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The Church Chronicle.

No. 2.

TORONTO, MAY, 1865.

VOL. III.

NOTICE OF CONFIRMATION.

To the Clergy of the Home, Gore and Wellington Districts.

Toronto, 17th March, 1865.

MY DEAR BRETHREN,

It is my intention (D.V.) to visit your several Parishes in the months of May and June next, for the purpose of holding Confirmations according to the following list. After the meeting of Synod, I hope to visit the parishes of Wellington Square, Oakville, Palermo, Streetsville and Springfield. Should you deem any alteration in the time and place for the appointments desirable, you will please acquaint me at your earliest convenience.

Your faithful servant,

JOHN TORONTO.

APPOINTMENTS.

Saturday, May 20.....	Thornhill	10½ a.m.
do.	Aurora	8 p.m.
Sunday, 21.....	Newmarket.....	11 a.m.
do.	Bradford.....	3 p.m.
Monday, 22.....	Tecumseth.....	10½ a.m.
do.	Lloydtown.....	4 p.m.
Tuesday, 23.....	Mulmur.....	8 p.m.
Wednesday, 24.....	Mono.....	11 a.m.
do.	Orangeville.....	5 p.m.
Thursday, 25.....	Albion, St. James'.....	11 a.m.
do.	Bolton.....	4 p.m.
Friday, 26.....	Woodbridge.....	11 a.m.
do.	Gore of Toronto.....	4 p.m.
Saturday, 27.....	Tullamore.....	11 a.m.
Sunday, 28.....	Brampton.....	11 a.m.
do.	Georgetown.....	3 p.m.
Monday, 29.....	Milton.....	3 p.m.
Tuesday, 30.....	Travelling to Guelph.	
Wednesday, 31.....	Guelph.....	11 a.m.
Thursday, June 1.....	Elora.....	11 a.m.
Friday, 2.....	Arthur.....	10½ a.m.
Saturday, 3.....	Mount Forest.....	11 a.m.
Sunday, 4.....	Minto.....	11 a.m.

An ordination was held by the Lord Bishop of the diocese, at St. James' Cathedral, Toronto, on St. Mark's day, (April 25th,) at which the Rev. Samuel Lyons Arthur-ton, formerly of Codrington College, Barbadoes, was admitted to the order of Priests; and Mr. Richard Harrison, M.A., to the order of Deacons. Morning prayer was said by the Rev. C. Cartwright, M.A., and the sermon preached by the Rev. E. Baldwin, M.A. The Bishop was assisted in the laying on of hands by the Rev. H. J. Grasett, Rector of St. James', the Rev. T. B. Read, Rector of Thorold, and the Rev. the Provost of Trinity College. Several of the clergy were present at the service, and partook with the newly ordained clergymen of the Holy Communion.

PAROCHIAL REPORTS.

(CIRCULAR.)

TORONTO, APRIL

1865.

To the Clergy of the Diocese of Toronto ;

REV. AND DEAR BRETHREN,

I have to request that you would fill up and forward to the Rev. S. Givins, Clerical Secretary of the Church Society, the subjoined draft of Parochial Report. It is desirable that it should reach him not later, if possible, than the 25th May next ; in order that a tabular statement of the whole may be presented to the Synod at the Annual Meeting in June.

I remain, Rev. and dear brethren,
Your's faithfully,

JOHN TORONTO.

Parochial Report of the Parish of——— for the year ending at Easter, 1865.

Reverend

Rector or Incumbent.

“

Assistant Minister.

1. Amount of Church population in the parish.....
2. Baptisms—Adults.....
3. Infants.....
4. Number Confirmed.....
5. Communicants—Added during the year.....
6. Dead or removed.....
7. Whole number.....
8. Average at each celebration.....
9. Greatest numbers at one time.....
10. Holy Communion, how often administered.....
11. Marriages.....
12. Burials.....
13. Sunday Services.....
14. Week-day Services or Lectures.....
- Sunday Schools.....
15. Whole number of pupils, male.....
16. “ “ female.....
17. Average attendance.....
18. Number of Teachers, male.....
19. “ female.....
20. Public Catechizings, at what times.....
21. “ Average attendance.....
- Parochial Day Schools.....
22. No. of Teachers.....
23. “ Pupils.....
24. Number of parochial visits during the year, sick and well.....
25. Total amount of Offertory Collections.....
26. Amount for Church Society.....
27. “ for other extra parochial objects.....
28. Revenue from Pew Rent.....
29. “ from endowments.....
30. Amount paid by congregation towards clergyman's stipend.....
31. How surplus revenue from collections and pew rents is disposed of.....
32. Amount of Parochial Collections for Church Society.....
33. Amount subscribed for endowment of sec.....
- “ towards expenses of Synod.....
34. Material, and estimated value of church or churches.....
35. do. do. of parsonage.....
36. do. do. parochial school house.....
37. What debt upon Church.....
38. “ “ Parsonage.....
39. What arrears due on clergyman's stipend.....

CHURCH SOCIETY NOTICE

The Quarterly Meeting of the Standing Committee and Mission Board will be held (D. V.) in the Board-Room of the Society, on Tuesday the 9th instant, at 11 A.M.

The Commutation Trust Committee on Wednesday the 10th, at 10 o'clock, A.M., (precisely,) and the General Quarterly Meeting of the Church Society at 11, A.M.

Lay Delegates of the Synod, who are not Incorporated Members of the Church Society, on the payment of *one dollar*, are entitled to the privileges of membership for the year. The dollar should be forwarded without delay, in order that the list of those entitled to take part in the proceedings may be at once made out, and prevent confusion at the meeting.

The Secretaries of the District Branches are requested to forward without delay the names of the Clerical and Lay Delegates from their respective districts to the Mission Board, and also a list of the Incorporated Members who have paid their subscriptions through the Parochial Association.

All letters containing remittances should be addressed to the *Lay Secretary*, and registered.

SALTERN GIVINS,

Hon. Secretary.

J. W. BRENT,

Lay Secretary.

Toronto, 1st May, 1864.

DIOCESAN SYNOD.

The Hon. and Right Rev. the Lord Bishop of Toronto having intimated his intention of convening the Synod of this Diocese at the usual period in the ensuing month, the Secretaries desire to notify those having business to bring forward that the meeting of the Executive Committee, to arrange the business of the Synod, will be held in the Board-room of the Church Society, on Thursday, 11th instant, at 10 o'clock, A. M.

The conveners of the several Committees will please forward their reports (post-paid) previous to the day of meeting.

The clergy are requested to forward the certificates of the Lay Delegates, together with the amount of their assessments (which is the same as last year), to J. W. Brent, Treasurer, as the Synod list will be printed, with the programme of proceedings, immediately after the meeting.

All communications on the business of the Synod to be addressed to the Secretaries of the Synod, Church Society's Office, Toronto.

J. G. GEDDES,

Clerical Secretary,

JAMES BOVELL,

Lay Secretary.

Toronto, 1st May, 1864.

COLLECTIONS & SUBSCRIPTIONS RECEIVED FROM THE 1st TO 30th APRIL, INCLUSIVE.

PAROCHIAL BRANCHES.		GENERAL PURPOSE FUND.	
Port Hope.....	\$82 30	Marshville.....	\$1 00
Penetanguishene	54 15	Dr. Diehl	6 00
Newcastle.....	83 38	Port Dalhousie.....	2 00
Weston.....	16 19	Jordan	2 00
Chester	18 52	Queenston.....	25
Uxbridge.....	27 00	Grimsby, July 1864.....	12 85
Cobourg.....	277 22	do. January 1865.....	5 97
Oak Ridges.....	29 41	Revd. Provost Whitaker.....	10 00
Markham.....	50 00	Rent Crowland Glebes.....	172 75
Perrytown.....	18 22	East Brock, St. Thomas' Church.....	10 00
Lloydtown.....	105 44	Ancaster, St. John's Church.....	10 00
Castleton.....	15 40	Dundas, St. James' ".....	7 00
Seymour.....	24 50	Wellington Square and Nelson..	2 00
Tullamore.....	50 00	Rev. Dr. Beaven, subscription...	10 00
Credit.....	24 79	G. J. Campbell.....	5 00
Marshville	19 33	Revd. J. Hilton.....	5 00
Manvers	11 75	Revd. W. F. Checkley.....	5 00
Emily	18 82	Revd. J. Creighton.....	5 00
Wolland and Fonhill.....	61 75	Revd. Van Linge.....	5 00
Toronto, St. Stephen's Church...	81 49	Revd. M. McCleary.....	5 00
Georgina	22 00	Revd. Provost Whitaker.....	5 00
Toronto, St. John's Church.....	26 00	Revd. W. Ritchie	5 00
" St. George's Church..	93 00	Wellington Square and Nelson...	1 00
Vaughan and Woodbridge, balc.	1 33	Rev. Mr. Burnham, two years...	10 00
Cavan	50 00	Rev. Mr. Darling, annual sub...	5 00
Port Dalhousie and Louth.....	36 50	H. Mortimer, Esq.....	10 00
Brampton	29 39	Mrs. Marsh.....	4 00
York Mills, additional.....	2 75	WIDOWS & ORPHANS' FUND.	
West Brock.....	5 07	Dr. Diehl.....	5 00
Dixie and Cooksville.....	20 81	Stamford, St. John's Church.....	4 25
Toronto, St. Ann's Church.	24 65	Drummondville, all Saints ".....	6 80
Whitby	94 00	Grimsby.....	15 76
Markham, balance	3 21	BOOK & TRACT FUND.	
Gore and Wellington.....	600 00	Revd. Dr. Beaven, subscription..	5 00
Simcoe District.....	238 36	Revd. Provost Whitaker.....	10 00
Peterboro'.....	74 62	STUDENTS' FUND.	
Grafton.....	33 00	Weston.....	5 90
Colborne.....	113 00	Barton, St. Peter's Church.....	5 00
Whitby.....	26 00	Glanford, St. Paul's Church.....	4 25
Toronto, St. George's Church...	24 00	Corleton, St. Mark's Church.....	4 34
Do. do. additional...	3 00	Newmarket, St. Paul's Church...	5 18
Tullamore, balance.....	4 39	Woodbridge, Christ's Church...	3 60
Boymanville.....	34 90	Vaughan, St. Stephen's Church.	2 60
Medonte, balance.....	50	Orillia, St. James' Church.....	2 15
MISSION FUND.		Toronto, Cemetery Chapel.....	6 00
Newcastle	5 00	Oakville, St. Jude's Church.....	8 95
Toronto, St. Stephen's Sunday		Palermo, St. Luke's Church.....	1 85
School	2 54	Manvers, St. Mary's Church.....	80
Beverly.....	2 00	Emily, Christ Church.....	1 50
Barrie.....	11 41	Holland Landing.....	6 33
Shanty Bay.....	1 10	Chester	2 20
Toronto, Cemetery Chapel.....	3 00	Stamford, St. John's Church.....	2 06
Seymour	3 00	Drummondville, All Saint's Ch.	5 00
Perry.....	1 46	Queenston.....	25
School House	27	Grimsby.....	6 93
Port Colborne.....	4 81	Hamilton, St. John's Church...	5 00
Stonebridge.....	1 57	E. Flambro', St. Matthew's Ch.	4 50

STUDENTS' FUND.

Mulmur.....	\$2 00
Sutton, St. James' Church.....	2 85
Lake shore, St. George's Church.	1 45
Park School House.....	70
Welland.....	1 40
Fonthill.....	4 75
Cookstown, St. John's Church.	1 60
West Essn, St. Peter's Church.	1 00
East Essn, School House.....	88
Tecumsoth School House.....	52
Newcastle, St. George's Church.	4 00
Chippawa, Trinity Church.....	11 54
Toronto, St. Stephen's Church.	6 42
Huston, St. John's Church.....	75
Rothsay, St. James' Church.....	46
Alma, Holy Trinity Church.....	70
Glenallan, St. Paul's Church....	19
Milton, Grace Church.....	3 65
Hornby, St. Stephen's Church..	1 20
Port Dalhousie.....	3 00
Guolph, St. George's Church....	13 57
Niagara, St. Mark's Church....	7 00
Berkley	5 53
Millbrook, St. Thomas' Church.	3 00
Cavan, St. John's Church.....	1 70
Bloomfield, Christ Church.....	1 30
South Cayuga, St. John's Ch....	3 25
Dunnville	2 75
Port Maitland.....	50
Mimico, Christ Church.....	1 20
Scarboro', Christ Church.....	3 25
" St. Paul's Church....	2 00
" St. Jude's Church....	2 00
West Brock, St. James' Church.	3 24
Uxbridge, St. Pauls' " .	1 18
Keswick, Christ " .	1 12
Markham, Grace " .	1 52
" St. Philips' " .	1 27
St. Catharines, Episcopal " .	27 59
Peterboro'	13 09
Port Hope	8 00
Georgetown, Norval and Stew- ardtown	3 12
Toronto, St. Ann's Church.....	2 00

STUDENTS' FUND.

Toronto, St. George's Church... \$11 00	
Fort Erie.....	4 28
Bertie	1 72
Bowmanville	4 10
Yorkville, St. Paul's Church....	30 00
" old St. Pauls' Church.	8 00
Toronto, St. James' Cathedral...	37 82
" St. John's Church.....	16 95
Hamilton, Christ Church.....	23 00
Stoney Creek.....	1 20
Brick Church.....	80
Grafton, St. George's Church...	6 00
Colborne, Trinity Church.....	5 00
Hamilton, St. Thomas' Church.	1 00
Craighurst.....	2 50
York Mills	6 24

SYNOD FEES.

York Mills.....	\$ 6 00
Port Hope.....	9 00
Puslinch	2 00
Lakefield	2 00
Georgina.....	8 00
Arthur.....	2 25
Queenston.	2 00
Mulmur	2 00
Weston.....	3 00
Toronto, St. Stephen's Church.	3 00
Cookstown.....	2 00
Barton and Glanford.....	3 00
Penetanguishene.....	2 25
Markham	3 00
Credit	3 00
Hamilton, Christ Church.....	11 25
Grafton.....	3 00
Maryboro' and Peel.....	2 00
Milton and Hornby.....	3 00
Guelfh.....	15 00
Dunnville	3 00
Brampton.....	2 25
Berkley and Chester.....	3 00
Uxbridge.....	4 00
Peterboro'	8 00
Tullamore and Gore Toronto....	4 00
Fort Erie	2 25

MANITOWANING MISSION.

The re-opening of the navigation of Lake Huron, enables us to lay before our readers the following extracts of late letters from the Rev. Mr. Sims and Mr. Burkitt. We hope some kind friends of the poor Indians will enable us to send them a suitable supply of seed grain and potatoes. The balance on hand is only \$35 62.

LITTLE CURRENT, March 21st, 1864.

REV. AND DEAR SIR, .

I am thankful to say that we have both been spared and blessed with tolerable good health through another winter, which has not been so severe as I learn

it has been elsewhere. The poor Indians have reason to be thankful for the supplies so timely sent by Christian friends below; they would have been very badly off but for them. They have now left the village and have gone back to their camps in the sugar bush. My school has been very encouraging during the past winter, the attendance has been pretty steady; seventeen and eighteen has been about the average attendance of the day school; our Sunday School has been even more encouraging, as we have had upwards of thirty nearly all the winter, and on one occasion we had as many as forty, and as attentive and orderly as we could expect.

Yours sincerely,

JOHN BURKITT.

MISSION HOUSE, MANITOWANING, March 31st, 1865.

To Rev. S. Givins, Hon. Sec. Church Society, Diocese of Toronto.

DEAR SIR,

I have much pleasure in reporting that the Lord's work is still prospering among the Indians; their attendance on the means of grace is all that can be desired. At present they are nearly all engaged in the sugar making, and they find the benefit of the provisions which have been gratuitously supplied to them. There is not much left now, however, and when that is gone they will then have to depend entirely on their fishing and the sale of the sugar which they make, till next fall.

I am reserving a small quantity for planting time, so that while they are at work they may have a little to help them. I am much in trouble, however, as to what they are going to do for potatoes to plant. I have arranged with George Ahbedosswey, of Little Current, to get me a barrel of white corn for seed, for which I have given him a barrel of the corn in the store house. I have also given him a barrel of flour, as he has been very active in promoting the welfare of the Indians by taking over supplies to Little Current for them, and assisting them in other ways.

I stipulated with him that if he was at all able he should return it in May, for distribution at Little Current, but I think that it is quite fair if he finds himself straightened to allow him to retain it, as he has a large family. I trust the question of a permanent location for all our Indians will be soon disposed of, as it makes matters at present unsettled. The Indians are frequently asking me about it, and I can give no answer. I find Andrew Jacobs very useful. His health is much improved this winter. I hope the Society will make a definite arrangement with him as soon as possible, that I may know how to act. I have travelled during the past quarter 455 miles, baptized 5 children, and preached 57 times. I hold service every Wednesday during Lent at 3 p.m., at which the Indians attend very well; on Ash Wednesday we had 35 present.

I enclose a list of Indians relieved during the months of January, February and March, since my last report.

And have the honour to be, dear sir,

Your most obedient servant,

J. W. SIMS,

Missionary to Indian Manitoulin Island.

INDIAN RELIEF FUND.

Balance on hand	\$18 72
Mr. Kingston	1 00
Rev. V. Clementi	5 00
Contributed by Parish of Stamford, per Rev. Mr. Ingles.....	10 90

\$35 62

Toronto, May 1st, 1865.

SALTERN GIVINS, Treasurer.

To the Editor of the Church Chronicle.

DEAR SIR,

I have much sympathy with your correspondent V. C., in his complaint of disappointment by the Deputation assigned to attend the parochial meeting of his mission. I can speak by experience of the disheartening effect of such disappointments, both upon minister and people. Nothing short of some extreme necessity should prevent a Deputation, properly appointed, from fulfilling the duty assigned to them. But in justice to the particular Deputation complained of, I must plead,

1st.—That they were appointed without any communication with them.

2nd.—That they were appointed to go to a distant district, at the very time when their own parochial meetings were going on.

3rd.—That one of the Deputation set off on the Monday morning, after his own meetings, to fulfil the second week of the duty assigned to him, and got as far as Peterborough, on his way to L., but could find no conveyance to that village, although it is understood and expected, that the clergy interested will go to meet the Deputation, and make arrangements for their conveyance to their appointments. And the said member of the Deputation, disappointed in getting to L., attended all the other meetings of that week.

4th.—The other member of the Deputation, never having received any written communication, and supposing that other arrangements had been subsequently made to relieve him from a charge which he could not well fulfil, after his own meetings were over, complied with the request of a neighbouring clergyman, whose claim seemed to be a strong one, and advocated the society's cause at his meetings, in Thornhill and Richmondhill.

I remain, yours sincerely,

ONE OF THE DEPUTATION.

Scarborough, April 26th, 1865.

LAKEFIELD, COUNTY OF PETERBORO', April 4th, 1865.

The Report which I had the honour of submitting for the consideration of the Mission Board last April having been fortunate enough to elicit an avowal of their approval, I beg to transmit a statement of my Parochial work for the subsequent twelvemonth, premising only, that I do not hold myself responsible for one or two printer's errors apparent in my previous communication.

Permit me to observe that the value of these reports may, to some extent, be measured by their *consecutiveness*. An isolated statement of what transpires in any particular parish is of small comparative usefulness, as it affords no indication either of progress or retrogression. If a report, in immediate succession to one that has preceded it, conveys the cheering assurance that the Church's work is advancing, the interest imparted by such report renders it doubly valuable in the eyes of all that Church's sons. If, on the contrary, no manifestation of progress is displayed; or if, unhappily, the averages of attendance within the Sanctuary, at the Altar, or in the School, betray a falling off, the causes of such decay should be carefully investigated, and a remedy, if possible, be suggested by those whose larger experience may be beneficially extended to their brethren.

I will now follow the course adopted on the last occasion of my addressing the Board, and commence with my new Church.

The Building Committee, of whom Colonel Strickland is the able and energetic Chairman, finding it impossible to erect such a Church as they desired for the sum previously stated, viz., \$2000, resolved to increase their estimate by \$1000, and my subscription list now shows a sum in cash and promises, the latter not always realized, of \$2,722. We commenced quarrying limestone and drawing in granite last Fall, and, having let the contract, exclusive of stone, sand, lime,

flooring and glass, at \$2,200, the contractor has been busily employed all the winter in squaring and bush-hammering the limestone. And we humbly trust that when the edifice is completed it will be deemed, in some measure, considering our circumstances, worthy the acceptance of Him in whose honour it is reared.

We still require \$300 at least, even supposing all promises are fulfilled, and should these words meet the eyes of any friends of the Church at a distance who may feel disposed to render us a little aid, such aid will be gratefully acknowledged. I may mention, having alluded to the matter in my last Report, that our Bazaar netted \$100.

The Sunday-school has succeeded beyond my anticipations. At one time it was suggested that I had better give it up; but I resolved that if only one child were sent to me for instruction, to receive that child, and to pay as much attention to its spiritual requirements as if every parent in the parish confided his young ones to my care. The result has been encouraging: there are now 41 children on the roll. I cannot be expected to give an average of the attendance at present, because the numbers have been increasing almost Sunday by Sunday: since the first of January 12 names have been added to the list. A friend, residing in Peterboro', presented me, in October, with an exceedingly useful School Library, containing 70 vols. of new books, and I find this Library of the greatest possible use. I am quite sure that by the weekly issue of these books—no illegitimate way of adding to the number of scholars—many children have been induced to attend the School: nor only so, but I find that the parents of those children, many of them not of our communion, avail themselves of the advantage afforded by the Library, and read—with what profit to their own souls who shall say?—the books intrusted to their little ones.

On the 26th of June the Lord Bishop of the Diocese held a Confirmation in my Church, when 13 children, 7 boys and 6 girls, presented themselves at the altar for the imposition of his Lordship's venerable hands.

I have held 51 Sunday morning, and 46 evening services, and I said prayers in the morning of Ash Wednesday. I commenced an evening service on the first of May, and have continued it ever since that date.

The average attendances have been.

Morning.....	67	20-51
Evening.....	47	45-46
Ash Wednesday.....	16	

I celebrated the Holy Eucharist on 12 occasions, the average attendance at the Altar having been 15 8-12. I may add that at least four regular communicants have left the parish since my last Report.

There have been, 2 churchings,	
“ “ 8 baptisms,	
“ “ 7 funerals.	

The Sacramental Alms, handed to the Churchwardens, amounted to the gross sum of \$34 95cts.

For myself I have received,

Collection at Christmas.....	\$16	22
Fees.....	2	00
From my Parishioners.....	105	00
	<hr/>	<hr/>
	\$123	22

VINCENT CLEMENTI,

Incumbent of Lakefield.

THE HON. MR. GORDON.

We sincerely regret to announce the death of Lieutenant-Colonel the Hon. James Gordon, member of the Legislative Council of Canada. Mr. Gordon was the son of the late Rev. Alexander Gordon, minister of Daviot, Invernesshire, Scotland, in which place Mr. Gordon was born on the 26th of August, 1786. He was educated at the Inverness Royal Academy; emigrated to Canada in the beginning of the present century, and settled at Amherstburg, in Canada West. In 1805 Mr. Gordon received his commission as ensign in the first regiment of Essex Militia, and served as lieutenant and paymaster during the war of 1812. He was present at the capture of Detroit on the 16th of August, 1812, with the force under General Brock, and had the distinguished honor of being the first to hoist the British flag on that memorable occasion. He was also engaged in the action at Frenchtown on the 22nd of January, 1813, where he was seriously wounded. Mr. Gordon was returned to the Legislative Assembly of Upper Canada as a member for the County of Kent in 1820, which constituency he represented until 1823. He was then appointed a member of the Legislative Council of Upper Canada, and was, after the union of Upper and Lower Canada, called to the Legislative Council of Canada by royal mandate, on the 4th of November, 1846. He was Lieutenant-Colonel (retired list) of the first battalion of the Essex Militia.

Mr. Gordon, for many years, carried on business at Amherstburg, as a merchant, where he was noted for ability, industry, and integrity. He married in April, 1828, Arabella, daughter of the late Robert Inness, Esq. of Amherstburg. After her decease he retired from business and removed to Toronto.

Mr. Gordon, while the companion-in-arms in the war of 1812, of the late Sir John Beverly Robinson, Sir J. B. Macaulay, Hon. Wm. Hamilton Merritt, Chief Justice Maclean, the late Mr. Justice Jones, and others, became their intimate friend; and their subsequent association, in the Legislature of Upper Canada, brought them still more together, and cemented that friendship. During recent years Mr. Gordon's advanced age prevented him from taking a very active part in the business of legislation, but his admirable business habits and sound judgment always commanded weight, while those who differed from him could not fail to respect him.

Like some of those whom we have named, he has been removed from amongst us by death, full of years and well earned honors.

Two daughters survive him, Mrs John Howard and another, who is unmarried.

We are enabled to record the following liberal bequests made by this valued member of our church for the advancement of those religious and charitable objects, in the promotion of which he evinced so warm an interest whilst he was amongst us. To the British and Foreign Bible Society, London, £100 stg; to the Society for the Propagation of the Gospel in foreign parts £100 stg; to the Church Society of the Diocese of Toronto, towards the Support of Travelling Missionaries £500 cy; to the University of Trinity College, Toronto, £500 cy; to the Orphans' Home, Toronto, £200 cy; to the House of Industry, Toronto £200 cy.

These are but additional evidences of that practical christian spirit which animated the deceased during the whole course of his life. Simple and self-denying in his personal habits, he was ever ready to lend his aid towards the furtherance of any great object. Unostentatious in profession, he proved the sincerity of his principles by actions that spoke louder than words, and during a long and painful illness, even in his last hour, manifested that patience and serenity which showed that he had put his trust in One who, he was assured, would never leave him nor forsake him.

There are those who with less advantages have placed themselves in a more prominent position in public life than that occupied by the late Mr. Gordon, but none have left an example more worthy of imitation for strict integrity as a member of society, unwavering consistency as a politician, tender affection as a relative, and humble piety as a christian.

DEATH OF BISHOP DELANCEY.—The Right Rev. Win. H. Delancey, Bishop of the Diocese of Western New York, died at his residence at Geneva, N. Y., April 5.

The late Bishop was born in Westchester county, N. Y., October 8, 1797, graduated at Yale College in 1817, and was ordained in 1820. In 1823 he was assistant minister in Philadelphia, and in 1828 was appointed Provost of the University of Pennsylvania. In 1833 he became assistant Minister of St. Peter's Church in Philadelphia, and in 1837, Rector. When the Diocese of N. York was divided in 1838, Dr Delancey was elected the first Bishop of the new diocese of Western New York. His consecration took place on May 9, 1839. In 1852, he visited England as a delegate to the English House of Bishops. He is succeeded by Dr. Cleveland Coxe, who a short time ago was elected Assistant Bishop of the Diocese.

MR. NEWDEGATE TO DR. ULLATHORNE, ROMISH TITULAR BISHOP OF BIRMINGHAM.—"You will neither dissuade nor deter me from seeking the extension of the legitimate legal protection of the civil power of this protestant country to the inmates of the convents within it, in the same sense in which it is extended to the authorized convents in France and other continental countries. The means for exercising the civil power within and over the convents in England and Scotland have been, by repeated majorities of the House of Commons, declared inadequate. History and the current events of the time warn me that unless the civil power has free and ready scope within these convents, they ought not to be permitted to exist."

ST. GEORGE'S DAY IN TORONTO.—The festival of England's patron Saint having fallen upon a Sunday this year, the members of the St. George's Society concluded that no better way could be devised of celebrating the event than assembling together in the house of God and offering up their prayers and praises to the Most High. A choral service was accordingly held in the church of the Holy Trinity in the afternoon, at which an unusually large congregation was present. The edifice was filled to overflowing, a very large number being unable to procure seats. At half-past 3 o'clock the members of the choir, with the officiating clergymen, entered the church singing the *venite*, which sounded very well to those who are fond of church music. The prayers were intoned by the Rev. Mr. Carruthers; the first lesson was read by the Rev. Dr. Scadding, the second by the Rev. Provost Whittaker, of Trinity College, and the sermon was preached by the Rev. Mr. Sandars, one of the assistant ministers of Holy Trinity. The chanting was very correctly and nicely performed, and the anthem, "How pleasant a thing it is, brethren, to dwell together in unity," was sung with excellent effect. After the prayers were concluded, the Rev. Mr. Sandars ascended the dais, temporarily erected in that church, and delivered a most impressive and appropriate sermon. He took for his text Exodus, 12 chap, and the latter part of the 26th verse—"What mean ye by this service?" He dwelt upon the great good which many poor and indigent persons had derived from the Society, and the excellent spirit which it had been the means of inculcating among those Englishmen who had left their native land to sojourn amongst us. It had not only extended the hand of charity, but that which was most assential to a stranger in a strange land, namely—kind and sympathizing counsel. The sermon was listened to throughout with much attention, at the conclusion of which a collection was taken up, a thanksgiving hymn sung, and then the large congregation dispersed.—*Leader*.

NEW BISHOPRIC IN AUSTRALIA.—A new Diocese is about to be erected in New South Wales out of the present Diocese of Newcastle. It is to be called the Bishopric of Grafton and Armadale. The appointment has not yet been made.

CURIOUS COINCIDENCE.—At the Church of the Holy Trinity on Sunday last (Easter Sunday), the Rev. Dr. Scadding, in a sermon on the occasion, drew attention to the coincidence on that day of the Eastern and Western Easters. The difference

between Old style and New, the one still observed in Russia and the East, and the other in western European countries, prevents, ordinarily, Easter from falling on the same day in the two great divisions of Christendom. But in this year, by the working of the cycles which calculators of calendars observe both in the East and West for the purpose of maintaining harmony between Solar and Lunar time, Easter in both sections fell on the same day. Between the present year and A. D. 2018 there will be, according to legitimate calculation, forty-three other occasions on which the same coincidence will occur. It is to be supposed, however, that before this period has run out, the nations now using the Old Style will have adopted the more correct New. In the present year, also, from similar causes connected with the calculations for the calendar, the Passover-day of the modern Jews fell on the Good-Friday of Eastern and Western Christians. The Rev. Dr. made these rather striking coincidences in the minor matter of a day and season, the ground-work of an aspiration for the time, acknowledged however still to be only telescopic, when unity in relation to weightier matters should characterize the family of man. It was added that this same Friday would now also be memorable in future history for the perpetration thereon of one more of those nefarious deeds which bestow on a monomaniac or deliberate assassin, patriotic or mock patriotic, an infamous immortality.—*Leader*, April 17.

[Thus, it would seem, that on Friday, April the 16th, 1865, earth presented the unusual spectacle of the great bulk of those of its inhabitants who, in any sense, rest their hopes on a Divine Messiah, whether Christian or Jew, uniting for a moment in a common observance. The sad exception presented at Washington on that day, will give the Christian world generally a new and painful impression of society in that city. One would have supposed that the influence of the Episcopal Church and Romanist body combined would have been sufficiently great to induce a decent closing of the Theatres on the evening of Good Friday. One would have supposed too that the ill-fated President, notwithstanding his own superiority to what he had been instructed to consider an unenlightened prejudice, would have deemed it prudent, in his position, to pay, at least an outward respect to an anniversary regarded so universally with feelings of devout reverence.—*Ed. Chronicle.*]

THE POPE'S ENCYCLICAL.

Romanists, as we know, are never weary of vaunting the unity of their church and the felicity of having an infallible adviser in the Pope; nor are they ever abashed at the refutation which facts daily fling in their faces. For example: the Encyclical is sent to all bishops to be read, and received as their programme of action, till the Pope issues another. The American bishops, in a land of avowed liberalism, receive it as well as the French or Spanish bishops, and read it too, but with vastly more freedom—in every sense: state authority does not forbid it, as in the old world—and their own consciences do not forbid a most wonderful latitude of interpretation. The Archbishop of Baltimore speaks as follows:—

“To stretch the words of the Pontiff, evidently intended for the stand point of European radicals and infidels, so as to make them include the state of things established in this country by our noble constitution, in regard to the liberty of conscience, of worship, and the press, were manifestly unfair and unjust. Divided as we are in religious sentiment from the very origin of our government, our fathers acted most prudently and wisely in adopting, as an amendment to the constitution, the organizing law, ‘congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof.’ (Amend. I.) In fact, under the circumstances, they could have adopted no other course consistently with the principles and even with the very existence of our newly-established government.”

If the Encyclical was not meant for the United States, why was it sent to the bishops there, giving rise thereby to many painful doubts in the minds of Roman Catholics, and exciting the wrath of staunch republicans? But it was meant. For the Cardinal Vicar Patrizzi has issued an appendix to the Encyclical, in which he has pointedly contradicted the liberal interpretations of the Romish prelates of England, France and America. He insists that the Pope does mean what he says, when he denounces such errors as "the liberty of conscience and of worship." And the Cardinal further declares that "whoever does not listen to the words of the Pope acknowledges himself to belong no longer to the church, to be not within the fold of Christ, and to have no right to the eternal inheritance of heaven."

When we bear in mind the contradictory interpretations of this latest production of infallibility, and further remember that the official reading of it has been prohibited in the three most Catholic countries of France, Spain, and Austria; that in Italy it is treated with laughter and contempt, and everywhere more or less repudiated, we can give a pretty shrewd guess as to the reality of the boasted unity of the Roman Church, and the value of a living infallible guide in the controversies and errors of the present day.

Mr. Guinness, besides expending £150,000 on the restoration of St. Patrick's Cathedral, Dublin, directed that every official connected with his very extensive establishment should be presented with one month's salary, to commemorate the accomplishment of his worthy task. A noble example of liberality.

Mr. Newdegate, in the debate on conventual establishments, stated in the House of Commons the following facts: "In England and Wales there were in 1841, of religious houses of men, 17; of convents, 53; of colleges, 10. In 1865, of religious houses of men, 58; of convents, 187; of colleges, 10. And if to the number of convents were added 14 for Scotland, there would be 201 of these establishments in Great Britain, possessing some of them, to his own knowledge, in the midland counties, considerable real property, as well, he believed, as personal estate.

THE ABBE GUETTE ON THE ENCYCLICAL IN THE "UNION CHRETIENNE."

The general spirit of the document and the well known designs of those who have drawn it up, leave no doubt in our mind either as to the motive which has inspired it or the object which it has in view. It proceeds indubitably from the *pape noir*, of whom the *pape blanc* is only the passive instrument. The general of the Jesuits governs the Romish church in the present day; no one doubts the fact, and those who for certain motives deny it, know as well as we do that it is so. Moreover, it would betray complete ignorance of the organization and spirit of the Society of Jesus, not to premise at once that the Encyclical is the work of that association. It has been said and repeated that this Bull and the *Syllabus* attached to it, are a defiance to all modern society, the proclamation of a complete rupture between that society and the Roman church; and hence it has been concluded that those documents constitute an act of folly. But this conclusion is not altogether correct. We admit, without difficulty, that Pius IX, a vain and ignorant man, if ever there were one, has seen in these documents submitted to his signature only an opportunity for the display of his pretended divine and infallible authority in the face of all the world; that, as far as he is concerned, the act is only a sign of that supreme mania which possesses him of bringing into relief his own personality. But in the estimation of the *pape noir*, the Bull has altogether another bearing.

He is far too shrewd not to be aware that the rupture between the modern mind and the society it inspires, on the one side, and the Papal church on the other, is long since an accomplished fact. He understands that the modern mind will be too strong for the word of the pope; that out of the 150 or 200 millions claimed by the Roman church, not four-fifths belong really to the Papacy, and the rest hold to it by a thread. Under such circumstances, the only thing to be thought of is how to unite, by indissoluble bonds, those who, by fanaticism, by feeble mindedness, by interest, are disposed to make a complete sacrifice of their understanding, their conscience, their free will, to follow blindly the pope, under pretence that, being the Vicar of Christ and infallible, he is sure to lead them to salvation. The *pape noir* hopes that a few millions of men of this stamp will always be left him. He reckons upon them, and trusts to have always under his omnipotent direction a devoted band, thoroughly broken into the "holy obedience," and ready to follow any impulse which he gives them. In this manner a vast secret society will extend its ramifications throughout the world, and make its influence felt in the bosoms of families and of states. Such an association will act as one man, under the direction of one will. Fanaticism will be its only virtue, and crimes, the most revolting, will find their excuse and apology in that self-styled religious exaltation which will be its approximative principle. Such is the object of the Encyclic, and the motives which have inspired it.

[We would only ask, is it not most instructive to contrast these sentiments of a French Roman Catholic dignitary with the expositions of the Encyclic lately given by the Roman Catholic bishop of this City?—*Ed. Chron.*

PAPAL FINANCES.—The Pontifical budget for 1865 estimates the receipts at 6,344,318 crowns; the expenditure at 11,947,266 crowns, or a deficit of £1,188,800 sterling.

A SITE.—Cambridge House, the present residence of Lord Palmerston, is to be taken down, to give a site for the new Romish Cathedral in London, commemorative of the late Dr Wiseman.

UNAVAILING MIRACLE.—A man who was caught in Santa Croce, stealing candles from the Virgin's altar, pleaded that, as he passed the place starving, the Madonna appeared, and gave him leave to take the candles and sell them for bread; he was reluctant to do so, until the Saint reminded him that the candles were hers. Taking her saintship's advice obtained him two months' imprisonment.

SIR ROUNDELL PALMER, ON A LATE DECISION.—In the House of Commons on the 27th ult, the Attorney General said that according to the best interpretation he could place on the recent decisions of the Judicial Committee of the Privy Council, he understood it to be determined—first, that no Dioceses, in a legal sense, were created by the Queen's letters patent in the Colonies; Secondly, that the letters patent created no identity, in a legal sense, between the episcopal churches presided over by the nominated bishops and the United Church of England and Ireland; Thirdly, that the letters patent did not introduce into the colonies any part of the Ecclesiastical Law of England; and Fourthly, they conferred on the bishops no jurisdiction or power, in a legal sense, and added nothing to any authority which the bishops might have by local law acquired, or by the voluntary principle, without any letters patent or Royal sanction at all.

[To the British American student of the history and organization of the Church in the United States, and to some extent, in Canada, these declarations of the Attorney General occasion no alarm. All we require is an intelligent laity and clergy, with brotherly love and Christian charity.]—*Ed. Chron.*

DEAN CLOSE ON PEWS.—In reply to a request to become vice-president of a certain Society,—Dean Close writes:

Deanery, Carlisle, March 22, 1865. Sir,—Scruples which I cannot remove prevent my joining your association; I cannot, therefore, allow the use of my name in connection with it. Its main and broad object I fully approve. I believe pews and pew letting to be the chief cause of the alienation of thousands of the middle and operative classes from our Church. Necessity, as I then thought, and the peculiarity of the case, led me to promote the erection of churches in Cheltenham, supported by pew-letting. I now deeply regret it, and am taking measures to abate the mischief.

I am now building a free church in this city, and a second is nearly finished, which will be nearly so (as I am told); and I never would again have any thing to do with so unscriptural and suicidal a plan for raising money for church purposes.

Yours very respectfully,

E. HERFORD, Esq.

E. CLOSE.

NEW BISHOPRICS IN INDIA.—A new see is to be established at Lahore for the Punjab: another at Agra for the northwest provinces, and another at Palamatta, for the missionary province of Tinnevely.

POSTPONEMENT.—The consecration of the Rev. Mr. Mackray, to the vacant see of Rupert's Land, or Red River settlement, is postponed for the present, in consequence of the recent decision in relation to Episcopal Letters Patent.

To the Editor of the Church Chronicle.

THORNHILL, 24th APRIL, 1865.

REV. SIR,

It is with much pleasure that I have to acknowledge in the *Chronicle* the very handsome donation of a large number of volumes to the S. S. Library of Trinity Church, Thornhill. The kind and generous donor is Miss Langstaff, of Hamford, N. Y. State, a grand-daughter of John Langstaff, Esq., a respectable and by far the most aged member of the Church in this parish.

Your obedient servant,

JOHN CARRY.

PROCLAMATION, WASHINGTON APRIL 28.—[It would appear from the following documents, that President Johnson desires to remove from the nation the stigma of an inconsiderate disregard of times and seasons held in reverence by the great bulk of Christians throughout the world.—*Ed. Chron.*]

Whereas by my proclamation of the 25th inst., Thursday, 25th day of next month, was recommended as a day for special humiliation and prayer in consequence of the assassination of Abraham Lincoln, late President of the United States; but whereas my attention has been called to the fact that the day aforesaid is sacred to a large number of Christians, as one of rejoicing for the ascension of the Saviour, now therefore be it known, that I, Andrew Johnson, President of the United States, do hereby suggest that the religious services recommended as aforesaid, should be postponed until Thursday, the first day of June next. In testimony whereof, &c.

WANTED A LITURGY.

A late number of the *New York Independent* has a leading editorial about the barrenness of congregational worship. It makes complaints that the instructional element in that kind of worship overrides the devotional, that sermons are every thing, and prayers and praise nothing in comparison.

This is no secret to ourselves; but still it is gratifying to find our good friends waking to their own deficiencies, actually bewailing their short comings, and seeking how to do better. The *Independent* complains that the whole "devotional element" in its worship, is committed to the hands of a single individual, and an entire congregation of christians made to depend, for the expression of their needs and emotions, on the accidental feelings of the preacher for the time. He may be a man who has "the gift of prayer," or he may not; he may feel devotional or reverse, at the moment; he may have a headache, a fit of indigestion, or what not. But no matter, a thousand christian people have to depend on him for their prayers, and accept whatever he can make up out of his own head, on the spur of the moment, for their liturgy for that time, next time they have another liturgy, perhaps better, perhaps worse, precisely as things go at the moment and as the preacher feels. Now we have always supposed that our extempore friends really considered all this as very wise, that they adopted these inconveniences deliberately, and cling to their bald worship on principle. But Mr. Beecher tells another story. To him there is nothing beautiful or desirable in extemporal coldness and barrenness, this is very hopeful so far.

But why not take a liturgy? Mr. Beecher has no glimpse of the real reason, of course, why his people cannot have one. He labours under the common delusion that liturgies may be manufactured to order, like hymn books or independents. It has never occurred to him, apparently, that liturgies grow; that you cannot make liturgies to order, just as you can make oaks to order. He evidently thinks that if his people would accept a liturgy, he or some other smart preachers could make one, as Baxter once did, in twenty-four hours, and improve on St. Ambrose and St. Basil into the bargain! The only thing he sees in the way is, that those obstinate Congregationalists will not have a liturgy, just because they don't want to make prayer a too important part of their business, they want to be preached to—they don't care about praying or praising. It is the preaching they come for, the instruction of smart sermons; and they scout a liturgy, because it might make praying shorten the preaching to some ordinary decent length. They are hungry for hearing, but devotion seems to be at a discount.

The *Independent* does not admire this state of things; but very strangely, it does not connect their existence with the very principle on which Congregationalism stands. It seems queer to find a congregationalist complaining of the very essence of Congregationalism. That sect, at its start, deliberately rejected and spat upon a liturgy, as an invention of the enemy, and glorified itself in the doing of it. That it goes to meeting, not to worship God, but to be preached to, is surely not a new discovery of its character, in "the church of the Puritans." That the preacher stands between the people and God, that he has usurped the place of the laity, that he has taken their prayers out of their mouths, that they cannot approach the throne of God except he goes before them and allows them, that he is all, and the congregation nothing but hearers, is an old story here away, new as it seems in Brooklyn.

But one remedy for all, this is queer enough. The preacher must study his prayers. The people must sing plenty of hymns. That is to say extempore prayers, which are the only true prayers according to Congregationalism, must not be extempore; they must be studied beforehand, and the people must not be allowed to pray, but you may get them to sing all you can, and perhaps that will satisfy them; Mr. Beecher thinks that the singing would afford the people "something of the advantage the Episcopal Church has in its responsive liturgy."

It is not long since that the *Independent* sagely remarked, that it is impossible to put life into dead religious forms, they can only be galvanized. We commend the

opinion to present reflection; it confesses that extempore forms are dead. Devotion has gone and left the preaching in possession of the house; that has been a true story a long time. But the forms cannot even be galvanized. The only way is for Mr. Beecher to take what his father threw away in self-will, the liturgy, the common Prayer Book, *the birthright of all English speaking men*, a birthright whose hearty, and tenderness and devotion, no man can better confess than he, when the mother's blood stirs at his heart.—*New York Churchman*.

BIRTHS.

SHORTT—At Port Hope, on the 2nd instant, the wife of the Rev. Doctor Shortt, Rector of Port Hope, of a daughter,

SHANKLIN—In London, England, on Saturday, March 11, the wife of the Rev. R. Shanklin, Rector of Thornhill, C. W., of a son.

At Terrace Cottage, Sheffield, Beverley, on the 20th of April, the wife of the Revd. H. D. COOPER, B. A., of a son.

At Carlton, near Toronto, on the 22nd April, Mrs. Samuel Thompson, of a daughter.

MARRIED.

CARNEGIE—HALLIWELL—On the 18th instant, at St. James' Cathedral, Toronto, by the Rev. J. G. Geddes, M.A., Pastor of Hamilton, C.W. assisted by the Rev. H. J. Grasett, B.D. John Carnegie, Esq, Bank British North America, Brantford, to Maria Louisa, second daughter of William Halliwell, Esq., Toronto. No Cards.

DIED.

At the residence of his father, Allanburgh, Township of Thorold, on Friday, the 28th ult., Mr. John Rannie, eldest son of John Rannie, Esq., aged 19 years.

This promising young man was an undergraduate of Trinity College, having matriculated at that institution in October last, and had, by God's grace, devoted himself to the Ministry of the Church; but He who does all things well saw fit to call him hence to a better world than this.

SUBSCRIPTIONS RECEIVED TO APRIL 30th, 1865.

TO END OF VOLUME II.

W. Mc. C., Toronto; H. J. C., Oakville; W. W., Cookstown; W. C., Cookstown; J. A., Elen Grove; J. S., Clover Hill; (to No. 5); S. N., Clover Hill; (to No. 5); T. G., Aurora; A. D., Jarvis; R. D., Jarvis; O. S. Waterdown; Rev. A. J. B., Toronto;

TO END OF VOLUME III.

Rev. A. E., Tuscarora; Rev. A. N., Brantford; Captain H., Credit; Rev. H. S., Waterdown; Rev. J. B. W., Oshawa; W. P., Hamilton; H. A. J., Toronto; S. G. W., Toronto; Mrs. McL. Oak Ridges, 2 copies; W. A. B., Toronto; Rev. W. B. R., Mitchell; Rev. A. S., Orillia; Rev. F. J. S. G., Seymour; Mrs. G., Georgina; Rev. J. C., Thornhill; Churchwarden Grace Church, Waterdown; W. S., Waterdown; Mrs. M., Drummondville; Rev. C. L. I., Drummondville, 6 copies; Mrs. M., Stamford; Ven. Archd. P., Cornwall; Mrs. P., Cornwall; Rev. G. N., Huston; T. H., Glenallen; Rev. J. W. M., London.

The Church Chronicle

IS PUBLISHED ONCE A MONTH.