. Indeed, if every parish as well as mission in the Diocese would annually publish a brief "*Notitia Parochiales*," it would prove a matter of much interest, and have a beneficial effect on the Church at large.

LAKEFIELD, COUNTY OF PETERBORO', 1864.

In recognition of the "Notice to Missionaries," contained in a late impression of the "*Church Chronicle*," I beg to state, for the information of the Board, that I was licensed to the Incumbency of this Parish by the Lord Bishop on the 14th day of October, 1863, and that on the following Sunday I entered upon the duties of my charge.

Unable to quit possession of the house I then occupied in Peterboro', and equally unable to obtain a residence in Lakefield, I was constrained for the space of 5 months to drive to and from my Parish, distant 10 miles from Peterboro', whenever occasion required.

My first care was to endeavour to establish a Sunday School, and in the course of my primary sermon I intimated this intention to my congregation. On the 25th, and again on the 1st of November, I made the vital importance of Sunday Schools

the subject of my discourse from the pulpit, and on the morning of the latter day I opened a School, and addressed the children and their parents.

On the 26th of October I drove to Lakefield again, and, in compliance with previous notice, presided at a meeting of my parishioners, when I made various suggestions respecting alterations in the Church with a view to providing increased accommodation; among others, the removal of the large font, which stood directly in front of the altar, to its proper place at the entrance-door. These suggestions were immediately carried out, and a gain realized of 20 additional sittings, as well as a great improvement in the appearance of the interior of the building. I also informed those present of my intention to make an effort to raise a sum of money for the purpose of erecting a new Church, and of converting the present edifice into a school house, the existing Church being too small for the requirement of the rapidly increasing population. Kivas Tully, Esq., had been kind enough to furnish, gratuitously, drawings, plans, and specifications for a Church suitable in all respects to the locality, the estimated cost of which is \$2000: and here I may mention that I have already received contributions to the amount of \$829. The Ladies of Lakefield purpose holding a Bazaar in aid of this Fund, during the summer, and, although I cannot accord my entire approval to such a mode of raising funds for such a purpose, I am constrained to acknowledge that, without an attraction of that kind, it would be scarcely possible to procure the required sum. The beauty of the surrounding scenery, the delightful situation of the village, which lies on the margin of Lake Kachewahnookah, the largest of our lovely chain of Lakes, and, when the roads are in good order, its easy access from Peterboro', will probably render the Bazaar tolerably successful.

With respect to the Sunday School, I regret to say that hitherto it has proved a failure. In the course of the years 1862—3, 3 dissenting meeting houses were built in the village, and there being no Sunday School in connection with the Church, the Presbyterians and the Methodists, who were wise enough to establish schools without delay, have absorbed the children of the neighbourhood, so that but 10 or 12 children have availed themselves of our school. However "when Spring" once more "unlocks the flowers" in May, and when the roads are once more passable, I purpose making another effort in behalf of that all-important cause.

On the 27th of February, having secured possession of a house in the village, I came into residence.

On the 6th of March, and again on the 20th, immediately after the morning Service here, I drove to Buckhorn, a distance of 12 miles, chiefly through the bush, where, in the drawingroom of the hospitable residence of John Hall, Esq., I performed full service; Mr. Hall having assembled his neighbours as well as the members of his household.

On the 13th of March, I gave notice of the intention of the Lord Bishop to hold a Confirmation at Lakefield on Sunday, the 26th of June, and expressed my intention of forming a class for intending candidates, and of commencing a series of Lectures on the subject, on Sunday, the 1st of May, on which day also I purpose inaugurating an additional Service in the Church at 6, and subsequently at 7, P. M.

I have held 29 Services in my Church, being one service every Sunday, and one on each of the following days, the Thanksgiving Day, Christmas Day, Ash Wednesday, and Good Friday. The average attendance has been 63 21 29; the largest 100, on Christmas day; the smallest, 29, on Ash Wednesday.

During the Summer months the congregation here is always larger than at other Seasons, and I know that many are deterred from attending Church by a fear of not finding accommodation.

I have administered the Holy Communion on 6 occasions, the average attendance at the Altar having been 17.

There has been—1 Churching, 1 Baptism, 1 reception of a child into the Church, 1 marriage, and 4 funerals, during my incumbency.

The sums transmitted to the Church Society will appear in the usual place.

For myself, I have received,

Collection at Christmas.....	\$13 10 cents.
Fees.....	10 00
From my Parishioners (at present).....	00 00
	—————\$23 10

The Sacramental Alms, exclusive of the collection on Christmas Day, amounted to the gross sum of \$15 94 cts. These monies I invariably hand to the Churchwardens, who apply them to the payment of the Sexton, the purchase of wood, the purchase of the sacramental bread and wine, &c.

VINCENT CLEMENTI, B.A.

Incumbent of Lakefield.

BISHOP COLENZO AND THE METROPOLITAN BISHOP OF CAPETOWN.

(Continued.)

"Upon this matter I should not have thought it necessary to say another word, had I not found that there are some members of the Church in this Diocese who are perplexed as to the true relation of the several offices of the Church to each other, and to the civil power. I therefore venture to put forward at some length what I believe to be *our true status and position as a Church.*

"Our colonists, when they go forth from another land, carry with them all that is possible under the circumstances, of the Church of their fathers. They are not, in the home of their adoption, the established Church of the country. They do not carry with them the Statute Law of England, by which the Church is established there. They carry with them their Bible and their Prayer Book; and with them the laws of their Church embodied in the Canons, so far as these are applicable to their new circumstances. It is the Canons which define the relations of the Priest and Deacon to the Bishop, of the Bishop to the Metropolitan, and of the Metropolitan to the Primate, and at present, as it would seem, the *de facto* Patriarch of all Churches of the English communion.

"Each of these possess in or over the Churches in our various dependencies the spiritual authority given to him by the word of God, or by the *Canons* of the Church; and the Crown, by Letters Patent, assumes to grant external jurisdiction — *i. e.*, coercive power, as distinguished from authority, to each of these offices in the Church, in exact accordance with the functions as defined by the *Canons*. There is thus secured by the *Canons* and by the Letters Patent, in cases of discipline, an appeal from the Bishop to the Metropolitan, from the Metropolitan to the Patriarch. In the case of Dr. Colenso, an appeal was allowed by the sentence to the Archbishop of Canterbury, as *de facto* Patriarch of the Church, because to him the Letters Patent seemed to assign authority over the Metropolitan, who was to exercise his office "subject to the general superintendence and revision of the Archbishop of Canterbury, for the time being, and subordinate to the Archiepiscopal See of the Province of Canterbury."

"His Grace has informed me that no appeal has been lodged with him. I have been informed, however, that Dr. Colenso has written out to say, that he contemplates an appeal either to the Judicial Committee of Privy Council or to the Court of Queen's Bench.

"The Judicial Committee of Privy Council could not, and I feel assured would not, venture to entertain his appeal. That body is a Court of Appeal from the Supreme Courts in our colonies, on matters involving civil rights. But the tribunal of the Metropolitan in a Colony is not a court known to the law, from which an appeal could lie. The late Bishop seems to have been advised that such is the case; but to hope that by petition, Her Majesty the Queen might be induced to refer his case, by a stretch of the prerogative to that body.

"The Crown, however, is *intra leges* not *ultra leges*; within the law, not beyond it, and its advisers are not likely to consent to an attempt to extend the jurisdiction of the Privy Council to persons and things not contemplated by the Act which gave that body its powers. Such a proceeding would be to constitute, by the sole act of the Crown, a new Court for the Churches in the Colonies; to assume powers over those Churches expressly taken from the Crown, as regards the Established Church, by the Acts of 16 Car. I., cap. x., s. 3; 16 Car. I., cap. xi., s. 3; 1 Wm. & Mary, cap. ii., s. 36; in fact, to revive the Courts of Review, Star Chamber, and High Commission, with all their arbitrary powers; and thereby to adopt a course which would be destructive of the liberty of the subject.

"But it may be asked—is not the Judicial Committee of the Privy Council the final Court of Appeal for the Church of England? In certain cases it is so, with the presence of the Archbishops of Canterbury and York, and the Bishop of London. For the last thirty years, by a mere oversight, as Lord Brougham has stated publicly in his place in the House of Lords, it has been so, and the judgment which it has just given, in opposition to the Archbishops and the voice of Convocation, has convulsed the Church of England, and is forcing her to repudiate its decision, and to demand an alteration in the Court of Appeal. It is, however, only for the Establishment, and purely because it is an Establishment, with its whole status defined by statute law, that it is a Court of Appeal at all. With it, the non-established Churches of the Colonies have absolutely no concern.

"To the Court of Queen's Bench Dr. Colenso can undoubtedly appeal, if he should see fit; not against the sentence of the Metropolitan, but against any person who may withhold funds from him to which he may think himself entitled. With questions of property the sentence of deposition does not directly interfere. It simply pronounces the Bishop to have erred from the Faith, and to be deposed from his spiritual office. With that sentence the Court of Queen's Bench could not, and would not, interfere. It might give, or it might withhold, lands or moneys; that is within its jurisdiction. I have no fear that it would deprive the living Church in this land, which means to abide in the faith of Christ, of endowments given by myself, and by others whom I have induced to provide them; but if it did, we should but be in the position of the Church for the first three hundred years of its existence, not only unsupported but persecuted by the world; with the right, however, still allowed to us, of placing true and faithful pastors over that portion of the flock that resolved to abide in the faith of Christ.

"The fear is expressed that a Civil Court might send back Dr. Colenso as Bishop of this Diocese, because there is no legal power in the Metropolitan to deprive him. The question, however, is not, whether there is a legal power, *i.e.*, a power conferred by some civil law, but whether there is any right in the Metropolitan to deprive, and whether I am Metropolitan. I have shown above, that by the joint action of the Church and the State I am Metropolitan; and that the Metropolitan has power by the laws of the Church to deprive. I do not believe that any Civil Court would deny this; because, first, by so doing it would declare that the Church, or, if the term is preferred, the "voluntary associations" in this country called the Episcopal Communion, is the only religious association, or the only society in this land of any kind, that cannot remove an unfaithful officer from his office: for if the Metropolitan, with the aid of the other Bishops of the Province cannot do it, no power on earth can. The Archbishop of Canterbury cannot do so. The Crown cannot. Were a Bishop to become an Atheist, or were he to believe in Mahomet, or to teach all Roman doctrine, it would by such a sentence be affirmed that there is no redress, no power of removal. And next, it would thereby declare that the Church in this Colony, which is a branch of the oldest corporation in the world, shall not be governed by its own laws,—laws which it inherits from the Church from which it derives its origin. I will not believe that any Civil Court on earth would so openly violate the religious liberties of any denomination of Christians. But if it did, it could not deprive the Church of its property. It could not give spiritual authority to any man. Christ has not given this power to Kings or Civil Courts. He has given it only to His Church; and if any Church were to surrender this power to Civil Courts, it would un-church itself,—cease to be a Church.

"The church in this present case dare not leave the flock to be devoured by the wolf. It would betray Christ. It would forfeit and, deservedly forfeit, His presence and blessing if it did. If this diocese, therefore, were to be deprived of its temporalities by an unrighteous decision, the Mother Church would provide means for the support of another Bishop, and send him out to minister to the faithful in the land. I would myself, were life and strength spared, undertake to return home, and rouse it up to the discharge of this duty; and would, with my episcopal brethren, consecrate another Bishop to minister to the flock, and to witness for Christ, and His word, and His truth in this land."

INSTRUCTION FOR OURSELVES.

It may now be proper to draw out some points of instruction which may apply to our own cure in Canada.

POSITION OF CHURCHMEN AND OF CLERGYMEN WHEN THE CHURCH IS NOT ESTABLISHED.

“In an established Church, such as that of England, the Church can make or have no laws without the consent of the State; on the other hand all its laws are enforced by the State, because they are equally laws of the State; except so far as their authority is relaxed by Acts of Toleration towards those who separate themselves from it. In an unestablished Church, like our own, we are at full liberty to make our own laws, but the State does not undertake to enforce them: generally speaking, if they are to be enforced, it must be by purely religious means. And one consequence of our being unestablished is that we fall back upon the general laws of the ancient universal Church, where our own branch of the Church has not established any particular laws.

But although the State does not undertake to enforce, as such, the laws of an unestablished Church, yet in any question which involves civil and temporal rights, if any person supposes himself to be injured by the authorities or members of his own Church in his temporal right, he may appeal to the Civil Courts; and then, in deciding such a dispute, those Courts will take notice if necessary of the laws of such Church, whether ancient traditionary laws, or laws inherited from the mother Church, or laws made by its own local authorities, and will treat them as having legal force, if not contrary to any Civil Law or to natural justice. This it will do with regard to the laws of any community, religious or otherwise, — whether directly sanctioned by Civil Law or not, with regard to ourselves, however, since the passage of the Act authorizing the Bishops, Clergy and Laity of our Church to meet in Synod and enact laws of discipline, such laws probably have a force beyond the rules of any body not so authorized. That however remains to be seen, when some actual case is brought before the Civil Courts.

Churchmen then, laymen as well as clergymen, are subject to the rules of discipline of their own Church, to the rules laid down in their Prayerbook, to the ancient Canons of the mother Church so far as they apply, and to the Canons of their own Province or Diocese, and they are subject to those persons as judges, whom those laws place over them; the Clergy to their Bishops, the Bishops to their Metropolitans. It does not require any new local Canons to establish that authority; they have it already by former Canons of the Church.”

TO WHOM WE MAY APPEAL.

If we conceive ourselves wronged by our own Church Courts, the parties to whom we may appeal differ, according as the question is purely spiritual or as it involves temporal loss or gain. If it be a purely spiritual matter, then our appeal will lie from the Bishop to the Metropolitan, and from the Metropolitan to the Archbishop of Canterbury, because that is according to the Canons of the Church.

But if the matter be about temporal loss or gain, then we may appeal from any ecclesiastical authority to the Civil Courts of the Colonies, and especially to the Court of Queen's Bench; from thence to our own Court of Appeal, and then again to the Judicial Committee of Privy Council. But in merely spiritual matters, the Privy Council has no authority over our Colonial Church.

THE BISHOP OF CAPETOWN'S FORBEARANCE TOWARDS BISHOP COLENZO.

This point is admirably illustrated by the following passages:

“Your Bishop's declension from the faith was felt first, my reverend brethren, by yourselves, as was natural. It is due to those amongst you who drew my attention to it years ago, to say, that I now perceive that there were stronger grounds for your apprehension than I was willing to believe at the time. I do not, however, regret the refusal to entertain your several presentations. It is well that we should be slow to believe, in days when men are made “offenders for a word,” that there is ground for misgiving; and the delays which have occurred, the rejection of previous charges, will serve at least to show that, in this case, there has been patience and forbearance as long as it was possible that there should be.

“Amongst yourselves, brethren, there are those who have privately pleaded with your Bishop, and sought to convince him. Upon the appearance of his first work,

nasailing the faith through his commentary, I wrote a letter, earnestly entreating him not to publish; and when too late to hinder publication, sought to point out to him wherein he had taught amiss. When unable to convince him, I referred the book, and our correspondence, to the Fathers of the Church at home, who met, at the call of the late Archbishop, now with God, to consider it. Before I could receive their answer, the death of the beloved Bishop Mackenzie compelled me to proceed to England. I there received the concurrence of the Bishops generally in the course of which I had pursued; and on the arrival of your late Bishop shortly after me in England, I communicated their views to him. At the same time I entreated him to meet three of the most eminent Bishops of our Church, who had expressed their willingness to confer with him on his arrival, and discuss his difficulties with him, hoping that he might thereby be induced to suppress his book so full of error. He however declined. He would not meet more than one, and then not as if he were in any error, but only as a common seeker after truth. At that time he had not published his open assault upon the Word of God; but hearing that he had printed, for private circulation in the Colony, a work reputed to be sceptical in its tendency, I besought him not to put it forth in England until he had met and discussed his views with the Bishops. But this also was declined, and the work was published."

"Then came the appeal to him from the Bishops, resolved upon at an assembly of all the English, Irish, and Colonial Bishops, summoned by the Archbishop of Canterbury, calling upon him to resign a post which he could no longer with honor fill. Then, upon his refusal to resign, their inhibition of him. And last of all, the charges brought against him by the Clergy of this Province, the trial, and the condemnation.

"Time was allowed for the Bishop to consider his position, and to withdraw, if he saw fit, the teaching which I may truly say, not I alone but the whole Church, has condemned.

"All, however, has been in vain. He perseveres in maintaining and propagating heresies, greater and more numerous than have ever been imputed to a Bishop before; and he has publicly declared that he will treat all spiritual sentences of the Church as a nullity, and attempt to resume the exercise of sacred functions and government over the Church of God, without renouncing his errors, and without being restored, either by the Metropolitan or the Archbishop of Canterbury.

"Should he carry this threat into execution, not only will the clergy and the faithful laity stand aloof from him, and hold no communion with him; but all other methods having failed, it will be the duty of the Church to fulfil her Lord's command, and separate by solemn and open sentence from the communion of the faithful, one who in spirit and belief has already separated himself from them.

"Our Church, in common with the whole Catholic Church, of which she claims to be a branch, holds that the Bible is the Word of God. Dr. Colenso says that it is not.

"The Church holds that Christ died to reconcile His Father to us. Dr. Colenso says that He did not.

"The Church says that faith in Christ is needful to man's justification before God. Dr. Colenso says that it is not—that all men everywhere are justified.

"The Church affirms that the Sacraments are generally necessary to salvation. Dr. Colenso teaches that they are not.

"The Church teaches that the wicked perish everlastingly,—that this is our time of trial and probation,—that in the eternal world there is no more trial,—that the judgment fixes our condition for ever. Dr. Colenso rejects this view, in the teeth of the Word of God, and the faith of the whole Church of Christ.

"The Church teaches that our Blessed Lord was God incarnate;—That the Son took man's nature into the Godhead:—That Christ, in one person, was God and Man.

"Dr. Colenso, while professing to admit this truth, implicitly denies it, by charging the God-Man with ignorance and error.

"How could the Church, without forfeiting her title to be a Church, through ceasing to witness for Christ and his truth, allow such wholly different teaching to

be proclaimed in her name, and with her authority? She has no wish unduly to interfere with Dr. Colenso's liberty of thought, or teaching; but she says, that if he teaches directly contrary to what she holds on fundamental points, and directly opposite to what he undertook to teach when she gave him his commission,—and for the teaching of which her faithful children have provided for him a maintenance—he shall not do so in her name, or as a Bishop of the Church. He must do it outside the Church, not in communion with it. She cannot abandon the faith because he has abandoned it. She cannot—because he has changed his mind while she has not changed hers—cense to witness as a Church for Christ, and for the truth; which she would do, by allowing him to continue as one of her representatives in her high places.

NOTICE.

The Parochial Association collection lists of Tullamore and Gore of Toronto, we regret to find, have been accidentally omitted in the Annual Report of the Society. It was our intention to have rectified the error as far as possible, by publishing them in this number of the *Chronicle*, but want of space compels us to defer it until our next issue.

OMISSION.

Widows' and Orphans' Fund, collection from Berkley, should have appeared in our November number, \$4.60.

MARRIED.

SHIELDS—DALES—In Grace Church, Waterdown, on the 10th ultimo, by the Rev. G. N. Higginson, M.A., Mr. Thomas Shields, of the Town of Milton, to Mary, eldest daughter of Thomas Dales, of Nelson.

CAMPBELL—ALDERSON—By the same on the 30th ultimo, Mr. Thomas Campbell, of Carlisle, to Ann, eldest daughter of John Alderson, of East Flamboro.

SUBSCRIPTIONS RECEIVED TO DECEMBER 31st.

TO END OF VOLUME II.

Rev. H. W., Guelph; J. C., Toronto; Dr. H. Glenallan; S. W., Glenallan; C. D., St. Catharines; E. H., St. Catharines; J. D., St. Catharines; T. K., St. Catharines; Rev. Mr. A., Port Dalhousie; P. W., Niagara; Mrs. B., Hull; J. D. S., Palermo.

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The Church Chronicle

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