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The Church Chronicle.

No. 11.

TORONTO, FEBRUARY, 1864.

VOL. I.

CHURCH SOCIETY NOTICE.

As the first day of Lent (Ash-Wednesday) this year falls on the second Wednesday in this month, the day fixed by the constitution of the society for the quarterly meeting, and as the presence of the clergy in their respective parishes will be required on that day, His Lordship, the President, has directed that the meeting be postponed till the following week. The meetings of the several committees will therefore take place as follows:

Mission Board and Standing Committee on Wednesday, February 17, at 11 a.m.

Trust Committee on Thursday, 18th inst., at 10 a.m., and General Meeting of the Church Society on the same day at 11 a.m.

S. GIVINS, *Hon. Secretary.*

J. W. BRENT, *Lay Secretary.*

HOME DISTRICT BRANCH.

In accordance with the wish of several of the clergy, and to meet the convenience of the deputation appointed by the Lord Bishop to advocate the claims of the Society in this District, the following schemes of parochial meetings have been decided on.

PAROCHIAL MEETINGS.

Columbus	Monday	February 1, 7 p.m.
Reach	Tuesday	2, 11 a.m.
Greenwood	Tuesday	2, 7 p.m.
Duffin's Creek	Wednesday	3, 11 a.m.
Whitby	"	4, 7 p.m.
Oshawa	Thursday	5, 7 p.m.

TORONTO.

In every case at 7 p.m.

St. James's	Monday	February 15th.
St. John's	Tuesday	16th.
Trinity	Wednesday	17th.
St. George's	Thursday	18th.
St. Paul's	Friday	19th.
Holy Trinity	Monday	22nd.
St. Stephen's	Tuesday	23rd.
Cemetery Church	Wednesday	24th.
St. Ann's	Thursday	25th.
York Mills	Friday	26th.

Deputation not yet arranged.

H. C. COOPER,

Secretary Home D. Branch

NIAGARA DISTRICT BRANCH OF THE CHURCH SOCIETY.

PAROCHIAL MEETINGS.

Jordan	Monday	February 15th, 1864.
Port Dalhousie	Tuesday	" 16th.
St. Catharines	Wednesday	" 17th.
Grantham	Thursday	" 18th.
Niagara	Friday	" 19th.
Stamford	Monday	" 22nd.
Drummondville	Tuesday	" 23rd.

Chippawa	Wednesday.....	February 24th.
Thorold	Thursday.....	" 25th.
Port Robinson.....	Friday.....	" 26th.
Fonthill.....	Monday.....	" 29th.
Welland	Tuesday.....	March 1st.
Stonebridge.....	Wednesday.....	" 2nd.
Dunnville.....	Thursday.....	" 3rd.
South Cayuga.....	Friday.....	" 4th.

N.B.—Meetings in all cases at seven o'clock, p. m.

P.S.—There will be a meeting of the Committee of this District Branch Association at Port Robinson, on Tuesday, February 16th, at 4 p. m.

Drummondville, Dec. 1863.

CHAS. LYCESTER INGLES,
Secretary and Treasurer.

THE CLERICAL ASSOCIATION OF THE NIAGARA RURAL DEANERY.

The Clergy of the Niagara Rural Deanery are reminded that the next meeting of the Clerical Association will take place, D.V., at St. Catharines, on Wednesday February 17th proximo. Those of the clergy who intend to be present on the occasion are requested to intimate their intention to the curate one week previous to the day of meeting.

Litany and Holy Communion at 9 a. m. Chapters for consideration, Hebrew II. and III. Subject for discussion—Sunday Schools. Evening prayer with sermon at 7 p. m.

Drummondville, Jan. 1864.

CHARLES LYCESTER INGLES,
Secretary.

PARISH OF ELORA.

The Incumbent of Elora has kindly furnished us with the following statistics of his churches for the past year, and we are persuaded that in publishing them we shall gratify all those who feel an interest in the success of "free churches."

ST. JOHN'S, ELORA.

Number of Sunday Services.....	102
" Weekday and Festival Services.....	29
Average Sunday Morning Congregations.....	101½
" " Evening.....	110½
" of all Sunday Congregations.....	106
Administrations of Holy Communion.....	17
Average number of Communicants.....	14½
" Public Baptisms.....	18
" Churchings.....	5
" Marriages.....	3
" Burials.....	11
Sunday Morning Collections—Average, \$1 30½.....	\$219 63
Sunday Evening Collections—Average, \$2 92½.....	119 10
<hr/>	
Total Sunday Collections—Average, \$7 23.....	\$368 63
Weekday and Festival Collections.....	35 8¼
<hr/>	
Total Collections.....	\$404 4¼
Average per Member of Congregation.....	\$3 81½
" per week per Member of Congregation.....	7½
Paid to Incumbent.....	325 90½
Average per week.....	\$6 26½
Average per Member of Congregation, \$3 07½. Per week... 6	
Paid to Church Society.....	18 85
Paid to Church Wardens.....	54 69
Paid to Rifle Company.....	5 00
<hr/>	
	\$404 4¼

ST. JAMES', FERGUS.

Number of Sunday Services.....	49	
“ Weekday and Festival Services.....	5	
Average Sunday Congregation.....	62½	
Administration of Holy Communion	14	
Average number of Communicants.....	8½	
“ Public Baptisms..	6	
“ Churchings	0	
“ Marriages.....	1	
“ Burials	0	
Sunday Collections—Average, \$2 90.....	\$146 94	
Weekday and Festival Collections.....	10 00	
<hr/>		
Total Collections.....	\$156 94	
Average per Member of Congregation.....	\$2 97½	
“ per week per Member of Congregation.....	5½	
Paid to Incumbent.....		127 03
Average per week.....	2 44½	
Average per Member of Congregation, \$2 42½. Per week,	4½	
Paid to Church Society.....		11 09
Paid to Distressed Operatives' Fund.....		15 78
Paid to Synod Dues.....		92
Paid to Church Expenses.....		1 12
<hr/>		
	\$156 94	

Total received by Incumbent from Elora and Fergus..... \$452 93½

C. E. THOMSON,

Incumbent.

St. John's, Elora, January, 1864.

GORE AND WELLINGTON DEANERY.

The annual meeting of the Gore and Wellington Branch of the Church Society is hereby postponed from the 23rd of February to Wednesday the 6th of April next, at 7 30 p.m., in order to give ample time to the several parishes to send in complete reports and collections, and also to the missionaries to make the reports required by the Lord Bishop of the diocese. These documents would all be in the hands of the district secretaries not later than the 17th of March, if they are to appear in the district report.

J. GAMBLE GEDDES, *Secretary.*

THE ANNUAL REPORT.

The cost of publishing the report of the society's proceedings has of late years engaged the serious consideration of the members, and a general desire has been manifested to reduce it.

During the three preceding years, it appears 1700 copies were printed annually at an average cost of \$160. The average amount realized by the sale of reports, after deducting postage, appears from a carefully prepared statement to have been only \$44, thus subjecting the society to an annual outlay of upwards of \$400, and even after reducing the selling price to 10 and 15 cents, an average of 400 copies yearly remained unsold and undistributed.

At a late quarterly meeting of the society the publication of the report was discussed; and in order to lessen the expense it was thought that 400 copies of the report would be sufficient; and while the secretary was enjoined to use the utmost economy, a grant of \$50 towards the cost was voted.

On altering the form of the late *Ecclesiastical Gazette*, it was proposed that the report should be published in the *Chronicle*. The report read at the public meeting and the reports of the District Branches accordingly appeared in it, but on preparing the appendix and subscription lists it was found, the cost of printing them being

much greater than what we had agreed for in the *Chronicle*, and these parts of the report being found to occupy *more than three entire numbers*, it was deemed unfair to our subscribers to publish them in it, and as the expense was unavoidable, we proceeded to complete the report with every regard to economy.

The Home District Branch resolved that no subscription under 50 cents should be published, and several of the clergy sent in their lists thus prepared, but others omitting to comply with the rule, their lists were printed before the omission was detected. Had it been deemed advisable to enforce this rule generally, a trifling saving in the expense might have been effected, but the ultimate benefit to the society is questionable. We have communicated with several of the secretaries of kindred societies, and examined the reports of numerous religious institutions, and the impression is very generally acted on that the annual report ought to be distributed without charge, and as it is the best of all advertisements, it should be circulated as widely as possible.

In proof that every economy has been used, we would observe, that there being on hand a large number of reports containing the constitution which required *but a trifling correction*—these were made use of to a considerable extent, and a saving was thereby effected,

A further reduction of expense was made by setting up of the type for that part of the report which was published in the *Chronicle*, and in publishing the report of the Synod in the *Chronicle* a considerable saving was effected, thus reducing the cost of the report to less than one-half of that of former years.

THE CHRONICLE.

We beg to remind our subscribers that the next number of the *Chronicle* terminates its first year, and that it is very desirable we should settle our accounts with the publisher. In order to do so we have to request that all those who have not already favoured us with their subscriptions will please do so without delay.

We regret that some of the clergy have not thought fit to take more lively interest in our enterprise, and if it is deemed advisable to continue the publication, renewed exertions must be made to guard against loss. Our present subscription list is scarcely sufficient to cover expenses, even when (with a view to economy) we have assumed the labour of dispatching it from this office.

ST. STEPHEN'S CHURCH, TORONTO.

On Christmas morning a handsome gold chain was presented, as a Christmas gift, by the members of the congregation of the above Church, to Miss Winn, who for over five years has generously presided at the organ. The gift was accompanied by the following address beautifully engrossed, and containing a list of the contributors, to which was afterwards given the subjoined reply.—

ADDRESS.

Christmas Day, 1863.

DEAR MISS WINN,

The members of the congregation of St. Stephen's Church, desiring to testify their gratitude for the kindness with which you have so long and so devotedly directed the musical services of the Church, request that you will do them the favour to receive the accompanying little Christmas gift, which, altogether inadequate as it is, will, they hope, be acceptable to you simply as an expression of their thankfulness for the zealous and generous manner in which you have presided at the organ ever since the first opening of the Church. Under the ministrations of a devoted pastor, affectionately esteemed by all, the congregation is a very happy and united one; and we are sure it will be a source of pleasure to you to know, as it is to us to assure you, that your kind assistance is highly valued and warmly appreciated alike by both.

Believe us, dear Miss Winn,

On behalf of the congregation,

Your sincere and grateful friends,

WILMOT CUMBERLAND.

AMELIA BUCKLAND.

REPLY :

Denison Avenue, Dec. 26, 1868.

MY DEAR MRS. CUMBERLAND,

The Christmas gift I yesterday morning received from you, Mrs. Buckland, and other members of the congregation of St. Stephen's Church, was so unexpected that I can scarcely express the pleasure it gave me. Believe me, I feel most deeply the kind and indulgent manner in which my imperfect services are appreciated by the congregation. The little I can do would be of no avail, were it not for the kind co-operation of the other members of our choir, and it is most gratifying to me to have the privilege of working with those whose united exertions have so long been used for promoting that highly desirable object, congregational singing.

With the expressions of affectionate esteem for our devoted Pastor, contained in your address, I most heartily concur, and I trust we may ever remain a united and happy congregation.

With sincere thanks to you, Mrs. Buckland, and the other friends who have contributed toward the valuable gift, which I shall always prize most highly, not merely for itself, but as a proof of your and their kind feeling.

Believe me, dear Mrs. Cumberland,

Your and their grateful friend,

ELLEN WINN.

—*Canadian Churchman.*

BAZAAR AND CONCERT.

The congregation of St. John's Church, in the enterprising village of Cookstown, held a Bazaar and Concert last week in aid of their Building Fund; and, as we are informed, were decidedly successful. The display of articles, both useful and ornamental, was highly creditable to the lady contributors; and brought out very prominently, not only their skill and industry, but also their zeal for the interests of the church with which they are connected.

The concert on Wednesday evening was well patronized, and added a large sum to the aggregate proceeds. The music, vocal and instrumental, drew forth frequent plaudits of applause from the crowded audience. Mr. Johns, of Barrie, presided ably at the piano, and the Aurora Brass Band contributed very effectually to the pleasures of the evening. Among the singers Mr. Mann, also of Barrie, was a great favorite, and Miss Annie Barry, of this town, drew forth some very warm acknowledgements of her skill and sweetness as a singer and player. Several ladies and gentlemen from Toronto, who were present as visitors, assisted very materially in the exercises; while the Cookstown Glee Club fully established by the admirable manner in which they performed their part, their claims upon their numerous patrons.

The sale at the bazaar was continued for two days—Wednesday and Thursday—and was a source of much pleasure to all engaged. The net proceeds, we are informed, are over \$300—a very handsome sum for a first effort in a new country.—*South Simcoe Times.*

INDIAN MISSION.

LITTLE CURRENT, 5th January, 1864.

REV. AND DEAR SIR,—It becomes my painful duty to inform you that the Mission House at this place, in which we were living, has been consumed by fire. This sad event took place on Thursday last, between eight and nine in the morning, when we were on the eve of sitting down to breakfast. The fire originated at the entrance of one of the flues where the stove-pipe entered, and had gained such ascendancy before it was discovered that it was found impossible to save the house, so that every effort was used to get our provisions, furniture, &c., out of the house as quickly as possible. All the Indians were soon on the spot, and were active in getting every thing saved, and I am thankful that we were able to save every thing of any value, and we felt so thankful that it did not break out during the darkness of the night. This

has been a heavy trouble for us, to be burnt out in the middle of the winter, but yet God has been gracious to us,—friends have been raised up in our distress; the young man who has acted as my interpreter, George Obetossawa, who is married to a white woman, kindly invited us to his house and made us as comfortable as he could. His wife kindly offered us to come and live in a part of their house. This we had cause to be thankful for under such circumstances, and we are now living there, although we have but little room, having only three rooms, yet we feel thankful to have such a shelter, and feel ourselves quite comfortable. I am glad to say that Mrs Burkitt bore the trouble better than could be expected, for most providentially she had recovered from the severe sickness she was labouring under when I wrote last fall. I am sure we shall have the kind sympathy and prayers of the society.

I am, dear sir, your humble servant,

JOHN BURKITT,

Schoolmaster.

REMITTANCES RECEIVED FROM THE 1ST TO THE 28TH OF JANUARY, 1864.

THANKSGIVING DAY.			
Cobourg, St. Peter's Ch.....	36.38	East Essa School House.....	0.60
“ Stiles.....	1.80	Tecumseth.....	0.50
“ Court House.....	1.82	Berkley, St. John's Ch.....	5.20
Waterdown, Grace Ch.....	4.00	Seymour, Novr.....	1.47
Lowville.....	2.05	Seymour, Jany.....	1.65
Toronto, Cemetry Ch.....	4.00	Toronto, St. Stephen's Ch.....	8.10
Cookstown.....	6.00	Newmarket, St. Paul's.....	3.04
		Holland Landing, Christ Ch.....	2.80
MISSION FUND.		Waterdown, Grace Ch.....	4.14
Keswick, Christ Ch.....	5.90	Lowville, St. George's Ch.....	0.86
Dunnville.....	4.23	Guelph, St. George's Ch.....	27.21
South Cayuga.....	3.00	Peterboro' St. J. hn's Ch.....	33.00
Port Maitland.....	0.77	Niagara, St. Mark's.....	7.00
Chester, Epiphany Ch.....	2.50	WIDOWS' AND ORPHANS' FUND.	
Aurora, $\frac{1}{2}$ Coll.....	48.32	Waterdown, Grace Ch.....	3.25
Woodbridge, Christ Ch.....	3.50	Lowville, St. George's Ch.....	1.75
Vaughan, St. Stephen's Ch.....	4.00	Arthur, Grace Ch.....	0.66
Toronto, St. John's Ch.....	19.31	Mount Forest, St. Paul's Ch.....	1.00
“ St. Paul's Ch.....	40.00	North Arthur, Trinity Ch.....	0.75
Oakville.....	12.38	Toronto, St. James' Ch.....	43.00
Palermo.....	2.62	Thankfully.....	2.00
Milton, Grace Ch.....	9.85	Rev. J. Carry, balance.....	30.00
Hornby, St. Stephen's Ch.....	3.33	Seymour.....	3.40
Hamilton, Ascension Ch.....	25.00	Seymour school-house.....	0.55
Georgina, Special Col.....	7.73	Percy.....	0.78
“ St. George's Ch.....	2.70	Bowmanville, St. John's Ch.....	8.00
“ St. James'.....	1.40	Toronto, Cemetery Ch.....	6.00
Park's School House.....	0.72	GENERAL PURPOSE FUND.	
Carlton, St. Mark's Ch.....	1.81	Aurora, $\frac{1}{2}$ Collection.....	16.11
Chippewa, Trinity Ch.....	17.60	J. R. Williams, 1863-64.....	10.00
Toronto, J. H. J. R.....	20.00	Rev. F. J. S. Groves, sub'n.....	5.00
Port Hope.....	23.50	W. Y. Pettit, subscription.....	5.00
St. Catharines, St. George's Ch.....	37.02	Rev. G. N. Higginson, reports.....	5.00
Cookstown, St. John's.....	1.05	BOOK AND TRACT FUND.	
Cookstown, St. Peter's.....	1.00	Rev. Mr. Cayley.....	2.50

DR. MANNING ON THE CHURCH OF ENGLAND.

The *Bath Express* reports the proceedings at the opening of a new Roman Catholic chapel in that city. Dr. Manning was the evening preacher, and it is reported, that after likening the Protestants of the present day to the ancient Jews, who, whilst possessing the Word of God, rejected the Saviour that Word foretold, proceeded to

contend that the Anglican Church had reached a crisis, that signs were not wanting of her decline. There was the cry from her teachers to be relieved from the Articles that had hitherto bound them; there was the lament that the youth, the intellect, the hope of England were turning from their teachers; and there was, on the part of her highest dignitaries, not only a disposition to discredit portions of the Word of God, but a denial of its inspiration. The speaker then combated the idea that the Scriptures alone formed the rule of faith, and argued in favour of a visible, infallible interpreter, which was the Church. The Rev. Gentleman reviewed at great length the history of the Papal Church and the Church of England, and said, that whilst the latter, in the full enjoyment for the last 300 years of liberty and state patronage, was now declining, the former was no sooner relieved from penal enactments and persecutions, compared to which the falsely-styled barbarities of the Inquisition were "tender mercies," than she showed her native strength, vigour, and earnestness, and stood forth in these days the terror of her opponents. Proof of this might be seen on the walls of the city and in the shop windows! [All this is in a very boastful spirit, but Protestants will do well to take warning.]

THE REV. M. HOBART SEYMOUR'S REPLY TO DR. MANNING.

The *Bath and Cheltenham Gazette* reports that a meeting convened by the Bath Protestant Alliance on Thursday (last week) was a signal success. The well-known Protestant champion, the Rev. M. Hobart Seymour, availed himself of the occasion to deliver a most masterly reply to the assertion of the Rev. Dr. Manning, that the church of the Reformation has proved a failure. The chair was taken by the Earl of Cavan, and the platform, like the body of the noble hall, was crowded to excess. After a brief address from the noble chairman,

Mr. Seymour rose and was received with loud applause. In the course of his introductory remarks, he shows the fallacy of the assumptions put forward by Dr. Manning (in his recent sermon on the opening of the Bath Mass House), to the effect that the church of Rome had been of late years in the ascending scale, advancing and triumphing, while the church of the Reformation was failing; the very contrary being, in each case, the fact. The parallel suggested between the fall of Arianism, after a course of 300 years and the anticipated fall of Protestantism in the same period, was practically nullified by the fact that the Reformation began under Luther in 1517, that is nearly 350 years ago. After further remarks of a general character, Mr. Seymour grappled in detail with the assumption founded by Dr. Manning, (one) on the movements for a relaxation or abolition of clerical subscription; (two) on the decline in university-trained candidates for the ministry; and (three) on the existence of the rationalistic school of theology. In each of these instances Mr. Seymour turned the edge of argument completely against Rome, showing in the most convincing manner, that whatever differences may exist among ourselves they prevail with tenfold force in that corrupt and divided communion. Among the 'acts cited were the movements to abolish the celibacy of the clergy, and for the abolition of monastic institutions in various Roman Catholic countries, the Passaglia declaration against the temporal power, and the appointment of 50 bishops by the King of Italy, who are enjoying their temporalities and exercising their functions, though without the Papal investiture and confirmation—and next session a bill was to be brought into the Italian parliament to render Papal confirmation unnecessary. (Applause). After observing that the inference sought to be drawn from the diminution of University candidates was somewhat startling from such a quarter, because, in the Church of Rome not one priest in a hundred has ever been a graduate of any University, Mr. Seymour drew a striking picture of the real decline which now marks that communion:—

A cloud is gathering dark and heavy, and has been gathering dark and heavy over the whole priesthood of the Church of Rome for the last twenty years. Year by year it is getting darker and deeper. A collapse has fallen on the system. It is a matter of fact that the number of candidates for holy orders in the Church of Rome is not only not one-half what it used to be, but is utterly inadequate for the most ordinary functions of that church throughout the world. (Hear, hear.) This will be easily intelligible when I remind the meeting that in former times, when countries were studded with monasteries and flooded with monkeries, they became

as it were the fountain from which the Church of Rome was able to supply all deficiencies in the number of candidates for orders; but now that these monkeries are dying out, that source for supplying orders to the Church of Rome is falling them day by day. To such an extent has this gone on in Spain, that they literally cannot find men, educated or uneducated, to enter orders in the Church of Rome, to supply the ordinary ministrations of parish clergymen. But if we pass to South America, through all those extensive republics, and in the empire of Brazil, matters are in such a state that the minister of public instruction has addressed the crown in a document, a copy of which is in my possession, in which he states that for every two vacancies that occur in the Roman Catholic priesthood, there is not more than one young man offering to enter orders; in other words, only one-half the number of candidates who formerly entered the orders of the Church of Rome were now offering themselves. In North America, it is a well-known fact that no native American will take orders in the Church of Rome; and in order to supply the Roman Catholic population with priests, they are obliged to take the raw and half educated young men that are the surplus of our own colleges in Ireland. (Hear, hear.) In France they have not yet felt the evil, at least to the same extent; but there is a strange work going on there. The number of priests who are renouncing the priesthood exceeds all belief. (Hear, hear.) I am afraid almost to mention the number. There are nearly 6,500 Roman Catholic residents in the city of Paris who have renounced the Roman Catholic priesthood. I do not say that these men have renounced it from religious convictions. No, far from it. Some of them have left it that they might indulge in drunkenness and other vices, some of them have left it because they could not gulp or swallow the things they were required to believe or practise; others among them have left it because they wished to follow some more lucrative calling or trade; and others again have left it—I do not know how to express it—because they wish to get married. (Laughter.) The result is that there is that number of Roman Catholic priests in Paris filling various situations in life, some of them clerks in mercantile houses; others have opened houses for trade; many of them with honest wives and children around them, and there they are, and they leave the Church of Rome day by day with thinning ranks in the priesthood of that church. A collapse has fallen on the system, and the result in twenty years is known only to Him in whose hands are the issues of all things. (Hear.)

With regard to the alleged influence of the rationalistic theology in our church, Mr. Seymour said:—

Again, Mgr. Manning has laid his hand upon a third fact, an unquestionable fact, viz., that a school of theology, or more correctly, of scepticism, or semi-infidelity, has been springing up amongst us, for a certain Bishop of the church of England has written a book against the authenticity and inspiration of the Pentateuch, and he would have us understand there are grave suspicions that other dignitaries and bishops of the church sympathise with him. (Hear, hear.) Now as to the grave suspicions of Mgr. Manning, I need not remark that in this country suspicions are neither argument nor evidence. (Hear, hear.) I know that suspicions are very good arguments and very good evidence in the church of Rome, but they will not answer in a free country like this. (Applause.) If we are to make anything of suspicion, I can only say that when I was at Rome, there were very grave suspicions as to the Christianity of some of the cardinals, and very grave suspicions as to the morality of others of them, (laughter,) so much so, that at once entering the church of St. Carlo Boromeo, in the Corso, I heard a sermon from that celebrated preacher, the Abbe Ventura. There was a large congregation; several Roman princes were present, and among them three cardinals. This eloquent preacher, in the midst of his sermon, took what I may call a fling at the immorality of the clergy, and he told us plainly that this immorality was not confined to the lower orders of the clergy, but ascended to the very highest of the ecclesiastical orders (there were three of them before him), and then, with a boldness that one could not but admire, he bade them break off those illicit *liaisons* and those improper connexions they had formed, and which were so inconsistent with their ecclesiastical position. (Hear, hear.) But what is all this but insinuation or suspicion; and is this to be regarded among us as either evidence or argument? If I made an argument of the incident I have just described, I feel that it ought not to weigh one feather in the judgment of any

thinking man in this assembly. (Hear, hear.) I merely mentioned it in reply to Mgr. Manning, as showing the use that might be made on one side as well as the other of grave suspicions that something was wrong. (Hear, hear.) But I would apply myself to the one element of truth—to the matter of fact he mentioned, merely, that a Bishop of the church of England has written a work impeaching the inspiration and the authenticity of the Pentateuch. It is quite true, painfully true. All present have been in the habit of reading the Scriptures, and we have read that there was a time when the Church of Jesus Christ consisted of his own sacred person and the twelve chosen Apostles. Therefore we are all aware that even in that chosen band of twelve, there was a Judas Iscariot (hear, hear); and if there was a Judas Iscariot found even among the chosen twelve Apostles, it is not very remarkable that there should be a Colenso among the eighty bishops of the church of England. (Hear, hear.) If the fact of there being a Judas Iscariot among the twelve was no proof that the church of the apostles was a failure, then I argue that the fact of a Bishop Colenso being among the 80 bishops of the church of England is no evidence that the church of England is a failure. (Applause.) But, I ask, are there no Colensos in the church of Rome? (Hear.) Let Monsignore Manning open the pages of Cardinal Baronius, and I could point to a whole cluster of Popes, and in his emphatic way says, that all these Popes ought not to be called apostles, but they ought to be called apostates—these are his own words. (Hear, hear.)

I could also point Monsignore Manning to a later publication, even to the *Dublin Review*, to an article written by no less an authority than Cardinal Wiseman, who tells us that in his recollection there was one man appointed to a bishopric in Spain that he knew to be both a heretic and an infidel. But I pass by this, and I lay my hand, not on Alexander VI.—he was a Borgia, and as great a villain as ever walked the earth; nor upon Leo X.—he was as foul an infidel as ever lived; but I will lay my hand upon Pope John XVIII., because we have documentary evidence respecting him. He was publicly and formally indicted of certain high crimes and misdemeanors before the great Council of Constance, at which council there were more than 400 Roman Catholic bishops. Now these 400 and odd Roman Catholic bishops, when such charges were brought against their Pope, appointed a commission, and desired them to examine the evidence and report thereon. [He read the charges of most heinous crimes and rankest infidelity preferred against this Pope. As this is matter of history it is not necessary to cite them for our readers.] Now here is an illustration of what may exist in the Church of Rome, or perhaps in any Church; but do I find an argument against the Church of Rome on this? No! any argument founded on the delinquencies of individuals is an argument that I believe deserves the scorn of thinking men, and I would trample it under foot; but in reply to the arguments of Monsignore Manning, I say that as the church of Christ was not a failing church because Judas Iscariot was among the twelve, that as the church of Rome was not then a failing church because she had a John XVIII. among her Popes, so neither is the church of this country a failing church, merely because it has a Colenso among its bishops. (Applause.)

In regard to Rome's boast of converts, he showed that while the number of our clergy who have gone over to Popery is in round figures 5 to 1 000, the Irish priests who have become Protestants is something like 29 or 30 in the thousand.

There lies the bitter, and there lies the sweet, and Dr. Manning may chew the cud of sweet and bitter if he likes. (Hear.)

It is true there is a long list of the number of Roman Catholic churches, chapels, schools, and priests established in this country within the last 50 years; but I have now in my possession a list of the Protestant churches, pastors, and schools that have sprung up during the same period in the Roman Catholic kingdom of France. 5 years ago there were in Paris only 3 protestant churches, now there are 31—that is, in Paris alone. At that time there were something like 400 protestant churches throughout the whole country, now they have increased to 1,600. (Applause.) Again, at the period I speak of, they had only 6 protestant ministers in Paris, they have now 48; throughout the country they had 450, now 1,058. And so with the schools. At that time, I believe, there was no protestant and scriptural school, there are now above 1,800. (Applause.) Now it may be argued that if the increase of protestant churches, ministers, and schools in France would prove the triumph of Romanism

here, then the increase of protestant churches, ministers, and schools in France would prove the triumph of protestantism there. (Applause.) This would seem to balance the account, but far otherwise. Those planted and built in France are necessitated by the number of conversions in the country, which are reckoned, not by tens, nor by hundreds, nor by thousands, but by tens of thousands; whereas in this country the whole of the converts to Romanism might be collected in any one large church in the kingdom. (Applause.) Their importance is not in their numbers, but their rank and station in life. But unhappily we are thinking of late of the vast emigration of the Irish to America, without thinking of the vast emigration of the same race to England: It appears, by a comparison of the census of 1851 with 1861, that the increase of Irish born persons who emigrated from Ireland and settled in England during the last ten years has been 181,000, or 18,000 per annum. (Hear, hear.) Here is an increase to the Roman Catholic population; here is the cause of the building of so many Romish churches, chapels, and schools among us. In France it is caused by conversion; in England it is caused by emigration. (Applause.)

After an eloquent peroration, the Rev. gentlemen resumed his seat amidst loud applause.

A GOOD EXAMPLE.

On Sunday, November 22nd, Rev. Dr. Cummins, rector of Trinity Church, Chicago, took up a collection for the diocesan missions. He remarked that Trinity Church had heretofore done little for this good work. He hoped hereafter they would do their full part. He wanted Trinity to raise at least one-tenth of the \$2,500 wanted, viz., \$250. The result was he got on the next Sunday \$150. When the clergyman earnestly appeals to his people, they will always give.—*Layman*.

A noble example indeed, and one which every parish in the diocese would be better, spiritually and materially, for copying. There has been, and is, a sad lack of christian integrity, and manly honesty in many of our parishes, in this and other matters of bounden duty, for which there can be no excuse. It is useless to mince matters. The clergy, and the clergy alone, are to blame for this remissness. It is useless for them to tell us that for this, that, or the other reason, their people will not give to the support of diocesan work. He is their guide in every thing that pertains to the church. He is the exponent to them of the profession, its duties and responsibilities. They look to him to be told what to do. They take their prejudices, their likes and dislikes from him. They reflect his mode of thought, his loyalty, his lukewarmness. There is no avoiding the fact, little as it may be relished, and it is fit to let the fault lie where it properly belongs. The cruellest foe to expansion and harmonious church work is the clergyman, whose interests are self-centered, or partizan, or constantly parting in little streams from the broad current of catholic plans, because he, consciously or unconsciously, imparts the spirit to his people, and they in turn spread it. He thus substitutes individualism and congregationalism for the large hearted, broad, and all-comprehensive Church, and his people's charities are dwarfed and bounded by the confines of his parish. They thus forget that they are members of God's universal church. They become members simply of such and such a congregation. The first duty of every rector is to sink his own whims and fancies, likes and dislikes, in the common good, and above all to keep them from the people, and to teach them the broad catholic duty of loyalty to their country at large, its offices, institutions, and plans of work.—*Utica Gospel Messenger*.

DIFFERENCE BETWEEN HUMAN AND DIVINE LOVE.

The divine love is never attended with those turbulent passions, perturbations, or wrestlings within itself, of fear, desire, grief, anger, or any such like, whereby our love is wont to explicate and unfold its affection towards its object. But as the divine love is perpetually most infinitely ardent and potent, so it is always calm and serene, unchangeable, having no such ebbings and flowings, no such diversity of station and retrogrations as that love hath in us, which ariseth from the weakness of our understandings, that do not present things to us always on the same Orient lustre and beauty; neither we, nor any other mundane, being all of which are in a

perpetual flux, are always the same. Besides, though our love may sometimes transport us, and violently rend us from ourselves and from our self-enjoyment, yet the more forcible it is, by so much the more it will be apt to torment us, while it cannot centre itself in that which it so strongly endeavours to attract to it; and when it possesseth most, yet it is always hungry and craving; it may always be filling itself, but, like a leaking vessel, it will always be emptying itself again. Whereas the infinite ardour of the divine, arising from the unbounded perfection of the Divine Being always rests satisfied within itself, and wrapt up and rests in the same central unity in which it first begins.

OUR BLESSINGS MORE THAN OUR CROSSES.

Consider that our good days are generally more in number than our evil days, our days of prosperity—such, I mean, as are suitable to our condition and circumstances—than our days of adversity. This is most certain, though most of us are apt to cast up our accounts otherwise. How many days of at least competent health have we enjoyed for one day of grievous sickness! How many blessings for a few crosses! For one danger that has surprised us, how many scores of dangers have we escaped, and some of them very narrowly! But, alas! we write our mercies in the dust, but our afflictions we engrave in marble; our memories serve us too well to remember the latter, but we are strangely forgetful of the former. And this is the greatest cause of our unthankfulness, discontent and murmuring.—*Bishop Bull.*

HINTS TO PEOPLE ABOUT MINISTERS.

It not unfrequently happens that people have some misunderstanding with their neighbours who are members of the same congregation, these difficulties often create jealousy and animosity, and some people attempt to induce others to adopt their personal quarrels, they want every body to manifest a dislike to those towards whom the feel inimical, at least they would have all treat them with coldness. Not a few take special pains to influence their ministers to such a course as this; they sometimes complain because he ignores their personal quarrels. They feel disturbed to see him courteous, cordial and social with those towards whom they feel such an antipathy. But this is unreasonable, a minister should know nothing of your personal variances, *he must be the bond of union in the congregation, that he may enjoy the confidence and affection of all his people, let him treat them all in a friendly manner, so far as performing his pastoral duties, and extending proper attention to each one will do it, let him gain the friendship of all, don't wish him to be at variance with any of his people because you are; if you do, you cherish a spirit inconsistent with his highest usefulness and with the prosperity of the congregation, don't ask him to hear your complaints against your neighbours, nor to pronounce your quarrels just. If you want your minister to unite the people and build up the congregation and at the same time demand such things of him, it is unreasonable. If you regard his happiness and usefulness and the interest of religion, you will wish him to cultivate, and be glad to see him enjoy the confidence and love of all. If possible, live in peace with all men. If you must have contentions with any of your neighbours, be careful that you do not involve others in them. By all means allow your minister to stand aloof from them.*—*From the Gospel Messenger.*

NEW ENGLAND HERESIES.

The Rev. Charles Beecher, brother of the fanatical Abolitionist of Brooklyn, H. Ward Beecher, is now on trial for heresy at Georgetown Mass. So far as we can judge from the proceedings he will probably be acquitted, as 146 ladies have given in their testimony to the spiritual benefit they have received from his teaching, and there are symptoms of a "revival" among some of the young members of the congregation. Furthermore his judges are bent to take a very wide latitude themselves in explaining away the Scriptures, and will no doubt concur in giving him similar privileges. Below we give a statement of some of the charges made.

A number of witnesses were summoned to testify against the pastor, the substance of whose testimony was as follows:—

The pastor held to the doctrine of the pre-existence of man, such as is found in "Conflict of Ages," written by Rev. Edward Beecher, D.D. This was proved by introducing two of the pastor's sermons, one of which was published in the *Traveller*. It was stated that the general impression produced by his preaching of relation to the Divinity of Christ was that this doctrine was not essential to salvation. He had preached sermons in which he stated that he believed this doctrine, but in closing he had said it was not essential. The tendency of his preaching was to make Universalists. A letter from Rev. Dr. Cleveland was alluded to in which he (Dr. C.) stated that he would not have consented to the installation of Mr. Beecher if he (Mr. B.) had not assured him (Dr. C.) that he would not preach the doctrine of the pre-existence of man. Mr. B. also, at that time, assured Rev. Dr. Storrs that he would not make pre-existence prominent in his preaching. Rev. Dr. Withington, of Newbury, a member of the Council at the time of Mr. B.'s settlement, asked Mr. B. if he would make this doctrine prominent in his preaching. The answer was No. The witnesses stated that Mr. Beecher had preached a good deal upon that subject.

Among the accusations made by the witnesses were the following:—

He compared the happiness of saints and sinners in the next world with New York and London. They would all be together and nothing would separate them but their choice of society. The separation would be a moral one. There would be no happiness of the righteous in heaven that would not be unalloyed with sorrow, and no misery in hell that would not be unalloyed with happiness. A pig in a pig sty would be happy in wallowing in the mire, so the debased in the other world would find happiness even in hell. He stated also that God had greatly exaggerated future punishment. As a cannonier would elevate his piece to reach a great distance, so God had exaggerated future punishment in order to make men fear it. It would not be so great as represented in the Bible.

Mr. Beecher believed that Lucifer remained in heaven until Christ came. Christ was younger than Lucifer. Christ took the form of an angel in heaven, and the human and divine became united. He was formerly one of the angelic host. Satan was an elder brother of Christ. In his incarnation he did know that he had but one nature. Christ emptied himself of his divine nature when he came into the world.

Questions were then propounded to witnesses relating to Mr. Beecher's treatment of the creed of the church. It was stated that Mr. Beecher had publicly said that the orthodox were ashamed of their creed. He compared the creed of the church to an old almanac that wanted revising. The orthodox represented a different God from what they believed. He said publicly to the young people that he did not wonder they did not come to Christ, after such presentation of truth as they had had in past days. He had stated that Universalism was the fruit of Calvinism. In receiving candidates to the church he sometimes omitted reading that part of the creed relating to the fall of man. Sometimes misread the Scriptures. The Bible did not teach literal torment. Future punishment consisted in not being pardoned by God. It would be softened because man would not be able, in his degraded condition, to appreciate it. He has preached, within a short time, a sermon upon this doctrine which seemed to be quite orthodox. His peculiar views had seemed to be one grand object of his preaching. Had dealt a good deal on the pre-existence of man and upon Divine sorrow. One of the witnesses said that Mr. Beecher omitted the 5th article in the creed in the admission of a member to the church, and that he (Beecher) said he had a right to."

CHRISTIAN JOY.—Unlike the empty gaiety of the world, which betrays its shallowness by the froth and noise that it makes, true christian joy, like a mighty and majestic river, too deep to be noisy, and too full to be froth, flows on in silent strength reflecting the heavens in its clear and calm surface, to mingle its pure and peaceful waves with the water of life that flows beside the throne of God.—*Rev. Hugh White.*

PRAYER.—Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of cares, and the calm of our tempest: prayer is the issue of a great mind, of untroubled thoughts; it is the daughter of charity, and the sister of meekness.

BOOKS AND TRACTS ON SALE AT THE CHURCH DEPOSITORY,
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BIBLES AND TESTAMENTS in great variety, chiefly of the cheaper kinds, but some in superior bindings. There are a few German and Welsh Bibles.
PRAYER BOOKS, various kinds. A small stock, but more expected.

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There are a considerable number of German tracts, presented some years ago to the Church Society, but not on the list of the Christian Knowledge Society, which may be obtained gratuitously by any clergyman for distribution.

N.B.—Members are those who are subscribers of \$2.50, or upwards, to the Book and Tract Fund.

MARRIED.

ATTRIDGE—GALLIN—On the 31st December, by the Rev. Geo. Noel Higginson, M.A., Mr. William Attridge, Junior, to Eliza, only daughter of Mr. W. Gallin, all of the township of East Flamboro.

PARSONS—SHIRMAN—By the same, on the 6th January, Mr. Jabez Parsons to Miss M. Shireman, of the township of Nelson.

ALDERSON—THOMPSON—By the same, on the 18th January, in Waterdown, Mr. Christopher Alderson to Miss Margaret Thompson, of Carlisle.

LINTON—HOWARD—On the 1st January, in St. James' Church, Georgina, by the Rev. Wm. Ritchie, James Buckley Linton, Esq., Eastwood, to the third daughter of C. Howard, Esq., St. Julians Georgina.

CRAIB—Mc ELHERAN—At Eastwood, on the 1st January, by the Rev. S. B. Kellogg, at the residence of the bride's uncle, (Mr. Robert Robinson's,) Mr. Alexander Craib, to Margaret Ann, only daughter of the late Archibald McElheran, Esq., (formerly of Larne, County Antrim, Ireland,) all of Eastwood.

BOIKETT—CUMMINS—At St. Mark's Church, Niagara, on the 12th inst., by the Rev. T. D. Phillipps, M. A., assisted by the Rev'ds D. J. F. McLenn, M. A., and H. D. Cooper, B. A., Henry Boikett White, Esq., Bank of Montreal, Guelph, to Charlotte Cummins, fourth daughter of the Rev. H. N. Phillipps, Niagara.

MADILL—DUNDAS—By the Rev. A. J. Fidler, B.A., in St. Peter's Church, West Essa, the 31st ult., Mr. John Madill, of Montreal, to Mary Ann, eldest daughter of James Dundas, Esq., of Essa.

DIED.

DENISON—January 12th, of Scarlet fever, Maria Elizabeth Sophia, youngest daughter of Mr. Denison, of Dover Court, Toronto, in the sixth year of her age.

CREEN—At his residence at Niagara on Wednesday, the 6th ultimo, after a short but painful illness, which he bore with Christian fortitude, the Rev. Thomas Creen, for many years Rector of that parish. Mr. Creen came to this colony about the year 1824, and settled at Niagara, where for several years he ably conducted the District Grammar school. He was ordained as assistant to the late Rev. Robert Addison, first incumbent of the parish, and succeeded him at his death in 1827. Increasing infirmities led to his retirement in the year 1852. Mr. Creen was a man of a meek and retiring disposition, but of superior attainments, and was much esteemed by those who knew him intimately.

ROWSELL—Of Consumption, on the 13th of January, Henry Samuel Rowsell, of Toronto, aged 27 years.

BADGLEY—At his residence, Holyrood House, Great Malvern, England, on the 24th ult., Francis Badgley, Esq., M. D., a native of Montreal, and for several years an eminent physician of that city and of Toronto.

SUBSCRIPTIONS FOR THE CHRONICLE.

Rev. F. T., Milton; Rev. A. M., Toronto; J. McL., Burford; Rev. J. D. C., Whitby; Rev. W. B., Peterboro'; Prof. K., Toronto; R. T. W., Newcastle; Rev. J. W. M., London; Rev. W. R., Georgina; Dr. C., Oshawa; J. B. H. Caledonia; J. A., Caledonia; Rev. B. C. H., York, Grand River; P. B., Toronto; Rev. G. N., Horston; H. G., Toronto; Mrs. P., Cornwall.