

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.
- Additional comments: /  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from: /  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
					✓						

# The Church Chronicle.

No. 1.

TORONTO, APRIL, 1865.

VOL. III.

## NOTICE OF CONFIRMATION.

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

Toronto, 17th March, 1865.

MY DEAR BRETHREN,

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

Your faithful servant,

JOHN TORONTO.

### APPOINTMENTS.

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

## Diocesan Church Society.

---

### NOTICE.

The clergy of the diocese are hereby respectfully reminded that the annual collection in aid of the Theological Students' Fund, is appointed to be taken up in every church, chapel, and station, *within the month of April.*

Serious inconvenience having hitherto been felt, from the irregular manner in which the returns of collections and parochial subscriptions are made,—the special attention of those concerned is directed to the rule, which requires *all returns to be made by the 30th inst.*, as the Books will *positively* be closed on that day, and returns subsequently received cannot be included in the Annual Report.

The attention of Incorporated Members is also called to the *third* article of the constitution, by which a report is required from the Secretary of all those who have not paid up their annual subscriptions of *five dollars* before the 30th of April, in every year.

The omission of this payment, on the part of the Lay-members, will deprive them of a vote at the meetings of the Society, while a similar neglect on the part of a Clerical Member, or failure to take up the quarterly collection in aid of the special objects of the Society, or to keep up a parochial branch in his parish or mission, will invalidate the claim of his children and widow to the Society's pension; the prospects of this fund (the Widows and Orphans') claim the serious attention of all members of the Society, for unless punctuality be observed, it will not meet the demands upon it.

J. W. BRENT, *Lay-Secretary.*

---

### GORE AND WELLINGTON RURAL DEANERY.

The clergy, churchwardens, and lay delegates, of the several parishes within the above deanery, are requested to attend in the school room of Christ's Church, Hamilton, on the Thursday in Easter week, at 12 o'clock, in order to give the Rev. Dr. Read an opportunity of conferring with them on the subject of the Episcopal Endowment Fund, which, with the sanction of the Bishop, and at the request of the committee appointed by the Synod, he is now engaged in collecting; and to make such appointments as they may think proper for Dr. Read's visits to their respective parishes in behalf of the above fund.

ARTHUR PALMER.

---

### NEWCASTLE DISTRICT BRANCH OF THE CHURCH SOCIETY.

The annual meeting of this district branch will be held in St. Peter's Parochial School House, on the evening of Wednesday, the 26th of April next, at half-past 7 o'clock.

A meeting of the standing committee is requested in the School House, at 12 o'clock noon, on the day above mentioned.

HENRY BRENT, *Secretary.*



Christian Ministry, and also to his inability to meet the expense of a three years' academical course; these testimonials being countersigned by the Bishop of the diocese in which he resides, or in which he intends to offer himself as a candidate for Holy Orders.

III. That he shall have passed a satisfactory examination in the following subjects:

1. The Gospel of St. Matthew in Greek.
2. Scripture History.
3. Paley's *Hornæ Paulinæ* and Blunt's *Undesigned Coincidences*.
4. St. Augustine, *De Civitate Dei*. Lib. X.
5. The Liturgy, the text book being Procter's *Elementary History of the Book of Common Prayer*.

IV. That the Examination be held at the same time with the Matriculation Examination, the papers of the Gospel and on Scripture History being the same as those given to Candidates for Matriculation.

N. B.—It must be clearly understood that such Students, residing for two years only, will be eligible for the degree of B. A. only on condition of a further residence of one year, and of passing the several Examinations required for that degree.

The following is the original Statute respecting the admission of Students in Divinity, the above being an addition to § 1.

§ 1. The following persons may be admitted to the Divinity Class; Graduates in Arts of Trinity College or of other Universities recognized by Trinity College.\* Undergraduates of Trinity College who have attended the Lectures of the Arts course for one year, provided that they have obtained the approval of the Provost and Professors, and are of the full age of twenty-one years.

§ 2. Previously to admission each Student must subscribe the thirty-nine Articles.

§ 3. The period of study will in all cases be two years; and no certificate in the Theological department can be granted within this time.

The first Examination under the new Statute will begin on Monday, October 2nd, 1865. Any gentlemen who intend to offer themselves as candidates are requested to communicate with the Provost at an early date. He will be glad to furnish them with any additional information which they may require. The books mentioned as subjects for examination may be procured in Toronto.

---

#### KENT PRIZE.

The first Kent Prize is now restricted to graduates of Trinity College, who have completed their Theological course. The subject for the present year is:

“The analogy of God's dealings with men would not lead us to expect a perpetual succession of miraculous powers in the Church.”

The exercises are to be sent to the Provost on or before the 30th of June, 1865.

---

#### DEPUTATIONS.

We readily insert the following communication from a zealous supporter of the Church Society, in the hope it may prevent a recurrence of disappointments, like that complained of, several of which have occurred. The writer, we trust, will pardon the liberty we have taken in omitting names, as we believe his remarks will come home in more cases than his own:—

---

\* These Universities are Oxford; Cambridge; Trinity College, Dublin; Durham; King's College, Windsor, Nova Scotia; King's College, Fredericton, New Brunswick; Bishop's College, Lennoxville, Lower Canada; and the late King's College, Toronto.

To the Editor of the Church Chronicle.

REV. SIR,

In the 9th No. of the "Chronicle," for the year 1864, there appeared a letter from the Lord Bishop of the Diocese approving of the subjoined "list of appointments," "for holding the Annual Parochial Meetings of the Church Society." His Lordship adds, "I must rely on the clergy in their respective parishes to cause due notice to be given of the meetings and to make all necessary arrangements for ensuring a good attendance."

In order to carry out his Lordship's wishes to the fullest extent, I gave notice twice, morning and evening, on Sunday January 8, and twice on the following Sunday, that a meeting would be held in my Church in accordance with the published list, viz: on Monday, January 16, at 7 p.m. And, not confining myself to a formal notice, I earnestly requested my parishioners, on each occasion, to give effect to the Bishop's letter by their attendance on that evening.

It may savour, perhaps, somewhat of egotism if I specify the means I personally adopted to render the visit of the deputation to my parish agreeable to themselves and advantageous to the Society: suffice it to say that beds were offered, a conveyance promised for the following day, and a party invited to my house to meet them. At 7 p.m. I went to the Church, where 39 members of the congregation were assembled, and waited half an hour in a vain expectation of the appearance of the deputation. At the end of that time I organized and addressed the meeting, and was fortunate enough to secure the impromptu services of Col.—, and Messrs. B. and W. W. N., as movers and seconders of two resolutions in behalf of the Society. Mrs. Leigh, with her customary kindness, presided at the melodeon, and a collection was made amounting to the sum of \$6. 19.

I subsequently addressed a letter to the district secretary, seeking an explanation as to the non-appearance of the deputation. The secretary forwarded my letter to the Archdeacon, who did me the favour to answer it, informing me that the absence of the Rev. delegate on the occasion to which I referred had been through some mismanagement, unavoidable.

Now, Sir, I have always entertained the opinion that when an appointment is made by or, officially, for a gentleman, if unforeseen circumstances occur to prevent his keeping that appointment, the least he can do is to write to those with whom the appointment has been made, and, at all events, furnish them with an explanation. Had such an explanation been furnished me by the delegate I should have used my endeavours to present it to my Parishioners in as favourable a light as possible, and you would not have been troubled with this communication. But I think I have reason to endorse the opinion expressed by the Churchmen of N. D., that they have been altogether, and with scant courtesy, ignored by the recognized representative of the Society. And, in conclusion, I have to record my apprehension that when next a Parochial Meeting of the Society is advertised to take place in this Village, it will be the reverse of successful.

I have the honor to be, &c., &c., V.C.

L. N. D. March 17, 1865.

#### LECTURE BY LIEUT. COL. LOWRY.

The following outline of a lecture on "The Past and Present of Church Missions," delivered by Col. Lowry, at the Mechanics' Hall, Hamilton, will be read with interest. The prefatory remarks are those of the *Spectator*. It is proper to add that the mission of Augustine in 596 was not, as the Romanist writers are fond of asserting, the first planting of the Christian Church in Britain. It is clear from Bede himself, who takes the Romish view, that a regularly organized independent Church existed already among the Britons. The mission of Augustine, while it certainly christianized, after the manner of the time, the

*Saxons, ended in imposing on the native national Church the yoke of a foreign bishop, which, although long uneasily borne, was not cast off until the time of the Reformation.—Ed. Chron.*

Pleasant as it ever is to see a minister of the Church of England labouring with earnestness and devotion for the interest of his Church's missions, it is (perhaps from its novelty) even more cheering to find men who, from their calling, might naturally be expected to have little opportunity for so doing, working with energy and untiring zeal in the missionary cause, for it seems that the motives which actuate such men must be so peculiarly powerful and pure that we cannot help feeling ready to accord to them even higher tributes of gratitude and esteem than to those whose professed mission it is to shed abroad the glad tidings of Gospel Truths. Not that we would be understood as at all intending to underestimate the character or position of those whose entire lives have been set apart for this most holy work; on the contrary, that very commission which they bear entitles them above all others to our respect and esteem; yet as amid the kindly ministrations of those who, allied to us by the ties of relationship, we are prone to recognise more gratefully the unexpected services of a stranger, so members of the Church of England, still duly appreciating the labours of its ministers, cannot fail to acknowledge, perhaps with even more enthusiasm, the efforts of a soldier who, while bearing our country's banner, finds time and opportunity also to enter upon a campaign having for its object the furtherance of Truth and the enlargement of the Church.

Thus we could not fail to appreciate the Lecture delivered at the Mechanics' Hall last evening by Colonel Lowry, only regretting that so small a number of our citizens should have been present to hear what was indisputably a most eloquent and earnest appeal to Churchmen and Christians generally, as well as an interesting history of the English Catholic Church.

Col. Lowry commenced by saying that as in past ages the burthen of the Gospel mission had been set upon different nations, bringing with it, in all cases, manifold blessings so long as they discharged its duties faithfully, as it had passed successively to Rome and Spain, so now in these days it had fallen upon England under Queen Victoria, bringing with it a train of national blessings and prosperity, such as the world has never seen before. God grant that England may not prove unfaithful—that she may profit by the history of faded and fading nations and endeavour, to the utmost of her ability, to perpetuate the glory of Christ, and so perpetuate her own glory and national greatness. He then alluded to the comparative failure of Indian missions, and pointed out the causes which had led thereto, which have arisen more from our divisions and want of unity than from the difficulties with which we have had to contend against among the natives of India themselves. How was it with St Augustine when he visited and converted Britain in the earlier days of Church history. Unlike our Indian missions, he came not with the power and prestige of a great nation at his back, but at the head of a poor unaided mission. How they would wonder a thousand years hence, who, looking back upon these days, should see how that little spot England, built up for itself the immense empire of India—not so much by the power of her armies as by her force of character and the justice of her rule—and yet failed after more than a hundred years had elapsed to win the minds of her subjects there from heathenism and idolatry. The natives acknowledge the superiority of England, but do not become converts to the religion which has made her supreme. The difference of castes among the Hindoos is undoubtedly a great difficulty in the way of missionary labour, but one which would give way if Christians were more united, and their doctrines were presented in one undivided form to the people.

Col. Lowry then traced the rise and progress of St Augustine's mission to England, originating as it did, in Pope Gregory seeing some British captives exposed for sale at Rome, and, becoming interested in them, he gathered together a band of men with a Bishop at their head, who, unaided by any temporal pomp or power, went forth in the completeness of their Church establishment and in the unity of the Catholic religion.—Ethelbert was then king of Kent, exercising power as far north as the Humber; and his queen was a French princess, who had already embraced Christianity. The mission met with a friendly reception—the king himself became

a Christian, thousands of his people following his example, and thus from that band of thirty men did the Church of England spring. One of the first difficulties with which St. Augustine had to contend, arose from the fact that four Liturgies were then used in the Christian Church, viz., that of St. John, St. James, St. Peter, and the Gallican Liturgy.

The queen of Kent clung to the Gallican Liturgy, and St. Augustine, dreading schisms and divisions, wrote to Pope Gregory for advice. The Prolate's answer was highly suggestive, "directing him as he did, to take what was good and pious in them all, and therefrom to form one Liturgy for the use of the Church of England."

The failure of missions in India arises from the fact that they (unlike the mission of St. Augustine) failed to go forth in the completeness of the Church establishment with a Bishop, Priests, Deacons and laymen, and thus the various missionary societies, presenting Christianity to the natives in so many different shapes, they know not which to choose. "We should like your religion," said a Brahmin, "if there were not so many of them."

It is a great pity that our differences should thus be carried abroad among the heathen and the cause of Christianity should suffer in consequence.

One other great mistake that we make is, in regarding the natives as ignorant barbarians. Many of the Brahmins are clever and educated men, and quite capable of finding out the various differences which exist with us. We have been too subservient, and not sufficiently open and decided in the carrying forth of our religion. At this time our Minister will not tolerate a Christian Missionary in Pokin, while the Roman Catholic Missionaries, heartily aided by the French Government, have made many converts, and established churches there. It is not long since Sir Peregrine Maitland was sent home in disgrace, because he would not order British soldiers to salute some of the very worst of the Hindoo idols. Thus we are still separated from 180 millions of our fellow subjects by a wide chasm which Christianity alone can bridge.

Our success in the Indian Mutiny is a proof that we are still allowed the privilege of bearing the burden of the Gospel. That wide spread Empire, so nearly lost, is once more committed to our charge, and it must be our part to see that we discharge the trust confided to us faithfully and fully.

Let us, then, eschew all disunion for the future. Even now we may see the promise of a brighter day; there are indications on every side of a drawing nearer to the Church of all those who have deserted from her. The Church of Scotland has already made a move in that direction, and other churches by little and little are approaching more closely to it. If St. Augustine had had to contend with the same differences which so vex and mar our usefulness, we might to day have been worshippers of Odin and of Thor: let us trust that those differences may soon pass away, and that the work commenced in Italy and elsewhere, may culminate at length in the union of all sects within the pale of our mother Church of England.

Steps are now being taken to bring about a union with the Greek Church, and her 80,000,000 of followers. How wonderful the thought of re-uniting the branches of Christ's vine, which was planted so many years ago in Syria, and now beginning to entwine their foliage—already the out-posts of the various missions of the two churches are meeting face to face—let us hope and pray that they may soon meet as friends—not as rivals—acknowledging, without difference of outward form or ceremony, "One Lord, one Faith, one Baptism."

Our Church seems to be the centre towards which all Christian communities throughout the world converge. Let us remember that we may all do something to bring about unity among Christians, and thus aid in the fulfilment of the Saviour's latest prayer.

The sons of England and of this great Province go forth to fight her battles through out the world, shall they not also go forth side by side in the cause of Christ and of his Holy Catholic Church, and may it not be that, through some of the Missionary meetings of our Church and in answer to her prayers, the spirit of our God, which woke up of old Apostles and Evangelists, may be so breathed out in this our day, that there shall be found no lack of men saying, "Here am I, send me." Great on all sides would be the blessings which would flow from such sacrifices, for is it not



a universal law that in blessing others we are ourselves blest? As the planting of a vigorous colony strengthens by a reflex action the nation from which it springs, so—in widened communion, in the fuller assertion of her principles, and in the mutual stirring up of zeal and faith—does Missionary work strengthen the church from which it springs.

But I would not in my address to you this evening, seek so much to urge the need of Missionary efforts to heathen lands as to stimulate amongst you a desire and determination to press forward such efforts in this the land of your adoption. I have visited some of the outposts of settlement in this Province, and I have never done so without seeing some evidence that our Church has been late in the field of Missionary enterprise. Cannot we all, lay and clerical, do something to make it otherwise for the future; to see that, wherever a settlement is being made, there are we promptly to provide for the highest wants of those composing it? We cannot read the accounts reaching us from all parts of the world without realizing the present time to be one of great progress in the Church's work, of her growing unity, of her enlarged efficiency, and of her widened basis of general esteem.

Almost every paper from England tells of churches being restored with a marvellous energy, of large provision being made for works of charity, and of associations arising on every side for increasing Church accommodation. The sittings of many of our churches in this country are made free to the public, at all events, one service every Sunday; and if you ask for more convincing proof amongst yourselves of this Province that a higher sense of duty has become general I give it to you in this fact—which has just been communicated to me by a good friend and earnest worker at Montreal, that within one month over \$21,000 have been subscribed in that city towards clearing its beautiful cathedral of debt? Honor to those who so promptly and generously responded to their good Bishop's appeal.

And your brother, Rev. Sir and Mr. Chairman, was one of the goodly band of magnificent subscribers to extinguish the debt on the Metropolitan Cathedral of Canada—may I not say of British America?—while he, the Hon. George Moffatt—who headed that list with the noble gift of \$1,500—has, as Monday's papers tells us, passed away, his example remains with us.

Let us all so strive to live as to put forth more of the blessed fruits of a living charity—of that without which, 'All our doings are nothing worth' Let us hand down such a spirit to our children, as becomes the members of a Missionary Church.

Protestant, or rather primitive in faith, yet Catholic in history and discipline, let us, of this coming great Confederation, so press onward to the North West Territory, and onward still, till, united with our sister Church on the shores of the Pacific, one vast Arch-Episcopate spans the continent.

The gallant Colonel's Lecture was listened to with great interest and attention throughout, and a vote of thanks, proposed by the Rev. Mr. Hebden at its conclusion, was cordially responded to.

The Rev. J. G. Geddes occupied the chair.—*Spectator.*

#### *To the Editor of the Church Chronicle.*

SIR.—On Monday, the 16th of January, at 7, a.m. I left Toronto to complete the work of the deputation for the Church Society in the County of Halton, and on my arrival at Oakville was kindly met by my friend, the Rev. John Fletcher, who drove me in his cutter to Lowville, in the Township of Nelson, where we were most hospitably entertained by a friend of his, a daughter of a retired British officer. The day was very cold, and the wind very high—and directly in our face most of the drive; but, as we both had faced a good many such cold winds, we did not suffer from it. We could not help feeling, however, that the cold wind and drifting snow would render our meeting thin; but we did not know the zeal of the good Church people of Lowville and neighbourhood, or the interest they take in the Church Society. Instead of a few scattered here and there about the Church, we found a good congregation, who manifested a lively interest in what was said that evening. At the Church we were met by the zealous and able

incumbent, the Rev. J. N. Higginson, and the Rev. J. Tremayne, the zealous and highly respected incumbent of Milton and Hornby; but we were very sorry to learn that we were not again during that week to enjoy the company and valuable assistance of my associate in the deputation, the Rev. G. A. Bull, the indefatigable incumbent of Barton and Glanford, who had taken cold the previous week and was compelled, in consequence thereof, to remain at home. The pioneer missionary of that county, the Rev. Dr. Green, was detained at Wellington Square by a concert for the benefit of his church. The meeting was opened by some very pertinent remarks by the chairman, who was followed by the incumbent of Milton, in an excellent practical speech on the subject of the Church Society. He was followed by Mr. Fletcher in a speech, in which he took occasion to show those present, that they should be specially thankful for being members of a church, that could trace its history back to the Apostolic Age, and was fully established in Britain long before Rome's first emissary planted his foot on British soil, A.D. 596; a Church, as sound in her doctrines, and as pure in her liturgies, as she was apostolic in her origin. It has often appeared to me that our Church Society meetings afford good opportunities for introducing this subject very advantageously. A vast amount of error exists throughout the community on this point; a large proportion of Churchmen being ignorant of the church's existence in Britain previous to the arrival of Augustine in that country; and dissenters universally believe that they, or their forefathers, had a perfect right to separate from the Church of England, *because* the Church (as they suppose) separated from Rome in the 16th century. This Mr. Fletcher showed to be a fallacy; and that at the Reformation, the Church of England, and also that of Ireland, reformed themselves; threw off, with the usurpations of Rome, the corruptions of centuries, and that in both these countries the Romanists, as well as other sects, are dissenters. At these meetings there are often dissenters, and by the introduction of those and kindred subjects, if kindly and judiciously managed, inquiry is instituted, and good generally results. I believe that if the principles of the Church were more frequently brought to the attention of dissenters in a spirit of love for their souls, and not in a spirit of arrogance, much good would result. Upon looking into the history of the Methodists, especially in this country, we will find that many, if not most of them, have been originally and nominally Church people, but very ignorant of the constitution and principles of the Church; and, having been neglected, have become, through the force of various circumstances, alienated from her ranks. Many of these, in several parts of the diocese, have been reclaimed by having their excellencies brought kindly but clearly before them. An illustration of the blessings that the Church can confer upon individuals was presented to the meeting at St. George's Church, Lowville, in the person of a very intelligent Churchman, who was originally a Methodist, and who gave us an excellent speech on that occasion. He told us that he had been a long time much prejudiced against her; that, however, he had become in the course of years thoroughly disgusted with what he found to be very serious faults in the body to which he belonged; so much so, that he was almost driven to infidelity, (as no doubt thousands have been,) when providentially he was led to make some inquiries into the principles of the Church, and the result has been that he found her an aid to peace and safety. That intelligent and zealous Churchman is now the efficient Superintendent of the Sunday School. The deputation spoke after Mr. Fletcher, and endeavoured to show the good people of Lowville and vicinity, that there was great destitution in many parts of the Diocese; that the means of the Church Society were quite inadequate for the supply of that destitution, and that it was not only their duty, but their privilege, to enable the Society to meet these crying spiritual wants. After the very cheering meeting I was driven by Mr. Higginson to the house of an old Englishman, to whom the members of the Church in that neighbourhood are greatly indebted for aid in the erection of their church. This gen.

tleman has a great taste for reading, having on his shelves many excellent works, whose leaves are all cut; and has, besides, a taste for Natural History, a nice little museum testifying to the fact. It is a great satisfaction to him in his declining years to be able to worship every Sunday in so comfortable a church, as is that in the erection of which he bore so goodly a part, according to that form of sound words which was compiled by his forefathers, three centuries ago, from the forms of prayer handed down from the early ages of the Church, and consecrated by the use of saints and martyrs centuries ago. After supper with our very excellent friend, we drove to the comfortable stone house of another parishioner of Mr. Higginsons, where he had promised that some of the clergy should pass the night. Here I found a worthy family, who had attained to great comfort and comparative affluence from very small beginnings; for the excellent head of the family told me that when he came to the Township of Nelson, he had just one dollar in his pocket; and now he has an excellent stone house, most complete in all its arrangements; has all his sons, (except the youngest, who is still with him, and who will inherit the property,) settled on their own farms; and can spend the remainder of his days in comparative freedom from hard work, and in preparing for a better world than this.

The following day Mr. Higginson kindly drove me over to the parsonage, Milton, where we were very hospitably entertained by the very worthy Incumbent and his excellent wife. In approaching Milton, I could not help being struck with the very superior style of the farm buildings in the Township of Trafalgar. There are no parts of Upper Canada that I know of, where you will see better houses and out-buildings than in the rear of Trafalgar, and I question much if finer are to be seen any where. I had visited the Township some nine years before, on behalf of Trinity College, and I was much struck with the great improvement since that time, indicating years of great prosperity.

Our clerical party at the parsonage was increased by the addition of the Rev. Drs. Green and O'Meara, who had come from their respective parishes to assist at the meeting in the evening. During the course of the afternoon Mr. Tremayne and I visited some of the influential members of the Church, for the purpose of explaining certain matters connected with the Society; in reference to which false impressions had gone abroad. I was able to make good use, on that occasion, of memoranda that I had made with reference to the management of the "Clergy Trust Fund," from its receipts in 1855 to the present time; and which astonished the gentlemen to whom I read them. These memoranda substantially agree with the report of the Trust Committee that was read at the last meeting of the Church Society, and which secured the adoption, unanimously, by the very large meeting then assembled, of the very strong resolution that sustained the Trust Committee in all their acts, and which is published in the March number of the *Church Chronicle*. If the acts of the Trust Committee needed commendation, they might find it in what was stated at its special meeting in January, by a member thereof, who is also a member of the Legislative Council, viz., that he had been spoken to in Quebec by the Hon. William McMaster, in reference to the management of this fund; that he remarked, that having occasion to make some enquiries regarding it, he had been surprised at the admirable manner in which it had been managed, and that he had not known any corporation, any firm, or any individual, who had carried large monetary transactions through the crises of 1857, and following years, as well, or any thing like as well, as the Clergy Trust has carried the very heavy transactions in which they had been engaged.

At the appointed time the clergy arrived at the church, and found a goodly number of zealous Churchmen and their families collected together to show their interest in the well being of the Church Society. The church at Milton has been greatly improved since I had visited it nine years before on behalf of Trinity College. The meeting was addressed by all the clergy and by some of the laity, and was a very encouraging gathering of the members of the Church. It is a pity

that the laity do not more generally speak on these occasions; a few words from them have more weight than many from the clergy. And there is less excuse for them than their was formerly; for many of these are members of municipal councils and can speak very well at their meetings. If the clergy would induce more of these gentlemen to take in the *Church Chronicle*, and to make themselves acquainted with the working of the Church Society, more of them would be able and ready to assist us at our meetings. The next evening, Wednesday, the meeting was held in the Hornby Church, whither I was driven by the Rev. F. Tremayne, Incumbent. This meeting was a very well attended one, the church being full. It was addressed by the Rev. Mr. Fletcher and the deputation; the other clergy, who had assisted us at Milton, being obliged to return to their parishes by other engagements. Hornby Church is one of the oldest in that part of the diocese, and is attended by a purely rural population, who have been greatly blessed with worldly advantages, if we judge by their farms, houses and out buildings. I am afraid however that they have not been as mindful, during the time of their great prosperity, as they ought to have been, of the claims which the gracious Giver of all this prosperity has on them. On our way to Georgetown next day I was told by my friend Mr. Tremayne that on one of the farms, which he pointed out to me, no less than three thousand bushels of wheat had been raised in one year. I fear that this farmer did not feel it his duty to give his tithes or give the twentieth part of his crop, for the promotion of God's kingdom on earth or the support of His poor. This is a doctrine which is very little believed, and still less acted on amongst our people, to which class, however, the farmer above alluded to does not belong, he being a dissenter. Our drive that day brought us to the picturesque village of Georgetown, in the far famed Township of Esquesing, settled principally by Scotch Presbyterians. The census returns for 1861, show that Esquesing raised the previous year no less than 2,932,000 lbs. of Flax and Hemp, by far the largest amount reported of any township in Upper Canada; the next being South Waterloo, 160,994 lbs. Georgetown is advantageously situated on the river Credit, which affords ample water power.

Here the Barber Brothers, have not only a branch of their celebrated woolen factories; but also paper mills, and afford ample employment for a large number of workmen. The meeting was held in the church, which, like that at Milton, is situated on a slight eminence, a little outside of the business part of the village, and was addressed by the Incumbent, the Rev. Mr. Tremayne, the Rev. R. Arnold, of Brampton, who had joined us, and the deputation, whilst the chair was occupied by the Rev. C. Dade, M. A., formerly Mathematical Master in U. C. College, and who, since he resigned that situation, has always shown himself ready to assist in every good. It is very pleasing to witness the interest taken in the church by the members of the family of the late Rev. Dr. Phillips, first Rector of Etobicoke, who reside at Georgetown. In them, the zealous Incumbent, the Rev. Dr. O'Meara, finds ready and faithful assistants.

Our last meeting was held at Norval, a very prettily situated manufacturing village, some three miles lower down in the valley of the Credit. There we did not look for a very good meeting; but we were agreeably disappointed, for we found the church crowded. The good people in their zeal had also erected a large platform in front of the chancel, for the chairman and speakers. This brought me, when I stood upon it, on a level with the front of the gallery, and in rather a too elevated a position for me. I was, therefore, much relieved when my friend, Mr. Arnold, who is in no sense a very "high churchman," spoke from the floor, and, being in one sense a higher churchman than my friend, I was very glad to follow his example. In introducing me to the meeting, the chairman stated that if any parties had any objections to the Church Society, or its management, or wished to put any questions in relation thereto, I was the person to answer them. I stated the same in the course of my remarks; and after I had ceased speaking, a pause was made to afford any person, who might desire to do so, to put questions: but

none were put. We therefore concluded that the information afforded, and the explanations given, were satisfactory. Thus ended the series of meetings for the Church Society, in the County of Halton, for the year of grace 1865. The time spent in the county was very pleasantly spent in the society of my brethren of the clergy and laity.

The roads were very different from those described by the deputation in the Diocese of Ontario, for they were most beautiful; and I felt encouraged by the progress of the Church, under the zealous and efficient clergymen who are labouring in the small, but rich and populous, County of Halton.

T. B. FULLER,

One of the deputation from the Church  
Society to the County of Halton.

Toronto, Feb., 1866.

### SLEIGH RIDE.

The children attending the Sunday Schools of Trinity Church, Aurora, St. John's, Oakridges, and All Saints Church, King, had their sleigh ride on Monday, the 6th of March. The day was everything that could be desired, the sky cloudless and the road, Yonge Street, hard and packed. Headed by the Aurora Brass Band, and accompanied by the Incumbent, and Mr. Wilson, the diligent superintendent of the Sunday School at Aurora, the party started from the Church to Suttle's Crossroads, where they met the children from King, under the care of their superintendents, Messrs. Garden and Armstrong, and the children from Oakridges, under the care of their superintendents, Messrs. Legge and Keltz. Forming them in a line, now composed of eighteen or twenty sleighs, they proceeded to Richmondhill, where Dr. Duncomb had all things ready to make the young people happy, and in his beautiful hall, well heated and comfortable, the children sat down and ate sandwiches innumerable and cakes *ad infinitum*, while the older members of the party shared the worthy doctor's hospitality at his own house. This being done, all joined in singing the 100th Psalm, the band played the National Anthem—three right hearty cheers, and one cheer more were then given for the Queen—health and happiness wished to our kind host—the sleigh got under weigh again, the union jack hoisted, and the word forward to Thornhill was given. Thornhill was reached about two o'clock, and this being the end of the ride, the cavalcade wheeled about and proceeded homewards, where they arrived at five p. m. having spent a pleasant and happy day.

The incumbent and superintendents are very grateful to the friends of the Sunday Schools who, by turning out so nobly, and having every arrangement so complete, made an exceedingly agreeable treat for the children; they also tender their best thanks to Mr. Mortimer band master and the several members of the band, for the excellent music, and no less excellent glees and songs by which they enlivened the whole proceeding and made the day pass so very agreeably.

It is pleasant to state that though the throng was so great, the sleighs so much crowded, and the journey so long, there was no accident or unpleasantness to mar the happy proceedings of the day.

### RECOMMENDATIONS OF THE ROYAL COMMISSION.

The Royal Commission on clerical subscription have made their report. Instead of requiring a clergyman to declare "his unfeigned consent and assent to all and everything in the Book of Common Prayer," it is proposed that he should merely "assent" to it, and to the Thirty-nine Articles, declare his belief that the doctrine of the Church of England, as therein set forth, is agreeable to the Word of God, and promise to use the Prayer Book in public service. The oath of allegiance and supremacy, and the oath of canonical obedience, are retained, and a declaration is substituted for the oath against simony.

## GREEK CHURCH IN NEW YORK.

On Thursday, the 2nd of March, the anniversary of the accession of Alexander II. to the throne of Russia, a solemn service according to the rites of the Greek Church was performed in Trinity Chapel, in Twenty-fifth Street, New York, by the Rev. Agapius Honcharenko. The use of the chapel was tendered for this purpose by the Rector of Trinity Church, and many ecclesiastics of the American Church were present. This conspicuous act of intercommunion between the Greek and Western Reformed Church is expected to be the prelude of further intercourse between these two great branches of the old Historic Church.

## FRANCE.

The French Council of State has declared the Archbishop and Bishop who read the Pope's Encyclical Letter in their cathedrals guilty of an abuse of their powers; and Monsignor Chigi, the Papal Nuncio at Paris, has been compelled to apologize for writing letters of approval and encouragement to these disobedient prelates.

## A BARGAIN.

The *Liverpool Mercury* has an account of a Cheshire rector who wore a moustache, had choral service, abolished Tate and Brady for "Hymns Ancient and Modern," and preached in a surplice. A parishioner offered to place £50 at the disposal of the rector for each one of these usages that should be given up by him, i.e., £200 in all. The rector only consented to give up the moustache. He received the £50, and appropriated the money for the benefit of the parish schools.

## CHRISTIAN LITERATURE.

Mr. Spurgeon demurs to the prudence of "cultivating the border land between the Church and the world;" as he thinks *Good Words* and the *Sunday Magazine*, and, we presume, the Tract Society periodicals also, are doing: but, as Rowland Hill said of the tunes, so of the stories, and the various ornaments of literature, why should the Devil have all that is good; and why should not good people demonstrate that they can outwit the Devil, and write better than any of his emissaries, infusing with their poetry, descriptions, or story, the spirit of peace, love, and holiness.

## CHANCELLOR'S LIVINGS.

The Lord Chancellor lately stated in the House of Peers that sixty-three advowsons had been sold under the act for the augmentation of crown benefices, and that the total sum realized was £113,129. Of these, three, sold under the 23rd and 24th sections, produced £10,520, deducting this latter sum from the former, we have £102,609 as the average purchase money of the remaining sixty; and when it is remembered that the majority of these livings are of small yearly value, the fact becomes patent that the sale has been a most profitable one for the church.

## LAY INFLUENCE.

From a speech by the Rev. W. Gover, Principal of the Worcester Diocesan Training College. "Ruinous and suicidal it is declared to be," yet the principle of representative self-government is that of which the greatness of England has been born, and on which it finds its truest support; is that, whose beginning we derived from our Saxon-ancestors; which has been grafted into the civil life of our people from age to age; of which this generation has, more than any before it, witnessed the extension and development; yes, and just as it has been trusted and used, so

has increased the stability of our institutions, the contentment of our people, our peace at home and our prosperity abroad. From the pettiest society which we organize in our parish vesteries up to the very legislature of our land, our civil system rests on the basis of self-government. And will the merest approach to that be ruinous and suicidal in the church? Nay; seeing that each, who shall exercise that trust, will have committed to him, as a solemn charge, the spiritual interests of his friends and neighbours, or of those who are nearest and dearest to himself, both they who choose and they who are chosen, will feel alike the sacredness a gravity of these responsibilities, and act thereon thoughtfully and righteously.

---

### A DIFFERENT SPIRIT.

While the Rev. Mr. Spurgeon, and some others, are attacking, in no measured terms, the Church of England, it is pleasing to see how many of the leading men among the Presbyterians, the Wesleyans, the Baptists, and the Congregationalists are speaking out nobly in defence of that Church. We have already quoted the language used by the Rev. Baptist Noel and Dr. Octavius Winslow. The Rev. H. Allen, the Chairman of the Congregational Union of England, uses, if possible, language more noble and generous than theirs. In his opening address at the Annual Meeting of the Union recently held in Hull, after speaking in detail of the body to which he belonged, he proceeded to define their position relatively to the Church of England. He distinguished between the Establishment and the Church, urging the well-known objections of Dissenters to the former, and disavowing all hostility to the latter. "Against Episcopacy as such," said Mr. Allen "we have no grievance, and in nothing are we more wantonly misrepresented than in the affirmation that we seek the destruction of the Episcopal Church. Our respect for the liberties that we ourselves claim and our high estimate of the large amount of spiritual goodness that the Episcopal Church contains, and of the vast and precious influence that it exerts, alike forbid such a thought. There is not one of us who would not accord to the Episcopal Church, as such, a chief place of honour in the brotherhood of Protestant Churches. In every prosperity of its spiritual life, in the growing munificence and consecration of its members, in the large success of its Evangelical efforts, we unfeignedly rejoice."

Such utterances, by leading men in other communions, should, and will be, welcomed and cherished by all who are longing, praying, and laboring for Christian unity.—*N. Y. Christian Times.*

---

### SUBDEACONS.

In a letter to the Archbishop of Canterbury, Archdeacon Hale makes the following "Suggestions for the Revival of the Order of Subdeacons":—

"I. A Form of Ordination will be required.

"The Service for the Ordination of Deacons may be taken as the model for the New Service."

"The Time of Ordination may be after Common Prayer, before not in the Communion Service.

"The Ordination may be by address, without imposition of hands, the candidate kneeling before the Bishop.

"II. The order of Subdeacons not being one of the Holy Orders, may be of temporary, not of perpetual obligation..

"III. The qualification for admission may be—

"1. Certificate of having been baptized and confirmed, and of his being a communicant at the Lord's Table

"2. Testimonials of piety and fitness for the office.

"3. Possession of means of support derived either from property, or from employment, or some honest trade or calling, or from the contributions of pious persons, or allowance from some incumbent.

"4. Competent learning, to be ascertained by Episcopal examination, viz: Knowledge of the Scriptures of the Old and New Testament, historical, geographical, chronological; and of the Doctrines of the Church of England, ascertained on the Catechism, Articles, and Liturgy; but no Greek or Latin.

"IV. The duties of the Subdeacon may compose those allotted to the Deacon (excepting the power of baptizing infants, assisting in the distribution of the Holy Communion, and solemnizing marriage), that is,

"1. He may read prayers in the church, bury the dead, catechise the youth, and prepare them to be confirmed.

"2. When he ministers he may wear a surplice.

"3. He may preach a sermon or expound Scripture in any oratory or place licensed for public worship. His sermons must be either written, or so delivered by memory, that he may be able to give account of his doctrine.

"4. The place in which the Subdeacon may serve, and the times and hours of his service to be allotted to him, under the license of the Diocesan, and cognizance of the Archdeacon, upon the petition of of the Incumbent."

Archdeacon Hale further answers the objections that the revival of such an Order as he contemplates would be Romish, by showing that it existed in the very earliest ages of the Primitive Church, and that it would involve no real innovation. We can only say for ourselves that we fully agree with every word which he has uttered on the subject. We do want some agency which does not at present exist amongst us, and we firmly believe that nothing would tend so much to bring over conscientious Dissenters, and so to utilize that element which now develops itself among Methodists in the form of local preachers, as the revival of the order of subdeacons, still following their business, but acting for the good of souls under the authority of our common fathers in God. As Archdeacon Hale so wisely says:

"This must be obvious, that no plan, humanly speaking, is more likely to raise up such a class of men, than the laying before the people the plan by which the Church, hopes, in God's own time, that her wants may be provided. We talk much of drawing the laity and clergy more closely together, but what means are more likely to effect this than the opening to the young layman a prospect of his being enabled to serve the Church in an humbler ministry, and to sanctify the pursuits of commerce, of literature, or of science, by giving up some portion of his time and thought, at least on the Lord's day, to ministering to the wants of God's people?"

We have already said that the great want of the Church is an adaptation of her Diocesan and parochial systems, with the adoption of such agencies as her special exigences seem most imperatively to demand. Amongst these must be an enlarged Episcopate and a subdiaconate. By some, suffragan Bishops and subdeacons may have been heretofore regarded as innovations. Our thanks are therefore due to Archdeacon Hale and others for showing that in reality they are not such, but that they are contained in the germ in our existing ministries. Even, however, if they were innovations, it might well be asked, Is there not a cause? for if, as it has been pointed out, "in the very first years of the Church, an emergency of no greater extent, and arising from no other cause, as far as we are informed in Holy Scripture, than the murmurings on the part of the Hellenistic converts, upon the supposition that the widows did not share proportionally with the Hebrew Widows in the distribution of the daily alms, was deemed sufficient cause for the Holy Apostles to convene the whole multitude of the disciples, and to authorize the selection of seven Hellenistic brethren—men full of the Holy Ghost and wisdom, for the serving of the tables, and to intrust to them that duty with imposition of hands and of prayers, is it too much to ask, that a deliberation as serious and solemn should now be held, not indeed for supplying the temporal wants of a few poor widows, but to provide for the spiritual destitution of myriads of our own people—the married as well as the widowed, the young as well as the old."

In these remarks we fully concur, and we trust that the time is not far distant when suffragan Bishops in our large centres of population, and subdeacons working in the alleys and courts, in the streets, in the highways and byways of those same cities and towns, will no longer be a theory but an actual fact.—*Churchman*.



The Country Clergy are hereby informed that Homer Dixon, Esq., of Homewood, Toronto, has placed with the Depository of the Church Society 100 copies of his collection of Sacred Poetry, suitable especially for sick persons, to be presented to the first twenty-five clergymen who may be pleased to apply for them, in packets of five each; one copy for the clergyman himself, and the other four for distribution at his discretion.

J. B.

---

### MISSIONARY WANTED.

A Missionary for the new settlement of Muskoka, near Lake Simcoe; stipend, secured, \$600. Also, one for the Sault St. Marie.

---

### EDITORIAL.

We beg to remind our patrons that this number commences the *Third Volume of the Church Chronicle*, and we respectfully request all friendly to the interests of the Church Society, to aid us in extending its circulation. In a Diocese like this, a medium of communication with our scattered members, and for diffusing Church intelligence, is absolutely necessary; and if the Clergy, and particularly those engaged in missionary work, would only take that interest in extending its circulation, and furnishing information, which we humbly conceive they can and ought to do, it might easily be made, not only interesting and useful, but profitable.

We are happy to inform our subscribers that several Clergymen, in and around Toronto, have kindly promised to assist in conducting it, and we hope it will prove more worthy of general support than it has yet been.

We respectfully request the clergy to avail themselves of the opportunity afforded them by the ensuing Easter meetings, to solicit subscriptions.

The publisher begs us to add, that he will be thankful of an early remittance of all dues on the previous volumes, as well as subscriptions for the present. We regret to find the arrears are large, and, in times like the present, not a little embarrassing; we hope, therefore, his request will be promptly attended to.

---

### SUBSCRIPTIONS RECEIVED TO MARCH 31st, 1865.

#### TO END OF VOLUME II.

Rev. G. S. C., Toronto; E. M. C., Toronto; J. J., Nanticoke.

#### TO END OF VOLUME III.

Rev. V. C., North Douro; O. H., Credit; Mrs. F., Thornhill; Rev. J. S., Clifford; W. M., Oakville; W. W., Norwood; W. H. L., Quebec, 2 copies; Rev. H. H., Penetanguishene, 2 copies; Mr. M., Penetanguishene; H. H. S., Penetanguishene; Mr. S., Penetanguishene; T. H., Toronto.

---



---

## The Church Chronicle

IS PUBLISHED ONCE A MONTH,

---

HENRY ROWSELL, PRINTER, KING STREET, TORONTO.