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The Church Chronicle.

No. 12.

TORONTO, MARCH, 1866.

VOL. III.

CHURCH SOCIETY NOTICE.

Adjourned Meetings of the Mission Board and other Committees will be held on Thursday, the 8th inst., in the Society's Board Rooms, as follows:—

Mission Board, at 10 A.M. Trust Committee, at 1 P.M. Churchman's Association, at 4 P.M. Revision of Mission List, at 7 P.M.

J. W. BRENT, *Lay Secretary.*

GORE AND WELLINGTON DISTRICT BRANCH ASSOCIATION OF THE CHURCH SOCIETY.

The Annual Meeting of the above named Association of the Church Society will be held in Hamilton, on Thursday, the 5th April next, at 7.30 p.m. All Parochial Reports and Collections must be sent in on or before the 31st of March.

J. GAMBLE GEDDES, *Secretary.*

Hamilton, 21st Feb., 1866.

MISSION BOARD NOTICE.

The necessity for revising the list of Missionaries deriving aid from the Mission Fund has been repeatedly urged on the attention of the Board, and Committees have from time to time been appointed to report thereon, but have failed to do so: the financial position of the fund, and the urgent appeals for Missionaries in new and destitute settlements, however, render this revision unavoidable, and, in order that the claims of the several Missions may be duly considered, the following Committee was appointed at the late meeting of the Mission Board to make the said revision, and were requested to report thereon at the May meeting:—

COMMITTEE.

Niagara District,—Rev. Dr. McMurray, Rev. Dr. Fuller, Josiah Holmes, Esq.

Gore and Wellington District,—Rev. A. Palmer, Rev. J. G. Geddes, W. Y. Pettit, Esq.

Simcoe District, Rev. F. L. Osler, Rev. S. B. Ardagh, A. Gaviller Esq.

Newcastle District, Venerable the Archdeacon Bethune, Rev. H. Brent, F. Farncomb, Esq.

Home District,—Rev. S. Givins, *Convener*; Rev. H. C. Cooper, R. B. Denison, Esq.

As the above Committee has been summoned to meet at the Society's Rooms, on the Evening of Thursday, the 8th inst. at 7 p.m., it is very desirable the information asked for by the Mission Board notice in January last should be furnished without delay.

S. GIVINS, *Convener.*

COLLECTIONS AND SUBSCRIPTIONS FROM THE 1st TO 28th FEBRUARY
INCLUSIVE.

MISSION FUND.

Barrio	\$9 00
Shanty Bay	7 75
Penotanguishene	5 07
Tecumseth, Trinity Church.....	6 06
" St. John's "	1 25
" Christ "	1 84
Missionary Meeting.....	71
Toronto, St. Paul's	50 00
Old St. Paul's.....	10 00

*Missionary Meeting,
per Rev. W. S. Darling.*

Millbrook, St. Thomas' Church ..	5 25
Bloomfield, Christ " ..	4 75
Cavan, St. John's " ..	3 25
Omemece, Christ " ..	2 40

Millbrook, St. Thomas' Church...	2 00
Bloomfield, Christ Church	3 00
Cavan, St. Paul's "	2 00
" St. John's " ..	2 00
Toronto, Cemetery " ..	4 00

*Missionary Meeting,
per Rev. Dr. O'Meara.*

Cartwright.....	1 65
Newcastle	10 45
Lakefield.....	6 00
Norwood and Westwood	21 65
Collection Norwood.....	2 13
Hastings	15 00
Seymour.	2 90

Mount Forest, St. Paul's Church	2 21
Arthur, Grace Church	1 29
N. Arthur, Trinity Church.....	1 50
Fort Erie.....	7 18
Welland.....	2 75
Fonthill.....	4 25
Stony Creek.....	1 52
Toronto, Trinity College.. ..	8 87

Missionary Meeting.

Peterboro', St. John's Church.....	23 50
Col. Lowry's Donation	4 00
Capt. Carron's "	1 00
R. Romain's "	1 50

York.....	3 80
Cayuga.....	3 80
Caledonia.....	3 40
Port Hope, St. John's Church....	17 00
Toronto, St. Stephen's "	2 43
Fort Erie, Missionary Meeting...	9 00
Credit, St. Peter's Church.....	6 72
Sydenham.....	1 90
Jarvis, Walpole Mission.....	6 54

Craighurst, St. John's Church....	\$1 42
" St. Mark's "	1 12
" St. George's "	2 10
" St. James' "	5 50

Seymour.....	3 79
Hornby, St. Stephen's Church....	1 27
Milton, Grace Church... ..	3 35
Omagh.....	1 38
Etobicoke, Christ Church..	1 50
" St. George's Ch.....	3 50
Cobourg, St. Peter's Church.....	42 74
" Bourn's "	2 90
" Court House.....	1 36
York Mills, St. John's Church....	2 08
Davisville School House.....	10 35

Thanksgiving Collection.

Scarboro', Christ Church.....	2 50
" St. Paul's "	3 50
" St. Jude's "	1 50

Toronto, St. James' Cathedral ...	\$63 60
Scarboro', Christ Church.....	3 25
" St. Pauls "	2 00
" St. Jude's "	1 25

Weston, St. Phillips "	8 29
Bowmanville, St. John's Church	8 06
Keswick, Christ " ..	2 07
Niagara, St. Mark's " ..	10 00
Cookstown, St. John's " ..	2 00
West Essa, St. Peter's " ..	1 44
East Essa, Schoolhouse.....	72
Tecumseth Schoolhouse	84
Cartwright, St. John's Church...	2 00
South Cayuga, St. John's " ..	2 62
Dunnville	2 45
Port Maitland	93
Bertie	2 75
Hamilton, Christ Church.....	40 00

On account of Orangeville Guarantee.....	150 00
Wellington Square and Nelson ...	1 50

Missionary Meeting.

Markham, Grace Church.....	2 25
" St. Philip's "	6 15
Scarboro', St. Paul's "	2 50
" Christ "	2 50

WIDOWS' AND ORPHANS' FUND.

Rev. H. Hayward, Fenelon Falls on account subscription.....	30 00
Scarboro', Christ Church.....	4 00
" St. Paul's "	2 60
" St. Jude's "	1 20
Wellington Square and Nelson..	3 70
Ancaster, St. John's Church.....	7 00
Dundas, St. James' "	5 25

PAROCHIAL BRANCHES.

Etobicoke	31 79
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NOTICE IN REGARD TO THE FUTURE PUBLICATION OF THE
"CHURCH CHRONICLE."

The present number completes vol. 3 of the *Church Chronicle*, and in future it will be published in accordance with the following resolution of the Church Society:—

Resolved, That the Secretary 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.

The paper will therefore be diminished in size, and will henceforth be sent only to the parties mentioned in the above resolution, unless specially ordered. Any one desirous of receiving it, and who is not included in the above resolution, can have it regularly mailed to him for 25 cents a year, such payment to be remitted to the Publisher, in advance. As some subscribers have paid their subscriptions of 50 cents for vol. 4, in advance, they can have the money returned on application to the Publisher, or, if they are not entitled to future Nos. free, will have the *Church Chronicle* mailed to them for two years.

A large proportion of the subscribers are indebted for arrears of subscription to end of vol. 3, and they are particularly requested to remit the amounts due without delay.

DIVINITY EXHIBITIONS.

At the late meeting of the Church Society the following Report of the Committee on Exhibitions for Divinity Students was received and ordered to be printed in the *Chronicle*, with a view to the adoption of the proposed amendment of the By-Law, of which notice has been given:—

REPORT.

The Committee appointed at the meeting of the Church Society held in November, 1865, to report on the Exhibitions for Divinity Students in Trinity College, beg to offer the following remarks and suggestions.

That, before the present arrangement respecting Exhibitions, it had been the custom of the authorities of Trinity College, relying on the continuance of the average amount of contributions, to announce, as open to applicants, a fixed number of Scholarships, of a fixed value, and tenable for a fixed time.

That it is most desirable that, under the existing arrangement, the same system should, as far as possible, be carried out, and the whole sum available in any one year definitely appropriated.

The Committee therefore recommend:

I. That a Committee of the Church Society be appointed from year to year at the annual meeting in June, whose duty it shall be forthwith to inquire into the state of the Students' Fund, and to declare thereupon what number of exhibitions, tenable for three years, will be open to applicants in that year, giving notice to this effect in the *Church Chronicle*.

II. That it shall also be the duty of the Committee, at the time of the August meeting, to receive and examine the testimonials of applicants, and to select such as Exhibitioners as they shall consider to be most deserving, notifying the Provost of Trinity College of such selection. Provided, nevertheless, that the privilege of each district to nominate an exhibitioner or exhibitioners, if it shall have provided funds for that purpose, shall be so far recognized, as that a preference shall

be given, *cæteris paribus*, to any person or persons thus nominated; but that, beyond this reservation, the Committee shall be left free to exercise its own judgment as to the most deserving candidates.

III. That in order that local interests may be duly represented, the Committee shall consist of an equal number of members from each district.

IV. That persons nominated to Exhibitions shall be required to pass the matriculation examination with such credit as may satisfy the Examiners of their probable fitness to enter the Divinity Class at the expiration of their first year; and that they shall forfeit their Exhibitions if they fail to satisfy the Examiners to the same effect in the ensuing June Examination.

The Committee further recommend the adoption of the following rules in respect of Exhibitioners:

(1.) That every Exhibitioner shall be required at Matriculation to subscribe a declaration of his purpose to complete his course of study, and to serve in Holy Orders in the Diocese of Toronto for at least five years.

(2.) That no Exhibition be continued for more than three years, the first of which shall be passed in the Arts Course, the last two in the Divinity Course.

(3.) That if any Exhibitioner shall, for any reason approved by the College authorities, continue for more than one year in the Arts Course, his Exhibition shall be reserved until he enter the Divinity Class.

(4.) That the College authorities shall be requested to furnish to the Committee of the Church Society above mentioned, at the meeting of the Committee in August of each year, a report of the conduct of the Exhibitioners, and that the Exhibition shall be subject to withdrawal, if such report be unfavorable, or if, for other reasons, the Committee are dissatisfied with the conduct of the Exhibitioner.

(5.) It is also recommended, with a view to the pressing wants of the Church and the small number of Exhibitions, that no person holding a Scholarship in Trinity College shall be allowed to receive or retain an Exhibition.

All which is respectfully submitted.

GEORGE WHITAKER, *Chairman.*

CHURCH SOCIETY.

The quarterly meeting for the month of February was held, by adjournment, in the Society's Rooms, on Thursday, the 22nd ult. The Ven. the Archdeacon in the chair. Present—Rev. Dr. Beaven, Rev. J. G. Geddes, Rev. F. L. Osler, Rev. A. Palmer, Rev. Dr. Scadding, Rev. Provost Whitaker, Rev. W. S. Darling, Rev. J. Hilton, Rev. W. Logan, Rev. Dr. Fuller, Rev. Dr. Read, Rev. H. Holland, Rev. S. B. Ardagh, Rev. H. C. Cooper, Rev. S. Givins, Rev. H. Brent, F. G. O'Brien, Esq., R. B. Denison, Esq., C. Magrath, Esq., H. Mortimer, Esq., Kingston, Esq., Rev. W. Belt, W. Powis, Esq., S. B. Harman, Esq., Rev. A. J. Broughall, Rev. E. Baldwin, W. Gamble, Esq., Rev. Dr. McNab, Mr. Pettit, H. O'Brien, Esq., H. O'Reilly, Esq., Rev. J. Davidson, Rev. Dr. Greene, Mr. Stantou, J. Carter, Esq., Rev. Mr. Cartwright, Rev. J. Middleton.

Prayers were read. The minutes of the previous meeting were read and confirmed.

A statement of the several funds was read by the Secretary.

Moved by the Rev. H. Holland, seconded by the Rev. Dr. Beaven, That the order of proceedings for the day be suspended, to enable Dr. Read to bring forward a motion with regard to the account due to Mr. Rowsell.—*Carried.*

Moved by Rev. Dr. Read, seconded by Rev. A. Palmer, That the report of the committee presented on the 10th of May last, with reference to Mr. Rowsell's bond, be now adopted, and that the recommendation of that report be carried out as soon as possible, on the understanding that this society be released from all engagements or obligations with regard to the printing required by this society, and also in regard to the tenancy of the rooms held by this society from Mr. Rowsell.—*Carried.*

Moved by J. W. Gamble, Esq., seconded by Rev. Dr. Read, That the amount due by the Society to the widows' and orphans' fund be made good, by transferring the debentures that the society hold for the general purpose fund to the amount of one thousand dollars, and that the balance of three hundred dollars be paid in cash.—*Carried.*

The Rev. Provost Whitaker presented a report on the theological students' fund.

Moved by Rev. Dr. Fuller, seconded by Rev. H. C. Cooper, That the report on the management of the exhibition for divinity students be received and printed in the *Chronicle*, for the information of members of this society.—*Carried.*—

The Rev. Mr. Osler presented a report on the Nottawasaga glebe, referred to him at the previous meeting.

Moved by Mr. Gamble, seconded by Rev. H. Brent, That the recommendation of the standing committee in relation to the Darlington glebe, be carried out, and that the land committee be directed to make the necessary arrangements for the sale, on or about the 1st of May next.—*Carried.*

Moved by Rev. H. Brent, seconded by Rev. S. Givins, That the following gentlemen be a committee to ascertain the exact amount received and paid by the society to the parish of Darlington :—Rev. W. Belt, Herbert Mortimer, Esq., and the Secretary.—*Carried.*

Moved by S. B. Harman, Esq., seconded by H. Mortimer, Esq., That the society do communicate to the incumbent at Lindsay that, in the opinion of the society, the matter is a local one, to be dealt with by the parish; failing which, the society will be bound to cancel the power of attorney investing Mr. Vicars with power to receive the rents, so as to enable the society to protect itself from loss.—*Carried.*

Moved by Rev. S. B. Ardagh, seconded by Rev. S. Givins, That the Secretary be directed to apply to Mr. George E. Shaw for a balance of money, with interest, remaining in his hands, from the endowment of the parish of Manyers.—*Carried.*

Moved by Rev. S. Givins, seconded by Rev. H. Brent, That the recommendation of the standing committee respecting the Grimsby parsonage, viz., that an extension of time for the payment of the mortgage, be obtained by the Rural Dean.—*Carried.*

Moved by Rev. H. C. Cooper, seconded by Mr. Gamble, That the letter of Mr. Disbrow, in reference to the Omemece parsonage, be referred to the Ven. Archdeacon and the Hon. G. S. Boulton.—*Carried.*

The applications of Mr. Bolster for a renewal of lease, and of Mr. Yarnald for a lease of a lot, were referred to the land committee.

Moved by Rev. J. G. Geddes, seconded by Rev. F. L. Osler, That the Secretary be directed to reply to the Rev. Mr. Vicars, that the four collections are required to be taken up at each of his stations under all circumstances; and that with respect to the extension of time for the payment of the ten pounds, it will be for him to apply directly to his lordship the Bishop.—*Carried.*

Moved by Rev. S. Givins, seconded by Rev. S. B. Ardagh, That the committee appointed at the last meeting to report upon the widows' and orphans' fund, be requested to continue their labours, and report at the next meeting such amendments as may be deemed advisable.—*Carried.*

The application of the Rev. E. C. Boyer to be placed on the list of clergy whose widows may share in the widows' and orphans' fund, was read; and he was directed to apply to the Bishop, under the twentieth article of the by-law.

The Rev. Mr. Hayward's name was ordered to be placed on the list of clergy entitled to share in the benefits of the widows' and orphans' fund.

In reply to the application from the churchwardens of Nottawasaga church, the Secretary was directed to inform them that the funds of the society did not admit of further grants.

The applications of the Rev. Messrs. Broughall and Middleton, for sets of service books for their respective churches, were read, and ordered to be made when the books arrive.

The following grants of books were made:—Rev. Mr. McCleary, \$10 worth of books and tracts; Mrs. Hill, of York, \$5 for Sunday School; Rev. S. B. Ardagh, \$5 for do.; Rev. W. E. Cooper, a credit of \$10 for books.

Moved by Rev. Mr. Baldwin, seconded by Rev. H. Holland, That the by-law appointing the commutation trust committee be amended, by the addition to the third clause of the following words: "It being expressly understood that no power is hereby given to the commutation trust committee to appoint auditors for the examination of the accounts of the trust, which said accounts shall be audited in each and every year by officers to be chosen by the society at its annual meeting in June."—*Ordered* to lie over to the next meeting in May, and that the Solicitor be consulted.

Moved by the Rev. J. G. Geddes, seconded by Rev. F. L. Osler, That the book and tract committee, be requested to examine the stock in the Depository, taken back from Mr. Rowsell, and to report to the society on its value, and the best way of disposing of such stock.—*Carried*.

Moved by Rev. H. Holland, seconded by Rev. Mr. Darling, That whereas the report now presented has reference only to the compliance of the clergy of the diocese, during the past year, with the requirements of the by-law regulating the distribution of the widows' and orphans' fund, while it is evidently necessary to inquire into their compliance or non-compliance from the date of the passing of the last resolution of indemnity; and whereas that report contains no such list of the clergy of the diocese as the resolution appointing the said committee appears to call for, the report be sent back to the committee for amendment, in accordance with the terms of this resolution.—*Carried*.

Moved by Rev. S. Givins, seconded by Rev. H. C. Cooper, That the amount to the credit of the Weston endowment be paid to the churchwardens of the parish.—*Carried*.

Moved by Rev. S. B. Ardagh, seconded by Rev. H. Brent, That the nomination of the book and tract committee made at the quarterly meeting in November, be confirmed.—*Carried*.

Moved by Rev. H. Holland, seconded by Rev. J. G. Geddes, Whereas the patronage of the rectories in this diocese has, by a by-law of the society, been vested in the present Bishop thereof; and whereas it is expedient to make further provision in regard to the patronage of said Rectories before the time arrives when the synod will be called on to elect a successor or coadjutor to the venerable Bishop who now presides over the diocese,

Be it enacted, That at the demise or resignation of the present bishop of this diocese, the patronage of the rectories shall be exercised by the Bishop thereof for the time being.

That the foregoing by-law be now read a first time; and that it be brought up for confirmation at the next annual meeting of the society, should the Counsel of the Society see no legal objection thereto.—*Carried*.

Rev. A. Williams gives notice that at the next meeting of the society he will move, That in the purchase of books the Book and Tract Committee shall not be restricted to the publications of the Christian Knowledge Society, but shall also be authorized to procure the works of other publishers.

Rev. A. Palmer gives notice, That when the Society shall be called on to ballot for new members of the society, he will ask for information as to whether the number of members of the society does not already amount to three hundred?

The Provost of Trinity College gives notice that he will, at the next meeting of the society, move an amendment of the by-laws of the society embodying the recommendations of the report of the committee on exhibitions for divinity students now received, and ordered to be printed.

Rev. F. L. Osler gives notice that at the next quarterly meeting of the society he will move, That the rents and proceeds of the lot of land in Nottawasaga, given by the Rev. Dr. Townley, for the use and benefit of the Church in that township, be considered as belonging to the incumbent of Cremore church, that

being the first church erected in the township, and which may be considered the parent church in the township, and that he be authorized to receive the same.

Incorporate members ballotted and elected :—R. H. Bothanc, J. M. Grover, Esqrs., Rev. J. Sims, Manitowaning.

The following gentlemen were nominated for election at the next meeting, viz.; Proposed by the Rev. J. G. Geddes—Mr. William Burkitt, Mr. Thomas White: by the Rev. J. Middleton—Mr. James Craven; by Rev. F. L. Osler—Rev. J. M. Ballard; by W. Y. Pettit, Esq.—Justus Williams, Robert Smith, R. W. Smith; by the Rev. Dr. Read—Messrs. W. Joyce, W. L. P. Enger, James McGuffin, John Brain, and James Bussell.

Closing prayers were read by the Honorary Secretary, and the meeting adjourned.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

The Cobourg Parochial Branch of this Society hold their annual meeting in St. Peter's Schoolroom on the evening of Friday, the 26th January. The room was well filled, and the proceedings were conducted with great spirit and earnestness; and the results, we hope, will show that the addresses on the occasion were appreciated and effective. After some remarks from the Chairman, the Archdeacon of Toronto, several Resolutions were moved, breathing the Missionary spirit, and indicating that this parish would take its hearty share in the noble work of aiding to evangelize the world. Effective addresses were made by the Rev. J. Wilson and the Rev. H. Brent, as also by our townsmen Judge Boswell and the Hon. G. S. Boulton,—gentlemen who have always taken a warm interest in the welfare of the Society, and who are always ready to advocate its claims. But we are more particularly called upon to notice the zealous and happy efforts of gentlemen who came from a distance to further, by their hearty advocacy, the interests of this Parochial Branch and of the Society at large. Foremost among them was Lieut. Colonel Lowry, of the 47th Reg., a gentleman who has distinguished himself in fighting the battles of his country, and who is at all times ready to contend with zeal and earnestness for the faith as held and taught by our United Church of England and Ireland. Colonel Lowry's address was eloquent and touching, and shews how much his heart is in the work of extending the privileges and blessings of the gospel. And in listening to him we could not help feeling how much it would subserve the interests of religion, and promote a godly life, if more men of the stamp and standing of Colonel Lowry would come forward and raise their voice for the cause of truth and holiness. Our social condition would be improved, and enervating and demoralizing tastes would give place to refreshing and sanctifying pursuits. God speed, we say, these soldiers of the Cross, and add abundantly to their number!

We also listened with great interest and pleasure to the remarks of the Rev. Dr. O'Meara, a special Deputation from the Society to this district. He spoke with warmth and fluency; placed the duty of giving on the right basis; and shewed how ungenerous and sinful it would be to withhold support from the Missionary work of this Society, because accusations were circulated against the faithful or judicious management of one of its Trusts. While he affirmed his belief,—as every honest inquirer into the facts of the case is as ready to affirm with him,—that there was no ground for these accusations, he shewed that even if true they formed no excuse for withholding a liberal support from those other operations of the Society which come under the direction and control of the whole body, and where every Incorporated member was authorized to take his part.

A very gratifying address was made also by Mr. T. M. Benson, of Port Hope, a young barrister of high promise, who very readily gave his valuable assistance on this occasion. He was complimented by the Chairman for his speech on the previous evening in his own parish of Port Hope, as indicating, like the present one, a hearty earnestness in this good cause. It is refreshing to see the younger

members of our communion coming forward, like Mr Benson, to take their part in forwarding pious enterprises like these; and it is well for them, as it is for the good of the Church, to apply some share of their energies and abilities to the extension of its benefits and blessings.

Upon the whole, it was a very gratifying evening; and the results, we feel assured, will aid in maintaining for the parish of Cobourg that high and almost unrivalled standing which, for energy and liberality in the cause of the Church, it has so long enjoyed in this Diocese.

On the evening of Saturday, the 25th January, a very interesting meeting was held in the Church on the property of Mr. Stiles, in this township. There was a numerous attendance, and an eloquent address was delivered by Dr O'Meara, stating the claims of the Society, and giving an account of his former Missionary life amongst the Indians. During the meeting the liberal collection of \$10 15 was made on behalf of the Mission Fund of the Diocese, and in St. Peter's School House the preceding evening, the amount contributed for the same object was \$16.89. The gross amount of Collection in St. Peter's Church on Sunday last for the Mission Fund was \$57.73.

DEPUTATION TO THE COUNTY OF HALTON.

Lloydtown, Feb. 7th 1866.

REV. SIR—Having been appointed one of a deputation to visit the County of Halton and take part in the parochial branch of the Church Society, I ask the favour of a place in the *Church Chronicle* to note the result. The first meeting was appointed for Georgetown; unfortunately the weather was so stormy that few were able to venture out, the collection amounted to \$3.60. The following evening was somewhat more favourable, so that the attendance at Norval was double that of the previous evening, the collection was \$5. The meeting at Stewarttown was held on Wednesday, the collection was \$2.50. The attendance at the three meetings in the Rev. Dr. O'Meara's parish was about 120; sum total collected after the meeting \$11.10. After the Stewarttown meeting, the deputation accepted the invitation of the Rev. F. Tremayne, of Milton, drove with him to the parsonage, arriving there at 11.30 p.m. and was most kindly received by Mrs. Tremayne. The following evening the meeting was held at Hornby, the attendance was good, and a marked attention was given to the remarks of the several speakers; the collection realized \$6.50. The next meeting was at Milton, the County town of Halton; it was not quite so largely attended as the one on the previous evening, still the interest was equally great, while the collection amounted to \$7. The number of persons present at the two meetings in the Rev. F. Tremayne's parish was about 200, the amount taken up after the meeting was \$13.50. On the following Monday the meeting was held, according to notice, at the town of Oakville; the attendance was not so large as expected, the interest manifested however was equal to any of the previous meetings, while the collection amounted to \$5.50. Our next drive was to the Village of Palermo, at which place we had a pretty good meeting and collected afterwards \$3.50. The choir of Oakville are entitled to the thanks of the Palermo people, having heard that the young lady who usually conducted the musical part of the service was from home, they drove up and did their duty truly and well. The attendance at the two meetings in the Rev. J. Fletcher's parish was about 120, the sum total of collection, \$9. After the Palermo meeting the deputation returned with the Rev. F. Tremayne again to partake of the parsonage hospitality. Our next meeting was at Nelson, where all things appeared satisfactory, the attendance good, and the collection \$4.25. The last meeting was appointed for Wellington Square, and was by far the largest of any of the preceding, it was held in the Hall, the amount of collection placed to the credit of the Society, was \$2.50, the other portion being required to pay the expenses connected with the hall. The number present at the two meetings in the Rev. Dr. Green's mission was about 220, the amount taken up for the Society was \$6.75. At the close of each meeting collectors

were appointed, and it is hoped success may attend their labors, as they seemed anxious to do the part assigned them faithfully. Owing to the kind attention on the part of both the clergy and laity of the several parishes visited, the reputation was at no expense whatever. He has returned to his own parish after a series of most pleasant visits in the County of Halton, the cordial hospitality of whose people will not soon be forgotten.

H. B. OSLER, *Dep.*

INDIAN MISSION, GARDEN RIVER.

Dec. 27th, 1866.

REV. AND DEAR SIR,—As many of the readers of the *Chronicle* take a deep interest in Indian Missions, and as some of them visited us last summer and became personally acquainted with the nature of the difficulties with which we had to contend at Garden River, they will no doubt be glad to hear that the Lord has delivered us out of them all. "We were, indeed, troubled on every side, yet not distressed; perplexed, but not in despair, persecuted, but not forsaken; cast down, but not destroyed," for "The Lord of hosts is with us, the God of Jacob is our refuge." We can now further say with the same Apostle: "That the things which happened unto us have fallen out rather unto the furtherance of the Gospel," especially among my own people, the Indians, who have been more and more firmly established in the faith, and others have renounced the errors of Romanism and have been admitted into the bosom of our own beloved Church. Some of the white people in the neighbourhood have been convinced that the Church of Rome is yet faithful to her motto—*Semper Eadem*, at least in reference to her determination to persecute, wherever she has the power, all who dare to oppose her aggressive measures, and that the Jesuits, in spite of all their professed liberality (and their almost overpowering politeness and *suaviter in modo*) are faithful to the solemn oath by which they bind themselves to use every effort in their power to injure and destroy the Church of England. Some of the white people, however, have not profited by the late manifestation of the real character of the Jesuits, and their bitter enmity to our Church.

During the blessed season of Christmas our Indian Church was crowded with eager worshippers of the Redeemer of mankind. The Indians left their distant hunting ground and joined their brethren in the village to do honour to the nativity of the "Prince of Peace." As the appointment of the Rev. J. Carry, to the Sault, rendered my usual visit there unnecessary, I devoted the whole day to the Indians, who were glad that I was not obliged to leave them at all. They were very zealous in decorating the Church with evergreens, and it presents a very beautiful appearance.

After morning service I administered the Holy Sacrament of the Lord's Supper to two white people and 41 Indians, most of whom I had previously seen at the Mission House and conversed with them on the subject, and I must confess that I was much cheered and encouraged by their spiritual knowledge and understanding, and with their earnest desires for grace to enable them to walk worthy of their high vocation. I know of no band of Indians more exposed to the evil influence of bad white people, and I must confess that I know of no Indian Mission where the Indians are more moral and religious. We say however *Non nobis Domine*.

January 2, 1866.—Since writing the above, I have been informed that a gentleman, commissioned by the Government to inquire into the operation of the Free Port System at Sault St. Marie, has also given an account of the comparative numerical strength of the Protestant and Catholic Missions at Garden River. Whether he was directed by the Government to extend his inquiry into the state of these Missions, or whether it was a mere voluntary and gratuitous task, I know not, but this is evident, that such an inquiry, the result of which was to be embodied in an important Government Report, ought to have been candid and impartial; that he ought to have applied to the *most authentic and reliable sources* for information, and that he ought to have ascertained and stated the truth.

This gentleman states that there are only 20 hearers on an average attending our Church. I have already, and without any reference to the statement, mentioned the number of *communicants* on Christmas Day, and I will further say, that the average number of *communicants alone* every month is 20 at least. We have, I think, about 120 Indians at Garden River belonging to our Church.

In reference to the school, he states that it is only attended by 8 or 10 children. The school book, however, shows an attendance of 29 children, and only one of that number a Papist. At one time ours was the only school in the village, and we had upwards of 20 Roman Catholic children under instruction; in fact, most of the Roman Catholics who can read and write owe their ability to do so to our Church Mission, for the Jesuits have never made here or at the Sault St. Marie, any systematic effort to instruct the children belonging to their Church until the last year or so. But whilst he underrates our members he greatly overstates the numbers of the Papists at their church and school. Before the Indian Department admitted a band of French half breeds from the Sault to this Protestant reserve, there were not more than five or six families of Roman Catholics, whom the late old chief, Shungwah, out of kindness, allowed to settle here, and even now, with the half breeds from the Sault, who really had no claim to this reserve, there are not half the number which he mentions attending the Roman Catholic Church, and out of this number, I do not believe that there are more than 20 or 30 real Indians. I do not accuse him of wilful misrepresentation, but I think that he ought to have been more careful to ascertain the truth.

I remain, Rev. and dear Sir, yours truly,

To the Rev. S. Givins.

JAMES CHANCE.

ST. STEPHEN'S CHURCH TORONTO.

We are indebted to the *Canadian Churchman*, published at KINGSTON, for the following interesting piece of local news:—

“Your readers will be glad to learn that this beautiful Church, so recently destroyed by fire, will be re-opened (D.V.) on Sunday, March 11th. It has been restored more beautiful than ever. The internal arrangements are very similar to the old ones, except that the chancel floor has been somewhat raised, and the pulpit has been omitted, the lectern supplying its place for the present. The windows are very chaste and beautiful, and are well worthy of a visit of inspection on the part of all who are fond of a high order of work. They reflect the greatest credit on the contractor, Mr. McCausland, of Toronto. The cost of restoration has been nearly \$4,000. This does not include an organ, which the Building Committee do not feel authorized in ordering at present, as they are determined to re-open free of debt. It is hoped that so valuable an aid in the public worship of the Church will soon be secured; the collections on the day of opening will be devoted towards this object. The Ven. the Archdeacon of Toronto will preach in the morning, and the Provost of Trinity College in the evening. Any of the clergy who can make it convenient to attend, (in surplices and hoods,) will be welcomed by the Incumbent and Churchwardens on this glad occasion.”—COM.

PERSONAL.

We are sure the numerous friends of our worthy publisher will read with pleasure the following extract from a late English paper. The Reverend gentleman on whom this honor has been conferred is a brother of Mr. H. Rowsell, and has won his way to distinction by a zealous and successful ministry in a most arduous sphere of labour.—We trust his merits will yet meet with a higher preferment.—ED. CHRON.

ST. JAMES'S PALACE, JAN. 20.—The Queen has been pleased to appoint the Rev. Thomas James Rowsell, M.A., rector of St. Christopher-le-Stocks, and St. Margaret's, Lothbury, London, to be an honorary Chaplain in Ordinary to her Majesty.

ITALIAN CHURCH.

Many of our readers will be pleased to hear that the desire for reformation in the Italian Church is assuming a definite form, and the effort is being made to throw off the excrescences of the Romish system, and to return to the primitive model. A society has been formed, called the *Società Emancipatrice e di Mutuo Soccorso del Sacerdozio Italiano*, which has put forth a *Memorandum*, which states its objects to be:—1. To influence, both by example and teaching, the consciences of the Faithful, and to inform them what true Catholic faith and doctrine is. 2. To instruct the masses in the rights of the Supreme Pontiff, the priesthood, and the people, and their co-relative duties. 3. To promote and make understood the necessity of an Œcumenic Council for the reform of the Church Catholic according to the requirements of civilization among Christian people. It afterwards gives the entire programme of Catholic Reformation as comprised in the eight following articles:—1. The Pope to be Bishop of Rome and Primate of the Universal Church; and the Œcumenic Council, presided over by the Pope, to be supreme judge in questions of faith. 2. The Bishops, Archbishops, and Metropolitans to be reinstated in the full rights of their diocesan jurisdiction, as exercised up to the end of the tenth and beginning of the eleventh century. 3. Integrity of the ecclesiastical hierarchy, and of the free vote of the clergy and people in the election of bishops, parochial clergy, and of the Pontiff himself. 4. The Liturgy in the national language, with free circulation of the Scriptures in the vulgar tongue. 5. Sacramental confession to be voluntary on the part of the penitent faithful, and in accordance with the canons of the third and fourth century, as regards the priestly jurisdiction. 6. Restitution to all ordained priests of the consultative and deliberative vote in the diocesan and provincial synods. 7. Abolition of obligatory celibacy. 8. Full and complete liberty of conscience. The *Memorandum* thus states the material results which have thus far attended its action. These consist in the foundation of 24 branch societies in various parts of the kingdom; in the enrolment under its programme of 971 priests, 852 laymen, and 340 honorary members, amongst whom figure 102 parish priests, 40 higher dignitaries, three ex-ministers of Italy, 36 deputies, and 12 senators. The increase of associated members from the 1st of May last to the publication of the *Memorandum*, amounts to 400. "Will those who are interested in the honour and glory of the pure and immaculate religion of our fathers," the *Memorandum* asks, "stretch out a fraternal hand? Now, it is declared, is the opportune moment to understand each other for the moral regeneration of Christian humanity. The work of the Catholic emancipation of the Italian priesthood is a great and providential mission."—*Nova Scotia Church Chronicle*.

AN EDUCATED CLERGY.

"There was a vulgar error abroad that an educated clergy were not the people to deal with the poor? He did not believe it. There were many who said, 'It is all very well for the clergy to educate the middle classes and the upper ten thousand, but if you want to do good to the poor, send some Nonconformist minister, some city missionary or Scripture-reader, who has never been at Oxford or Cambridge. He is the man to do good to the poor.' This was not true. Many of the Nonconformists used words far more above the comprehension of their hearers than those employed by the clergy. Superficial and half educated men were far more apt to cover their want of knowledge by long-winded dictionary words than men of education. They ought never to concede that the Church of England and the Prayer Book were not admirably adapted for the wants of our country parishes. He did not concede that the times in which we live demanded anything new in the matter of doctrine. The old Gospel of Christ was not worn out or effete. They had only to follow the old paths which had been the power of God unto salvation in days gone by. In their country pulpits they must forget the style in which they had written at Oxford or Cambridge, and endeavour to suit

the intellect of the persons they addressed. They must give expression to ideas the humblest could comprehend, and use language the most ignorant could understand. As St. Augustine said, a golden key might be a very beautiful thing to look at, but if it would not unlock the door a wooden key was much better."—*Rev. J. C. Kyle.*

PREACHING.

Most of our written sermons are too long. It is not the fancied requirements of the subject, but the well known effect on the hearers, which is to be considered. Few sermons of forty-five minutes or an hour, might not have been better compressed into half an hour, which should certainly be our *maximum*. If, in the condensation, the expletives are struck out, and fine writing pruned away, so much the better. We all aim too much at rhetorical effect. We all confuse our arguments too much by illustration. In composing, we ought to ask ourselves what is most likely to penetrate, the hearts of our hearers and to abide there; and the answer, if we give it honestly, unbiased by personal vanity, will be, earnest thought expressed in simple words. We are apt to forget, even while we profess it, that 'we preach not ourselves but Christ Jesus the Lord;' and while in the matter of our sermons He is chief, in their diction and style we are often aiming to get ourselves credit by the setting forth of Him. There is nothing which requires more unsparing self-denial than the really effective sermon. All mere display of learning, all 'pride that apes humility,' all that savours of petty cleverness, all that, when read over, flatters the man, should be ruthlessly erased. Let the sentences be plain and intelligible, going about their work, and nothing but their work, freed from the hindrances thrown in its way by unusual words, starting or obscuring thoughts, and traps laid for applause.—*Dean Alford.*

UNIVERSITY OF OXFORD.

One of the most interesting items brought to our notice is the movement in the University of Oxford, to extend its efforts and increase its accommodation. A well-attended meeting was held in the Hall of Oriel College, on the 16th of Nov., which affirmed without a dissentient voice that the University ought to be extended, and resolved that each College and Hall should be invited to send a representative to a committee, in which a scheme for this purpose might be prepared. "It appears to be a growing opinion in Oxford that a machinery so costly and elaborate ought to be made applicable to a larger purpose than the education of twelve or fourteen hundred men." One of the proximate causes of the meeting seems to have been "the scanty supply of educated young men for the work of the ministry. All the speakers laid stress on this fact, though from different points of view; and the grand object seems to be to make Oxford more of a nursing mother to the Church than she had hitherto been." It also appears that the income of the University and Colleges within a few years will be increased by at least \$500,000. We shall watch the progress of the movement with much interest. It was stated that the number of students in attendance was so large that almost every available room was occupied.—*Nova Scotia Church Chronicle.*

WESTMINSTER ABBEY.

It is a national church, not erected only by the favor of princes who laid its corner stones, but by the piety of many believers. The nation was its architect, the pious its masons. The mourning mother cast in her mite, to see in the fabric the unscripted memory of her dead child; the merchant gave of his bales of traffic to find a better treasure; the widowed bride devoted her dowry; the prosperous man offered his title of blessings for gratitude; neighbours provoked each other to works of liberality: the parent who recovered his lost son, made his sac-

rifice of thanksgiving; the last of his race bequeathed his goods to make beautiful the place of his ancestral graves; the rescued from the sea, or the desert, laid up here the testimony of their redemption. The age of fabrics reared in the glorious style of this church is past. We may revive decoration as rich, effect an execution as beautiful in detail, but the spirit will be lacking; the hewer in timber, the carver in stone, works no more with the mind wherewith his fathers toiled upon the House of God. But there is the promise of a future before us, when there shall be nought of earthly architecture—only that “excellent canopy—the overhanging firmament—the majestic roof fretted with golden fire. In the meantime it may be that nought will be left here, save a mutilated ruin, and mounds heaved up in a thorny waste, become its only ornament; or in her green old age Great Britain shall sit throned amid a multitude of loving children around her, gazing up to her with reverence, and spreading the glories of her name to the remotest parts of the earth, and they shall come hither to see the fabric that has triumphed over a thousand changes, exhibiting the same features, rejoicing in ever fresh association, as majestic, as imperturbable, as sublime, as beautiful, as it is in our eyes to day.—*Englishman's Magazine*.

DIED.

ATKINSON.—At his residence, in Queen Street, Toronto, on the 24th Feb. last, the Rev. ABRAHAM FULLER ATKINSON, D.C.L., aged 63 years.

In him the Church has lost an earnest and devoted son, and society one of the “excellent of the earth.” To the inculcation of righteousness and holiness,—based upon the only true foundation, Jesus Christ and him crucified,—he devoted the energies of his simple and guileless life. Quick and uncompromising in his rebuke of sin and error, he was always gentle and affectionate; and the hardest could not fail to be won by his sweet smile and soothing voice. He was eloquent in the pulpit, and always sent his hearers away touched and impressed by the earnestness and love that marked his appeals. As a reader, in pathos and fervency, he was rarely surpassed.

Dr. Atkinson was educated at Trinity College, Dublin; came to Canada in 1827, and was ordained soon after by the late revered Charles James Stewart, Bishop of Quebec. For eight years he was attached to Christ Church, Montreal; connecting with this occasional duties at Laprairie and neighbouring places. He left, universally regretted, to take charge of the parish of Bath, near Kingston, where he remained four years. In 1840 he removed to St. Catharines, where he remained till the winter of 1864; when declining health and increasing infirmities compelled him to retire from the active work of the ministry. His name has only to be mentioned in St. Catharines to attest the universal appreciation of him as a clergyman and a Christian gentleman. His house was always open to his brethren of the clergy; and his kindly greeting ever shewed how pure and hearty his welcome was. With all classes he was deservedly a favourite; and all classes, wherever he was known, will unite in lamenting him.

He leaves a widow, like himself, one of “the excellent of the earth;” and a family of four sons and three daughters, who all appear to be guided by the teaching and example of their venerated father.

His remains were conveyed to St. Catharines on Wednesday last, to be deposited, at his desire, among those of his beloved parishioners, and at the spot which enjoyed for a quarter of a century his faithful and valued ministrations.—*Ed. Chr.*

THE LATE DR. ATKINSON.

On Monday morning the sad news reached here from Toronto of the death of this highly esteemed clergyman, throwing a gloom over society generally. For the space of nearly twenty-five years he had filled the position of Rector of St. George's Church, and every year as it passed away seemed to bind him more closely—with stronger cords of affection—to the hearts of his people. When, through a sense of his failing strength, he determined, two years since, to retire from St. Catharines, his congregation sought by every means in their power to induce him to remain. But he felt that his strength was departing, and a high, conscientious sense of duty compelled him to retire. Since his removal to Toronto, his health gradually failed, until at length, on Saturday evening last, he fell asleep in Jesus. His death, like his life, was very beautiful. He died full of hope in the merits of his Redeemer, looking forward joyfully to a glorious resurrection. His interment took place this afternoon, and was very largely attended. The evening previous his remains were brought from Toronto to the residence of J. P. Merritt, Esq., whence the funeral proceeded to its destination. During the afternoon all the places of business in the town were closed, and an immense crowd followed the hearse. The body was borne into St. George's Church and laid before the pulpit, whence he had so frequently thrilled the congregation with his heart stirring eloquence. The 90th Psalm was chanted very sweetly to one of Croft's beautiful chants in a minor key. The Rev. Mr. Holland then read the lesson, when the 158th Hymn was sung.

“ Saint after saint on earth
Has lived, and loved, and died ;
And as they left us one by one
We laid them side by side ;
We laid them down to sleep,
But not in hope forlorn ;
We laid them but to ripen there,
Till the last glorious morn.”

The funeral cortege then re-formed, and went towards the Cemetery. The clergy of the District, and some from Toronto, Hamilton and elsewhere, together with the choir under Mr. Sugden, followed the body from the entrance of the Cemetery to the grave, singing to the mournful tune “*Adiste Fidelis*” the touching hymn—

“ Come forth, come on, with solemn song,
The road is short, the rest is long,
The LORD gave here, He calls away,
Make no delay,
This home was for a passing day.”

The rising and falling of their voices in the open air had a very solemn and beautiful effect. Rev. Mr. Dixon, Mr. Holland and Dr. Fuller, then read the remainder of the service, after which, and while the grave was being filled, the 178th Hymn was sung—

“ Who are these like stars appearing,
These before God's throne who stand ?
Each a golden crown is wearing,
Who are all this glorious band ?
Alleluia ! hark they sing,
Praising loud their heavenly King.”

We never remember being present at a funeral where deeper or more heartfelt grief appeared to be felt by the whole assembly. It was not as a mere formality or empty ceremony, they were there to pay the last tribute of respect to the departed, but all seemed to be influenced by a deep feeling of sorrow that in this world they should behold the deceased's much loved face no more.—*St. Catharine's Constitutional.*

ON THE DEATH OF THE
 REVEREND ABRAHAM FULLER ATKINSON, D.C.L.,
Formerly the beloved Rector of St. Catharines, C. W.

The latent spark has fled—the golden bowl
 Is broken at the fountain. God's decree!
 How calm! how placid is the Christian soul,
 When it quits earth—for heaven—eternity.

Yes, in the path thy blessed Saviour trod
 Hast thou been ever found, a faithful guide:
 A path that leads to happiness and God,
 Warning thy flock on that Rock to confide.

In silvery tones we heard thee plead for all,
 Explain the duties of a Christian life,
 Cheering the mourners on this transient ball,
 And comforting the weary in the strife.

Open the gates! ye everlasting doors!
 And let life's wanderer freely enter in.
 Angel of Mercy, penitence implores,
 The soul hath triumphed o'er this vale of sin.

These were thy daily thoughts, thy evening prayer—
 Thy love for fellow mortals when on earth;
 Each portion of thy flock received its share
 Of blessing from thy lips—there was no dearth.

Widow and orphans look around in vain,
 To meet thy pleasing gaze—thy fond delight;
 Their loss is great—to thee eternal gain,
 Relieves their anguish at return of night.

The mourners stand around the silent sod,
 Pay the last tribute with a falling tear,
 May all, like thee, prepare to meet their God,
 And consolation find each soul to cheer.

Farewell! Earth parts with thee in sadness,
 Yet cherishes thy name within her breast;
 Thine is a blest exchange for joy and gladness,
 Relieved from woe, to find eternal rest.

GEORGE COVENTRY.

St. Catharines, February 28th, 1866.

STANTON.—Died suddenly on the night of the 24th ulto., at his residence, Peter Street, Robert Stanton, Esq., in the 72nd year of his age.

The deceased was a Canadian by birth, and like his friends and cotemporaries, the late Sir John Robinson, Sir James Macaulay, and Chief Justice McLean, was actively engaged in the war of 1812. As a subaltern officer in the flank companies of the York Militia, he with his companions greatly distinguished himself, particularly at the Battles of Queenston Heights, and at that of York, where his zeal led to his capture by the Americans.

In the disturbances of 1837, Mr. Stanton's attachment to his Sovereign and to British connection, again evinced itself in zealously defending the country from intestine foes; and from exposure during that eventful period contracted rheumatism, from which he seriously suffered to the day of his death.

Mr. Stanton was a good specimen of the men of his day. Of a happy, genial temperament, he was greatly beloved by a wide circle of friends; while, as a man of strict integrity and a faithful officer of government, he had few equals. His long life was devoted to the public service of his country, having, we believe, been connected, with the Commissariat, the Militia, the Government press, the Customs, and lately with the Law Department.

Although his removal was awfully sudden, his many friends derive consolation from the fact that he was a steadfast member of the Church of his fathers, attended her ministrations with exemplary regularity, and ever evinced a warm interest in her welfare. A day or two before his death he attended a meeting of the Church Society, apparently in his usual health.

His loss, in this community, where he was so well known and deservedly respected, will be deeply felt.

SUBSCRIPTIONS RECEIVED TO 28TH FEBRUARY.

TO END OF VOL. 2.

J. C., Coleraine.

TO END OF VOL. 3.

R. B., Mulmur; H. P., Toronto; Rev. T. T. R., Thorold; G. T., Seymour.

TO END OF VOL. 4.

I. H., Guelph; Revd. F. J., S. G., Seymour, to No. 9, vol. 5.

REMITTANCES RECEIVED FROM CHURCHWARDENS SINCE OUR LAST PUBLICATION IN PAYMENT FOR COPIES OF THE BISHOP'S CHRISTMAS PASTORAL.

St. Stephen's,* Toronto	York, Grand River
Mulmur	Port Colborne
Brampton	Markham
Medonte	Waterdown
St. Catharines	Cobourg
Tullamore	Chippawa
Newmarket	Georgina

* Credited by mistake to St. John's, Toronto, in the last list of acknowledgments.

CHRISTMAS PASTORAL.

We regret to find, that the following Parishes have not paid for the copies of the above Pastoral, kindly furnished at our request to the Churchwardens. As this number closes the volume, and with it our editorial labours, we hope our friends will relieve us, by responding to this *third and last time* of asking:—

St. George's, Toronto	Uxbridge	Beverly
Holy Trinity, "	Keswick	Niagara
St. John's, "	Barrie	Port Dalhousie
Cemetery Ch. "	Innisfil	Dunnville
Trinity Ch. East "	Tecumseth	Welland
Chester	Bradford	Gore's Landing
Aurora	Collingwood	Port Hope
Etobicoke	Mono	Cavan
Weston	Cookstown	Perrytown
York Mills	Christ Church, Hamilton	Darlington
Woodbridge	Sandusky	Clarke
Sault Ste. Marie	Dundas	Lindsay
Streetsville	Milton	Norwood
Brock	Georgetown	Mono
Oshawa	Guelph	