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The Church Chronicle.

No. 7.

TORONTO, OCTOBER, 1867.

Vol. V.

CHURCH SOCIETY NOTICE.

October Collection—Widows and Orphans' Fund.

As a Collection in aid of the Mission Fund is to be made on Thursday the 10th inst. (Thanksgiving Day), the Clergy will please defer taking up the Collection for the Widows and Orphans' Fund *until the beginning of November.*

It is requested that the proceeds of the Collection on Thanksgiving Day be *promptly remitted* to the undersigned by Bank Draft, or Post Office Order, or in Bank Bills: all sums under One Dollar, in Five-cent Postage Stamps.

July Collection—Mission Fund.

Returns of this Collection have not yet been received from the following Parishes and Missions, viz.:

HOME DISTRICT.

Toronto—St. Georges.	Etobicoke.
“ Trinity.	Oshawa.
“ St. Paul's.	Thornhill.
Aurora.	Tullamore.
Brock.	York Mills.

GORE AND WELLINGTON DISTRICT.

Ancaster and Dundas.	Hamilton—Ascension Ch.
Beverley.	Saltfleet and Binbrook.
Georgetown.	Wellington Square and Nelson.

SIMCOE DISTRICT.

Bradford.	Innisfil.
Muskoka.	

NEWCASTLE DISTRICT.

Cobourg.	Norwood and Hastings.
Lindsay.	Otonabee.

WM. P. ATKINSON, *Secretary.*

CHURCH SOCIETY'S OFFICE,

Toronto, 1st October, 1867.

Collections and Subscriptions received from the 1st to 30th September, inclusive:

MISSION FUND.		Manvers	\$1 27
Bowmanville	\$5 00	Berkley	4 75
Dunville	2 00	WIDOWS AND ORPHANS' FUND.	
“ St. John's	3 00	Newmarket (for October, 1867)...	8 25
Port Maitland	1 00	PAROCHIAL COLLECTIONS.	
Emily, St. James's	0 75	Toronto, St. James's (on account)	32 60
“ Christ's	1 88		

DURHAM AND VICTORIA RURAL DEANERY.

The next Quarterly Meeting of the Clerical Association of the above Deanery will be held at Millbrook, on the first Tuesday in February, at 10 o'clock, A.M.

Subject for consideration—The Seventeenth Chapter of St. John's Gospel.

ARCHIBALD LAMPMAN, *Secretary.*

Perrytown, 1st October, 1867.

ORDINATION.

The Lord Bishop of Niagara held a General Ordination in the Cathedral, Toronto, on Saturday the 24th. of August, the Festival of St. Bartholomew, when the following gentlemen were admitted to Holy Orders:

DEACONS.

Archibald George Lister Trew, B.A., of Trinity College, Toronto, appointed to the temporary charge of Assistant Minister at Markham.

Frederick Alexander Bethune, B.A., of Trinity College, Toronto, one of the Masters of Trinity College School, Weston.

John Franck, Theological Student.

Benjamin Samuel Hosken, Theological Student, appointed to the Mission of Fenelon Falls.

PRIESTS.

The Rev. William Stephen Westney, B.A., Missionary at Saltfleet.

The Rev. E. W. Murphy, Missionary at Innisfil.

The Sermon was preached by the Very Reverend the Dean of Toronto, and his Lordship was assisted by the Rev. S. Givins, Rural Dean, the Rev. Canon Baldwin, and the Rev. C. J. S. Bethune.

PAROCHIAL MEETINGS.

The Lord Bishop of Toronto having been requested by Resolution of the Church Society to name the Deputations, and arrange the Parochial Meetings of the Society in the ensuing autumn and winter, has made the following appointments:—

LINCOLN AND WELLAND RURAL DEANERY.

Niagara.....	Monday.....	November	4.....	7 P.M.
Grantham.....	Tuesday.....	"	5.....	11 A.M.
Port Dalhousie.....	".....	"	5.....	7 P.M.
St. Catharines.....	Wednesday.....	"	6.....	7 P.M.
Thorold.....	Thursday.....	"	7.....	7 P.M.
Stamford.....	Friday.....	"	8.....	11 A.M.
Drummondville.....	".....	"	8.....	7 P.M.
Clifton.....	Monday.....	"	11.....	7 P.M.
Chippawa.....	Tuesday.....	"	12.....	7 P.M.
Port Robinson.....	Wednesday.....	"	13.....	11 A.M.
Welland.....	".....	"	13.....	7 P.M.
Marshallville.....	Thursday.....	"	14.....	11 A.M.
Port Colborne.....	".....	"	14.....	7 P.M.
Fort Erie.....	Friday.....	"	15.....	7 P.M.

DEPUTATION TO THE ABOVE.—Rev. Rural Dean McMurray, Ven. Archdeacon Palmer, Rev. Dr. O'Meara, Rev. Stewart Houston, A. Gaviller, Esq.

Peel, and West and North York Rural Deanery.

Etobicoke, St. George's	Monday.....	January	27	7 P.M.
Mimico, Christ's Church	Tuesday	"	28	7 P.M.
Sydenham	Wednesday	"	29	7 P.M.
Springfield	Thursday	"	30	7 P.M.
Port Credit	Friday	"	31	11 A.M.
Streetsville	"	"	31	7 P.M.
Brampton	Monday.....	February	3	7 P.M.
Tullamore	Tuesday	"	4	7 P.M.
Gore of Toronto	Wednesday	"	5	11 A.M.
Grahamsville	"	"	5	7 P.M.
Woodbridge	Thursday	"	6	7 P.M.
Vanhan	Friday	"	7	11 A.M.
Thornhill	"	"	7	7 P.M.
Richmond Hill	Monday.....	"	10	7 P.M.
Newmarket	Tuesday	"	11	7 P.M.
Holland Landing	Wednesday	"	12	7 P.M.
Sharon	Thursday	"	13	7 P.M.
Keswick	Friday	"	14	2 P.M.
Georgina	"	"	14	7 P.M.
Lake Shore	Saturday	"	15	7 P.M.
Lloydtown	Tuesday	"	25	7 P.M.
Bolton.....	Wednesday	"	26	7 P.M.
Nobleton	Thursday	"	27	7 P.M.

DEPUTATION TO THE ABOVE.—Rev. Rural Dean Givins, Rev. J. B. Worrell, Rev. F. Tremayne, F. Joseph, Esq.

East York and Ontario Rural Deanery.

Scarborough, Christ's Church.....	Monday.....	February	3	7 P.M.
" St. Jude's Church.....	Tuesday	"	4	3 P.M.
" St. Paul's	"	"	4	7 P.M.
Markham, St. Philip's, Unionville	Wednesday	"	5	7 P.M.
" Grace Church.....	Thursday	"	6	7 P.M.
Uxbridge	Friday	"	7	7 P.M.
West Brock.	Saturday	"	8	3 P.M.
Cannington.....	Monday	"	10	7 P.M.
Port Perry or Prince Albert	Tuesday	"	11	7 P.M.
Columbus	Wednesday	"	12	7 P.M.
Oshawa	Thursday	"	13	7 P.M.
Whitby	Friday	"	14	7 P.M.
Duffin's Creek	Saturday	"	15	8 P.M.

DEPUTATION TO THE ABOVE.—Rev. Rural Dean Hill. Rev. Canon Osler. Rev. W. Belt, J. W. Gamble, Esq.

Simcoe Rural Deanery.

DEPUTATION.—Rev. Rural Dean Ardagh, Ven. The Archdeacon of Toronto, Rev. W. Belt, Rev. J. H. McCollum, Francis Irwin, Esq.

[The Revs. the Rural Dean, and the Secretary of the District have been requested to prepare a List or Scheme of these meetings, and transmit it to the Secretary of the Church Society, Toronto, in time for insertion in the October Number of the Chronicle]. Time for meetings, first three weeks in January.

Durham and Victoria Rural Deanery.

Newcastle	Thursday	January	2	7½ P.M.
Bowmanville	Friday	"	3	7½ P.M.
Enniskillen	Monday.....	"	6	7 P.M.
Cartwright.....	Tuesday.....	"	7	7 P.M.
Mauvers	Wednesday	"	8	7 P.M.
Cavan (St. John's)	Thursday	"	9	7 P.M.
Millbrook	Friday	"	10	7 P.M.
Lindsay	Monday.....	"	13	7 P.M.
Fenelon Falls.....	Tuesday	"	14	7 P.M.
Bobaygoon	Wednesday	"	15	7 P.M.
Verulam (St. John's)	Thursday	"	16	11 A.M.
Omemo	"	"	16	7 P.M.
Bloomfield	Friday	"	17	7 P.M.
Perrytown	Monday.....	"	20	7 P.M.

DEPUTATION.—Rev. Rural Dean Allen, Rev. Provost Whitaker, Rev. W. S. Darling, E. G. O'Brien, Esq.

Northumberland and Peterborough Rural Deanery.

Cobourg	Thursday	January	2	7½ P.M.
St. Luke's	Friday	"	3	7 P.M.
Gore's Landing	Saturday	"	4	3 P.M.
Grafton	Monday.....	"	6	11 A.M.
Colborne.....	"	"	6	7½ P.M.
Brighton	Tuesday	"	7	7 P.M.
Castleton	Wednesday	"	8	10 A.M.
Seymour.....	"	"	8	7 P.M.
Hastings.....	Thursday	"	9	11 A.M.
Norwood.....	"	"	9	7 P.M.
Otonabee	Friday	"	10	11 A.M.
Peterborough.....	"	"	10	7½ P.M.
Lakefield	Saturday	"	11	11 A.M.

DEPUTATION.—Rev. Rural Dean Wilson, Ven. The Archdeacon of Niagara, Rev. R. S. Forneri, Dr. Bovell.

Wellington and Halton Rural Deanery.

Lowville	Monday.....	January	27	7 P.M.
Nelson.....	Tuesday	"	28	11 A.M.
Wellington Square	"	"	28	7 P.M.
Oakville	Wednesday	"	29	7 P.M.
Palermo	Thursday	"	30	11 A.M.
Milton.....	"	"	30	7 P.M.
Hornby	Friday	"	31	11 A.M.
Georgetown	"	"	31	7 P.M.
Norval	Saturday	February	1	11 A.M.
Elora	Monday.....	"	3	7 P.M.
Alma	Tuesday	"	4	11 A.M.
Hustonville.....	"	"	4	7 P.M.
Rothsay	Wednesday	"	5	11 A.M.
Mount Forest.....	"	"	5	7 P.M.
North Arthur.....	Thursday	"	6	11 A.M.
Arthur	"	"	6	7 P.M.
Fergus	Friday	"	7	7 P.M.
Guelp	Monday.....	"	10	7 P.M.
Rockwood	Tuesday	"	11	7 P.M.
Erin.....	Wednesday	"	12	7 P.M.

Wellington and Halton Rural Deanery—Continued.

Reading, Gainsfraxa	Thursday	"	13	7 P.M.
Orangoville	Friday	"	14	7 P.M.
Ancaster	Monday	"	24	7 P.M.
Flamborough	Tuesday	"	25	11 A.M.
Dundas	"	"	25	7 P.M.
Strabano	Wednesday	"	26	2 P.M.

DEPUTATION.—Rev. Rural Dean Osler, Rev. H. C. Cooper, Rev. C. J. S. Bethune, J. M. Grover, Esq.

Wentworth and Haldimand Rural Deanery.

St. Peter's, Barton	Monday	January 27	7 P.M.
St. George's, East Barton	Tuesday	" 28	11 A.M.
Glanford	"	" 28	7 P.M.
Tapleystown	Wednesday	" 29	2 P.M.
Woodburn	"	" 29	7 P.M.
Stony Creek	Thursday	" 30	2 P.M.
Ontario	"	" 30	7 P.M.
Waterdown	Friday	" 31	7 P.M.
Calcedonia	Monday	February 3	7 P.M.
Hagersville	Tuesday	" 4	11 A.M.
Jarvis	"	" 4	7 P.M.
Nanticoke	Wednesday	" 5	7 P.M.
Sandusk	Thursday	" 6	11 A.M.
Cayuga	"	" 6	7 P.M.
York	Friday	" 7	10 A.M.
Dunville	"	" 7	7 P.M.
Hamilton	"	"	"

DEPUTATION.—Rev. Rural Dean Geddes, Rev. H. Holland, Rev. Cthon. Read, T. White, Esq.

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THE LATE REV. DR. SHORTT.

The late much respected and beloved Rector of St. John's Church, Port Hope, was the son of John Shortt, Esq., M. D., for many years inspector of hospitals for Canada, and now retired on half pay and residing in Dublin, Ireland. During his preparation for Holy Orders, to which he was admitted in 1822 by the honored and beloved Bishop Stewart, he was the intimate associate and companion of the Rev. Dr. Atkinson, late Rector of St. Catharines, and the Rev. Mr. Grasett, now Dean of Toronto and Rector of St. James's Cathedral, with both of whom he afterwards lived on terms of the most intimate and attached friendship, which, in the case of the latter at least, was strengthened by similarity of religious views in reference to those questions which have always distinguished one portion of the church to which he belonged from the other. His first clerical appointment was Lupton, from which he was subsequently removed to Franktown; and in the year 1836, the Rev. Jas. Coghlan having resigned the Rectory of St. John's, Dr. Shortt succeeded to the charge of this parish, in which it was his Divine Master's will that he should so long, and so faithfully, minister the word of life. When the section of the Church of England in Canada to which his religious views attached himself, felt the need of a newspaper to advocate the views known in that church as Evangelical, Dr. Shortt was unanimously chosen by his brethren holding the same views as himself, to be the editor, the acceptance of which position connected him with the press in Port Hope, where the *Echo* was printed and published during the whole period of Dr. Shortt's connection with it, which, it is not too much to say, constituted by far the most useful and successful portion of the history of that

journal. Dr. Shortt's editorials were characterized by great clearness, logical acumen and bold faithfulness in the defence of truth, while at the same time those whose errors he attacked, or whose practices he found fault with, had never any reason to accuse his utterances of acerbity.

It was Dr. Shortt's lot to be an example to his congregation of how the Christian is by the grace of God enabled to endure without a murmur suffering of no common intensity and duration, and to count his bodily afflictions, though so intense and so long continued, as light afflictions and but for a moment, inasmuch as he looked not at those things which are seen—which are temporal—but as the things which are not seen which are eternal in the heavens. The advocates of total abstinence from strong drink in Port Hope and throughout this Dominion will long remember Dr. Shortt's able and consistent advocacy of their principles, often under circumstances very trying and discouraging, both in the provinces at large and at the Synod of the Diocese of which he was an honored and useful member. The remains of the deceased were borne to the grave by young men, all of whom had been christened by him during his ministry. —*Communicated to the Canadian Churchman.*

DIED.

At St. John's Parsonage, Elora, on Monday, September 2nd, The Reverend JOHN SMITHURST, Missionary in the Township of Minto.

The late Mr. Smithurst was born in the County of Derbyshire, England, on the 9th of September, 1807, and, consequently, had he lived another week, he would have been sixty years of age. In his early youth he was intended for a mercantile life, and passed some time in the counting-house of the celebrated firm founded by Sir Richard Arkwright. When his attention was turned to the clerical profession, Mr. Smithurst entered the Missionary College at Islington, under the patronage of the Church Missionary Society for Africa and the East, whence he was ordained Deacon and Priest, somewhat later in life than usual, and was appointed Missionary and Superintendent of the Mission Farm near Fort Garry, in the Red River Territory. Here he remained about twelve years, ministering with great usefulness to both whites and Indians, and acquiring a considerable amount of influence in the affairs of the Territory and Colony. At the end of this time he returned to England, but finding the climate unsuitable, after a tour on the Continent of Europe, he came out to Canada. He was employed for a short time on temporary duty in the Niagara district, and in the autumn of 1852, he was appointed to the Mission of Elora and Peel, in the County of Wellington. At this post he ministered until the end of the year 1857, when his health, which had never been sufficiently good for the duties of such a mission, compelled him to retire to his property in the Township of Minto, where he passed the remainder of his life, improving, not merely his own estate, but contributing in a most marked degree, by his advice and example, to the advancement in moral and material welfare, of that fine township. As a settler, as a magistrate, as a municipal officer, and as a Clergyman, Mr. Smithurst's influence was most beneficial to those amongst whom he lived. He never entirely gave up clerical duty, although he was physically unfit for any severe or continued work of this kind, being unable to read or speak with comfort to himself.

Mr. Smithurst was a man of clear common sense, and an acute observer. His knowledge of men and things was much above the average, and his conversational powers always made him a welcome and interesting companion. As a preacher, without being what is now-a-days called eloquent, he was clear in his ideas, and knew how both to arrange them to the best advantage, and to clothe them in suitable language. His doctrinal views, as might be supposed, were rather of what is called the "Low Church" type, but far removed from the rabid prejudice, which at this time passes for Evangelicalism. He was a faithful son of the

Church of England, and, within the latitude allowed by her formularies, could see good in views of a different type from those with which early associations had connected him. In politics he was, of course, as every true Churchman should be, a loyal conservative, and so far as he took any part in election matters, his influence was always exerted in favour of the constitutional candidate.

Mr. Smithurst was never married, and, to a considerable extent his position, both at Red River and in Minto, was one of intellectual and social isolation. In the spring of this year, he caught a severe cold on a journey to Guelph; and from this he never thoroughly recovered. By it the disease of dropsy of the heart, to which he was constitutionally liable, was rapidly developed, and in the end of July he found it necessary to come to Elora for medical advice. He remained there until his death, bearing with the greatest patience the discomfort, and the sometimes severe pain incident to his disease. Though he hoped to recover for some time, yet he unreservedly resigned himself to God's will, and frequently by word of mouth, and in his last will, expressed his sole dependence for salvation to be in the mercy of God, through the blood of Christ, shewn to an "unprofitable servant." His funeral was largely and respectably attended, all the places of business being closed on the occasion.

By his will Mr. Smithurst has made provision for a legacy of \$1000 to the Church missionary Society for Africa and the East, and it is hoped that there will also be something secured for mission work in Minto. To the library of Trinity College, Toronto, he has left his books in Classics, Theology and Church History, and to St. John's Church, Elora, a handsome Communion service, which he used when he was Missionary at that place.

CIRCULAR TO THE CLERGY OF THE DIOCESE OF TORONTO.

Toronto, *September 16, 1867.*

REV. AND DEAR SIR,

As Her Majesty's Government in this Dominion have not appointed a Day of General Thanksgiving for that vouchsafement of a beneficent Providence, a bountiful Harvest; and as many have suggested that a day should be appointed for this purpose, to be solemnly and religiously observed by the members of the Church of England and Ireland in this Diocese, I have much satisfaction in naming Thursday, the 10th October next, to be so observed in this Diocese.

A Form of Prayer, put forth and published by the House of Bishops at the last meeting of the Provincial Synod, is herewith forwarded to be used on that occasion.

As it is but right and dutiful that we should at such a time accompany our religious services with a substantial Thank-offering, I have to request that a Collection be made on that day, in all the Churches of this Diocese, in aid of the Mission Fund of the Church Society. When Almighty God has been pleased to vouchsafe us His temporal blessings in so abundant a measure, we should endeavour to be fellow-workers with Him in promoting the extension of His spiritual kingdom. Our Missionary work in this Diocese is a most important one; and it would rejoice me much to see it more extensively and vigorously pursued.

I have to request you to call the special attention of your several congregations, on some previous Sunday, to the duty of faithfully and religiously observing the appointed Day of Thanksgiving, and of manifesting their devout appreciation of Almighty God's continued blessings to our land, by a proportionate liberality in their offering on that day.

I remain, Rev. and Dear Sir,

Your affectionate Diocesan,

JOHN TORONTO.

NOTICE TO THE CLERGY.

No order for Evening Prayer having been published by authority of the House of Bishops in Provincial Synod, the following form has been authorized by the Bishop of Toronto, for use in his Diocese on the day appointed.

H. J. GRASETT, B.D.,
Chaplain and Secretary.

THE ORDER FOR EVENING PRAYER.

¶ *Let him that ministereth begin with these Sentences.*

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in His laws which He set before us. *Dan. ix.*, 9, 10.

It is of the Lord's mercies that we are not consumed; because His compassions fail not. *Lam. iii.*, 22.

He hath not dealt with us after our sins: nor rewarded us according to our wickedness. *Psalms ciii.*, 10.

¶ *The Hymn appointed to be used at Morning Prayer, instead of Venite exultemus, shall here also be used before the proper Psalms.*

O give thanks unto the Lord, &c.

¶ *Proper Psalms CIV., CXLV.*

¶ *First Lesson, Joel II., v. 18 to end.*

Cantate Domino.

¶ *Second Lesson, Phil. IV.*

Deus misericentur.

¶ *Instead of the first Collect at Evening Prayer, the Collect used at Morning Prayer shall be read.*

O merciful God, at whose bidding, &c.

¶ *The Collect for Quinquagesima Sunday.*

¶ *The Second and Third Collects for Evening Prayer to the end of the Prayer for the Clergy and People.*

¶ *Then the Prayer for all Conditions of Men, and the General Thanksgiving.*

¶ *Then shall be said the Prayer of Thanksgiving for plenty; the Prayer, "O Almighty God and Father, of whose only gift it cometh," &c.; and the Prayer "Grant, O Lord, we beseech Thee," &c., and so to the end of Evening Prayer as usual.*