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# The Church Chronicle.

No. 9.

TORONTO, DECEMBER, 1864.

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

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

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

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Aurora.....	Monday, January 2.
Newmarket.....	Tuesday, " 3.
Lloydtown.....	Wednesday, " 4.
St. James's.....	Thursday, " 5.
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.

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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.

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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.

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

TORONTO PARISHES :

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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	Brock.....	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	Rench .....	50
Thornhill.....	150	Berkley 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.....	" " 4.....	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.
Horaby.....	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.



Bradford

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.
" 5,	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, Staynor .....	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, Wye Bridge .....	2 p.m.
" 24,	Court House, Penetanguishene .....	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, Barrie .....	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.

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

WIDOWS' AND ORPHANS' FUND.		WIDOWS' AND ORPHANS' CONT.	
Aurora, Trinity Ch .....	\$3 00	Cavan, St. Paul's .....	\$1 80
Mulmur .....	3 00	Cartwright .....	3 80
Penetanguishene, St. James' Ch.	5 80	Lindsay, St. Paul's Church .....	2 00
" St. John, "	1 50	Lakefield, N. Douro .....	6 50
Medonte, St. George's .....	2 55	Wye Bridge .....	2 00
Oro, St. Mark's .....	2 85	Eniskillen .....	3 00
Omagh .....	1 35	Seymour, Percy .....	8 38
Toronto, St. Geo. Ch. additional	1 00	Bradford, Trinity Church .....	6 05
Beverly .....	4 00	" St. Paul's .....	1 42
Etobicoke, St. George's Ch. add'l	50	" Christ Church .....	1 28

Toronto, St. Paul's.....	\$48 00	Elora, St. John's Church.....	\$2 50
"    Old St. Paul's .....	27 56	Mount Forest, St. Paul's Church	1 50
Hamilton, St. John's Church.....	2 90	Arthur, Grace Church .....	1 02
E. Flambro', St. Matthews. " ..	3 10	North Arthur, Trinity Church....	1 00
Grafton, St. George's, " .....	5 78	Alma, Holy Trinity Church .....	1 16
Colborne, Trinity Church.....	6 22	Rothsay, St. James' Church.....	90
Guolph .....	32 00	Huston, St. John's Church.....	78
Tecumseth, Trinity Church....	6 20	Glennallen, St. Paul's Church.....	52
"    St. John's Church.....	2 13	Special Donation, Mrs John Caley	2 25
Onkville.....	11 68	Cobourg, St. Peter's Church ....	42 36
Palermo.....	2 32	Stile's Church.....	2 00
Newcastle, St. George's Church	13 00	Court House.....	3 45
Barrie, Trinity Church.....	17 24	Bourn's.....	2 20
Shanty Bay, St. Thomas'.....	6 30	Columbus .....	3 75
Orillia, St. James'.....	2 25	Stoney Creek, Saltfleet .....	91
Cookstown, St. John's Church.	2 10	Brick Church, " .....	59
West Essa, St. Peter's Church....	10 04	Mimico.....	1 50
East Essa, School house.....	56	Thornhill .....	2 55
Tecumseth, Church.....	80	Wellington Square .....	4 53
Credit, St. Peter's Church .....	6 00	Port Dalhousie.....	2 55
Thorold, St. John's Church.....	7 88	Fifteen .....	3 20
Port Robinson, St. Paul's.....	2 88	Jordan .....	1 25
Wolland, Holy Trinity Church....	2 00	MISSION FUND.	
Fonthill, Church.....	5 00	Port Perry.....	5 00
Brampton and Edmonton.....	7 40	Tecumseth, Trinity Church.....	1 81
Fergus, St. James' Church.....	5 26	"    St. John's Church.....	1 61
Elora, St. John's.....	2 50	Toronto, Cemetery Chapel.....	3 00
Collingwood, all Saints Church...	5 00	Ontario .....	1 03
Hamilton, Christ Church. ....	55 00	Stoney Creek, Saltfleet . ....	97
Credit, St. Peter's Church .....	3 25	Brick Church.....	50
Peterborough, St. John's Church	25 00	STUDENTS' FUND.	
Hamilton, Church Ascension.....	30 00	Collingwood .....	3 00
Toronto, Cometary Chapel .....	5 00	Tecumseth, Trinity Church.....	1 98
Lloydtown, St. Mary Magd'a.....	6 14	"    St. John's Church.....	1 41
Bolton, Christ Church.....	70	GENERAL PURPOSE FUND.	
Albion, St. James' Church .....	6 02	F. Richardson subscribed.....	5 00
Millbrook, St. Thomas' Church	4 40	PAROCHIAL BRANCHES.	
Cavan, St. John's Church. ....	3 55	Scarboro' .. .....	90 00
Bloomfield, Christ Chnreh.....	2 90		

### CHURCH SOCIETY.

The regular quarterly meeting of the Society was held in the board room on Wednesday, 9th November. Present the Venerable Archdeacon of Toronto in the chair;—Rev. Doctors Beavens, Shortt, Fuller, Green, O'Meara, Scadding, Read and Macnab, Provost Whitaker, Rev. Messrs. Geddes, Palmer, Givins, Ardagh, Broughall, Arnold, Baldwin, Cayley, Darling, H. C. Cooper, Langtry, Brent, Fletcher, Thompson, Carry, G. J. S. Hill, and Hilton, Hon. J. H. Cameron, and J. W. Gamble, W. Boulton, H. Mortimer, E. G. O'Brien, F. Farncomb, and W. Gamble, Esquires.

Prayers were read by Rev. H. Brent, and the minutes of the previous meeting read and confirmed.

The report of the Solicitor of the Society on the Darlington endowment trust, and the proposition of Dr. Macnab, for a settlement of the question, was read; whereupon it was moved by J. W. Gamble Esq., seconded by the Rev. Mr. Ardagh, and resolved,

That the compromise proposed by Dr. Macnab in relation to the Darlington Glebe be declined.

The Report of the Mission Board, stating the amount required for the payment of missionaries during the next year having been submitted, the Rev. Dr. Fuller moved,

seconded by Dr. O'Meara, That the Society having received the Report of the Board of Missions, setting forth the wants of the Diocese for Missionary purposes for the next year recommend that the most strenuous efforts be made to raise for the purposes of the Society the sum of (\$26300-00) twenty six thousand three hundred dollars, on the principle adopted by the Mission Board in distributing the sum required for Missions among the several districts.

The report of the committee of the Widow and Orphans' Fund, on the application of the Widow of late Rev. S. Johnson for a pension, being favourable to her claim, it was moved by Rev. H. Cooper, seconded by Rev. S. Givins, and resolved, that the Report of the committee on the Widow's and Orphan's Fund be adopted, and that in accordance with the recommendation of that committee, based upon the annexed opinion of the Society's Solicitor, the Widow of the late Rev. S. Johnson be placed in receipt of the customary pension of \$200 per annum, from the date of her husband's decease.

The following resolution was then adopted, moved by E. G. O'BRIEN, Esq., seconded by Rev. W. S. DANLINO, ordered that it be an instruction to the Widows and Orphans' committee to prepare such a by-law, rule or regulation, as shall more clearly define who shall be the recipients of aid from the Widows and Orphan's Fund, such by-law, rule or regulation, to be submitted to the Society at its next quarterly meeting, and that this order be considered as sufficient notice.

The Report of the Committee appointed to superintend the printing of the Annual Report of the Society, was read by Rev. Dr. Read, and laid upon the table.

W. H. Boulton, Esq., introduced a motion for the appointment of a committee to investigate the affairs of the Society, when, after some discussion, the following resolution was adopted, moved by Dr. FULLER, seconded by Dr. BEAVEN, that the further consideration of the motion brought before the Society by Mr. W. H. Boulton, be adjourned to to-morrow morning, at 10 o'clock.

Dr. READ then moved, seconded by Rev. S. GIVINS, that the committee on publication of report, with Dr. O'Meara and Rev. H. J. Grasett, be a committee to consider what change, if any, it is desirable to make with respect to the bonds held by the Society from Mr. Kowsell, and to report at next meeting of the Society.

The following gentlemen were proposed as the Book and Tract Committee for the ensuing year: the Rev. Dr. Beaven, the Rev. Provost of Trinity College, Rev. Dr. O'Meara, Rev. Mr. Carry, Rev. H. C. Cooper, Rev. E. Baldwin, Rev. Mr. Cayley.

Communications from Revs. Messrs. Gibson and Sims, asking an extension of time for payment of fine to enable them to participate in benefit of Widows and Orphans' Fund, were referred to the president for his assent.

Grants were made as follows:—

To the Church at Marshville \$50, as soon as the funds admit. A Bible and Prayer Book for the Church in Coldwater. Books to the amount of \$5, to Rev. J. Carry for Sunday School, at Richmondhill; and the sum of \$20 to the Trustees appointed by the Lord Bishop for the management of the Diocesan Theological Library, to enable them to purchase shelves, &c.

The account of Rev. H. C. Cooper, for expenses incurred by him as chairman of committee on Darlington Glebe, was ordered to be paid.

Dr. Fuller gives notice, that he will move at the next meeting of the Society, in February next, that the Church Society memorialize the Legislature, at its next session, to incorporate the Synod of the Diocese.

Silas Fairbanks, Esq., of Oshawa, was balloted for and elected a member of the corporation.

The Society then adjourned to ten o'clock, Thursday, the 10th inst., on the motion of Dr. O'MEARA, seconded by Dr. READ.

*Thursday Morning, 10th November, 1864.*

The Society met at 10 o'clock, the President, the Lord Bishop, in the chair. Prayers were read by Rev. H. Brent.

In accordance with the resolution of Dr. Fuller, deferring the consideration of Mr. Boulton's motion for a committee of investigation, that gentleman's resolution was brought up and after discussion, E. G. O'BRIEN, seconded by Rev. Mr. ARDAGH, moved in amendment, and it was carried.



“Resolved, that whereas questions have been raised as to the value of various securities held by this Society, the Commutation Trust Committee be directed to furnish, for the next quarterly meeting, all necessary information respecting the same.

Dr. FULLER moved, seconded by Rev. S. GIVINS, and it was resolved, that a committee of five members of the Society be appointed to enquire into the state of the various properties belonging to the Society and held in trust; also into the state of the various funds of the Society, independent of those held by the Trust Committee, and to report at the next quarterly meeting of the Society.

Dr. BRAVEN moved, seconded by Dr. FULLER, and it was resolved, that \$100, be allowed to the Book and Tract Committee to expend in making up the deficiencies created by sales during the last half year in Prayer Books, and other Books and Tracts.

The following notices of motion were given:—Rev. E. Baldwin gives notice that he will move at the next quarterly meeting, that the present by-law of the Society be amended, so that the Commutation Trust Committee be required to render annually information respecting all the Society's securities, according to a tabular form to be submitted to the next meeting.

Dr. O'Meara gives notice, that he will propose Daniel Wilson, Esq., of University College, for election as an incorporated member of the Society.

The concluding prayers were read and the meeting adjourned.

#### TRINITY COLLEGE, TORONTO.

The Examiners for the Degree of Bachelor of Divinity, give notice that the following subjects have been appointed for the next examination:—

Latin Thesis. Article xx. 1st Paragraph, ending with the words ‘controversies of faith.’

English Thesis. The sufficiency of written testimony for the transmission of a revelation from God. St. Luke, chap. xvi. verse 31.

Subjects for Examination. The treatise of Chrysostom ‘De Sacerdotio.’

The Theses are to be sent in to the Provost on or before the 1st of July, 1865, and the candidate will be notified, before the 1st of August following, of the time at which the examination will be held, which will not be earlier than the 1st of October.

#### ANNUAL CONVOCATION.

The Annual Meeting of the Convocation of the University of Trinity College, was held in the College Hall, on Thursday, November 10th, at one o'clock, p.m. There were present the Hon. J. H. Cameron, Q.C., D.C.L., who, as Chancellor of the University, presided, the Hon. and Right Rev. the Lord Bishop of Toronto, the Archdeacons of Toronto and Ontario, the Rev. A. Palmer, the Rev. J. G. Geddes, the Rev. S. Givins, the Rev. F. L. Osler, the Rev. J. Langtry, the Rev. W. S. Darling, the Rev. J. Carry, the Rev. D. J. F. McLeod, the Rev. C. E. Thompson, Lewis Moffatt, Esq., F. Cumberland, Esq., S. B. Harman, Esq., James Henderson, Esq., and a large assemblage of ladies and friends of the College.

After the usual prayers on the opening of Convocation, the following gentlemen were admitted to degrees:

B.A., Henderson, Robert; Bethune, Frederick; Jones, Kearney Leonard; Kennedy, Thomas Smith; Austin, Henry; Briggs, Albert Taylor; Harman, George Frederick; Sherwood, Donald; Acres, Jonathan William.

M.A., Wood, Rev. John; Bradburn, Joel Lanton; Harrison, Richard; Ball, James Henry.

The following prizes were then distributed by the Chancellor:—The Hamilton Memorial Prize for 1863, Richard Harrison, M. A.; the 1st Kent Prize for Divinity Essay for 1863, Rev. John Langtry, M. A.; the 2nd do, A. G. L. Trew, B. A.; the Bishop's Theological Prize for 1864, Rev. R. S. Forneri, B. A.; Classical Prize in

third year, for 1864, Robert Henderson, B. A. ; Classical Prizo in second year, for 1864, O. A. Matheson : Mathematical Prizo in second year, for 1864,—Fletcher ; Dr. Fuller's Reading Prizes, 1st prizo H. Austin, B. A. ; 2nd prizo Rev. R. S. Forneri, B. A. ; the 2nd Kent Prizo for Divinity Essay, 1864, J McLean Ballard ; Dr. Bovell's Prizo for Essay on Natural Theology, J. McLean Ballard ; Prizo for Greek Iambic Verse, D. S. Twining.

Mr Twining recited his Greek Exercise, after which the following students were matriculated :—Jones, Charles Garrett ; Cumberland, Frederick Barlow ; Poussette, Alfred Passmore ; Waters, Henry Harcourt ; Musson, Ephraim ; Garrett, Thomas ; Forlong, James Herbert ; Foster, Chas. Colley ; McCallum, William Duncan ; Moffatt, Lewis Henry ; Rannie, John Alexander ; Shaw, Alexander ; Waggoner, James Ross ; Vankoughnet, Philip Turner.

At this point of the proceedings the Chancellor read a reply, which had on that day been received from the Rev. W. Murray, D.D., to an address forwarded to him in England by the Association of the University of Trinity College ; after which the Hon. gentleman made a few remarks on the grant of \$4000, which had this year been voted for the first time by Parliament to Trinity College, a vote which relieved the College from an undeserved stigma which had been cast upon it as the only chartered University to which government aid was not extended ; he also observed on the number of students matriculated, a number which had been exceeded only once since the opening of the College.

The benediction was then pronounced by the Bishop, and the proceedings of the day closed.

The following is the list of Honors in classics, in the examination for B. A. held in October last :—

First Class.—R. Henderson.

Second Class.—F. Bethune, and K. L. Jones.

The following scholarships were awarded at the Matriculation Examination in October.

The First Foundation Scholarship, to F. Cumberland, educated at the Model Grammar School, and at Cheltenham College, England. The Second Foundation Scholarship, to Poussette, educated at the Sarnia Grammar School. The Third Foundation Scholarship, to Waters, educated at Port Dover Grammar School, and by the Rev. Mr. Broughall. For the Fourth—Garrett and Musson were pronounced equal—the former having been educated by the Rev. T. D. Phillips, of St. Catharines ; the latter at the Thorold Grammar School.

The following Scholarships were awarded in June last :

The Wellington Scholarship, to Wilson ; the Bishop Strachan Scholarship, to Taylor ; the Allan Scholarship, to Holcroft ; and the Dickson Scholarship, to Carey.

CONTRIBUTIONS FOR THE RELIEF OF THE INDIANS ON THE MANITOULIN ISLAND.

Miss Frazier.....	\$1 00	James Hamilton Esq. London....	\$2 00
F. L. Walsh.....	10 00	W. B. Hamilton .....	1 00
T. Craven Chadwick, Esq. Guelph	5 00	Drs. O. and H.....	4 00
W. G. Woods, Toronto.....	5 00	EXPENDITURE.	
Collected by F. Richardson, Esq.	6 00	Paid Messrs Gooderham and Worts for	
Rev. Mr. Mackenzie, Hamilton...	4 00	150 bushels of Corn.....	\$106 00
Rev. J. G. Geddes.....	4 00	“ W. Davies, for Salt meat	30 78
Mr. Dyett.....	4 00	“ for 6 Tierces for meat....	3 00
Mr. Castles.....	2 00	“ Mr. Hamilton, for 20 bls.	
Mr. Taylor.....	2 00	of flour.....	80 00
Mr. Bancroft.....	2 00	Shipping expenses, &c .....	4 00
Thomas Rock .....	2 00	For 75 bags for corn .....	20 70
J. G. Gilkison.....	1 00	Freight from Toronto to Mani-	
Mr. Crockford.....	2 00	towaning .....	48 00
Col. Lowry.....	1 00	Printing, postage, and express.	5 00
Rev. Mr. Palmer, Guelph.....	4 00		
Provost Whitaker .....	5 00		\$300 48
Orillia, anonymous.....	1 00		
Rev. Dr. Burns, Toronto.....	2 00	Total amount received to No-	
Rev. A. Elliott, Tuscarora.....	4 00	vember 30th. ....	286 00

The sum of \$22.45, collected by ladies in the parish of the Rev. H. C. Cooper, has been expended in the purchase of flour, and forwarded by that gentleman.

Mr. Wm. B. Hamilton, who has kindly acted as agent at Collingwood, acknowledges the receipt of two barrels of flour from Messrs. Williams and Gaviller, of Tecumseth, which have also been forwarded.

The remittance credited in the last acknowledgment, from A. J. Dallas, Esq., as collected at Orillia, should have been *Peterboro'*. Jonas Ap Jones, Esq., credited with \$1, should have been \$10; and William Boys, \$1 instead of \$4.

S. G.

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### MANITOWANING MISSION.

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EXTRACTS FROM THE REV. MR. SIMS' CORRESPONDENCE.

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*November 8th, 1864.*

"I arrived with my family in safety on the 22nd ult., and am now fairly launched upon my work. The Indians were all rejoiced at my arrival, as they had been without a clergyman ever since the month of May last.

"I called the Indians together on the afternoon of the day of my arrival; read the letter which I had received from the Church Society Deputation to them, and addressed them through the medium of a very intelligent Indian who acted as interpreter, George Obadossway. There are only eight families in this neighbourhood at present, several having gone away fishing, and some have left for the winter. The destruction of their gardens by the late fires has compelled them to seek a livelihood in some other part. These remarks will also apply to the Indians of Manitowaning. We stayed there three days, and I visited them all at their houses, conversing with them, and endeavouring to gain their confidence, in which I am happy to say I have succeeded to a considerable extent.

"I preached to them twice on the Sunday after my arrival. There was an excellent attendance both morning and afternoon. The sermons were interpreted by George, and the singing, and even chanting, was very creditable.

"The Sunday School too was well attended, (being held in the morning before service) twenty-seven present. Mr. Burkitt, the catechist, a good and faithful christian man, is labouring among them, both in this department and in the day school, with much patience and industry. He feels however much discouraged, as Indian children are very slow to learn. The children, however, all sing very nicely, and I was much gratified on hearing them sing "Here we suffer grief and pain." We were taken to Manitowaning in the "Yawl" of the ill fated "Ploughboy," now owned by an Indian here. We arrived quite safely after a long though not unpleasant passage of nine hours.

"We were of course occupied for several days in arranging our household matters, but I called the Indians together, there as at this place, and was much pleased to find that they were very grateful for the presence of a missionary amongst them. The Sunday School at Manitowaning is small, and the attendance at the services is also small, this I think is owing to the absence of any person to take care of their spiritual interest for so long a time, and I trust, by the blessing of God, it will soon be remedied. There are not more than ten families in Manitowaning, and some of those are now leaving for the fishing season. I have visited all the families in Manitowaning, and intend, as soon as I can get up a stove for the school room, to commence a day school, with the assistance of Andrew Jacobs—a brother of the late lamented missionary here—whom I have engaged as interpreter for the coming winter. Of course I feel very much the want of a knowledge of the language; but by the blessing of God I hope in time to acquire it. However, I can read the language intelligibly. The Indians say that they can understand me quite well.

"I have an expensive passage every fortnight, from Manitowaning to Little Current and back, twenty-five miles by water. For the accomplishing of the duties here I have to hire a boat and two men for three days, which costs me \$3.50, besides boarding. I hope the Church Society will make me an extra allowance to meet this expense, as I understand they did to my predecessor, Mr. Jacobs.

"I have been here ever since Saturday. I held service on Sunday three times, twice in Indian and once in English, for the benefit of the few English people here.

"I feel very much the need of an assistant, as I can do little or nothing in the way of conversation. In visiting I can take the prayer book in Indian with me, and read to them; this I have done, and I find they quite understand no reading, but then as to giving them any hints about cleanliness and advice of any kind, it is out of the question.

"I do hope the liberality of our christian community in Canada, will be enlisted on behalf of our poor people here, who are so much in need.

"May I ask an interest in your prayers and in those of the Society, for the blessing of God on our endeavours to promote His glory and advance the interest of His Church among the red men of the Manitoulin."

This want, we are happy to state, has been remedied. Andrew Jacobs, a promising Indian youth, a brother of the late missionary, has offered his services to aid Mr. Sims, and the Mission Board have made him a small grant for clothing, while Mr. Sims has undertaken to board and instruct him.

"In a subsequent letter, dated November 22, he reports the arrival of Andrew—and thus writes of him—"I like him very much, he promises to be very useful to me. He is so quiet, modest, and withal so intelligent, that I am exceedingly pleased with him.

"He gets private lessons every evening from me. Hours at present, from 10 a.m. to 1 p.m., every day except Mondays and Saturdays. Andrew assists me, and thus, with visiting and instructing the Indians and teaching this Indian School, my hands are full.

"The provisions consigned to my care for distribution among the Indians, I am happy to say have arrived and are safely deposited in the Government Store House. As they all tell the same tale of want and woe, respecting their prospects for the winter, owing to the failure and destruction of their crops, this supply will be very opportune, and I will see it faithfully appropriated."

#### CONFIRMATION AT DUNDAS AND NEIGHBOURING PARISHES.

On Saturday, the 29th Oct., the Venerable Bishop of Toronto, proceeded by Railway to Dundas, to confirm in the united parishes of Ancaster and Dundas, on the Sunday following. Services were held in both Churches, where a thronged attendance witnessed the interesting rite. We learn from a correspondent that in these parishes, under the pastoral care of that veteran Missionary, the Rev. F. L. Osler, eighty-four intelligent and well prepared young persons, not more than two of whom being over twenty years of age, came forward to renew their baptismal vows, which they did in a most impressive manner, many of them being affected even to tears.

The Bishop preached on both occasions and addressed the candidates at considerable length.

On Monday, the 31st, the Rev. Mr. Osler drove his Lordship to Glanford, where twenty-seven were confirmed; and on the following day he visited Beverley, where in the Sheffield Church, under the charge of the Rev. H. D. Cooper, B.A., seventeen were confirmed; no confirmation having been held there for several years.

On Tuesday, the Bishop drove thirty miles in the discharge of his duties, and returned to the parsonage at Dundas, without showing any symptoms of fatigue, and manifesting his accustomed cheerfulness and interest in his labors of love.

On Wednesday morning he took the train and arrived safely at home in the afternoon.

#### CORRECTION.

The name of the gentleman ordained Deacon, on the 28th ulto., by the Lord Bishop of Toronto, is Richard Sykes Forneri, B.A., of Trinity College, Toronto. We understand Mr. Forneri has been appointed to the Mission of Brighton with Castleton,

## ST. PETER'S CHURCH, CREDIT.

An attempt was made, for the first time, by the Incumbent of the above Church, to observe October 14th, as a day of special thanksgiving for the harvest, after the manner of the modern harvest homes of the Mother Country. The following account is sent to the *Church Chronicle*, in order that the country Clergy and country choirs generally may learn how successful this endeavor to set forth the full beauty of the Church's Service was, and in the hope that they might be incited to make trial of the same:—

The Church was prettily decorated for the occasion by the ladies of the congregation, assisted by the Churchwardens—the display of the gifts of nature, useful as well as ornamental, being tastefully arranged. At the entrance within were a couple of squashes of mammoth dimensions. The Font was filled with marigolds and nasturtium, which drooped gracefully from the bowl, hanging around the pedestal.

Wreaths of maple leaves of every conceivable shade of tint, from crimson to green, interspersed with leaves of the silver poplar reversed, were placed round the whole of the eastern window, on the sills of which, flanking the altar on each side, stood two magnificent china vases, kindly lent by one of the Churchwardens for the occasion. Oak leaves, of brilliancy which only a Canadian autumn scene can boast, formed the wreaths for the side windows, between each of which hung festoons of leaves, berries, &c, relieved in the centre by some appropriate trophy of the garden or orchard. The Priest's desk and pulpit were wreathed with plait of straw—interspersed with berries. In the recess of the window, at the back of the altar, was a luxuriant specimen of a vine grown under glass, from the branches of which hung several fine bunches of grapes—the dark fruit contrasting beautifully with the shapely foliage. On each side of this vine were a collection of flowers in pots, so disposed as to form a temporary super-altar, the pots being concealed from view by a bank of moss. On the altar, which was vested in white, were two miniature wheatsheaves, on each side of a flower vase filled with choice flowers, out of which rose a cross formed of wheat, and starred in the centre with a bunch of the red berries of the mountain ash. To these the sacred vessels, which were uncovered, added, much to the general effect. Against the eastern wall, on each side of the window, were two scrolls of gothic shape, in color ultra marine, on which were traced with heads of rye the legend—"on the one," "The earth is the Lords,"—and on the other, "And the fulness thereof."

Matins and the ante-communion office were sung from Chopes Services by the Rev. G. T. Carruthers, of the Church of the Holy Trinity, Toronto.

The Choir of Trinity Church, Streetsville, kindly lent their valuable aid. The talented organist of that Choir, Miss Barnhart, presiding at the harmonium.

Chants from the Toronto selection. Venite and Jubilate, No. 9. Te Deum No. 58. Ps. 33, 34, No. 37. Ps. 65, No. 4. "Jerusalem the Golden," and "Come, ye thankful people, come," from hymns Ancient and Modern, were sung with great heartiness. Anthem Ps. 122., 6) "Pray for the Peace." The Lessons and the Epistle were read and the Holy Eucharist celebrated by the Incumbent, the Trisagion and Gloria in Excelsis being chorally rendered. The Litany was intoned and a striking sermon preached by the Rev. W. Grant, Incumbent of Streetsville. The following is an outline of the Sermon, the text being Lev. 24., 14:—

The Mosaic Institutions were shadows which exactly corresponded with the substance they prefigured, and therefore, though designed to pass away, they involved principles, and had a meaning intended to be of perpetual obligation. Much of that which was essential to Mosaic worship is equally so to Christianity. The Service of Almighty God stands out prominently, as the great object and end for which Judaism flourished. From the days of Solomon, the Temple was the one great building of the Jewish Nation, into which flowed the offerings of a whole people. The artistic skill of several nations, the wealth of several climates, were brought together in order to give it the greatest amount of richness of decoration and splendor of embellishment. The Prince poured his most costly gifts into its treasury, the poor widow gave her two mites, the Pharisee tithed his herbs—from the river to the great Sea, wherever the son of Israel was known to inhabit, he was found periodically to find his way towards the mountains that stood around about

the Holy City, to gaze with admiration and pride upon that splendid mass of glorious pinnacles and glittering turrets, that colossal structure of the purest white marble, which glittered in the distance like a mountain of shining snow. And each Pilgrim, whether from the neighboring Village or from the shores of the Sea of Galilee, whether from Imperial Rome, or from the mountains of Central Asia—each pilgrim bringing with him his offerings for the worship and Service, the honour and glory of the one God. The private dwelling might be a hut, but in the mind of the Jew, the temple of God was to be the most sumptuous edifice that art could mould from the material wealth of nature. And so, for public worship a perpetual Priesthood was appointed to offer the Sacrifices, the prayers and thanksgivings of the nation—no man taking this honour unto himself but he that was called of God, as was Aaron. This Priesthood was supported by the tithes and other offerings made by the people—most of which were of so definite a character, that the covetousness of individuals could not reduce the Priestly order to a race of paupers.

Perhaps no part of the Mosaic Institution is more interesting than that referred to in the text—the offering of the first-fruits of the Harvest. The Hebrew nation was chiefly agricultural. The hopes of the people were centered in their harvest.

Now Almighty God is the God of the Harvest, and when reaped it his is property, not yours. In this Custom of the First Fruits, he brings forward his claim to an acknowledgment on your part that "the earth is the Lords and the fulness thereof."

Not an ear is to be touched for food until a sheaf has been waved by the Priest before the Lord, and other offerings made.

Now christianity came not to renounce the Institutions of Judaism, but to perfect and extend them,—that is, at least, so that the principles they involved should be spread over the whole of man's life, and be stamped upon the most trivial concerns of our existence. And Judaism was limited to one nation, while christianity offers its consolations to every son of Adam. It demands an infinitely larger liberality from its votaries—it calls for a more complete surrender of the whole man. It not only demands a little of your produce, but it requires that *all* your property should be at God's disposal. The first fruits are His; the whole harvest is His. The Priests of the christian religion are not the only men from whom a self-sacrifice is demanded. Our holy religion forbids the private christian also to lay up his treasures here. He is commanded to send them on to a future world, where no moth and no rust can corrupt. All the Lord's people are so far holy that all they are and all they have are to be consecrated to the service of the Great God and our Saviour. It is as much your concern as it is mine that the Church should be preserved among us, and that every man you meet should know the true God and eternal life. Not a man, woman, or child among you has a charter of exemption from the most diligent care about these matters. We are assembled here now to thank God for the harvest, and to offer our first fruits to Him, who is the God of the Harvest. You have not had an abundant harvest, and there must be some reason for this. "Is there evil in a city, and the Lord hath not done it?" You have had many harvests, some abundant, some not. What have you done with their produce? All of them are to be accounted for. They belong to God. The cattle on a thousand hills are His. You may tend them and make use of them, but they are His. You are only His stewards, and will have to give account of your use of His property. Have you religiously and unhesitatingly given at least a tenth part of all your income, from whatever source, to support the worship of your Father which is in Heaven? Anything less than this would be too paltry to offer Almighty God as a sheaf of the first-fruits. But have you returned to him no more than this! Do you owe him no more? A tenth part of all your income! The Jew was required to give far more than that. The Scribes and Pharisees gave more than their Law required. And yet, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven." In saying this, our blessed Lord did not mean so to spiritualize God's commands as to leave us no duties to perform. For he adds expressly in another place, "this ought ye to have done, and not to leave the other undone." The tithes and other offerings, then are still to be made. Temples and their services are to be continued. The ministry is to be maintained in its efficiency. These, all these, ought ye to have done, while the other part of the law, the second great commandment, judgment, mercy and

faith, ye ought not to leave undone. Your property, your time, your talents, must all be consecrated to God, or you cannot look for his blessing. If from past harvests you have not given to him the first fruits, and more than that, if you have not given him a tenth part, at least, of your incomes, then say nothing about the want of an abundant harvest this year. But, thankful for every blessing, begin this morning with a liberal offering to Almighty God, remembering "There is that scattereth and yet increaseth, while there is that withholdeth more than is meet, but it tendeth to poverty."

We thank God for the harvest he has given, which has not been such as to increase our wealth, but yet enough to satisfy our wants. We bless him, because seed time and harvest, and summer and winter, still take their accustomed place in the chronology of events. The rains descended freely in the Spring; out the bow was in the cloud, and no deluge came to drown an ungodly world. We had a severe drought in the summer; but it did not, as on a former occasion, continue for three years and six months. Fires devastated our forests, and smoke filled the air, but it was not the final conflagration that is to come on the world, when it shall again be ripe for the Almighty's vengeance. We have also National peace in our borders, while a neighbouring country is employed in deluging its soil with the blood of its people. Now, has our past devotedness shown that we can be safely entrusted with so many blessings? Instead of complaining that we are not more highly favoured, let us praise Him, and magnify Him for ever, on account of his abundant mercies; having received freely, let us give freely. And let us present ourselves before the altar of God, in the one great act of christian worship ordained by Christ himself, as a means of testifying our gratitude, of communing with the Body and Blood of Christ, of participating in the benefits of his death, and of preparing for his coming again the second time."

The Church was well filled with a reverent and attentive congregation, who expressed themselves highly pleased with the beauty of their House of Prayer, and who testified their thankfulness by the liberality of their alms, the offertory amounting to \$22. After service, the clergy, churchwardens and the Streetsville choir, were received at the Parsonage, where an ample repast and a cordial welcome awaited them.

The evening closed with a musical entertainment, at which the local Amateurs, together with some friends from Toronto, who kindly lent their aid, sang a selection of sacred melodies, glees and songs. Everything passed off well, and the day is not likely to be quite forgotten before next harvest.--*Communicated.*

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#### TO THE EDITOR OF THE CHURCH CHRONICLE.

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REV. AND DEAR SIR,

It will doubtless gratify you to learn that we have, through the aid of others out of the Parish, been enabled to place a very beautiful "Memorial Window," to the memory of our late Rector, the Rev. W. Leeming, in St. John's Church, Stamford. *It is the work of Messrs. McCausland and Hurwood, of Toronto, and does them every credit.* (I would here add, that if any such work is required to be done in any other Church in this Diocese or Province, an inspection of this window will convince any one that they need not go out of Canada, but may with confidence employ the said firm, who will do every justice to their work.) The design, which we choose, and which has been so well executed, is, as nearly as I can describe it, the following.—The window, a double lancet, contains the "lamb" bearing the banner of the cross, in upper compartments, then in the left the emblem of St. Matthew; under it a cartoon of our Saviour in "the garden," with an angel; and under that the emblem of St. Luke, on the right the emblem of St. Mark, under it a cartoon of the "Good Samaritan," and under that the emblem of St. John. All on very rich tracery work "ruby, yellow and purple," the colors beautifully blended with a very rich border of Tudor and Lancaster roses, on a colored ground. At the foot, the following inscription: "In memory of Wm. Leeming, Rector, died June 1st, 1863, aged 77, this window is erected by Parishioners and other Friends." Under all, "Thy will be done."

"Thy will be done" were the last audible words of Mr. Leeming, hence the choice of the cartoon of our Saviour in the garden, saying "not my will but thine be done." The other "the Good Samaritan," every body knows the appropriateness of.

We have also, I am thankful to say, put up another very beautiful window, by the same artists, to the memory of Dr. Mowburn, who had been churchwarden here for a quarter of a century, and an incorporated member of the Church Society from its formation. The subject of this window is "the dove" in the upper compartments, on the left the "A O," and the "Font," on the right "I. H. S." in small old English character, and the "Chalice," all on very rich quarry work, the vine leaf running throughout, and a very rich border. The inscription beneath "in memory of John Mewburn, M.D., Churchwarden, died April 12th, 1864, aged 76. This window is erected by friends and acquaintances. This window is a very fine specimen of work and much admired. While I am very thankful that we have been permitted and able to pay this tribute of respect to departed worth, I could wish that the little building, beautifully situated as it is, and picturesque as its outward appearance certainly is, were more church like, and having more the appearance of finish inside. However this will all come in God's good time. May he raise us up friends to help us; may we be ready and willing always to do our part towards the ornamentation of the material building, and ever make it a fit earthly dwelling place of the great "King of kings," and while we are here engaged in this glorious work, may we never forget that we must be constantly employed, making ourselves fit temples of the Holy Ghost, whose temples we are, for Jesus Christ's sake.

Yours, &c.,

CHAS. LEYCESTER INGLES,

Drummondville, Nov. 24, 1864.

Rector of Stamford.

#### BAZAAR IN OAKVILLE.

The congregation of St. Jude's Church, Oakville, has been for many years burdened with a heavy debt, contracted through the purchase of a glebe, and the erection thereon of a comfortable brick parsonage. As there appeared no probability of the speedy liquidation of this debt, it occurred to the incumbent, (the Rev. John Fletcher A.M.) that if he could enlist the sympathy of the Ladies in the matter, he might be able, through their assistance, to have it wiped out. He consequently requested a meeting of the Ladies of that Church in the early part of the year, laid the matter before them, and requested them to consider, whether they could devise any plan whereby they might possibly effect the removal of the debt. After some deliberation they at length decided upon having a bazaar for the purpose, and immediately appointed a committee to forward its interests. The Committee at once went energetically to work, and through the hearty co-operation of the Ladies of the town and neighbourhood, together with some valuable assistance received, from other quarters, they were enabled, on October 6th, to present to the view of the admiring crowd who flocked into the town to see the result of their labours, a display of useful and ornamental articles, which would have been a credit to the tables of any bazaar in Toronto. Had the morning been fine, no doubt a much larger sum than that which was actually received would have been realized, but from the wetness of the preceding day, as well as from the gloomy appearance of the day itself, many Ladies were prevented from sending in their contributions, and many families from a distance where debarred the pleasure of being present, and forwarding the praiseworthy object which the Ladies of the congregation had taken in hand. But notwithstanding the unpropitious appearance of the day, the proceeds of the sale realized upwards of \$700, an amount sufficient not only to pay off the debt, but also to put a new roof on the Church, to paint the inside, and to effect several important and necessary improvements in the building. We think such a case as this should not be permitted to fall into oblivion, without some effort on our part to stimulate other parishes to exert themselves to make use of similar efforts to remove the debts under which so many of them are suffering, or to effect the improvements in their Churches or parsonages, which so many of them require. Unanimity and cordiality of feeling are not confined to Oakville; active and energetic Ladies are not limited to its vicinity; love to the cause of Christ, and attachment to his Church, burn as brightly in other neighbourhoods as they do there. Why, then, are so many parishes oppressed with debts which could, by a little exertion, be removed? or why



are so many parsonage houses destitute of those conveniences which add so materially to the comforts of the clergyman and his family? It is, we think, because the innate energy of mind which is to be found in so many leading members of Church Congregations requires some extraordinary excitement to bring it into full operation, and no excitement can be so more powerful than a good example. We hold up, then, the example of the Ladies of Oakville for the imitation of their sisters in other parishes, and we say to the Ladies of parishes look at Oakville, there is an example worthy of your imitation, see there what energy and activity, what cordiality and unanimity can accomplish, and, "go and do likewise."

#### CHESTER, NEAR TORONTO.

The annual Church Festival of this little village was held in September, and should have been noticed before. There was a musical entertainment provided, almost exclusively by members of the congregation, under the direction of the lady who plays the Melodeon and conducts the congregational singing. The performance was allowed to be very gratifying, especially considering that it was a first attempt. This was followed by a tea drinking from the neighbours and the children of the Sunday School, the materials of which were liberally provided by the residents.

Before the close of the meeting two presentations were made.

First, a Bible and Prayer Book were presented to Mr. John Playter, from the Sunday School fund, in acknowledgment of his kind services in preparing the fires, &c. in the Church in time for the Sunday School, for some years past.

The second was a handsome eight keyed ebony flute, presented by the members of the congregation to Mr. Thomas Thorne, who, in the feeble days of the congregation, before it possessed a melodeon, was accustomed with a flute of simpler character to assist the singing of the congregation.

At a subsequent meeting of the managers of the festival, the proceeds of the sale of tickets were ordered to be paid over to the minister.

#### THE ANNUAL REPORT OF THE CHURCH SOCIETY.

The Committee appointed to superintend the publication of this document have ordered 1500 copies to be struck off and distributed gratuitously. Such as do not receive them will please apply at the Church Society Office.

#### SUBSCRIPTIONS RECEIVED TO DECEMBER 1st, 1864.

TO END OF VOL. II.

H. C., Port Perry; D. C., Rockton; Rev. H. D. C., Sheffield; J. H. T., Cannington; Capt. B., Niagara; J. A., Georgina; J. R., Jarvis; Rev. S. B. A., Barrie; T. E., Orillia; F. F., Newcastle; Rev. J. S., Port Hope; Miss McN., Tullamore; Hon. W. B. R., Toronto; W. H., Elmvale, Capt. S., Thorold; Rev. S. J. B., Toronto; T. C. C., Guelph; G. T., Cookstown; B. J., Cookstown; S. B., West Essa; Dr. R., Hamilton, 2 copies.

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AND FOR SALE AT

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"THE CHURCH OF THE LIVING GOD:"

A SERMON,

FOR THE THIRD SUNDAY IN ADVENT,

BY

A. N. BETHUNE, D. D., D. C. L.,

Archdeacon of York and Rector of Cobourg

*The Church Chronicle*

IS PUBLISHED ONCE A MONTH,

BY HENRY ROWSELL, TORONTO.