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# The Church Chronicle.

No. 6.

TORONTO, SEPTEMBER, 1865.

VOL. III.

## ORDINATION.

The Lord Bishop of Toronto will hold his next general Ordination at St. James' Cathedral, Toronto, on Wednesday, 18th October, the Festival of St. Luke. Candidates are requested to send their names without delay to the Rev. H. J. Grasett, B.D. Examining Chaplain; and those who have been approved and accepted will present themselves for examination in the Lecture Room of St. James' Parochial School House, on Friday, the 13th of October, at 9 o'clock, a.m., bringing with them the usual letters testimonial and the *si quis* properly attested.

## TO THE NON-COMMUTING CLERGY.

It has been deemed desirable that a correct list of the junior clergy be prepared, indicating the order in which those who are not now in the receipt of commutation money may be placed on the list, as a surplus accrues. All interested in this matter are therefore requested to send in to the Secretary of the Society a statement of service in the Diocese, specifying both time and place of such service, whether duly licensed, and date of such license.

## QUARTERLY MEETING OF THE CHURCH SOCIETY.

The Quarterly Meeting of the Church Society was held on Wednesday, August 9th, 1865. Present:—The Lord Bishop, in the chair; Archdeacon Bethune, Rev. J. G. Geddes, Rev. F. L. Osler, Rev. H. Holland, Provost Whitaker, Rev. A. Palmer, Rev. Dr. Beaven, Rev. J. P. Hodge, Rev. A. Williams, Rev. Dr. O'Meara, Rev. Dr. Fuller, Rev. H. B. Osler, Rev. F. Tremayne, Rev. C. E. Thomson, Rev. J. G. McKenzie, Rev. W. E. Cooper, Rev. Dr. Townley, Rev. J. Langtry, Rev. H. C. Cooper, Rev. G. T. Ingles, Rev. J. Davidson, Rev. J. Ambery, Rev. G. T. Carruthers, Rev. H. Brent, Rev. Dr. Read, Rev. E. Baldwin, Rev. W. Belt, Rev. C. Cartwright, Rev. H. J. Grasett, Rev. J. Hilton, J. W. Gamble, Esq., F. W. Cumberland, Esq., O. Magrath, Esq., E. G. O'Brien, Esq., J. O'Brien, Esq., S. B. Harman, Esq., N. Mortimer, Esq., R. Spratt, Esq., R. Stanton, Esq., C. Gamble, Esq., Dr. Beatty, Dr. Hallowell, H. J. Boulton, Jr. Esq.

Prayers were read by Rev. S. Givins. The minutes of the previous meeting were amended and confirmed. The report of the Commutation Trust Committee was read, when it was moved by Provost Whitaker, seconded by R. B. Denison, Esq., and resolved, that the report of the Clergy Trust Committee be adopted, and that the Committee be requested to appoint Thomas Galt, Q. C., Messrs. Herbert Mortimer and Philip Brown of the Bank of Upper Canada, Auditors, to audit the accounts of the Commutation Trust Fund from the commencement of the Trust, in accordance with the suggestion of the Trust Committee in their report read this day.

Moved by C. GAMBLE, Esq., seconded by REV. MR. ARDAGH, and resolved, that the report of the Trust Committee, as adopted, be printed for circulation, in accordance with the resolution of 13th June last, and be printed with the following heading.

The Church Society submit to the Church at large, the report of the Trust Committee, to whom was referred the statement of the Honorable J. H. Cameron,

made at the last meeting of the Society, in answer to certain charges preferred against the management of the Commutation Trust Fund, and they now publish the same as examined, revised and verified by the said Committee *as follows*.

Moved by S. B. HARMAN, Esq., seconded by COL. O'BRIEN, and resolved, that this Society, in compliance with the request of the Commutation Trust Committee, having appointed Auditors to examine the statement and report now submitted, be it resolved, that the said Report be printed for circulation with the certificate of the Auditors attached thereto.

Moved by the REV. DR. O'MEARA, seconded by REV. S. B. ARDAGH, and resolved, that the report of the Committee on the Secretariat be referred back to the Committee for re-consideration.

The Committee appointed to ascertain the amount required for the Church Society, including that required for the General Purpose Fund, and for the Mission Board, beg to report the following apportionment, exclusive of the quarterlies, from the various parishes, and of the collections for mission purposes.

Home District.....	\$3,867
Gore and Wellington.....	2,800
Simcoe.....	1,733
Niagara.....	1,533
Newcastle.....	1,600

\$11,533

(Signed,) F. L. OSLER, Chairman.

The following letter was read:

King Street, August 9th, 1865.

To the Chairman of the Quarterly Meeting of the Church Society.

A report of a committee was presented to the Society at the quarterly meeting, held May 10th, containing certain recommendations in respect to a bond of mine, held by the Society; the chairman of that committee considered the report to have been sanctioned, and that the terms of it were to be acted on by the Secretary. The Secretary, however, is in doubt whether or not he was duly authorized to act in the matter—May I, therefore, respectfully request that such further action may be taken, as will authorize the Secretary to carry out the recommendation of the report.

Signed, HENRY ROWSELL.

Ordered, that the adoption of the report be deferred to next meeting.

With reference to the application of the Rev. Mr. Checkley, upon the notice of motion, at the previous meeting, by the Rev. Mr. Palmer,

It was moved by the Rev. S. Ardagh, seconded by the Rev. Mr. Osler, that the Rev. Mr. Checkley's claim, as to the Widows' Fund, be allowed: but as it appeared that Mr. Checkley's claim did not come within the scope of the by-law, it could not be granted.

The recommendation of the Standing Committee, that the interest on hand, on the Leeming Mission Fund, be invested as augmentation of that fund, was ordered to be postponed till the next meeting.

The application of the Rev. H. B. Wray, to be allowed to pay the required fee of \$40 by instalments, was granted, having been approved by the Bishop.

Moved by the Rev. Dr. Fuller, seconded by Col. O'Brien, and resolved, that the Rev. E. Morgan be allowed to complete his payment of £10, to entitle his widow to a pension in the event of his death.

Letters from the Rev. Dr. McNab and F. Cubitt, Esq., and others, relative to the Darlington Rectory matter, were ordered to be referred to the solicitor.

Moved by the Rev. Dr. Beaven, seconded by the Rev. Mr. Osler, and resolved, that the secretary do convey to R. J. Mountjoy, Esq., of the City of Toronto, the thanks of the society, for the grant of one acre of land in the Township of Tiny, for a church, for the worship of members of the United Church of England and Ireland, and for a burial ground attached thereto.

Moved by Col. O'Brien, seconded by the Rev. Dr. Fuller, and resolved, that the resolution regarding recipients of the proceeds of the Widows' and Orphans' Fund, of which notice of motion was given on the 8th February, by E. S. O'Brien, Esq., and recorded on pages 21 and 22, be adopted.

Moved by the Rev. F. L. Osler, seconded by the Rev. Dr. Beaven, and resolved, that the Rev. Messrs. Baldwin, Williams, Langtry and Brent, be a committee to superintend the printing of the annual report.

The following accounts of H. Rowsell were presented and ordered for settlement:

General account to July 1st, 1865,	\$97.79.
Church Society Grants,	\$52.43.

The following grants of books were made:

Rev. Mr. Carry, a set of service books, \$5; Rev. E. R. Davis, books and catechisms, \$5; Rev. J. Middleton, Sunday School books, \$5; Rev. R. C. Boyer, Sunday School books, \$5; Rev. M. Westney, Sunday School books, \$2.50; J. L. Ballard, prayer and hymn books, \$2.50; Rev. R. S. Forneri, bible and prayer book, \$2.50; Rev. J. D. Gibson, prayer books and tracts, \$5; Rev. J. Morton, bibles, prayer books and catechisms, \$5; Toronto General Hospital, 2 doz. prayer books, bibles and suitable tracts, \$5; Sault St. Marie, \$10 for books; Muskoka, \$10 for books; Knowlston's Mills, in the Mission of Aurora, \$5 for books.

Moved by the Rev. Dr. Fuller, seconded by the Rev. Mr. Osler, and resolved, that the Secretaries of the Church Society issue a copy of the Church Chronicle once a month, containing the official notices of the Church Society, of the Synod, of the Lord Bishop, and of Trinity College: and that it be sent to the incorporated members of the Church Society, the lay delegates of the Synod, and the Council of Trinity College, at the expense of the bodies whose notices are inserted in it.

A letter was read from C. J. Blomfield, Esq., Secretary to the Land Investment Company, in answer to an application from the Missionary in charge of the Minden Mission, for the completion of the conveyance of the glebe lot, and also for that on which the church has been erected, accompanied by the following minute, which was ordered to be recorded.

Minutes of Board Meeting, August 4th, 1865.

A letter was read from the Secretary of the Diocesan Church Society, requesting that the lots set aside as glebe lots, should be conveyed for the use of the clergyman and his successors, and inquiring if the church at Haliburton is considered as belonging to the Church of England, and if so, requesting that the lot on which it stands should be conveyed at the same time.

Ordered that the Secretary reply that the subject of the conveyance of the glebe lots, shall receive due attention, on the return of the Company's Solicitor, Mr. Crooks; and with regard to the present church, that it is to be considered as belonging to the Church of England; but that it is not intended to consecrate so small a building, or to convey the lot in question for the use of a church; but that the Rev. Mr. Burt, the resident minister of the Church of England, be considered as in possession of the said church, which building is to be under his entire control, in the same manner as if it were a consecrated church of the Church of England, and that its being put to any other use or purpose, be subject, in every instance, to the approval of Mr. Burt.

The following notices of motion were given:—Mr. O'Brien gives notice that he will move at the next meeting of the Society—Whereas the various minor trusts held by the Church Society are not in a satisfactory position, and especially those of the Widows and Orphans' Fund and Mission Fund, the trust in each case not being sufficiently defended, be it resolved, that a Committee be named to report a By-law to the next meeting of the Society, constituting the managing Committee of the said Funds, the Widows and Orphans' and Mission Fund, and the Trustees or Managers of those Funds, in a manner similar to that of the Commutation Fund Trust Committee, and in the formation of such By-law, the advice of the Solicitor of the Society be obtained. Mr. A. H. Campbell gives notice that at the next

regular meeting of the Church Society, he will move resolutions for more clearly defining the relative positions of the Church Society and the Diocesan Synod, and taking such measures in regard to reports to that body, and the management of the finances of the Society, as may promote the more efficient working of the Society in harmony with the Synod.

The following gentlemen were elected members:—Rev. R. Harrison, M. A., R. A. Harrison, Esq., C. W. Paterson, Esq., Rev. A. Williams, Joseph Wright, Esq., Jas. Crossland, Esq., J. C. Geddes, Esq., A. Brown, Esq., George Lowe Reid, Esq.,

The following were proposed for election at next meeting:—James Graham, Esq., Alfred Gooderham, Esq., Rev. H. B. Wray, J. H. Perry, Esq., Geo. J. Boyd, Esq., S. Gzowski, Esq., J. Boyd, Esq., Geo. Jno. Boyd, Esq., W. J. Boyd, Esq.,

Moved by J. W. Gamble, Esq., seconded by Dr Bovell, and resolved, that the funds of the Society not being sufficient to meet the grants already made, no fresh applications for pecuniary aid to churches or parsonages be taken up, until the appropriations already ordered for those purposes by the Society have been paid, and that in the mean time the applications be filed in the order they have been received, for future consideration.

Prayers were read by Rev. S. Givins, and the meeting adjourned.

#### COLLECTIONS AND SUBSCRIPTIONS RECEIVED FROM THE 1st TO 31st AUGUST INCLUSIVE.

MISSION FUND.			
Credit St. Peter's Church.....	\$ 6 42	Port Robinson.....	\$ 4 00
Sydenham.....	1 45	Lloydton, Mary Mag. Church...	2 87
Bomanville, St John's Church....	8 32	Cartwright.....	8 60
Etobicoke.....	5 00	Lindsay, St. Paul's Church.....	2 85
Markham, Grace Church.....	2 40	Thornhill.....	2 19
"    St. Philip's Church....	2 20	Port Hope.....	4 80
S. Cayuga, St. John's Church....	4 00	Brampton.....	2 38
Dunville.....	2 50	Edmonton.....	1 62
Port Maitland.....	50	Vespra, St. James' Church.....	83
Peterboro', St. John's Church....	18 60	Oro, St. John's Church.....	1 50
Caledonia.....	3 46	Medonte, St. George's Church...	1 87
York.....	3 50	Oro, St. Mark's Church.....	1 60
Cayuga.....	2 64	Manvers, St. Mary's Church.....	81
Grafton, St. George's Church....	5 00	Emily, Christ Church.....	1 40
Colborne, Trinity Church.....	7 00	"    St. James' Church... ..	1 04
Milton, Grace Church.....	4 00	Toronto, Cemetery Chapel . . . .	2 00
Hornby, St. Stephen's Church...	1 73	"    St. Stephen's Church . . .	3 50
Millbrook, St. Thomas' Church...	3 00	Cobourg, St. Peter's Church.....	81 29
Cavan, St. John's Church.....	2 75	"    Stiles' Church.....	1 11
"    St. Paul's Church... ..	2 50	"    Bourn's.....	2 84
Bloomfield, Christ Church.....	1 20	"    Court House.....	1 76
Yorkville, St. Paul's Church, new	20 00	Toronto, St. George's Church....	20 00
Georgetown and Norval.....	4 44	Grimsby.....	7 00
Barrie.....	9 33	St. Catharines, St George's Ch...	23 67
Percy.....	2 77	Haliburton.....	6 50
Schoolhouse .. .. .	21		
Newcastle, St. George's Church..	11 00	PAROCHIAL BRANCHES.	
Port Colborne.....	4 25	Coldwater.....	6 00
Ningara, St Mark's Church.....	8 00	Thorold.....	22 11
Fort Erie.....	4 00	WIDOWS' AND ORPHANS' FUND.	
Bertie.....	2 50	Hamilton, Christ Church.....	20 00
Toronto, St. James' Cathedral....	24 09	STUDENTS' FUND.	
Thorold.....	12 00	Mulmur, St. Luke's Church.....	1 25
		"    Christ Church.....	75
		"    Holy Trinity Church.....	50
		Port Colborne.....	3 87

## CONFIRMATION TOUR.

The Venerable Bishop of Toronto, set out on Thursday, (the 24th ult.,) to keep several appointments for confirmations he had made in the earlier part of the summer in the Counties of Halton and Peel. At the request of the Rev. F. L. Osler Rector of Dundas, his Lordship was induced to go beyond his prescribed bounds, to consecrate the new Church, just finished in the Township of Flamboro'. On Thursday night he was hospitably entertained by that gentleman and his family; and on Friday morning, before the service, walked some distance to visit the wife of his old friend and fellow labourer, the Rev. Ralph Leeming, who was confined by a serious illness. Mr. Leeming, being one of the oldest Canadian Missionaries, seemed deeply interested in the Bishop's visit, and derived much pleasure from comparing the present state of the Church with what it was when he first became a labourer in the Diocese. At 10 a.m., the Rector drove the Bishop through the neat and thriving town of Dundas up Flamboro' heights, a distance of about 3 miles, to the new church. The day was most propitious. On approaching the church it was plain to be seen that an event of no ordinary interest in the parish was about to take place. When the Bishop entered, the church it was densely crowded with a highly respectable congregation, who seemed eager to participate in the services of the day. Of the neighbouring clergy there were present the Rev. Messrs. Geddes, McKenzie, Hebden and Drinkwater, from Hamilton; the Rev. Mr. Stringfellow, of Waterdown, and the Rev. Mr. Cooper, of Beverley, who all took part in the services. The Bishop preached, and having consecrated the sacred edifice under the title of Christ's Church, Flamborough, proceeded with the lergy to consecrate the surrounding burial ground. The church, which stands on elevated ground beside the main road, is one of the neatest, most substantial, and ecclesiastical structures of its size in the Diocese, and its erection reflects great credit on the able management of the worthy Rector, and speaks much for the zeal and liberality of his parishioners. The length of the building is 60 feet by 28 feet wide; chancel 15 feet long. The style, which was taken by Mr. Osler from a plan forwarded to the Bishop by a private society in England, for promoting economy and correctness of style in the erection of churches, may be termed *Gothic*. The walls are built of light coloured granite in coursed rock work, with heavy buttresses; the roof inside is semi-open, the principal rafters with ornamented work shewn; the pulpit, desk, communion table and rail, with the finials of the seats, which are open, are of oak; the remainder of the wood work, grained oak. It is capable of seating upwards of two hundred comfortably, and is on the whole remarkably well built. The total cost of the building and land was \$2800, and it is satisfactory to state that the small debt on it, which slightly exceeds \$400, has been generously assumed by the building committee, that the whole might be deeded to the Bishop. Would that instances like this were more frequent, when the first service in a sacred edifice or burial ground, was its consecration.

The services of the day were conducted with much heartiness, the responding and chanting were very satisfactory, while the offertory, judging from the plates, must have proved a handsome contribution to the building fund. Among the congregation were many of the old settlers, who seemed delighted that their efforts to provide a suitable place of worship, had at last been realized. Many remained after service to thank their aged Bishop for his visit, and wish him God speed.

After service the Bishop and Clergy partook of the generous hospitality of Joseph Wright, Esq., an English gentleman, settled in the vicinity, who has embarked largely in manufacturing cotton; and we are happy to learn with success. Mr. W., is in every respect what we could desire an educated member of our Communion to be, and we congratulate Mr. Osler on possessing so valuable a member in his flock.

The scenery about Dundas yields to none in beauty and picturesqueness; and from the verandah of Mr. W.'s comfortable mansion, we do not think a finer view is to be found in the province.

In the evening the Bishop returned to Mr. Osler's pleasant abode, on the mountain above Dundas, where he remained the night, and on the following morning was driven by him to Wellington Square (14 miles); here the Bishop was met by a most respectable congregation—The Rev. Mr. Hebden, of Hamilton, read the morning service, after which an interesting band of 20 young persons were confirmed; the Bishop addressing them in his usual impressive and affectionate manner. After partaking of the hospitality of the amiable Rector and Mrs. Green, in company with several of the clergy, and the Bishop's old friends, he proceeded in his own conveyance, which met him here, to Oakville, 11 miles. Here the church was well filled by a most attentive congregation; the evening prayer was read by the Rev. A. Williams, of Yorkville, and the lessons by the Incumbent, the Rev. Mr. Fletcher, who presented 39 candidates, several of whom were adults, occupying prominent positions in society. After the Bishop's address, which was listened to with marked attention by old and young, and the Bishop had received the greetings of many old friends, at the request of the Incumbent, he drove to the house of Mr. Hagaman, to administer the rite of confirmation privately to his wife, who was prevented by a painful illness from attending at church.

It has been the good fortune of the writer to have been present at several administrations of this kind, and whether from the Apostolic character of the rite, or the peculiarities of the attendant circumstances, he cannot say, they appeared to him the most solemn and affecting, as well as the most edifying ordinances, he has been privileged to witness. The recipient in this instance, a comparatively young mother, long a sufferer from a spinal affection, whose wasted form, and meek and intelligent expression, at once marked her as a fit candidate for this holy rite. To receive the imposition of hands, she rose from her recumbent position with an effort, attended with an amount of suffering which she alone could estimate, and humbly knelt in accordance with the rubric. It was impossible to remain unaffected at the sight of the devotion of the patient, and the patriarchal form of the Bishop, bending over her in reverent attitude, imploring the divine blessing. After the rite had been administered the Bishop solemnly commended her to "the mercy and protection of God," and bestowing on her his benediction, bade the family an affectionate farewell. The evening had closed in when we reached Erindale, the hospitable mansion of the Bishop's late friend, the Rev. J. Magrath, where for many years his lordship, when in this part of his diocese, has made himself at home in the bosom of this affectionate family.

Sunday, the 27th August, at 11 a.m., the Bishop, accompanied by the family, drove to St. Peter's, Credit. A general assemblage of the church people of the neighbourhood filled the church, and we were glad to perceive that the choir had lost nothing of its wonted efficiency. The service was conducted by the Incumbent, the Rev. Mr. Hodges, assisted by the Bishop's Chaplain. Sixteen candidates were confirmed: and the Bishop delivered an impressive address, calculated to benefit all present.

Having paid a short visit to the parsonage, he proceeded to Streetsville, (6 miles,) for afternoon service, accompanied by Mr. and Mrs. Hodge; here the Bishop was met by a very large congregation, and was further gratified by a numerous class of candidates, 50 in number, who shewed by their demeanor that they understood the nature of the obligations they were about to ratify. The service was read by the Rev. Mr. Hodge. The singing and responding in this congregation was very general and satisfactory. The Bishop in his address expressed his gratification at the evident signs of prosperity he had witnessed on his visit to this parish, and after taking leave of several of his old acquaintances, he returned to Erindale.

On Monday morning he set out early on his return to Toronto, having left Mrs. Strachan in a very precarious state of health, and after a steady drive of nearly twenty miles he reached home in safety, about noon, having, during his tour, consecrated one church, confirmed 125 candidates, and travelled about as many miles, through dust and heat as great as any we remember to have experienced at this season.

## PRESENTATION.

*To the Editor of the Church Chronicle.*

DEAR SIR—I beg to ask the insertion of the following address and reply: 1st. Because it is a well deserved tribute to an estimable lady. 2nd. Because the insertion will gratify your subscribers in this parish. 3rd. Because it gives me occasion to point out to the many willing, but backward friends of the Church, how they may do her good service. There are many country parsons who, like myself, have a willing and generous people, but they, either through want of thought, or lack of some one to take the lead, leave undone things which they might do. They are content, for instance, to do without some article of church furniture, or some requisite for the performance of Divine worship, or at least with some old and inferior substitute, because there is no one to take the lead in getting a new one. Now it may stir up some of your many readers, in congregations so circumstanced, not to wait for others, but to move themselves in a good cause, if I mention what has been accomplished by Mrs. Jones in my little congregation of St. Jude's Church, (70 or 80 members). Coming amongst them a total stranger, she, in less than two years, by her efforts in various ways, procured a handsome carpet for the chancel, a new communion table cover, a pair of stools and a font; and also encouraged them to purchase a melodeon. Are there none of your readers who can do some similar service for the Church in their neighbourhood? With much esteem I am sincerely yours,

WILLIAM BELT.

*To Mrs. C. G. Jones, Barric.*

DEAR MADAM—We, the undersigned, members of the congregation of St. Jude's Church, Scarborough, and others, grateful for your zealous and efficient efforts on behalf of our church, through which many valuable additions have been made to our conveniences for worship, and particularly for your services as leader of the choir and melodeonist for nearly two years past, take occasion to express our high estimation of yourself personally, and our thankful appreciation of your very useful labours in our own behalf. The willingness with which those labours were rendered, and the trouble which they latterly entailed, from the distance of your residence in the city, are duly appreciated, and gratefully remembered. In making this public acknowledgment of them, now that you are removed to a greater distance, permit us to express our fervent hope for the continued prosperity of yourself and husband; and our heartfelt desire, that in whatever situation your lot may be cast, God may shower down upon you both, of the richness of his goodness, all spiritual blessings in Christ Jesus.

It will give us pleasure to renew our social and christian intercourse with you, whenever it may be again convenient and agreeable to you.

Signed by the churchwardens and sixty other members of the congregation of St. Jude's Church.

Scarborough, August 20th, 1865.

REPLY.

*To the Members of the Congregation of St. Jude's Church, Scarborough.*

MY DEAR CHRISTIAN FRIENDS—It is a source of great pleasure to me, to acknowledge the receipt of an address from you, testifying your appreciation of my services on your behalf. As regards my services and labours on behalf of the Church, I have acted from a sense of Christian duty; and my chief satisfaction has been to feel that I was engaged in a good cause, that my labours were appreciated, and that they would be attended with happy results. That the work in which I have been engaged among you may be continued by one who has the welfare of the Church at heart, and who will not be "weary in well-doing," is my fervent wish. The great kindness which has been shewn me and my husband by all, especially by those members of the congregation who made it their duty to drive me to and from the Church, will ever be remembered. With our united wishes for your future welfare, and our continued prayers for you all,

Believe me to remain, yours in Christian love, A. JONES.



## CHRIST CHURCH, CLIFTON.

*To the Editor of the Echo :*

SIR,—The readers of the *Echo* will be pleased to learn that the praiseworthy efforts of a few individuals here have culminated in signal success, and that a Church of England will shortly be an established fact at Clifton. The locality chosen for the site is peculiarly beautiful and romantic, being a gore of land where the two principal roads leading to the Falls of Niagara converge, with shade trees of nature's own planting around. The interesting ceremony of laying the corner stone took place on Monday, the 31st July, in the presence of the congregation and a number of visitors, Provost Whitaker, of Trinity Church, officiating.

At one p. m. the procession, composed of the clergy and churchwardens, advanced slowly from the residence of William Loggett, Esq., chanting the "Benedicite"—"O, all ye works of the Lord, bless ye the Lord." On arriving at the building they took their place on the platform in a semi-circle facing the congregation, the Provost in the centre. When, after the usual services, he delivered a most impressive and eloquent address. This was succeeded by a hymn (Miss Anna Leggett presiding at the Melodeon) with most pleasing effect. Then followed the "Old Hundred." The proceedings closed by the Clifton Brass Band playing the National Anthem.

The following is a list of the Clergymen who kindly participated on the occasion:—Provost Whitaker, Trinity College, Toronto; Rev. H. Holland, Rector, St. Catharines; Rev. T. T. Roberts, Rector, Thorold; Rev. H. Greenham, Rector, Fort Erie; Rev. J. Creighton, Rector, Welland; Rev. C. L. Ingles, Rector, Drummondville; Rev. D. G. F. McLeod, Rector, Chippawa; Rev. Dr. Van Rensselaer, Davoe Cl., N. Y.; Rev. Mr. Walsh, Niagara City, N. Y.;

The articles deposited consisted of a parchment scroll, with the names of the Governor General, the Lord Bishop of the Diocese, and Rural Dean, as well as the Rev. Incumbent, D. F. McLeod, and Churchwardens inscribed thereon; the *Toronto Leader* and *Welland Telegraph* newspapers; also, the several coins of the Province of Canada. On Friday evening, a concert in further aid of the building fund, was held at the Clifton House, the proprietors generously giving the use of their drawing hall. This splendid affair gave great satisfaction, and afforded the guests an opportunity of hearing vocal music that can hardly be surpassed.

The grateful thanks of the congregation are due to Mrs. Patchin of Buffalo, Mrs. Beard and Mrs. Stewart of Toronto, Mrs. Fulton, Niagara Falls, N. Y., Miss Mary and Mr. Walter O'Hara, and Mr. Scott, of Toronto, Mr. Drake of Buffalo, and, though last not least, the talented Mr. J. Carter, of Toronto, whose musical abilities are too well known to need comment. It would hardly be fair to individualize any of the foregoing; there existed much diversity of opinion as to which of the first-named ladies the palm of excellence of right belonged, both were frequently applauded; for my own part, I can safely say that, in her rendering of "Bird of Beauty" and "Annie Laurie," I never heard Mrs. Beard equalled. About 250 tickets were sold, enabling the building committee to add a handsome sum to the amount in hand.

I am Sir, yours faithfully.

## MINDEN MISSION.

The Rev. Mr. Burt, who has been appointed to the above mission, writes 12th June, 1865 :

"I found the approaches to this locality terribly rough and laborious, but yet had the pleasure of officiating to a congregation who welcomed me heartily at Minden the very next day, being Sunday.

At this moment I am making my tour from lake to lake, and to the cottages and shanties of the Company's settlers in Dysart.

The temporary parsonage is not yet ready for me, but the Agent, Charles R. Stewart, Esq., is doing all in his power to hasten the work, and make my family comfortable, and is active generally for the good of the church.

It will take time to become at home in this new country, and had I known many of its features before coming, I should scarcely have ventured: then, again, the cost of moving so far inland is excessive, and food and necessaries hard to be obtained, and dear.

I find many settlers will be very poor for a long season. To cheer me, I find many church people who still cling to our services and respond very fairly.

26th July.—I write to say that our church matters are progressing most favourably. The congregation at "Minden Village" is large, over 70 were present at three services held there in a small school-house; at "Haliburton" in the tiny church, assemble at present 30 to 40, last Sunday 36 were there; at "South Minden" 24 assembled in a central house; at "Snowdon," I preach Sunday next, after Morning Service at "Minden Village." I fear that Stanhope and Kinnmount must be content with a week-day service, because of the distance. All the distances in the printed paper, (*Chronicle*), only are true in Winter. The present arrangement gives the following amount of travel:—

1st. From Parsonage, by row-boat, to Haliburton, 5 miles, home at 1½ o'clock, p.m., thence on foot, 2 miles through a bush path, to hold service at South Minden at 3½ o'clock, then home; total, 10 miles rowing, head wind often; 4 miles walking up rough hills and over trees and rocks.

2nd. By boat, to foot of lake, 9 miles; by foot, 2 miles over crossings, and 2 miles of Bobcaygeon Road, to Village School-house, service at 10 o'clock; return to foot of lake, boat 2 miles to Burnt River, then on foot 1½ miles, or if no boat, 6 miles home, 7 miles in boat; total, 18 miles rowing, 10 miles on foot, or more if no boat.

The people are very poor in this mission, except Minden Village, they do not ask one to eat if a meal-time is near; flour has been very scarce. I hear that the last two years have put them to great trials, and it will not end directly. On Saturday last, I held a first Vestry at Haliburton, according to the Canons of the Synod of this Diocese, proceeding here as in the case of a "Free Church." The Vestry for Minden Village will be formed on Saturday next. I may state that in honour of the English Company, the Vestry named Haliburton Church "St. George's." The July collection (since received,) must be put off one service this year, because I could not give sufficient notice, and some of our best people are absent. In August I will remit whatever may be raised.

I find that there is a subscription list at Minden Village and places closely adjacent, the first payment on it is in November next; the moment it is forthcoming, (and it seems in earnest hands,) I will reckon with you. I enclose a receipt covering the whole of the society's grant to me for the present quarter, ending with this month, and I would be very glad to have the \$40 balance as soon as you could kindly forward it.

Rev. and dear sir, yours respectfully,

FREDERICK BURT.

To the Rev. S. Givins, &c.

#### FEMALE EDUCATION.

We are glad to observe that this subject is gradually gaining an important place in the mind of the Church. It has long been a want demanding the earnest attention of all the lovers of our Zion, and now that want is felt and deplored by heads of families in almost every parish in the diocese. We trust the committee appointed to consider this question are taking steps to bring forward some practical scheme for the action of Synod, so that we may shortly see a school established where a thorough education may be obtained by the daughters of the Church at as low or lower rates than those now charged for boys. The country

is fast ripening for decided action in this matter, and love for the children of the Church demands that we neglect not the opportunity. Let it only be seen what dangers threaten, and that they who have brought the matter forward are thoroughly in earnest, and abundant and substantial aid will be forthcoming from the members of the Church.

The following communications shew the feeling which pervades a considerable portion of our own and the sister Church of the U.S., and will prove interesting to those who seek the Church's good, and believe that the character of our country's future depends greatly on the kind of training we give the young.

### THE PROPOSED FEMALE SCHOOL FOR THE DIOCESES OF MONTREAL AND QUEBEC.

The proposition for founding and sustaining, on the borders of the above-named Dioceses, and at a point where the various railways, traversing Lower Canada, converge, has been most favourably received by the Quebec Synod, as it was previously by that of Montreal. It has received the sanction of these Synods to this extent, that very excellent Committees have been authorized by both of them to consider the whole matter. These Committees consist of three Clergymen and three Laymen from each of the Dioceses, with their respective Bishops at their head. To these fourteen persons, gentlemen of the highest character, and coming from the two principal cities, and from other centres of influence and wealth in Lower Canada, will be referred the whole scheme; its advisability, feasibility, the agencies and the means for carrying it into effect, and the location of the school. Nothing further will be done until these committees come together, (which we hope they will do shortly,) to take the whole plan into their serious consideration. In the meantime, the most hopeful feeling, and the most generous spirit in relation to it, is beginning to prevail throughout the whole Church of England communion in this part of Canada. The wonder is, that something of this sort has not been thought of or proposed before. Another wonder is, that the education of our daughters—one-half and the better half of our children—has been so little thought of, and so poorly provided for; while, for that of our sons, the most abundant provision has been made in every part of the province. Look for instance at what has been done in Upper, Middle and Lower Canada, in the way of building, endowing and supporting Universities, Colleges and High Schools for our boys; while for our girls, daughters of the same Protestant parentage, little or nothing has been done. Estimate, if you please, the cost of those institutions which have been founded for and are exclusively open to our sons, in London, in Toronto, in Kingston, in Montreal, in Lennoxville, Richmond and Quebec, and compare with their cost what has been expended on schools for girls, and you will be astonished. It has been in the frightful proportion of a thousand to one. Can such monstrous injustice be much longer tolerated? And yet for a few, a *very* few of our more favoured daughters, whose parents are able and willing to pay in your excellent private schools, five, six, or seven hundred dollars per annum for their education, the case may not seem so hard. But what is to become of the daughters of those multitudes of good families, and especially us poor clergymen, whose annual income does not exceed \$600 per annum? Must they lose their position or sink to a lower social level than they are naturally entitled to? To avoid this, multitudes will be sent to Roman Catholic schools, to the manifest danger of being perverted from or at least tainted and unsettled in the faith of their fathers; for it is well known that many of the conventual schools of our neighbours furnish what is supposed to be an excellent education, on terms cheaper than girls can live on, even in the most economical homes. We want to obviate this danger, and remove from us this temptation, and it can only be done by founding schools as good or better, where a first rate education can be furnished at a cost not exceeding \$200 per annum, and to all Clergymen's daughters for one half of that sum, and ultimately, perhaps, for nothing. But this can only be done by having our institution endowed, and largely endowed.

In the plan submitted to the Synods it was suggested that we should not attempt to put the concern into operation until at least \$10,000 were secured:—that with that sum in hand we should commence the erection of a building on a site previously given for that purpose. That site we hope will be a princely one, worthy of the cause, worthy of Lower Canada, worthy of the people who will generously give it. It was further suggested that the sum of \$20,000 should be furnished as an endowment for this building. The interest arising from this latter sum, together with an annual grant from the Provincial Exchequer, which we would have a right to expect, supplementing moderate tuition fees, ought surely to enable us to furnish a first class education at a very low cost—lower perhaps than the estimate given above. So much for a beginning. That realized; we might hope for the full development and completion of a much larger plan, which we hope would grow out of it in due season.

We said we would call this a *beginning*. A beginning suppose of our Victoria Female College for the Dioceses of Montreal and Quebec. And as we are suggesting names, let us go farther and say that we will call our first building the Bishop Stewart, or the Bishop Mountain's Hall. But we check ourselves, with the thought that these are matters for the committees deciding, upon the growth and development of a large hearted liberality, which we hope this sacred cause will yet evoke.

If any are sceptical as to our ability to accomplish what is here proposed, let them bear in mind that we have here in Lower Canada a hundred and fifty parishes or Missions; and an average of \$200 from each,—(for so noble a cause it is a low estimate)—would exactly give us the \$30,000 we need to begin with. After that we would have Upper Canada, the Lower Provinces, all England, and the United States to look to for advances to carry on the work:—to say nothing of those liberal gifts and bequests, which might come to us from those whose limits and whose purses the Lord may open towards this noble cause. Depend upon it, this idea here thrown out is perfectly possible; may it live, and grow, and expand, until the design is realized on the most liberal, the most enduring basis, and prove a rich blessing to us and to "all who are yet to come."

J. L. G.

Melbourne, C.E., July 17, 1865.

### ROMISH CONVENT SCHOOLS.

*Messrs. Editors*:—The rapid increase of Roman Catholic Schools here in the West is a very note-worthy fact, which ought to excite the serious consideration of members of the Protestant communions. In fact the Roman Catholics in Indiana, Illinois, Kentucky, and Missouri, are educating not only the girls of their own faith, but to a very large extent are controlling the education of the daughters of Protestant parentage.

A new vocation is found for cloistered nuns: they are erecting expensive and commodious buildings for young ladies' schools, not only in the cities, but in many of the lesser towns, and are everywhere receiving very large and indiscriminate patronage; and are in this way laying a certain foundation for a rapid extension of their faith. It is pretended that they use no effort to guide or change the religious opinions or sentiments of their scholars: but the fact is otherwise; and there is no person who has had opportunity to observe, and who has been observant, that cannot reckon up several instances within his own knowledge of young girls who have gone to their schools firm in Protestant belief, and have left them more or less infected, and who have afterward become avowed Roman Catholics.

If we could obtain a truthful statement of the entire number of persons whose religious faith has thus been warped and changed in the four States which I have named, it would be positively alarming; but yet the process is so quiet, and

gradual, that we do not notice the movement; and are surprised when we see the rapid increase of their churches, and of the number of their communicants, around us. The primary inducement for Protestant parents to send their daughters to these schools, is their apparent cheapness; an inducement which it is difficult to resist. The history of such a Roman Catholic school is simply this: a community of nuns buy a small tract of land near a city or large town, and put up a building for a nunnery; they have among their number several educated ladies, fitted for teachers, who commence a small school; as no salaries are paid, the larger part of the money received is clear profit: with this in a few years they are able to erect a suitable building for a larger school, their teachers become experienced, and the patronage increases; if the school is at a little distance from town, their tract of land presently increases to a farm, the community becomes larger, and the farm is cultivated by the labor of some of the sisterhood who have not the intelligence or capacity for teachers; from the products of the farm the table is in a large measure supplied, and thus the annual profits of the school are greatly increased; soon the old school buildings give way to others of greater capacity, convenience, and architectural display, until it becomes a magnificent establishment worth a quarter million dollars.

The rapid increase of the schools, and their increasing patronage, is as gratifying to the members of their own faith as it ought to be alarming to those who pretend to be Protestants; and it is useless to shut our eyes to the fact that the Roman Catholic religion is rapidly increasing in the West by actual conversions—conversions where we are to apprehend the greatest danger, among those who are to be the mothers of the next generation.

Now if we believe what we teach, we ought to take steps to prevent this movement, and to be in earnest about it. It won't do simply to talk, and not to act. We may have societies, and conventions, and resolutions, and preaching, and talk, but all that will not check it. We must put our hands in our pockets, and build two schools for their one; and such schools must be encouraged and patronized.

It is the rule among Roman Catholics that their children shall not attend other than their own schools. It should also be the rule of our communion and a rule made inflexible. If we desire to make our branch of the Holy Church aggressive, it must be by a movement among the young; and the reason why our growth is comparatively so slow, is that we in a large measure neglect the young. The most effective missionary movement here at the West would be by schools; and yet in Indiana, Illinois, and Missouri there has been until recently hardly a single Church school; and the real secret of the non-success at many of our missionary stations has been the little interest taken by missionaries in the children of their parishes. A missionary commences at his new station, he reads the service, and preaches twice on Sundays and makes two or three calls during the week, and perhaps has one weekly service, and has a Sunday school ranging from ten to thirty children, in which he does not take much interest. At the end of five or ten years his church is about as strong as when he commenced, and he wonders that it does not grow, after so much labor. The reason is plain enough, and it is plain enough why the Church has acquired the reputation of being metropolitan, and why in many of our parishes the popular idea is that the Church is intended for "a few respectable families," and why it does not reach out to any great extent, among the poor and the young.

Theoretically the Church has the greatest care for the young; it receives them by baptism into its precious fold, it enjoins constant teaching, and unceasing watchfulness; practically baptism becomes a form, the catechism a task, and we place those children, over whom such sacred promises have been made, (in how many instances) under the immediate influence of erroneous and pernicious teachers.

*Terre Haute, Ind., July 22, 1865.*

## MUNIFICENT GIFT.

We cut the following from the Philadelphia *Evening Bulletin* of the 9th ult.:

"We learn that the Hon. Asa Packer, of Mauch Chunk, Pennsylvania, has set apart the sum of *five hundred thousand dollars*, to establish and endow a college, near Bathlehem, in this State. He has given also fifty-seven acres of land, on which the College buildings will be erected. Judge Packer is now in Europe, but before he went, he communicated his intention to Bishop Stevens, of this city, and other gentlemen, whom he has requested to determine upon a plan for the organization of the institution. On his return, he will at once proceed to carry out his noble design, and it is to be hoped that he will live many years, so that he may witness the operations of the institution. If we are not mistaken, this gift to the cause of education is without a parallel, in this country at least."

## THE OFFERTORY.

To the Editor of the Irish Ecclesiastical Gazette.

Sir,—I think that many of the clergy might be interested to read the following replies by Dr. Guthrie, the eminent Presbyterian Minister, to certain questions on the subject of the Weekly Offertory as a means of Church Extension.

In England there is some jealousy about the revival of the Sunday Collection of Alms, which in this country happily is a custom universally maintained.

Where however it has been restored in England, it must be admitted that it is made more of a reality than here, where alas! the smallest possible coin is the one usually selected for an offering to God. One reason of this, no doubt, is that the offertory in England is not confined to the purpose of relieving the poor, but it is applied to various other "pious and charitable uses," according to the direction in the rubric. In primitive times, as is well known, the offerings of the faithful were divided into three parts, (1) for the sick and needy, (2) for the ministers of the Church, (3) for the service of God. The structure of our offertory sentences still points to these three objects. It is much to be wished that our congregations had the duty and privilege set before them of *contributing systematically* not merely to the alleviation of temporal distress, but also to the *relief of spiritual destitution*. Surely if it were understood by the people that two-thirds of the Sunday Collections would be regularly devoted to the maintenance of additional clergy and the multiplying of churches and services at home and abroad, they would soon begin to "honour the Lord with their substance" on each returning Festival on a new scale of Christian liberality, and instead of the pitiful sums now too often presented on the holy table, they would gladly "lay by in store on the first day of the week as God had prospered them," and come into His courts with an offering really in accordance with their means.

Trusting that you will allow this important subject to be discussed in your columns, if any are disposed to take it up,

I am, sir, your obedient servant,

St. Peter's Day, 1865.

ARTHUR DAWSON.

## DR. GUTHRIE ON "THE WEEKLY OFFERTORY."

*Questions submitted to Dr. Thomas Guthrie, of Edinburgh, (Free Church of Scotland,) with his replies.*

1. Is the order of the English Church, for the collection of voluntary offerings for pious and charitable purposes, from the whole congregation, every Lord's Day, whilst sentences are being read from Holy Scripture, a scriptural and useful provision?

I have no doubt whatever that the order of *your Church for the collection of offerings for pious and charitable purposes from the congregation on the*

*Lord's day*, is most scriptural ;—in fact, I have been astonished to find a practice so plainly enjoined by the Apostle Paul, in 1 Corinthians, xvi. 2, so much neglected in the English Church.

2. Is the principle of such weekly offerings made "by the Word of God" perpetually binding upon Christians in general?

*I do not believe that the instructions which Paul in the above passage gives to the Christians in Corinth were of local force. I believe that they embody a principle of universal application.*

3. Can the principle or practice of such weekly offerings be regarded as at all Popish, or as involving the principle or justification by works?

The idea, by whomsoever promulgated, that *this practice in our Church savours of Popery*, or gives any countenance to the heresy of justification by works, is eminently absurd. The practice is, and has been for ages gone by, universal in Scotland; and I will venture to say there are no people in the world less likely to adopt either principles or practices of Popery than we here on the north side of the border.

4. Ought there to be any religious service opened to any class of persons, however poor, without giving them the means of coincidentally offering something, however little, in God's service?

Not only do we collect *voluntary offerings at every public meeting for worship on the Lord's Day*, but on week-days at prayer meetings, whether these be held in the schoolroom or the Church.

5. Is there any objection to the substitution of such voluntary offerings for pew rents in payment of the Clergy?

In some of the Churches we have pew rents, in many of them none; and so far from objecting to the substitution of voluntary offerings for these, we would much prefer the voluntary offerings if they would serve the purpose. We would say that *pew rents should not be attempted wherever an attempt is making to evangelise a heathen district of any of our large towns.*

6. Does the experience or practice in Scotland lead to the belief that such offerings might in many cases produce a reliable income for the clergyman, as large or larger than is produced by merely rented pews?

*Were voluntary offerings universal in your English Churches, as they should be, you could raise an immense revenue for the glory of God, and the service of the Church.* In my congregation alone, where we collect voluntarily at both forenoon and at afternoon worship, we receive about £500 annually of voluntary offerings, and this besides raising about as much from pew rents, and about £1,100 for a fund out of which all the ministers of the Free Church receive an equal share. That fund which congregations give to according to their ability, amounts to about £100,000 a year. The income of the Free Church, all voluntary, is about £300,000 annually; and if we in our poor country,—poor as compared with England,—raise such a sum as that from our share of the population, amounting to about 1,000,000, what might the Church of England do, did she put forth her vast resources? Including one thing and another—I mean stipend and the value of a manse and garden—none of our ministers have under £150 a year. *Unendowed as we now are by the State, we are better off than very many of the clergymen of the Church of England. That shows what can be done through the voluntary offerings of the people.*

7. Is the principle of gathering new congregations together in suitable buildings, free and open to all comers, and defraying the expense of such public worship out of the free will offerings of the people, rich and poor, so worshipping together, a means of Church extension specially adapted to the present state of the English Church?

These I have already said would form a mighty means of Church extension in connection with the Church of England. *In them she has a rich mine, which she should work for the elevation of the lowest classes, and the salvation of our country.*

8. When the opportunity exists for thus preaching the Gospel, and gathering a congregation under a clergyman, is it desirable to delay doing so, until money can be raised for an endowment, granting that an endowment is, of course, desirable whenever and so soon as it can be devised?

Certainly not; the *Church of England should not wait a day for endowments*. Let her use the means she has already in her own hands. She would be all but independent of endowments were she to do so.

9. Is there anything in Holy Scripture to justify any clergyman or layman setting forth either endowments or pew rents as a necessary or material condition of thus increasing the number of clergymen and churches?

The plain imperative duty of a Church is to preach the Gospel, send forth men for that purpose, build churches, and set up the whole machinery of a Christian Church, *without waiting one day* for the countenance of the State, or the support of endowments; and, in these circumstances, she is to call upon the people to give their carnal things to those who distribute among them the bread of life.

Any further information that you may wish I will be delighted to give. May God bless all your efforts on behalf of the perishing.

I am, with great respect, yours ever,

THOMAS GUTHRIE.

E. HERFORD, Esq.

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#### THE LATE ARCHBISHOP OF CANTERBURY.

At a meeting of the Nonconformists of Chester, the following resolution was unanimously passed:—

That the Ministers of the various Nonconformist congregations in the city of Chester having heard with deep regret of the death of the venerable Bishop of the diocese, desire to record their own sincere respect and that of their several churches in common with their fellow citizens of all parties, for the public and private worth of his Lordship; and to express their unaffected admiration of the amiable, benevolent, and Christian-hearted Bishop, whose rare union of high scholarship and distinguished ecclesiastical position, with dignified simplicity and kindly courtesy towards persons of all classes and all churches, has left upon this and other communities throughout the diocese an indelible impression of the happy influence exercised by his Lordship in his ecclesiastical and social relations during the seventeen years of his residence in Chester.

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#### NOTICES.

The Report of the Rev. E. R. Davies' mission, and the notice of the laying of the corner stone of a new church in the Rev. Mr. McCleary's mission will appear in our next issue.

The statement of the Honorable J. Hillyard Cameron—adopted by the Trust Committee, and submitted at the last meeting of the Church Society—is in type, and will appear in a few days.

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#### THE PROVINCIAL SYNOD.

The Triennial Meeting of the Provincial Synod of the United Church of England and Ireland in Canada, is appointed to be held on the 13th inst., at Montreal. The meeting is a most important one. We would call the attention of the clergy to the prayer appointed to be used on its behalf.



## TRINITY COLLEGE GRAMMAR SCHOOL, WESTON.

VISITORS.—The Hon. and Right Rev. the Lord Bishop of Toronto. The Right Rev. the Lord Bishop of Ontario.

HEAD MASTER.—The Rev. C. H. Badgley, B.A., Queen's College, Oxford.

The Grammar School will re-open for the Michaelmas Term on Monday, September 11th.

Arrangements have been made by the Rev. W. A. Johnson, Incumbent of Weston, to receive boarders, whose studies will be directed by the Head Master.

Applications for admission, or for further information, to be made to the Rev. the Provost, Trinity College, Toronto; the Rev. the Head Master; or the Rev. W. A. Johnson, Weston.

Weston, July 31, 1865.

## DIED.

CAPTAIN ELMES STEEL, R. N.—At his son's residence in the Township of Oro, County Simcoe, on Friday, August 18th, at the advanced age of 86 years, Captain Elmes Steel, R. N. The deceased emigrated to Canada upwards of 30 years ago, and (after an active service of several years in the navy, during which he served under Admiral Lord Nelson, and was on board the "Victory" within a few yards of that hero when he received his death wound,) settled in the Township of Medonte, and distinguished himself by his energy in every enterprise for the material advancement of that locality. He served as member of the Upper House for the Division of Simcoe and Grey, which were then united. He was a firm and attached member of our Church, his last words were "The peace of God which passeth all understanding keep my heart and mind in the knowledge and love of God, &c.," thus appropriating the beautiful words of that benediction which had so often sounded in his ears. His prayer was answered, for his end was *peace*.

R. H. H.

CHARLOTTE WILLIAMS.—On the 15th August, Charlotte Williams, wife of Mr. J. R. Williams, at Tecumseth, County of Simcoe, C. W., aged 84. She was an earnest and devoted christian, ever ready to contribute liberally to the relief of the needy, and to the extension of the services of the Church in more destitute sections of the country. Her loss will be deeply felt by all who enjoyed the pleasure of her acquaintance, but at the same time they will feel that she was ripe for that change which brings to the faithful christian peace and joy and rest with the Saviour.—*Ed. Chronicle*.

## SUBSCRIPTIONS RECEIVED TO AUGUST 31st, 1865.

TO END OF VOLUME III.

Rev. H. D. C., Sheffield; R. R., Rockton; F. F., Newcastle; A. P., Whitby; Rev. H. B. O., Lloydtown; Rev. J. McC., Mulmur; J. L., Mulmur; Captain F. Waterdown; Miss P., Guelph; J. C., Toronto; R. W., Hamilton; Rev. J. D. G., Uxbridge.

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