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The Church Chronicle.

No. 14

TORONTO, APRIL, 1864.

VOL. II.

DIOCESE OF TORONTO.

The Lord Bishop of Toronto begs to inform his Brethren the Clergy of the County of Ontario, and the Newcastle and Victoria Districts, that he intends (D.V.) to confirm in their several Parishes and Missions during the months of May, June, and July next, in accordance with the following list. Should there be any error or omission, the Bishop requests the Clergyman interested to notify him of the same in time to make the alteration.

Toronto, 29th February, 1864.

CONFIRMATION APPOINTMENTS. FIRST TOUR.

St. Jude's, Scarboro'	Wednesday, May 25,	11 a.m.
Lamoureux Church, Scarboro'	do.	8 p.m.
St. Phillip's, Markham	Thursday, 26,	11 a.m.
Markham Village	do.	8 p.m.
Scarboro'	Friday, 27,	10½ a.m.
Greenwood	do.	4 p.m.
Duffin's Creek	Saturday, 28,	10½ a.m.
Whitby	do.	8 p.m.
Uxbridge	Sunday, 29,	11 a.m.
Brook, West	do.	8½ p.m.
Brook, East	Monday, 30,	10½ a.m.
Beaverton	do.	3½ p.m.
Port Perry	Tuesday, 31,	8 p.m.
Columbus	Wednesday, June 1,	11 a.m.
Oshawa	do.	8 p.m.
Bowmanville	Thursday, 2,	11 a.m.
Enniskillen	do.	8 a.m.
Cartwright	Friday, 3,	10½ a.m.
Mauvers (Mr. Disbrow's Station)	do.	4 p.m.
Newcastle	Saturday,	8 p.m.

CONFIRMATION APPOINTMENTS. SECOND TOUR.

Port Hope	Wednesday, June 22,	8 p.m.
Perrytown	Thursday, 23,	11 a.m.
Millbrook	do.	8 p.m.
St. John's, Cavan	Friday, 24,	10½ a.m.
Omeme	do.	8 p.m.
Lindsay	Saturday, 25,	10½ a.m.
Peterboro'	Sunday, 26,	11 a.m.
Otonabee	do.	8½ p.m.
Lakefield	Monday, 27,	10½ a.m.
Warsaw	do.	4 p.m.
Norwood	Tuesday, 28,	8 p.m.
Hastings	Wednesday, 29,	10½ a.m.
Seymour	do.	8 p.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 Incorporate 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 collections 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.

The Annual Meeting of the Gore and Wellington Branch of the Church Society, will be held in Christ's Church, Hamilton, on Wednesday evening, the 6th April, at half-past seven o'clock. The Clergy who attend are requested to appear in their robes. The managing committee will meet as usual in the Sunday School Room, at 12 o'clock on the same day.

Parochial and missionary reports should be sent in without delay. The Clergy are requested to state to the Treasurer in remitting the amount of their collections, whether it includes their own subscription of five dollars.

J. GAMBLE GEDDES,

Secretary of the Gore and Wellington D. B. C. S.

DIOCESE OF TORONTO.

HOME DISTRICT BRANCH OF THE CHURCH SOCIETY.

The Managing Committee of the above Branch will meet (D.V.) on Wednesday, 27th April, at 11 o'clock, A.M. The Clergy are particularly requested to see that the Collections of the Parochial Branches are sent in to Mr. Brent, previous to the 27th, in order that the accounts of the District Branch may be closed before the termination of the Society's year.

H. C. COOPER,

Secretary H. D. Branch.

Toronto, April 1, 1864.

ORDINATION.

On Sunday, the 6th March last, in St. James' Cathedral, William Jones, B.A., late of St. John's College Cambridge, Professor of Mathematics in Trinity College, Toronto; and Charles Andrew Daniel, of St. Augustine's, Canterbury, England, were

admitted to the Holy Order of Deacon, by the Hon. and Right Rev. the Lord Bishop of Toronto. The Rev. Mr. Jones will assist in the duties of the College Chapel; and the Rev. Mr. Daniel has been appointed to the charge of the Parish of Thorold, during the absence of the Rev. Dr. Read, while engaged in completing the Episcopal Endowment Fund.

COLLECTIONS RECEIVED FROM THE 20th FEBRUARY, TO THE 20th MARCH, INCLUSIVE.

MISSION FUND.			
Toronto, Ch. Holy Trinity Mis- sionary meeting	\$17 62	Port Hope, Sunday School.....	80 00
Cayuga, St. John's Church	4 60	Mimico, Christ Church	1 00
Dunnville	2 40	SUBSCRIPTIONS.	
Port Maitland	1 00	Rev. M. Cartwright.....	5 00
A Family, St. Jas. Congregation.	10 00	Dr. Diehl	10 00
Nanticoke	2 75	Col. Hamilton	5 00
Jarvis	3 50	Mrs. Dixon	5 00
Sandusk	2 10	R. M. Foot	5 00
Ballsville	1 65	Rev. W. F. Checkley	5 00
Jordan, St. John's Church.....	2 00	Rev. J. D. Cayley	5 00
Port Dalhousie, St. James' Ch...	3 00	PAROCHIAL BRANCHES.	
Penetanguisheno	13 00	Weston, St. Phillip's Church.....	75 98
Victoria Hill.....	1 00	Stamford, including Sunday Sch.	10 31
Toronto, St. Anne's Church	8 00	Drummondville, do.	11 98
Alma, Holy Trinity Church	3 20	Alma, Holy Trinity Church	15 47
Rothsay, St. James' Church	2 00	Cobourg.....	200 00
Huston, St. John's "	1 50	Brighton	54 00
Rice Lake, St. George's "	9 50	Vaughan	53 89
Penetanguisheno, Wyo Bridge ...	8 00	Woodbridge	34 74
Toronto, Church Holy Trinity...	32 20	Whitby	58 00
Toronto, St. James' Church	59 03	WIDOWS' AND ORPHANS' FUND.	
Ancaster, St. John's Church	13 00	Rev. W. Clarke, Preston.....	5 00
Dundas, St. James' Church	9 00	Ancaster, St. John's Church.....	12 00
Cobourg, St. Peter's Church.....	34 80	Dundas, St. James' Church	8 00
Bourn's School House	3 00	Penetanguisheno, St. James' Ch..	12 00
Stile's Church	2 57	GENERAL PURPOSES FUND.	
Court House.....	2 63	Bowmanville, St. John's Church.	4 94
Grimsby, St. Andrew's Church... 16 00		STUDENTS' FUND.	
		Huston	00 30
		Grimsby, St. Andrew's Church...	20 10

ST. CATHERINES.—We regret to learn that the Rev. A. F. Atkinson, D.D., for many years Rector of St. Catherines, has tendered his resignation, which has been accepted by the Lord Bishop of Toronto, who has appointed the Rev. H. Holland of Fort Erie as his successor. The change will not take place till after Easter, when the Doctor will remove to Toronto, where he purposes spending the remainder of his days. The loss of Dr. Atkinson's ministrations will be deeply regretted by the congregation, by whom he was greatly beloved; and the whole community will regret his departure, particularly the poor, who will lose kind, benevolent, and sympathizing friends when the Doctor's family removes from town. A large meeting of the congregation took place in St. George's Church on Monday evening, to ratify Mr. Holland's appointment—H. Mittleberger, Esq., acting as Chairman, and C. P. Camp, Esq., secretary. A resolution was adopted to the effect, that the meeting hoped the appointment would realize the highest anticipations of the Lord Bishop.—*St. Catherine's Constitutional.*

COMMUNICATIONS.

MY DEAR SIR,

I send you at your request an account of my Missionary tour through the County of Simcoe, as the deputation appointed by the Lord Bishop to plead the cause of the Church Society in the several parishes.

Monday, Jan. 25, left Dundas by G. T. R. for Toronto, and by the Northern R. for Bradford, and the same evening attended a meeting in the Church at Coulson's Corners, the church was well filled and the people appeared to be interested, as such attention was paid to the addresses of Messrs. Morgan of Barrie, McCleary of Mulmur, and myself.

Tuesday, 26th, held a meeting in the afternoon in Christ Church, West Gwillimbury, about twenty persons present, and in the evening held a meeting in Bradford, where the attendance was very good, and the singing between the speeches excellent. The Rev. Mr. Ruttan, the worthy incumbent, has during the brief period of his Incumbency evidently acquired a most beneficial influence over his parishioners.

Wednesday, 27.—In the morning Mr. Ruttan drove me to the house of Mr. Doan, and as the meeting had been held in the early part of the month, in Trinity Church, Tecumseth, I expected to have spent this day in Lloydtown with my brother, but on reaching Mr. Doan's house I heard that the Secretary of the District Branch had appointed a meeting to be held in Davis's Church at the West of the Township, and that one of my old friends, Mr. J. Thompson, was prepared to drive me there, consequently instead of Lloydtown, I was driven to the house of Mr. H. Hammell, and in the evening with much pleasure addressed a large number of my old parishioners, the church was crowded, A. Gaviller, Esq., occupied the chair, who with much earnestness addressed the meeting. The Rev. J. McCleary, of Mulmur, and myself being the clerical speakers. From Tecumseth we proceeded to Orangeville on Thursday morning, reaching our destination in the afternoon, when, with the Rev. A. Henderson, I examined the piece of ground which the members of the church desire to have for a burial ground. The title to the land does not appear to be very clear, but the Church Society might assign to the Parish a small piece of the ground giving such a title as the society itself possesses. In the evening we had a large and interesting meeting in the church, some of the lay members of the congregation with the clergy advocated the cause of the society and the best possible spirit was manifested. By Mr. Henderson's indefatigable exertions, the congregation has been much increased, so that an immediate enlargement of the church is necessary. In addressing the meeting I stated that 25 years ago I gathered together the first Church of England congregation in that neighbourhood, when we used to meet in a room in Mr. S. Ketchum's house, then a little log church was built which the people regarded with much pride, and nearly all who met in the house and afterwards in the church were communicants, and that now a flourishing village and substantial stone church crowded with worshippers stood on what was then a wilderness. After the meeting four old persons and a young woman came up to me, and one observed we are some of your first congregation, and this, pointing to the young woman, is one you baptized at that time. I was glad to take by the hand those who so many years since used to welcome me to the lodge in the wilderness. After being hospitably entertained at the house of Dr. Howitt, on Friday morning, Mr. Henderson drove to the house of my old friend, Mr. McManus, where many years since I used to perform service, and much disappointed was kind Mr. McManus that we could only stay long enough to take some refreshment, and then pass on to St. John's Church, where we held a meeting in the afternoon, which like most of the meetings held in the day time was not well attended. In this part of the parish the people have exerted themselves and built on the glebe a substantial stone parsonage house, it is not quite finished, but is such a building as would do credit to many an older parish, and proves what can be done by willing minds. After the meeting the Rev. Mr. McCleary returned to Mulmur, and Mr. Henderson drove me to Tecumseth where again I partook of the hospitality of my old friend Mr. Hammell, and on Saturday morning Mr. Hammell drove me to Lloydtown, from thence back to Tecumseth, and after visiting some of my old friends there, slept at Mr. Doan's. Sunday morning early Mr. Doan drove me to Cookstown, the Church Society Meeting had been held there previously, at which the Rev. G. Hill was to have attended as a deputation but was unavoidably prevented. After preaching in the church to a large congregation, and bringing the claims of the society before the people, Mr. Davis from North Essa, who had come for that purpose, drove me to the N. Essa Church in which I performed the service in the afternoon. This church reflects the greatest credit on the Rev. E. Morgan and the people residing in that section of the country.

A few years since that part of the country had only a settler here and there, now, mainly by Mr. Morgan's exertions, an excellent congregation has been organized and a church costing about £500 completed and paid for, and which (a most unusual thing in Canada) was quite completed when I opened it a little more than a year ago. Another of the congregation, Mr. Lennox, after service drove me to Barrie, where we arrived in time for me to preach in the evening, and where I heard of the death of Mrs. Hallen, the excellent wife of the Rev. G. Hallen, of Penotanguisheno. Monday morning the weather was very severe, the Rev. J. Fidler joined me with the intention of attending the meetings North and North East of Barrie, we waited until the afternoon hoping to hear from Penotanguisheno, not knowing what difference Mrs. Hallen's death might make in the arrangements, but after waiting until 3 p.m., and hearing nothing from Penotanguisheno, we determined to drive a part of the way, and just before dark reached the house of Mr. Craig, an old friend of the church, who cordially welcomed us, and took us in for the night, it was a sad night to pass on the road. Two churches shut up Sunday after Sunday because there was no missionary to officiate in them; at Craigsville the people had made arrangements to provide a residence for the clergyman, when he was removed, and the interests of the church much injured thereby. Surely the missionary funds of the Church should be appropriated first to such places as these.

Tuesday morning, drove on to Wyebridge, a small village which has lately sprung up, and finding that the people were generally gone to Penotanguisheno to attend Mrs. Hallen's funeral, we drove on and were in time to pay the last token of respect to the remains of one loved and respected by all who knew her, and to show at least our sympathy with our brother in his deep affliction, the service was read by the Rev. Mr. Gibson, Mr. Hallen's assistant, and a very large concourse of people attended the funeral.

In the evening held a meeting in the court room, in the village; the attendance was very small, and much dissatisfaction expressed because the Church Society had not given £50 per annum towards Mr. Gibson's stipend; it had been published in the reports of the Church Society's proceedings, that any parish guaranteeing \$400 per annum towards a clergyman's stipend would receive \$200 more from the society; they have exerted themselves to make up the \$400, and on applying to the society for what they considered the promised aid, were told they could not have it, and thus much disappointment and dissatisfaction has been produced. I endeavoured to explain to those present that it was not the want of the will but want of funds which had caused the disappointment. In this parish the people have from the first establishment of the Church Society exerted themselves in its behalf and they feel very badly treated.

In the last quarter of the year we have two collections for parochial purposes. Please to be careful and have them credited to the objects specified.

I send also part of my journal and shall be glad if you can insert it in the next *Chronicle*. I should have sent it before but there is so much sickness in my parish that I find it difficult to write.

Yours, my dear Sir,

Very faithfully,

F. L. OSLER.

To the Secretary Church Society, Toronto.

LLOYDTOWN, MARCH 8, 1864.

To the Editor of the *Church Chronicle*, Toronto.

DEAR SIR,

Feeling an interest in the working of the Church Society, and believing that communications from those who have been appointed as deputations to advocate its claims, may have the effect of exciting the members and friends of our own beloved Church to work with greater earnestness in its behalf, I herewith forward a brief account of my tour through a portion of the Niagara District. In order to keep the earlier appointments it was necessary for me to proceed from my last Station Sandhill without returning home, I therefore took my son with me, who drove me

to Malton Station, from thence I proceeded to Toronto by the Grand Trunk, and was fortunately in time to get to Hamilton by the Great Western train. The first meeting was appointed to have been held at Jordan, but the Rev. A. Dixon thought the state of the roads, &c., a reason why no meeting should be held. The next morning I went on to St. Catharines, where according to former arrangement the worthy secretary of the District Rev. C. L. Ingles was to meet me. Arriving at St. Catharines I went at once to the residence of the Rector who received me most kindly, having to proceed to Port Dalhousie to the meeting that evening, I had little time to enjoy myself in the company of Rev. Dr. Atkinson, leaving him I called on Rev. T. Roberts, assistant minister, where I met Rev. Dr. Reed, he and Mr. Roberts set out for the Port, leaving Rev. C. Ingles and myself to come on afterwards, we called at the Grammar School for Rev. W. Cooper, and the three of us started on our journey, after proceeding about a mile we met our friends Messrs. Reed and Roberts returning with a fractured conveyance. Dr. Reed having an engagement in Toronto went on to St. Catharines in order to go down by train, Rev. W. Cooper and myself gave our places to Mr. Roberts, who with Rev. C. Ingles went on to the Port, leaving us to walk; arriving at Rev. A. Dixon's we met Rev. John Creighton. The afternoon was stormy and as the evening closed in the storm increased to such an extent that it was a question whether or not we should go to the church, which was some distance; we soon decided as to our proper course, and wrapping our cloaks around us faced the storm and had the satisfaction of finding about sixteen persons present; the incumbent deemed it advisable not to take up a collection; on the following morning the Rev. Secretary taking me again under his charge down to St. Catharines, when accepting the kind invitation of the day before, I made my home with the Rector and family; here I met Rev. H. Holland, who has just received the appointment as successor to Dr. Atkinson. In talking about the Church Society Meeting in the evening, fears were expressed that it would be but indifferently attended, this unfortunately proved to be the case, for although it was a beautiful night, cold it is true, but still not so much as to hinder any but delicate persons from going out, we had only forty-six persons present; there were addresses by Rev. Messrs. Holland, Roberts, Ingles, Cooper, Philips, whose stirring practical appeals cannot fail I think of producing a good effect. Here as at Port Dalhousie there was no collection after the meeting. The parish of St. Catharines is just at present in a somewhat unsettled state incident on the change of Rectors; a few weeks or perhaps months will I trust find it working earnestly in the cause of the Church, through the Church Society. * * * * I proceeded

on Thursday in company with the kind secretary towards our next appointment at Grantham. After some little delay occasioned by our mistaking the road we arrived safely at Mr. Donaldson's, where we found the party who left St. Catharines after us, by a better road, comfortably enjoying themselves at tea and ready to laugh at the troubles and mishaps of their less favoured brethren. At Grantham Church there were about fourteen persons present, there is some hopes of their having a resident minister, and I have no doubt but that much good will be done. Rev. W. Cooper comes down from St. Catharines and gives them service; * * * * As soon as possible we got away from beneath the hospitable roof of Mr. Donaldson, we proceeded to Niagara, to the residence of Rev. Dr. McMurray, the Doctor himself is in England. At the hour appointed we proceeded to the church and there addressed a congregation of twenty-eight on the claims of the Church Society. Here as at the former places there was no collection. This was the last meeting to be held that week, and as I considered the several meetings and the result to be expected judging from the congregations I began to think my time could have been better occupied in my own parish, but there were brighter things in store, and the second week made amends for the apparent listlessness of the first.

On Saturday morning, before leaving Niagara, we called on Rev. Dr. Leacock, who has charge of the parish during Dr. McMurray's absence, he is an exile from the South, feeling the effects of the cruel war. He was really glad to see us, and we all felt that though ministers, who a short time since were labouring in two separate branches of Christ's church, that after all there was a oneness between us, and while we would have willingly rejoiced with those that rejoice, yet we were prepared to weep with those who weep and sympathize with our brother in his

sorrows. May the Great Head of the Church watch over him and his, and sanctify all their troubles to their souls' health. Leaving Niagara we proceeded towards Drummondville, driving along the banks of the Niagara river; it was a lovely drive, and I seemed to recognise many of the points and bends in the river, although it is nearly twenty years since I saw them. When we came to Queenston, we called at the residence of the Rev. Van Linge, who was from home, having but just left to attend to some duties on the American side; leaving Queenston we ascended the heights, having the Suspension bridge on our left and Brook's monument on our right, and proceeded onward until we arrived safely at the residence of my kind companion, Rev. C. L. Ingles. His house being small, he had arranged that during my stay in that neighborhood I was to take up my quarters at the residence of Mrs. Ingles' mother, Mrs. Murray, the widow of General John Murray. Here I was kindly received. The next day (Sunday) I preached at Stamford and administered the Holy Communion. In the afternoon preached at Drummondville, and about five o'clock, Rev. D. McLeod called for me and drove on to Chippawa, at which place I preached in the evening. After the service I returned to Rev. D. McLeod's. He has a very comfortable place, a nice church and good congregation. The next morning Rev. Mr. McLeod arranged to drive me to the several places of interest, but before going we went to see one of his parishioners, a poor blind man, an inferior member, still a member of Christ's body, and to whom the great Head has given grace to suffer affliction patiently. He was indeed glad to see his clergyman, and was pleased that he should be so considerate as to bring another clergyman with him; besides visiting this sick man we also called at two or three stores, and left notices of the meeting which was to be held on Wednesday. In the afternoon proceeded to T. Street's, Esq., leaving the horses and carriage at the stables we went through his grounds down to the island situated between the boiling springs and the main land by a very handsome suspension bridge; from different points of the island we had splendid views of the rapids above the falls, which I enjoyed exceedingly. We afterwards drove to the falls themselves, and after feasting our eyes in beholding this wonder of the world, passed on down along the banks of the river to the suspension bridge, over which we crossed to the American side, and went down to visit De Veaux College, an institution established for orphan and destitute children under the control of the Church, Judge Samuel De Veaux having left by will \$150,000 for that purpose; it is now under the charge of the Rev. Dr. VanRansseler, and there are at present twenty-six children under his care. Returning to the Canadian side we proceeded to Stamford and were most kindly received at the residence of Dr. Mewburn, after tea we walked over to the church to hold our C. S. meeting, there were about sixty present. Rev. D. McLeod having read prayers, the Rev. C. Ingles, the Incumbent, opened the meeting; and having explained the objects he called on the deputation and Rev. D. McLeod to address the audience; their attention was very good, and at the conclusion a satisfactory collection was taken up on behalf of the mission fund. This was the first collection made, which taken in connection with the meeting itself gave a pleasing beginning to our second week's work. Rev. D. McLeod kindly drove me to Drummondville, and leaving me at Mrs. Murray's returned himself to his own residence at Chippawa; the following morning Miss F. Murray and myself went down to the village to leave some notices of the meeting at the stores, and in the afternoon I had the pleasure of meeting the Revs. Messrs. Robarts, Creighton, and McLeod, at the Incumbent's residence. The weather was far from being such as we could wish for an evening meeting, still we mustered about thirty persons, who appeared most interested in the church's work, giving evidence in the collection taken up. Having arranged to return to Chippawa the Rev. D. McLeod took the Rev. Mr. Creighton and myself in his carriage; as we passed Mrs. Murray's I called to say good bye, and to thank them for their kindness. It was rather late when we left Drummondville, but the moon had risen, and as we drove to Chippawa could not help admiring the effect produced on the scenery about the falls and rapids, which was really beautiful.

Wednesday.—This was the day for the meeting of the Niagara District Clerical Association, the taking part in which I esteemed a great privilege. There was service in the Church at nine—Litany and holy communion. There was a congre-

gation of about forty persons, thirty-five of whom remained to partake of the body and blood of our blessed and adorable Saviour. I could not help contrasting this with what we see in the Home District on similar occasions. May God make us more alive to our privileges and more in earnest in our obedience. After enjoying a profitable day with my Niagara brethren, we all met at the church in the evening, and after prayers, held the church vestry meeting. The morning meeting led me to expect a good one, and we were none of us disappointed. About 92 were present, and every thing most satisfactory. This was decidedly the best of our meetings—good attendance, good spirits, and good collections. The next day Rev. D. McL. drove Rev. Mr. Creighton and myself to Thorold, at which place our next meeting was to be held. There being a district meeting to be held at the Rectory I took the opportunity of walking down to the town to call on a person who formerly resided in my parish, and who, with her husband, expressed their pleasure at seeing me. The evening was far from being favourable for the meeting. There were about fifty persons present. The Rev. Mr. Holland read prayers, after which the meeting was addressed by Rev. Messrs. Flood, Osler, McLeod, Creighton, Holland, and the Rector, Dr. Reid. Most of us returned to the rectory, and were well taken care of by the Rector's lady and himself. On Friday I spent a profitable day with the worthy Rector, and in the evening was driven over to Port Robinson, at which place we had an excellent meeting. There were about forty-five present; and here as at Thorold, and all the other places this week, a collection was taken up. After the meeting Dr. Reid drove me back to his own residence, in order that I might be able to take the early morning train to Toronto. Left my friends on Saturday morning; arrived in Toronto about noon, and found my eldest son waiting for me at the station with horse and carriage. Drove from thence to Thornhill, and home in the evening to Lloydtown, after a most gratifying tour through the greater portion of the Niagara District. The amounts collected after the meeting at Stamford, Drummondville, Chippawa, Thorold, and Port Robinson, is somewhere about *seventy* dollars. The number of persons who attended was, for the whole of the meetings attended, about three hundred and eighty-three. Notices of meeting had been given by the several clergymen, and yet the complaint was made that persons did not know about a meeting, or its character. The plan adopted by many of the religious denominations as regards their meetings, will, I feel certain, answer well for our Church Society meetings, viz., giving general notice by means of printed placards, posted in various stores, places of public resort, corners of highways, &c. Such placards have been prepared under the direction of the Society, and doubtless will be supplied to the several parishes, as their need may require. I feel that the more we can stir up the people's minds and energies to work for the Church through the agency of this Society, the more good shall we effect. In conclusion, I would again thank my Niagara friends for their extreme kindness and hospitality, especially the worthy Secretary of the Niagara Deannery, Rev. C. L. Inglis, and his neighbour the Incumbent of Chippawa, Rev. D. McLeod, who, at some trouble to themselves drove me from place to place in order to attend the meetings of the Society, and also to minister to my delight in beholding the mighty works of God in that neighbourhood.

Yours truly,

HENRY B. OSLER,

Deputation to Niagara District.

THE DECISION OF THE PRIVY COUNCIL CONCERNING "ESSAYS AND REVIEWS."

This decision has caused extreme concern throughout the Church of England, amongst all but that small party which sides with the "Essays and Reviews." It has, however, brought about this great good: first that the majority of intelligent churchmen are satisfied that a court composed, as that is, so largely of laymen, and which may contain persons not even members of the church, is not a proper court to decide causes which involve matter of doctrine; secondly, that the two great parties in the church, so long separate in action, are uniting most cordially to protest against this infringement of the fundamental principles of Christian doctrine.

To illustrate these points, we give first an extract from "*The Record*," which is well known to represent that section of churchmen commonly known by the name of "Evangelical."

"Lord Brougham has openly stated in his place in Parliament that, in matters of doctrine, the committee of Privy Council is a very imperfectly-constituted court of appeal. The late decision brings out this fact in strong relief, and shows the necessity of some amendment. We do not wish to cast any slur upon the learning, the ability, or the impartiality of the distinguished laymen who sat in judgment on the momentous questions raised by the Essayists and Reviewers Lord Westbury and Lord Kingsdown are both men of transcendent talent, of luminous perspicacity, and great judicial experience. Lord Cranworth and Lord Chelmsford have each passed the marble chair, and, if they do not rise to the extraordinary intellectual level of their two other colleagues, they are, at all events, eminent amongst their learned co-peers, and profess the highest reverence for the religion of their country. But the more closely we examine the judgment which these four laymen have pronounced, the more fully are we persuaded that they have been perplexed, embarrassed, and led into grievous error by the novelty of the subjects on which they have been called to adjudicate.

"We fully agree that they acted rightly in refusing to pronounce any opinion on the book or the two essays as a whole, and we acknowledge the fairness with which they admit, that if they be of a mischievous and baneful tendency, they will retain that character and be liable to that condemnation notwithstanding the acquittal of the writer.

"We further acknowledge the soundness of the principle that, in a criminal case, it is necessary that there should be precision and distinction in the accusation. It is not, therefore, of the acquittal of the accused that we complain, even if it can be proved that their acquittal is due to the tortuous language with which they have clouded their true meaning. Still less should we have desired the privy council to depart from the principle so well expounded by Dr. Lushington, when he said that the court had no jurisdiction or authority to settle matters of faith, or to determine what ought, in any particular, to be the doctrine of the Church of England. The duties of a Court of Judicature and a Court of Legislature are widely distinct. In the case of the *Alexandra*, the judges were only required to determine what is our municipal law, without regard to the momentous international consequences which their decision may involve. In the case of the *Essays and Reviews*, the judges were only called upon to consider what is the doctrine of the Church of England, upon the true and legal construction of the articles and formularies, without regard to what these articles and formularies ought to have included for the safety of the church.

"Our quarrel with the judgment, then, is not that it acquits the parties accused for want of sufficient evidence against them; not that the judges forbear to go beyond their province and declare any new doctrine or set up some new bulwark to defend the faith, but simply because they have not adhered to the interpretation of the laws of the church in their grammatical sense. We are not now about to enter on a new demonstration of this fact, but we desire to call attention to the letter from the Rev. Dr. Pusey, which we have inserted in another column. It will there be seen that the judges have taken upon them not merely to interpret, but to explain away words which were spoken concerning everlasting punishments, not by an inferior court, not by a human tribunal, but the adorable and compassionate Saviour himself.

"But we believe that something must be done in order to prevent its being said that the church acquiesces in a conclusion so adverse to the very foundations of christianity. On this subject we have to-day inserted Dr. Pusey's admirable and faithful letter, and we hope in our next to insert another from an eminent lay member of the church, calling for some united action in defence of the faith so rudely and unexpectedly assaulted, not merely by lay judges, but by a prelate of distinguished position.

"It is time that something should be done. The foes of our faith are not only jubilant on the triumph they have gained, but they imagine that they can improve their advantage. It is said that Dr. Colenso's friends are meditating a new blow at

the church, by means of a petition to the Queen as head of the church. By the aid of the same principles on which the four lay lords, with the help of the Bishop of London, have acquitted the Essayists and Reviewers, they expect to obtain a second and more crowning victory in the case of a man who has not merely boldly assailed the truth of Moses and the Pentateuch, but has not feared recklessly and audaciously to impeach of ignorance the very Son of God Himself."

It betokens a remarkable state of things that a letter from Dr. Pusey, the head of the extreme section of the "high church" party, should be inserted in the Record; and not only inserted, but commended as "admirable and faithful," and recommended to the "attention" of its readers: we may therefore be assured, whatever grounds of distrust we may think we have against that divine on other points, that in this letter he will up speak something from which we may all learn and be edified. We therefore give considerable extracts from it.

To the Editor of the Record.

"**SIR**—I have long anticipated the coming of a time when the pressure of the common enemy of unbelief would draw closer into one band all who love our Lord as their Redeemer and their God, and the Bible as being indeed the very Word of God. The recent miserable soul-destroying judgment surely requires one united action on the part of every clergyman and lay member of the Church to repudiate it.

"As far, indeed, as relates to Dr. Williams, the court has put into his mouth an explanation, of which no honest man could avail himself unless he fully believed the Divine inspiration of Holy Scripture.

"The second charge (as you have stated) is rejected only as "not proven." The court acquitted Dr. Williams expressly on the ground that "it would be unjust to him to take his words as a full statement of his own belief or teaching on the doctrine of justification," and it emphatically asserts "we are justified for the merits of our Saviour through faith and by faith alone."

"The Court also minimized as much as it could the first charge as to Mr. Wilson. How any judges could bring themselves to speak of denial of inspiration by Mr. Wilson as involving "subtle and minute matters of controversy," when he assumes "an admixture of legendary matter or embellishment in the Gospel narratives" (*Essays*, p. 161), and that, "previous to the time of the divided kingdom" (i.e., throughout the Pentateuch, Joshua, Judges, Ruth, the two Books of Samuel, and half the First Book of Kings) "the Jewish history presents little which is reliable," I cannot imagine. Still it does seem to state: "every part of Holy Scripture which is connected with religious faith or moral duty, is inspired." For the proposition which the Court rejected as containing more than is contained in the charge, is "That it is a contradiction of the doctrine laid down in the 5th and 20th Articles of Religion, in the Nicene Creed, and in the Ordination Service of Priests, to affirm that any part of the canonical books of the Old or New Testaments, upon any subjects whatever, however unconnected with religious faith, or moral duty, was not written under the inspiration of the Holy Spirit." Surely a Court which delivers this as its formal judgment, means to assert that, according to its mind, everything connected with faith and morals was so inspired. Otherwise, the exception would be not only unmeaning, but misleading. If they did mean this, the Court condemned the teaching of the Essayists, while it acquitted themselves.

* * * * * But on the awful doctrine of eternal punishment, the court formally denies that the Church of England taught the true faith. The court formally ruled: "we think that it is not competent to a clergyman of the church to teach or suggest that a hope may be entertained of a state of things contrary to what the church expressly teaches or declares will be the case," and then it goes on to argue elaborately that the Church of England does not teach that the punishment of the wicked will be everlasting. It suggests that the reformers deliberately withdrew an article of faith. It judicially sanctions an unprincipled use of words, which would be accounted flagrantly dishonest in any ordinary transactions between man and man, which would make all statement of truth unmeaning or impossible; and which would in this case involve the blasphemy that our Blessed Lord used language which, in its natural sense, stated what was contrary to the truth.

The court further endorsed Mr. Wilson's defence, "that the word 'everlasting' in the English translation of the New Testament and of the creed of St. Athanasius must be subject to the same limited interpretation which some learned men have given to the original words which are translated by the English word 'everlasting.'" I should hope that the court had forgotten the context of the Athanasian Creed, or whose words they are in the New Testament. You will remember the burst of indignation, when one (and, I may add one only) advocated "non-natural" interpretation of the Articles. It shocked the English feeling of honesty. Now we have the Supreme Court of Appeal acting on the principle which was then condemned. The Athanasian Creed says:—"they that have done good shall go into life everlasting; and they that have done evil into everlasting fire."

No one doubts that "life everlasting" means "life which shall last for ever." If, then, it is not a non-natural interpretation to say that "everlasting fire," which stands contrasted with it, does not mean "lasting for ever," I know not what is, or with what doctrinal words men may not play fast and loose. "If," the Bishop of Oxford said lately in an earnest sermon at St. Mary's [I quote the substance only,] "there is no statement of an everlasting death, then there is no statement of an everlasting life; then there is no proof that the Son was begotten from everlasting of the Father (Article II.); or that He is the everlasting Son of the Father [Athanasian Creed]; nay, there is no statement of the eternity of God, the Father everlasting" [Athanasian Creed.] On the same principle, every theological term, "salvation, mediator, grace, faith," might be emptied of its meaning. For there is no word whose meaning has not been perverted by some "learned men." Pelagians, Arians, or Socinians perverted every term in scripture which condemned their heresies. On the principle of the court, the church would be a mere tower of Babel, in which no one could understand another's speech. Our creeds and our prayers would not express our common faith; nay, we should have nothing in common but words, which every one might take in non-natural senses. The word "God" itself has been taken in ambiguous senses.

"I said that I hoped that the Court forgot whose words they were which they explained away. The Jews, in the time of our Lord, had already learned from Isaiah, Daniel, and the Psalms, the doctrine of everlasting punishment. Our Lord declared, in the most emphatic terms, not only, nor in one way only, that same doctrine, He declared it, not positively only, but negatively too. He not only sets everlasting life and everlasting punishment side by side,— "these shall go away into everlasting punishment, but the righteous into life eternal;" He not only uses the same words of both—"depart ye into everlasting fire," but He speaks also of the "worm which dieth not, and of the fire which is not quenched." No one to whom our Lord spoke could doubt the literal meaning of his words. One who denies or throws a doubt upon the eternity of punishment, implies that our Blessed Lord, knowingly, or [as the rationalist school dares to say,] ignorantly, used a word which could not fail to mislead.

"I called this judgment 'soul-destroying.' For nothing will keep man from any sin, except the love of God or the fear of hell. And any one who knows in what countless cases the fear of hell first drove men to their forgotten God and Saviour; and so they learned to know Him and to love Him. God, when He revealed hell, knew his creatures whom He had made better than these men. Men risk their souls terribly and fatally now. We know how gladly those who are wavering catch at any plea to plunge into sin, or continue in it. As yet, it is only the highest legal tribunal which has told our ignorant poor, that their clergy need not believe in hell, for that their Church does not teach it. If the Church does not reject that denial of truth, by reaffirming, in some way, the truth which is denied, she would become, by acquiescence, an accomplice in that denial.

"As, then, the Church of England, and we in her, would not have the guilt of our brethren's blood upon us; as we would not, in the great day, see those cast into hell who shall have been encouraged in sin through this denial of his truth; as we would not be accomplices in the loss of souls for whom our dear Lord died, we must in some way repudiate this judgment. There is more than one way of doing it. It is for others to think which should be chosen. But we should not rest; we should give no rest to men, nor [they are God's own words] "to God," until it is made plain

that the Church does faithfully and lovingly warn the wicked of the doom which their Redeemer, who died that they might not die eternally, says He shall pronounce on those who to the end reject his long-suffering mercy.

Your faithful servant,

Christ Church, Feb. 17th, 1864.

E. B. PUSEY.

We are happy to see that the suggestion of Dr. Pusey, thus generously supported by "the Record," has been carried into effect. Without delay a meeting was called at Oxford, embracing all parties in the church, excepting those who sympathise with Bishop Colenso and the authors of "Essays and Reviews," and the following simple and forcible declaration was unanimously agreed to:

"We, the undersigned presbyters and deacons in holy orders of the Church of England and Ireland, hold it to be our bounden duty to the Church of England and Ireland and to the souls of men to declare our firm belief, that the Church of England and Ireland, in common with the whole Catholic Church, maintains, without reserve or qualification, the inspiration and divine authority of the whole canonical scriptures, as not only containing, but being the word of God; and further teaches, in the words of our blessed Lord, that the "punishment" of the "cursed" equally with the "life" of the "righteous" is "everlasting."

We are happy to learn that the English Clergy are holding meetings in their several dioceses, and signing declarations like the foregoing: and the same declaration has been forwarded by the Metropolitan of Canada, to his suffragan Bishops, and has by our own diocesan been forwarded to his clergy; so that when signed it will go home as the "declaration of the Bishops and Clergy of the United Church of England and Ireland in the Province of Canada."

DIOCESE OF QUEBEC.

CHRIST CHURCH, VALCARTIER.

We have the pleasure of informing the numerous friends who have taken an interest in the erection of the Anglican Church at Valcartier, that it was opened for Divine Worship on Christmas Day. It has been a work of no ordinary difficulty to provide so handsome a place of worship in a rural district, where the majority of the people are struggling with a backwoods life, and are, consequently, not able to contribute largely to the funds for its erection.

The success which has attended the undertaking may be traced to the persevering efforts of the Incumbent, the Rev. E. C. Parkin, aided by the valuable assistance of A. P. Roche, Esq., of Toronto, and the late Major Ranken, R. E., both of whom contributed largely from their own private funds, and assisted the Incumbent in procuring subscriptions in England and elsewhere.

The Church, which is exceedingly neat in its exterior, is built of stone, in the early English style, consisting of nave 57 x 23 ft., chancel 18 x 20 ft., and south porch, with a high pitched roof. The interior is fitted up with open pews. On the left of the porch entrance is a neat substantial font, with the carved text, "According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus iii. 5. This font is the gift of the Rev. Charles Hamilton, and is the work of Mr. F. Morgan, of Quebec. The east window is a triplet of richly stained glass, representing the crucifixion, the burial, and the ascension. It was erected by Mr. Roche to the memory of the late Major Ranken, R. E., who was killed at the close of the Crimean war. This window and the two side windows, also of stained glass, the gift of Mr. Roche, and a lofty open roof formed of a service of framed rafters and collared beams, presents a very pleasing effect. Altogether it is an example in church building worthy of being copied through the Diocese.

PRESENTATION.

(Communicated.)

On the 29th of last month a very interesting event occurred in the quiet township of Cartwright. About three hundred friends of the Rev. Wm. Logan, incumbent of that Township, Presbyterian as well as Churchmen, met together in the town hall,

to present to Mr. Logan a most valuable gold watch and chain valued at £35, and to Mrs. Logan a purse containing £16. As the building was small and the crowd great, the worthy farmers, who are very clever at expedients, erected a temporary gallery, extending over about one-third of the room. On this the honoured pair and the chief actors in the scene took their places. The watch and chain were presented by a worthy Presbyterian, Mr. David Hooley, and the address was read by Mr. David Deacon.

After the address and reply were read, speeches were made by some of the worthy farmers that would not have disgraced places of greater pretension than the little town hall of Cartwright; and the evening passed off in a manner pleasing to all, and especially to those for whom the compliment was intended.

The following is the address and reply thereto :—

ADDRESS.

REV. AND DEAR SIR,

Actuated by feelings of much respect and esteem toward you, as our clergyman, we beg to be permitted to offer you our warmest congratulations on the present interesting occasion.

It is now more than thirteen years since you were appointed to this mission, during which time you have been in labours abundant for our temporal and spiritual good.

You have acted at all times the part not only of an enlightened and faithful minister of Christ, but that of a father and friend.

In all our struggles in this new country, which have been neither few nor small, we have had, as far as circumstances would permit, your kind sympathies, wise counsel and friendly aid.

Although we have been often very remiss towards you financially and otherwise, yet as our pastor, through many privations, and amidst extremes of heat and cold, you have always been faithful to your flock, cheering and comforting us in our difficulties, making us more contented with our lot in this life, and more desirous, we trust, of seeking and securing a better life in the world to come.

We are aware that you have never desired a change in your position, although more eligible ones have presented themselves; you have been contented to labour patiently and earnestly for the benefit of the people of this Township, thereby commending your disinterested zeal, not only to members of our own beloved Church, but to many others not of our own communion.

Under these circumstances, dear Sir, a general desire has long been felt amongst your numerous friends to present you with some substantial token of their affectionate regards, and that desire, we are happy to say, is at length accomplished.

Having been nobly assisted by worthy members of the Presbyterian congregation here, we have therefore now to request your acceptance of this gold watch and chain, as a memento of the past, with our heartfelt wishes for the future health and prosperity of yourself and estimable family.

And in token of which esteem it is with much pleasure that we present Mrs. Logan with this purse containing sixty-four dollars.

REV. MR. LOGAN'S REPLY :

DEAR AND CHRISTIAN FRIENDS,

It is with feelings of much pleasure and deep gratitude that I meet you here on the present occasion.

During the thirteen years I have ministered amongst you I have seen many changes. I can remember that when I first came amongst you there were but few graves in our now well-filled grave yards. It hath been my sorrowful duty to commit many of your loved ones, and some of my own amongst them to "the narrow house appointed for all living," and many with whom we walked in the house of God as friends have sought homes in other parts of the country.

You make kind allusion to the abundance of my labours amongst you. When I look back upon them from this point they are not such as to afford me entire satisfaction. It hath been my daily prayer that God would pour upon me the dew of his heavenly blessing, thereby to enable me to perform with diligence and fidelity

the duties of mine office; knowing that we, the "ministers and stewards of the mysteries of christ, are not able to say anything as of ourselves, but our sufficiency is of God." For what he hath enabled me to accomplish, to him I freely ascribe all the glory.

You speak of your remissness to me in a financial point of view. I am naturally of a very hopeful disposition. I have watched the increase of your worldly prosperity with much pleasure. I have all along hoped that as your wealth increased my position would become better in proportion. Though that hope has not always been realized, yet I do not cease to hope that the present year may be better than the last, and the next better than the present.

You speak truly when you say that I have never desired a change. As far as I myself am concerned I could be perfectly contented to labour amongst you to the last. I am averse to change, and I might mention that I am the only one of twenty ordained at the same time with me, that is in the mission to which they were then sent.

With regard to the kind action that our Presbyterian friends have taken in this matter, I may say that though differences did exist formerly between us and them, brought about by an agency which it is not pleasant or desirable to remember, yet through the wise and christian conduct of my friend Mr. Windell, the treaty of peace has long been signed, and this night is the seal affixed, not, we trust, soon to be rudely broken.

It is with feelings of unfeigned thankfulness that I receive from you this beautiful and valuable present. I trust that it may ever remind me of the fleeting nature of time, and of the necessity of diligently working in my master's service, while it is day, for the night of death cometh when no man can work.

On the part of Mrs. Logan, I offer you our sincere thanks for the valuable present that you have been pleased to make to her. And I heartily reciprocate your kind wishes for the future health and prospects of myself and family.

And "now" brethren, "unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory, and majesty, and dominion, and power, both now and ever." Amen.

WM. LOGAN.

Cartwright, January 29th, 1864.

OPENING OF A NEW CHURCH AT CARLTON, ENGLAND.

(From the Guardian.)

We have to record the consecration of the new church at Carlton in Snaith, Yorkshire. About a year and a half ago, the old church having been pulled down, the foundation stone of the new edifice was laid, in the absence of Lady Beaumont, by her son, Lord Beaumont. But since the laying of the foundation stone, deep affliction had fallen on the family of the pious founder, her beloved and only daughter, the Hon. Agnes Stapleton, having meanwhile passed away from this world of trial and trouble to those blessed regions where sorrow and suffering are no more. Many and fervent were the prayers offered up on this occasion for the afflicted mother, that God would comfort and strengthen her. The consecration was on St Thomas' Day, and was begun by a procession, which left the vicarage at twenty minutes to twelve o'clock; headed by the churchwardens, and followed by the Rev. T. Bailey, Sub-Chanter of the Minster, and Dr. Monk, the organist. Then came the clergy of the parish (the Revs. S. G. Crompton, incumbent of Carlton, and C. J. S. Bethune, curate) and neighbourhood, two and two, also in their surplices, brightened by their varied hoods. The procession was joined at the park gates by Lady Beaumont, the Hon. Miles Stapleton, and some of their friends. As the procession left the vicarage gates the choir commenced chanting, continuing till they reached the church. The grand old hymn of *Benedicite*, as arranged by Dr Monk was the canticle chosen. At the churchyard gate the clergy and choir received the Archbishop of York, who had been previously met at Snaith station by Lord Beaumont, Archdeacon Creyke. The consecration service now began,

the Archbishop, ending alternate verses of the 24th Psalm with the clergy, as they entered the church and proceeded to their places, all of the people standing. The congregation was so dense that barely room enough was left for the Archbishop and his clergy to go up the aisle; and this place was immediately and entirely filled up as they proceeded. The Archbishop then took his accustomed seat on the north side of the altar, and the Archdeacon on the south. The chancel was occupied by the incumbent, the Rev. S. G. Crompton, the Sub-Chantor who officiated, and the choir. The first seat on each side of the aisle was filled by the clergy; Lady Beaumont and her sons, with a few of her immediate friends, occupying the next ones. All the rest of the church was entirely free and unappropriated. After the Archbishop and officiating clergy had taken their places, there was a short pause, filled up by the hallowing strains of the organ, which was played by Dr. Monk. Now and previously the congregation had time to admire the richness and beauty of the edifice which they had met together to dedicate to God. That every thing which is offered to His service ought to be of the best and most costly is now becoming a general feeling. This feeling was fully gratified on the present occasion. The very beautiful font was the gift of the late Hon. Agnes Stapleton. The massive gold communion plate was presented by Lord Beaumont; most of it being displayed on the Lord's table, its lustre and rich jewels aptly signified man's sense of gratitude for God's greatest gift of His Son to be our atonement and daily bread. The service books, strongly and handsomely bound, and the rich altar cloths, were given by the Hon. Miles Stapleton. But the greatest glory of the church is the east window, in which the salvation wrought for us by our Divine Redeemer is strikingly portrayed. In the first light is a representation of our Lord bearing His cross; in the second, He hangs upon that cross; in the next we have a picture of His resurrection; and in the last, of His ascension. The doctrine of the Holy Trinity is symbolized in the three upper lights of the window.

There is also another beautiful window in the south side of the chancel, erected to the memory of his sister by Lord Beaumont; it contains a figure of St. Agnes, and a representation of her martyrdom. The service now began, the Registrar first reading the instrument of conveyance and the Archbishop saying the usual address and prayers. After this the regular morning service was sung interspersed with other prayers of consecration by his Grace. Mr. Baily intoned. The Lessons were read by the Incumbent and his old friend and school fellow Dr. Hiffe. Lovers of sacred music had a rich treat in the playing and chanting of Dr. Monk and his choir; and most of all in the anthem, "Praise the Lord, O my soul" (Goss). The responses, with the versicles, were 'Tallis'—pure and simple. The *Te Deum* and *Jubilate*, Dr. Croft's fine service in A. The hymns were from *Hymns Ancient and Modern*, No. 142 (part 3). "Jerusalem the Golden" (Monk), and 136 (Old Hundredth). "All people that on earth do dwell." The *Kyrie Elieson* (Croft's) and the Nicene Creed (Goss's Unison) were also finely rendered. The Archbishop was assisted in the administration of the Holy Eucharist by the Archdeacon, the Incumbent, and the Sub-Chantor; a goodly number coming forward to participate for the first time in their new house of prayer in this most holy ordinance.

After the sermon, a collection was taken up in aid of the expenses incurred in enclosing the additional burial ground, which amounted to £12 5s. When the celebration of the Holy Communion was concluded, procession was re-formed by the choir, the Archbishop and the clergy, and proceeded to the north side of the church, where the new piece of ground was consecrated after the usual form, the choir singing the 39th Psalm. The Archbishop's time being limited, he proceeded at once to the railway station at Snaithe, to take the train for York. The clergy, however, with the churchwardens, the architect, and others, adjourned to the schools, where a bountiful luncheon had been provided by Lady Beaumont. The same evening a large number of the parishioners wound up the proceedings by a social dinner at the Foresters' Arms. On Tuesday evening about 250 labourers and their wives were regaled with a substantial tea provided by subscription; and on the following evening the children of the schools, 146 in number, were similarly entertained by the kindness of their patron, Lady Beaumont. On Christmas Day the regular services were commenced in the new church and were numerously attended both morning and evening.

With the new year, daily morning prayer is to be commenced, to the benefit and gratification, it is to be hoped, of the neighbourhood. We subjoin a description of the edifice, kindly furnished by the architect, Mr. Atkinson:—

The style of architecture adopted is that of the decorated period of the fourteenth century, the plan of the church being parallelogram. It consists of a nave 78 feet by 25½ feet; chancel 26 feet by 18 feet; north transept, 17 feet by 16 feet; and tower with spire at the south-west angle. Adjoining the opening into the tower is a south entrance or porch, the tower being open to the body of the church, and containing the font, which is elaborately carved in Caen stone, and has an oak conical cover decorated with brass. There is a small vestry at the north side of the chancel, with a heating vault below. The walls are of Bradford sets, dressed with Ancaster stone; the roofs are all open, dressed, and the timbers stained and varnished. The nave roof is divided into six bays, and is forty feet high to the apse. The trusses are supported by arched ribs springing from carved and foliated stone corbels. All the principal piers and arches are of stone. The three bells hung in the old church are replaced in the new tower. The east window is of four lights, with rich tracery, and is filled with stained glass by Wailes. Below is a stone reredos with a carved Maltese cross in the centre, surrounded by medal lions containing the emblems of the four Evangelists. The west window is of five lights, with handsome tracery.

The side and transept are of two and three lights, filled with cathedral glass, and having stained borders. There are chorister stalls in the chancel on each side, a pulpit and eagle all of carved oak. The nave and transept are fitted with open seats of pitch pine stained and varnished, and will contain about 300 people. The aisles are laid with Minton's best tiles in three colours, and the chancel with his rich encaustic tiles, having the family arms and monogram introduced.—*Communicated.*

TRINITY COLLEGE.

We are happy to learn, by letters recently received from the Rev. Dr. McMurray, that he has entered on his mission in England on behalf of Trinity College under very favourable auspices, and that there is good hope that, through the cordial co-operation of the officers of the great Church Societies, and the kind encouragement of many Prelates and distinguished laymen, his work may be brought to a successful issue.

DEATHS.

HALLEN—On the 30th January, at Penetanguishene, Sarah, wife of the Rev. GEORGE HALLEN, aged 69, sincerely lamented by all who knew her.

MORTIMER—Died at his residence on Isabella Street, Toronto, on Sunday, the 27th ulto. the Rev. ARTHUR MORTIMER, late Rector of Adelaide, in the Diocese of Huron, in the 49th year of his age.

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