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# The Church Chronicle.

No. 2.

TORONTO, MAY, 1863.

VOL. I.

## TO THE CLERGY OF THE DIOCESE OF TORONTO.

REV. AND DEAR BRETHERN,

I have pleasure in commending to your observance, the addition to the Prayer for the Royal Family, alluded to in the accompanying despatch from His Grace the Duke of Newcastle, communicated to me by command of His Excellency the Governor General.

I remain, &c.,

JOHN TORONTO.

Toronto, 14th April, 1863.

*Copy, Circular, Canada.*

DOWNING STREET, 17th March, 1863.

MY LORD,

I have the honour to acquaint you, that it was on the 11th inst. ordered in Council, that in the Morning and Evening Prayers, in the Litany, and in all other parts of the public service, as well in the occasional offices, as in the Book of Common Prayer, where the Royal Family is appointed to particularly prayed for, the following form and order shall be observed, "Albert Edward, Prince of Wales, the Princess of Wales, and all the Royal Family."

I have therefore to desire that you will make the necessary communication to the Bishops of the Dioceses within your Government, in order that their Lordships may give instructions that such form of worship may be observed within their Dioceses.

I have, &c.,

(Signed,)

NEWCASTLE.

VISCOUNT MONCK,  
&c., &c., &c.

## TO THE CLERGY OF THE NIAGARA DISTRICT.

TORONTO, 15th April, 1863.

MY DEAR BRETHERN,

It is my intention to visit your several parishes in the month of June next, for the purpose of holding confirmations according to the following list.

I remain, &c.,

JOHN TORONTO.

Tuesday,	16th	June.	Grimsby.....	11	a.m.
"	"	"	Jordan.....	3	p.m.
Wednesday,	17th	"	St. Catharines .....	10½	a.m.
"	"	"	Port Dalhousie.....	3	p.m.
Thursday,	18th	"	Niagara.....	10½	a.m.
"	"	"	Stamford.....	3	p.m.
Friday,	19th	"	Thorold.....	10½	a.m.
"	"	"	Port Robinson.....	3	p.m.
Saturday,	20th	"	Merrittsville.....	11	a.m.
Sunday,	21st	"	Drummondville.....	11	a.m.
"	"	"	Chippewa.....	3	p.m.
Monday,	22nd	"	Fort Erie .....	11	a.m.
"	"	"	Port Colborne.....	3	p.m.

Tuesday,	23rd	"	Marshville.....	10½	a.m.
"	"	"	Port Maitland... ..	3	p.m.
Wednesday,	24th	"	Lako Shore .....	10½	a.m.
"	"	"	Dunnville.....	3	p.m.
Thursday,	25th	"	Cayuga.....	10½	a.m.
"	"	"	York .....	3	p.m.
Friday,	26th	"	Caledonia.....	10½	a.m.
"	"	"	Jarvis. ....	3	p.m.
Saturday,	27th	"	Nanticoko.....	10½	a.m.

The Treasurer of the Synod begs to acknowledge the following remittances on account of assessment:—

Newmarket, \$6 00; York, 3 00; Georgina, 3 00; Aurthur, 3 00; Cemetery Chapel, 2 00; St. George's, Toronto, 20 00; St. Paul's, Yorkville, 0 00; St. Paul's Toronto, 3 00; Grafton and Colborne, 6 00; Niagara, 7 50; Barton, 3 00; St. Catharines, 11 25; Christ's Church, Hamilton, 15 00; Berkley and Chester, 3 00; St. Peter's, Credit, 5 00; Chippawa, 8 00; Collingwood, 3 00; Gore's Landing, 3 00; Cookstown, 2 00; Pickering, 2 00; Fort Erie, 3 00.

N.B.—The list given in *The Chronicle* was incorrect, there should have been the deduction of 25 per cent. Where the full sum has been remitted, the deduction will be made.

J. W. BRENT,

*Treasurer to the Synod.*

April 30, 1863.

#### DIOCESAN SYNOD.

The Right Reverend the Lord Bishop of Toronto, hereby gives notice that a meeting of the Synod of this Diocese will be held (D.V.) on Tuesday, the 9th day of June next, in the city of Toronto.

SALTERN GIVINS, *Clerical Secretary.*

JAMES BOVELL, M.D., *Lay Secretary.*

The Secretaries of the Synod of the Diocese of Toronto, would request such of the clergy as have not already forwarded the certificates of the election of their lay delegates, together with the amount of their assessment (which is one-fourth less than last year) to J. W. Brent, Treasurer, to do so before the end of the current month, as the Synod list will shortly be printed.

All members of the Synod having business to bring forward, and all reports of committees, are requested to be sent (post-paid) to the Secretaries, Toronto, on or before the 13th day of May.

April 30, 1863.

SALTERN GIVINS.

JAMES BOVELL.

#### CHURCH SOCIETY NOTICE.

Lay delegates to the Diocesan Synod, who are not incorporated members of the Church Society, on the payment of *one dollar*, are entitled to the privileges of membership for the year. The dollar should be sent up without delay, in order that a list of those entitled to take part in the proceedings may be at once made out, and so prevent confusion at the time of meeting.

The annual general meeting of the society will be held *pro formâ* under By-Law VII., on Wednesday, 3rd June, and adjourn for a week, for the accommodation of those who are members of the Synod.

SALTERN GIVINS, *Hon. Secretary.*

J. W. BRENT, *Lay Secretary.*

LAY-QUARTERLY MEETING.

STANDING COMMITTEE AND MISSION BOARD.

The quarterly meeting of the Standing Committee and Mission Board, will be held (D.V.) at the Society's rooms, on Tuesday, the 12th May, at 11 a.m.

The quarterly meeting of the Society, and Commutation Fund Committee, on the following day, Wednesday, the 13th.

Those district secretaries who have not hitherto communicated to the secretary of the parent society the names of the clerical and lay delegates chosen at the annual meeting of their several branches to represent their district on the standing committee, are requested to do so without delay.

SALTEN GIVINS, *Hon. Secretary.*  
J. W. BRENT, *Lay Secretary.*

April, 1863.

The undersigned respectfully request the Clergy and Laity, having business to transact with the Society, to observe, that all the letters relating to the Clerical affairs of the Society be addressed to the "*Honorary Secretary*," and such as relate to land and financial matters, to the "*Lay-Secretary*." It is most desirable that all moneys be paid, either at the office, and receipts taken, or remitted by post, the letters being *pre-paid*.

REMITTANCES RECEIVED SINCE THE 1st OF APRIL, 1863.

MISSION FUND.			
Thornhill.....	\$ 4 00	Atherley.....(Jan. coll.)	1 25
Richmond Hill .....	3 00	St. George's, Medonte ( " )	1 40
Grace Ch., Arthur....(Jan. coll.)	1 05	Port Dalhousie.....( " )	3 60
St. Paul's, Mount Forest "	1 07	Jordan.....( " )	1 00
Christ Ch., Scarboro' (Thanks- giving coll.).....	8 80	Wellington Sq. & Port Nelson (Jan. coll.)	3 75
St. Paul's, Scarboro' "	2 80	St. John's, Pickering ( " )	1 60
St. Jude's, " "	2 03	St. George's, " ( " )	1 80
Christ Ch., " (Jan. coll.)	4 00	Orange Hall " ( " )	90
St. Paul's, " ( " )	3 00	St. George's Gore's Landing "	8 50
St. Jude's, " ( " )	2 50	Chester.....(Thanksgiving coll)	2 50
St. Andrew's, Grimsby(Dec. coll)	4 61	Orillia.....(Jan. coll.)	4 70
" " (Jan. coll)	5 81	PAROCHIAL BRANCHES.	
Seymour .....	1 75	Thornhill, Richmond Hill .....	74 00
Percy .....	1 63	Etobicoke.....	73 83
School-house.....	34	Newcastle District.....	250 00
Dunnville.....(Jan. coll.)	3 65	Richmond Hill.....	16 95
South Cayuga.....( " )	2 25	Credit.....(one fourth of coll.)	15 72
Port Maitland.....( " )	1 10	Port Hope.....	50 25
Grace Church, Markham.....	1 73	Port Whitby.....	12 30
St. Philip's, Ch., " .....	1 42	Newmarket.....	7 00
St. George's, Newcastle.....	3 00	Seymour and Percy. . . . .	26 00
Cayuga.....(Jan. coll.)	2 40	St. Stephen's, Toronto .....	73 64
York.....( " )	3 35	Tullamore.....	76 75
Caledonia.....( " )	3 75	Gore and Wellington District....	250 00
Trinity Ch., Bradford .....	60	Newcastle .....	58 00
Christ Ch., W. Guillimbury " "	40	Brampton .....	65 63
Holy Trinity, Alma... ( " )	1 00	Niagara Dist., Travelling mission	94 25
Winfield.....( " )	1 50	Drummonville & South Cayuga.	57 00
Glenallan.....( " )	1 00	Niagara .....	81 83
Honston.....( " )	80	Chippawa.....	132 00
St. George's Ch., Toronto.....	4 00	Port Robinson and Thorold....	43 75
" " (Thanks- giving coll.).....	51 03	Fort Erie.....	46 27
St. Mark's, Oro.....(Jan. coll.)	1 36	Drummondville and Stamford...	58 21
St. Luke's, Coldwater,Road " )	1 00	Streetsville .....	101 75
		Lloydtown.....	121 59
		Albion .....	57 75

Bolton .....	48 18	St. James' Ch., Ponotanguisheno	5 00
Georgina .....	30 26	St. James' Cathedral Church, Toronto .....	29 00
Markham .....	13 50	St. Stephen's Toronto.....	10 13
York Mills .....	33 17	Trinity Ch., Colborne.....	8 00
Colborne .....	78 50	St. George's Ch., Grafton.....	2 00
Grafton .....	21 50	N. Donro.....	4 00
Cartwright.....	53 00	Port Dalhousie .....	2 10
Darlington.....	62 47	Jordan.....	1 70
Brook .....	24 77	Ch. of the Ascension, Hamilton.	10 81
Pickering.....	21 07	Darlington.....	5 72
St. Catherine's.....	221 12	St. George's, Newcastle.....	4 50
St. George's, Toronto.....	152 18	Dunnville .....	3 00
Grantham.....	24 00	S. Cayuga.....	2 00
Gore & Wellington District.....	1822 88	Port Maitland.....	1 00
“ “ .....	700 92	Brook .....	1 83
“ “ .....	32 00	St. Jude's, Onkville.....	6 30
Newmarket.....	14 50	St. Luke's, Palermo.....	2 25
St. George's, Oshawa.....	10 88	St. John's, Pickering.....	90
Simcoe .....	1217 10	St. John's, Whitby... ..	5 82
Peterboro' .....	78 36	St. George's, Gores' Landing....	3 00
St. John's, Cavan .....	35 00	Christ's Ch., Woodbridge .....	4 22
St. Philip's & Christ's Churches Cavan.....	20 00	St. Stephen's Vaughan.....	3 13
St. Thomas'.....	18 25	Grace Ch., Waterdown.....	4 00
Thornhill & Richmond Hill.....	9 34	St. George's, Lowville.....	90
Etobicoke .....	27 59	St. John's, Elora.....	2 00
STUDENTS' FUND.		St. James' Fergus.....	1 42
St. Mark's, Carlton West.....	3 40	St. John's, Cookstown.....	2 20
St. Paul's, Newmarket.....	3 55	St. Peter's, West Essa .....	1 20
Holland Landing.....	2 90	School House, East Essa.....	1 00
St. Andrew's, Grimsby.....	7 36	“ Tecumseth... ..	60
St. George's Ch., Oshawa .....	3 48	Christ Ch., Grantham.....	2 00
St. Philip's, Weston.....	9 48	St. John's, Thorald. ....	5 75
St. Peter's Ch., Barton.....	3 83	St. Paul's, Port Robinson .....	2 25
St. Paul's Ch., Glanford .....	4 82	St. James' Dundas.....	5 00
Grace Ch., Markham .....	1 05	St. John's, Ancaster.....	4 00
St. Phillip's Ch. “ ..	1 30	Christ's Ch., Scarboro'.....	3 25
Christ Ch., W. Gwillinbury .....	73	St. Paul's, “ .....	2 50
St. Paul's “ .....	17	St. Jude's, “ .....	2 50
Trinity Ch., Bradford .....	2 26	Wellington Sq., & Port Nelson..	2 00
St. James' Ch., Sutton.....	3 50	St. Thomas' Millbrooke.....	2 60
St. George's Ch., Lake Shore ..	88	St. John's, Cavan.....	2 15
Park's School-house.....	90	Christ's, Ch., Bloomfield.....	1 40
St. Paul's, Toronto.....	19 50	St. Paul's, Cavan.....	1 20
Old St. Paul's, Yorkville .....	8 50	Etobicoke.. ..	3 17
St. John's the Evangt., Toronto	8 00	Thornhill & Richmond Hill.....	2 00
Cayuga.....	2 70	SUBSCRIPTIONS & DONATIONS	
York .....	2 80	Herbert Mortimer, Esq., an'l.	
Caledonia .....	3 00	subscription for 1863.....	10 00
St. John's, Hamilton.....	5 16	Mrs. Marsh, an'l sub. for 1863..	4 00
St. Mathew's E. Flamboro'.....	3 00	Rev. J. Vanlinge “ ..	10 00
Beverly.....	1 70	J. F. Browne, Esq., “ ..	5 00
Travelling mission, Niagara Dist	3 00	Rev. Mr. Hodge “ ..	5 00
Fort Erie... ..	5 74	J. Magrath, Esq., “ ..	5 00
Allsaints' Drummondville.....	6 59	W. Magrath, Esq., “ ..	5 00
St. John's Stamford .....	5 45	Rev. J. Shortt “ ..	5 00
St. James', Orillia.....	5 54	“ S. F. Ramsay “ ..	5 00
Epiphany Ch., Chester.....	1 75	“ Dr. Lundy “ ..	5 00
St. Mark's Ch., Niagara.....	7 00	J. Parsons, Esq., “ ..	10 00
St. Catherine's .....	32 30	H. Mortimer, Esq. Mission Fund	2 00
St. George's Ch., Guelph.....	10 35	Mrs. Marsh “ ..	1 00

Rev. Geo. Hill, an'nsb. for 1863	6 00	Fort Erie.....	21 06
“ H. Holland, Book & Tract		Wellington Sq. & Port Nelson...	4 26
Fund.....	2 50	GENERAL PURPOSE FUND.	
Rev. C. L. Ingles, Book & Tract		Hamilton, Easter Day, Military	
Fund.....	2 50	Service.....	12 23
Rev. J. Hilton.....	5 00	CORRECTIONS.	
J. W. Brent.....	6 00	Remittance of \$4.16 from Barton, and of	
WIDOWS' AND ORPHANS' FUND.		\$3.10 from Glanford, acknowledged	
Christ Ch., Scarborough.....	11 60	in our last number, should have come	
St. Paul's “ .....	2 75	under the head of Mission Fund, in-	
St. Jude's “ .....	3 00	stead of General Purpose Fund.	
Grace Ch., Markham.....	4 50	Remittance of \$13.16 from St. James'	
St. Phillip's “ .....	2 00	Dundas, and of \$20.35 from St. John's	
Christ Ch. W. Gwillinbury.....	1 67	Ancaster, should have been acknow-	
St. Paul's “ .....	90	ledged in our last issue as follows :	
Trinity Ch., Bradford.....	4 29	St. James', Dundas (Thanks-	
St. George's, Newcastle.....	6 00	giving coll.)	8 16
“ Toronto.....	38 41	St. James', Dundas (Jan. coll.)	6 00
Niagara, Travelling mission.....	12 76	St. John's, Ancaster (Thanks-	
Drummondville & South Cayuga	5 00	giving coll.)	8 00
Chippawa.....	26 00	St. John's, Ancaster (Jan. coll.)	12 36
		J. W. BRENT, Lay Secretary.	

HOME DISTRICT ASSOCIATION.

The Managing Committee of the above branch of the Church Society met on Wednesday, the 22nd of April. Present,—The Revs. S. Givins, Rural Dean, in the chair, H. Osler, J. H. McCollum, R. Arnold, Dr. Fuller, W. Belt, J. Carry,—Haines,—Davidson; F. W. Coates, Esq., from St. Stephen's, Toronto, T. J. Preston, Esq., from St. Paul's, Yorkville, and the Rev. H. C. Cooper, Secretary.

The following resolutions were passed :

1. That this meeting deems it expedient that the clergy employed as Missionaries by the Society, should furnish reports of the progress of the work in their respective missions.

2. That any surplus remaining in the hands of the Treasurer, to the credit of the Divinity Students' Fund, over and above the amount required to pay the District Exhibition, be granted to Mr. W. Westney, a divinity student, from this District, as an assistance to him in pursuing his divinity course, the said allowance to commence from October, 1861.

3. That Mr. Hugh Cooper, exhibitor of this District at Trinity College, be paid the quarter's allowance, withheld on account of his absence from college, provided the term during which he was absent be allowed to him in his college course.

4. Whereas, it is very desirable for economical purposes, in view of the pressing wants of the society, to curtail expenses as far as possible, be it therefore resolved, that in future the names of persons subscribing less than fifty cents to any parochial branch of this District shall not be printed in the annual report, but that all such contributions be acknowledged in gross.

5 and 6. The Rev. J. Carry, B.D., and F. W. Coates, Esq., were elected respectively the Clerical and Lay members from this district in the Standing Committee, in accordance with the 14th section of the constitution.

7. The sum of \$20 was granted to the secretary to cover his expenses.

H. C. COOPER.

Sec. II. D. B.

ST. STEPHEN'S PARISH, TORONTO.

A meeting was held in this church, on the evening of the 19th ult., for the purpose of forming a parochial branch of the Diocesan Church Society. The meeting, which was of course opened with the usual prayers, was well attended, and was considered a highly successful one in every respect. After the objects of the meeting had been

stated by the chairman, the Rev. A. J. Broughall, rector of the parish, resolutions were proposed and adopted, expressive of a determination to contribute, as far as possible, to the funds of the Society, and appointing a regular parochial committee, as well as two lay delegates to the District Committee. It was pleasing to see the interest exhibited by the lay gentlemen who addressed the meeting, and indeed by the parish at large, as was evidenced by their very general attendance on that evening. What may be termed really good and telling speeches were made by Major R. B. Denison, and Messrs. W. Gamble, Dr. Bovell, Professor Buckland, and C. H. Slims. There were, likewise, several of the clergy present, of whom the Rev. Rural Dean Givins, (Honorary Secretary of the Society,) Dr. Fuller, and Mr. Hilton favoured the audience with instructive addresses. The proceedings of the evening were varied by the singing of several beautiful and appropriate hymns, as well as the "*Deus Misereatur.*" It is to be hoped that this is the auspicious beginning of a useful work, and that we may see many more such meetings in St. Stephen's Parish.

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### DIVISION AND FORMATION OF PARISHES.

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In accordance with the provisions of the canon adopted by the Synod of this diocese in this behalf, the Lord Bishop, on application, appointed a commission to arrange and define the boundaries of the parishes or cures of the several churches in the city of Toronto. The commission consisted of the Rev. A. Palmer, A.M., Rev. F. L. Osler, A.M., and James Cockburn, Esq., Barrister-at-law, who have assigned the following limits and boundaries to the several parishes aforesaid, which have received the approval of the Lord Bishop:

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#### ST. PAUL'S.

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"Commencing at the northern limit of the city at a point in line with the College Avenue, thence easterly to Sherborne Street, thence southerly to Carleton Street, thence westerly to Yonge Street, thence northerly to the College Avenue, thence westerly along the Cross College Avenue to a point in a line with the College Avenue leading north and south, thence northerly parallel to Yonge Street, to the place of beginning."

All the aforesaid limits or boundaries being further defined to be in the centre of the several streets respectively mentioned.

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#### ST. STEPHEN'S PARISH, TORONTO.

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Commencing at the northern limit of the city, at a point in line with College Avenue, thence southerly, in a line parallel with Yonge Street to College Street; thence westerly, along College Street, to Spadina Avenue; thence southerly, along Spadina Avenue, to St. Patrick Street; thence westerly, along St. Patrick Street to Bathurst Street; thence westerly, along Dundas Street to the westerly limit of the city; thence northerly and easterly, along the city limits to the place of beginning.

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#### CEMETERY CHAPEL.

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Whereas, the Rev. Alexander Sanson's district was determined by a commission held at Toronto, November 13th, 1862, to embrace all that part of the city which lies eastward of Caroline Street, and Sherborne Street:

And whereas, the Cemetery Church, now about to be opened, is situated within these limits, and it is expedient that same district should be assigned to the minister thereof, who at present is the Rev. Samuel Boddy:

Therefore it is agreed upon between the aforesaid Rev. Alexander Sanson, and the Rev. Samuel Boddy, that the new district should consist of the northern portion of that assigned to the Rev. Alexander Sanson, and that it should embrace all that part of the city which lies eastward of Sherborne Street, and northward of Elm Street East, and that part of Carleton Street which extends from Parliament Street to

Sherborne Street. Thus, the Rev. Samuel Boddy's district will be bounded on the North and East by the city limits, on the south, by Elm Street, and a part of Carlton Street, and on the west by Sherborne Street.

#### ST. GEORGE'S PARISH.

The bounds of the parish of St. George the Martyr, in the city of Toronto, are as follows: The College Avenue on the east, College Street on the north, Spadina Avenue and Brock Street on the west, and the bay on the south.

#### ST. JOHN'S THE EVANGELIST.

Commencing at the Bay at the foot of Brock Street, thence Northerly along Brock Street, Spadina Avenue to St. Patricks Street, thence westerly along St. Patricks Street to Bathurst Street, thence northerly along Bathurst Street to Dundass Street, thence westerly along Dundass Street to the western limit of the city, thence southerly to the Lake, thence along the Lake Shore to the place of beginning.

#### BIBLES AND NEW TESTAMENTS.

We are happy to inform the members of the society that the cases containing the valuable donation from the venerable Society for Promoting Christian Knowledge, alluded to in the extract from their quarterly paper, have arrived safely, and arrangements for their disposal will be made at the ensuing meeting of the society, on the 13th May next.

#### APPOINTMENTS AND CHANGES.

The Rev. E. R. Davies, lately from the Diocese of Huron, has been licensed as assistant to the Rev. T. W. Allen, Rector of Cavan, dated April, 1863.

The Rev. G. T. Carruthers, A.B., late assistant minister in the Church of St. John the Evangelist, has been appointed in that capacity to the Church of the Holy Trinity in this city, dated April, 1863.

The Rev. George Williams, A.M., Chaplain to Her Majesty's forces at Toronto, has been ordered to Montreal, to assume the duties of the Rev. Mr. Rogers, the chaplain at head-quarters, who goes to England.

The vacancy in this garrison has been filled by the re-appointment of the Rev. H. J. Grassett, B.D., Rector of St. James', as acting chaplain, dated April, 1863.

The Rev. Wm. Cooper, M.A., has been appointed to the charge of Christ's Church, Grantham, dated 21st April, 1863.

#### MARRIED.

On Thursday, 30th April, at the Cathedral, Toronto, by the Lord Bishop, assisted by the Rev. H. J. Grazett, B. MacInnes, Esq., of Hamilton, to May Amelia, youngest daughter of the late Sir John Beverley Robinson, Bart. C. B.

At St. Georges' Church, on the 21st inst., by the Provost of Trinity College, Toronto, the Rev. Charles J. S. Bethune, M. A., son of the Venerable Archdeacon of Toronto, and Curate of St. Peter's Church, Cobourg, to Harriet Alice Mary, daughter of the late Lieut. Col. Forlong, K. H., (H. M. 43rd light Infantry,) Gore Vale, Toronto.

#### DIED.

At Bedford, England, on March 30th, in the 84th year of his age, the Rev. C. Ingles, for nearly 50 years a missionary in Nova Scotia of the valuable Society for Propagating the Gospel in foreign parts, the Father of the Rev. C. L. Ingles, of Drummondville, C. W. "His end was truly peace," as was the tenor of his long and useful life.

At Lakefield, North Duoro, on the 8th of April, Margaret Charlotte, wife of the Rev. Percy S. Warren, B. A., Incumbent of the Parish.

At Kingston, on the 1st of April, of Garstic fever, Mary, the second daughter of Samuel Muckleston, Esq., and niece of the Rev. Dr. Short, Rector of Port Hope.



The deceased had just returned from Europe, where she had been to finish her education. She was a young person of great amiability, and had just entered with commendable zeal on her duties as a Sunday school teacher, with great promise of usefulness.

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#### ANNALS OF THE DIOCESE OF TORONTO.

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We have much pleasure in informing our readers that the Rev. Mr. Mountain has forwarded to the Bishop of this diocese, the correspondence and other documents relating to it, which were in possession of the late Bishop of Quebec. These documents go back as far as the year 1814, and continue to the year 1830, when Upper Canada was erected into the Diocese of Toronto. They comprise many interesting letters from the early governors of the province on church matters. Some from Sir Isaac Brock, Sir Gordon Drummond, and Sir Peregrine Maitland, who all appear to have felt a lively interest in the spiritual welfare of the colony. There are, also, a number of valuable reports from the earlier missionaries, the Rev. Messrs. Elliott, O'Neill, Brough, Osler, and O'Meara.

The Lord Bishop has directed them to be deposited for safe keeping in the vault of the Church Society, and has given us permission to publish extracts from them in this journal, which we hope to do from time to time.

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#### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

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[Extracts from quarterly papers.]

##### FOREIGN MISSIONS.

A letter was received from the Bishop of Mauritius, dated Tamatave, Madagascar, August 31st, 1862, from which the following are extracts:—

“My journey to Antananarivo, the capital of this island, has been one of the most interesting character. I undertook it with feelings of much solemnity, for there was a great deal that was very arduous in the prospect. But through God's mercy I got through the upward journey well, with one or two touches of what might have proved serious illness, and I am back thus far in tolerable health, though the fatigue has been great. My interviews with the King were very encouraging. It was my privilege to present him with the Bible sent by the Queen at the first interview, and he responded warmly to the address which I made to him on the occasion. The next day I had a private interview, and walked with his Majesty from the palace to a large school which he is building. I saw him also on three subsequent occasions, and the result is this, that I have his full sanction and encouragement for doing good wherever I can in Madagascar. \* \* \* I propose to begin on the coast, and among my first wants will be a Malagasy version of such parts of our Prayer Book as will be needed at once for training our converts. \* \* \* On one day I visited four spots where martyrs suffered, and was accompanied by their friends and relations. The Tarpeian rock of Antananarivo is a frightful spot,—eighteen hurled down from it a few years ago, the brother of one of them with us. \* \* \* I am lodged in the chief judge's house at Tamatave, and hope to take steps for a mission here. May God's blessing make this and all other like efforts really conducive to the spread of the Gospel and the glory of His holy name! \* \* \* The degradation of heathen lands must be seen to be at all adequately understood.”

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#### MISSIONARY ORDINATION IN INDIA.

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On the Fourth Sunday in Advent an ordination was held in the mission church of Palamcottah, Tinnevely, by the Lord Bishop of Madras, then on the first visitation to the Tinnevely missions. Seventeen candidates—a large number for this diocese—all engaged in missionary work, were admitted priests and deacons. Of these eleven were natives, men who would do honour to the ministry of the Church of England anywhere, who being found duly qualified, solemnly devoted themselves, and were set apart for the sacred work of preaching the “gospel of reconciliation”

to their fellow countrymen, and gathering into the fold of Christ His wandering sheep. Surely we may hope that in these first-fruits of missionary enterprise there is a rich promise of a full harvest when, even in this land of deep darkness and obdurate error, "the little one shall have become a thousand," and there will be native ministers, "good men and full of the Holy Ghost," coincident with the and adequate for the instruction of christianised India. Several of the natives ordained have no acquaintance with English, and the congregation was mainly composed of Tamil Christians; hence the service was partly in Tamil, and, indeed, throughout was strikingly missionary in character. There was a great gathering of Tinnevely missionaries on the occasion—an occasion which these who were present will not soon forget—a welcome testimony to all interested in the cause of God, of the progressive life and vitality of the Church of England missions in South India.—*Guardian* correspondent.

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#### SOCIETY FOR PROPAGATING THE GOSPEL.

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Our Metropolitan on Bishop Colenso.—At the meeting of the Society for Propagating the Gospel, held to consider the position of Bishop Colenso, one of its Vice-Presidents:—

The Bishop of Montreal remarked that the present enquiry was doubtless a painful one, but it was the first legitimate opportunity they had of giving public expression to their opinion. The Society was not called upon by that resolution to express condemnation of the Bishop of Natal's work, but having been called upon to express confidence in him by placing him in a high position in the councils of the Society it was their duty to consider whether or not they would do so. It was doubtful whether the Bishop of Natal could be considered as in any way representing the Church of England (hear, hear); indeed, as far as he could gather, he believed Dr. Colenso repudiated it. He would at once cast aside the question whether the Society would lose or gain by expressing its opinion. (Hear, hear.) The Church of England was more fully represented by the Society for the Propagation of the Gospel, but it would be to outrage truth itself to express confidence in the Bishop of Natal by re-electing him.

The result of the proceedings was that the Bishop of Natal is suspended from the exercise of any direct control over the Society's affairs, grants of moneys, &c., in that diocese, which will be entrusted to a Committee consisting of the Dean, the two Archdeacons, and two laymen.

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#### COMMUNICATIONS.

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*Bradford, March 28th, 1863.*

REV. AND DEAR SIR,

In compliance with your request, I gladly give you a short account of the meetings of the Church Society that I attended during the present winter, in the south-riding of the county of Simcoe. A different plan of meetings was followed this year from that which was formerly carried out, and from the division of labour, and the soliciting different persons to act as deputations, our meetings were conducted with greater ease to the clergy, as well as with greater interest to the people, than was heretofore felt. On previous occasions, we had but one district in the entire county, and the several clergymen resident in it attended as many of the meetings as they conveniently could attend. Last year we altered this plan by making two districts in the county, and, in the present instance, we made a further subdivision of it, by having three districts instead of two. To the first of these, the Rev. E. Morgan and myself were appointed as the deputation, and we were accompanied by the Rev. F. L. Osler, Rector of Dundas, and Rural Dean of the county of Simcoe. The Revs. A. J. Fidler and A. Stewart had charge of the second district, and the Revs. S. B. Ardagh and J. Langtry, of the third.

We started from Barrie upon our route on Monday, January 12th, and proceeded to a settlement in the north of the township of Essa, where a new church has been erected, through the active exertions of the Rev. E. Morgan. This church had been opened for divine service only on the previous day, and from its strictly ecclesias-

tical appearance, it is an ornament to the neighbourhood, and an evidence of the hearty church feeling of the inhabitants of the settlement. Here the meeting was in the afternoon, and though small, was exceedingly interesting. Some of the laity took an active part in the proceedings, and resolutions were passed establishing a parochial association, and pledging the meeting to an active and energetic co-operation in its objects. In the evening of the same day, we held a meeting in the village of Cookstown, which is under the pastoral charge of the Rev. A. J. Fidler. Here the church was crowded with an attentive congregation, and I could not avoid contrasting the state of the church in that village at the present time, with what it had been a few years since, when it was observed of it by the Hon. J. H. Cameron, who visited it as one of the members of a deputation of the Church Society, and was unable to obtain a meeting, that the church hinges were rusting for want of use. On the next day, our first meeting was held in St. Peter's Church, West Essa, which is also under the charge of the Rev. Mr. Fidler, where we were joined by the Rev. John McCleary, of Mulmur. The meeting here was held in the forenoon, and was not large, but exceedingly attentive. In the evening we were present at St. Luke's Church, Mulmur, and the large building was densely crowded with a most attentive audience, who seemed to listen with great pleasure to the various addresses that were delivered on the occasion, especially to that of J. C. Gowan, Esq., the District Judge of the county of Simcoe, who happened to be in the neighbourhood in the discharge of his judicial duties, and willingly assented to the proposal of the members of the deputation, to be present at the meeting, and render them his efficient aid. Here a sudden thaw came on, and took off the thin coat of snow that covered the roads. The deputation were, consequently, compelled to give up their appointment, at Christ's Church, Mulmur, in order to be in time at the meeting in Orangeville, and, after a wearisome journey of twenty miles, reached that village about the hour appointed for the meeting. The church here was well filled, and the addresses of the clergymen were intermixed with short and pithy speeches, from some of the resident laymen. We then proceeded to St. John's Church, in the east of Mono, and had a small but attentive audience, who manifested, as the people in that section of the country have always done, a hearty desire for the prosperity of the Church Society. Our next meeting was in Trinity Church, Bradford, where, in addition to the members of the deputation, we were assisted by the Rev. J. H. McCollum. In consequence of the coldness of the evening, and of the quantity of snow which had fallen during the course of the day, the meeting was much more thinly attended than usual.

On the following Thursday, I joined at Churchhill the deputation that had charge of the second district, who were also accompanied by the Rev. E. Morgan. The meeting was held in the forenoon, and was small, but several gratifying circumstances in connexion with the state of the church there were mentioned in the report, and took off the sharpness of the regret that might otherwise have been felt at the smallness of the meeting, and gave a tone to the speeches delivered on the occasion, which seemed to give pleasure and encouragement to the members of the congregation who were present. In the evening of the same day, we held a meeting in St. Paul's Church, West Gwillimbury, which was large and attentive.

On the whole, I think that meetings which are held in the evening, both in villages and in the country, are much better attended than those that are held at an earlier hour of the day, and would suggest to my brethren who have charge of the arrangement of Church Society meetings, the propriety of giving evening meetings a general trial, even though such a course would entail upon the deputation a lengthened absence from their homes. I would also suggest to those having influence or authority in the matter, the propriety of carrying out the resolution of the Synod of 1859, for the appointment of "deputations to hold meetings in the several parishes within the diocese, in order to set forward the claims of the Church Society," for we cannot expect to have the meetings of the society well attended, unless we make proper provision to satisfy the expectations of the people, while, if a lay deputation were appointed to accompany the clergymen of the neighbourhood matters of a pecuniary character might be brought up by them in plain and distinct terms, without their incurring the risk of a rebuff, under the pretence that they were speaking about money, in order to have their own pockets filled, as has sometimes been said when clergymen have advocated the pecuniary interests of the Society.

As in all probability I shall not again have it in my power to attend Church Society meetings in this county, I may be excused if I trespass on your time and space, by placing in brief contrast the state of the church in that part of it to the meetings of which I have briefly referred, as it appeared in 1847, when I first came to the county, and in 1863, when I am about to leave it.

In the former year, there was *one* resident minister, now there are *six*; and, in addition to these, the Rev. E. Morgan, who resides in Barrie, officiates in four churches in the riding.

In 1847, there were seven churches in the south riding, three of these were log buildings, the remaining four were frame; now there are seventeen churches, of which three are built of logs, eleven are frame buildings, one is of brick, and the other two are of stone.

In 1847, the contributions to the Church Society were, collections \$115.97; sermons, \$41.08; total, \$157 05. The contributions, as published in the last report of the society were, collections, \$1106.84; sermons, \$102.67; total, \$1209.51.

There are, I trust, sufficient evidences that the church in this county, through the instrumentality of the Church Society, is (at least in a material point of view) in a prosperous condition, and should encourage churchmen in all parts of the diocese to further the interests of that society which, if properly managed, cannot but be a true nursing mother to the church.

I am Rev. and dear Sir,

Sincerely yours,

JOHN FLETCHER.

To the Rev. S. Givins.

#### FORSAKE NOT THE CHURCH.

We commend the following sensible letter, from a correspondent of the *Echo*, to the serious consideration of the more pious and reflecting of our communion.

We hope "An old Disciple" will favour the church with further remarks on a subject which so deeply affects her best interests. It will afford us pleasure to give them circulation through our pages.—*Ed. Chron.*

MR. EDITOR.—A very important question often arises, at this history of the Church of Christ, as to individual duty towards our branch of it. Will its condition warrant its being deserted by the truly spiritually minded? Should they leave, because of much that is painful, much that is contrary to their tastes and feelings?

Then, if they should leave, *whither should they go?* There are some, *professedly*, with high religious attainments, who *unhesitatingly* answer "yes;" and at once leave their place in their Church, or even, though called to the knowledge of the truth in her bosom, break up all their connections, at the expense of much pain and injury to themselves and fellow-members. These seem to think that spiritual enjoyment and not usefulness, is the end of Church-fellowship. Self indulgence, therefore, is secured, at the expense of doing good to others. We should come to a wise conclusion, if we would consider, *why* we have been called into the fellowship of Christ's religion? And, *why*, in that particular branch of it, in which we are? Neither of these is *accidental*. The *boundaries* of our habitations are *fixed* by Him, in whom we live and move!

It cannot be for our own salvation only; because, if so, immediately on embracing the truth, we should be called hence. On the contrary, when becoming new creatures in Christ Jesus, we are spared for years. It must be to labour for others from the world for Christ.

Now, can we do this, and remain in connection with the United Church of England and Ireland?

The answer will be found by considering, whether all truth necessary to salvation is taught by the Church? And what is the life of those who exemplify most the doctrines of that Church? How we are forced to compare *ourselves* with the *selves* of other Churches; and will they lose in the comparison? In what department of Christian labours are they not equally devoted at least? "By their fruits ye shall know them:" and by this only true test of discipleship we are quite willing to be tried.

Then, if spiritually enlightened, the light has shone into our hearts, whilst mem-

bers of our Church, and whilst in attendance on her ministrations. We have been fed with the bread of life, and our souls have prospered by the food broken by her ministers.

But, what is the prospect which is so alluring, which is to tempt our enlightened members? A better state of things? Higher standards of faith and practice? Greater demands for self-devotion?

In appearance, perhaps, these may be, in some smaller and younger bodies of professing Christians; though infancy is only comparatively less sinful and corrupt than age; and honesty has compelled some to acknowledge that, when once within these infant bodies of professing Christians, the real state was far otherwise from what it seemed to be; much of that which looked like spirituality of mind and heart, on close examination has turned out to be very different from what it looked!

They have discovered themselves in the midst of spiritual wickedness, quite as dangerous to the soul, at least, in their attempt to escape grosser evils. But are we warranted by Scripture to expect any other condition of the Church but one very mixed; wheat and tares, good fruit and bad, up to that day, when Christ comes to make all things new? If not, the vain hope of a perfect Church is an act of unbelief, a setting aside the sure warrant of Holy Scripture! This fellowship whence sin is excluded is a dream, out of which many an one is awaked, when the mischief of separation has been done, *irreparably*, even if *pride* would allow the attempt.

But what has been the result of the attempt to collect a *pure* body of Christians?

Answer, a miserable failure, confessed by many of themselves! A body of Christians arose, a few years since, meaning well beyond doubt, and where now is that unity which they boasted? Let the leaders of the several separations, into which already they have divided, say!

And what has been the effect on those Churches, whence these were seduced by this vain hope? To take from them many an honest member, who, in his place, was glorifying God, and doing good to man; but, who now finds himself cast loose from old associates, and cast into a state of things quite latitudinarian, promising liberty but giving a license for thought and action, albeit licentious. I speak from an acquaintance with the painful facts, which fully prove this. If you consider these remarks worth anything, your readers will hear again from

AN OLD DISCIPLE.

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#### DONATION.

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Oh Thursday, the 26th ult., the parishioners assembled in large numbers at St. James' parsonage, Kemptville, for the purpose of presenting to the Rev. James Harris, rector, some token of their appreciation of his valuable services, as well as of their respect for his family. It was indeed gratifying to witness the unanimity and social feelings which pervaded the numerous assemblage. The donation was a success, and consisted in part as follows:—groceries, wheat, flour, oats, potatoes, hams, eggs, wood, &c., &c., added to which was a very handsome purse, which was formally presented before the proceedings terminated. Without feeling any desire of entering into a lengthened report we would, nevertheless, observe that these meetings are beneficial. To see the parishioners meet together at least once a year, for the interchange of the amenities and social feelings of our nature is in itself delightful, and moreover, such meetings materially tend, from the interchange of kindly feelings and diversified views, to united and consequently successful action, in matters more intimately connected with the extension and well being of our earthly Zion.

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#### RECTORY OF CAVAN.

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During the past winter, meetings were held in St. John's and St. Thomas' Churches, Cavan; that in the former was attended by a crowded congregation, and addresses were delivered by the new Archdeacon of Toronto, the Rev. H. Brent, M.A., Rector of Clarke, and a layman from Millbrook. Owing to much sickness prevailing, the attendance at St. Thomas' Church, Millbrook, was rather scanty, but it is hoped, nevertheless, that the good seed sown by the Ven. Archdeacon of Toronto and other Reverend speakers who were present at the meeting, will in due time, bear fruit.

The amount contributed from Cavan to the parent Society is smaller than in some preceding years; but that is not strange when we consider the great scarcity of money, and remember that the members of the church in Cavan, have, during the current year, been asked for the first time to support a second clergyman in the parish, the Rev. E. R. Davies having lately been licensed by the Bishop of Toronto as assistant minister of Cavan.

#### DONATION VISIT, MERRICKVILLE.

The Rev. T. A. Parnell has again to acknowledge the kindness of the congregation in connexion with Trinity Church, Merrickville, in paying him a visit of the above description.

In addition to the present donation, the congregation at Burritt's Rapids made a similar present some time ago, the proceeds of which amounted to \$45. On Christmas day the offertory in both churches amounted to \$49, making in all \$159. And this, be it remembered, is in addition to what is contributed towards the incumbent's stipend, and the various church purposes for which money is collected in the parish.

#### DIOCESE OF QUEBEC.

—The Bishop-elect of Quebec preached in the Cathedral, Montreal, last Sunday night to a very large congregation. His text was from Matt. ix., 9: "Follow Me." The discourse was thoroughly evangelical, and was delivered with much earnestness. His language was so plain that a child could easily understand it.

#### TESTIMONY OF A DISSENTER IN FAVOUR OF THE CHURCH.

Mr. Spurgeon, when preaching on Rom. viii., 7, "The carnal mind is enmity against God," remarked, "I find a certain book much held in reverence by our Episcopalian brethren, entirely on my side. I always feel the greatest pleasure in quoting from it. Do you know I am one of the very best churchmen in the world if you judge me by the articles. Measure me by the Articles of the Church of England, and I will not stand second to any man under heaven's blue sky in preaching the gospel contained in them; for if there be an excellent epitome of the gospel, it is to be found in the Articles of the Church of England. Let me shew that you have not been hearing strange doctrine. Here is the ninth article, upon original, or birth-sin: 'Original sin standeth not in the following of Adam, (as the Palagians vainly talk,) but it is the fault and corruption of the nature of every man, the naturally is engendered by the offspring of Adam,' &c.

#### THE PRINCE OF WALES AND HIS TUTORS.

Among those present at the marriage celebration in St. George's Chapel, and afterwards at the *dejeuner* in St. George's Hall, were the Rev. H. M. Birch, and the Rev. C. F. Tarver, both of whom had been engaged in the instruction of the Prince of Wales in his early days, and, as this incident will show, had not been forgotten by him. After the *dejeuner*, they were informed that on retiring to a certain room in the castle, they would find a memorial from the prince, of which he desired their acceptance, and this proved to be a copy of the Holy Scriptures, handsomely bound, and inscribed by His Royal Highness, as a memento of his wedding day. Through the kindness of the Prince of Wales, the Rev. E. C. Tarver, (who is the eldest son of the late Professor of French in Eton College,) has been presented by the Lord Chancellor to the valuable living of St. Peter's in the Isle Thanet, vacant by the death of the Rev. Sanderson Robins, of the value of nearly £700 per annum.

#### PRESENTATION TO THE REV. MR. NELLES

(Continued from page 16.)

Nicholas H. Burning, a Mohawk Chief, spoke of Mr. Nelles in terms of the highest commendation. He said that had observed his conduct since his early youth,

when he first came to reside among them, that he well knew his labours, his privations, his self-denial, his unwearied patience in persuasion, exhortation and prayer, that the Indians under his charge might receive the Gospel and be saved. He knew, too, how ready he was to attend to the temporal wants of the poor improvident Indians, and how often he must have pinched and strained himself and his family by doing good, giving and lending, hoping for nothing in return. He remarked that if Mr. Nelles's history should be recorded it would be a hard one, for he well-knew that he had endured hardship as a soldier of the cross. As to the benefit of the Institution to the Indian children, he said there could be no difference of opinion about it, that he considered it like a *bee-hive* where industry, skill, and good conduct are taught, and that as one swarm of bees after another leave the parent hive and commence to labour for themselves so one generation of children after another are instructed at the Mohawk Institution, that each in succession return to their respective neighborhood improved, and able to support themselves, and to teach and assist others, while the Institution still remains open and ready to receive the younger classes of our children for instruction. He was happy, he remarked, to hear Dr. Digby speak in favor of the temperance society among the Indians, that it was an engine in successful operation, and would, he hoped, greatly tend to carry them onward to prosperity and peace. It was also very satisfactory to him, he said, to hear that, though there had been some disagreement between Mr. Nelles and Dr. Digby, the feelings of the Christian had overcome the difficulty, and concluded by saying that he heartily concurred with the Six Nations in the expression of their thankful acknowledgment to Mr. and Mrs. Nelles.

John Buck, a handsome man, the chief of the Onondaga tribe, and the Fire Keeper of the Council of the Six nations, next addressed the meeting. He has not as yet embraced christianity, but is friendly disposed to it, and said, that when a boy, he would gladly have been educated, but that his parents would not permit it, having been advised neither to receive christianity, nor have their children instructed. He was desirous of having his own children educated, and felt much pleasure in being a sharer in the present proceedings, and expressing his approbation.

Mr. William Kerby, a particular friend of the Indians, said that he was pleased to see so numerous a concourse of the people of the Six Nations; that he entirely approved of the purpose of their meeting, and that so sensible was he of the benefit bestowed upon the Indians by the members of the N. E. Company, and of the constant exertions of Mr. and Mrs. Nelles for the promotion of the welfare, for many years, that if he had the ability, and time would permit, he would be delighted to speak for hours in their commendation.

William Green, a Tuscarora chief, next addressed the audience. His language being very different from that of the previous speakers, George H. M. Johnson, Mohawk chief, and Interpreter to the Six Nations and the Indian department, being acquainted with all the different dialects of the Six Nations, interpreted his address. He said that, though not a member of the Church of England, he concurred in the sentiments of those who preceded him; that he highly valued education; that he felt grateful to the New England Company, and also to Mr. and Mrs. Nelles, for extending the means of improvement to the Indian children; and that he fully approved of the way in which the Six Nations had chosen to evince their sense on so many and great advantages.

Cornelius Owen, a Tuscarora, who has nearly lost his sense of sight, requested that the Rev. Mr. Nelles would be pleased to convey to the New England Society his sincere thanks for kindly enabling the Indian young to acquire knowledge. He was delighted to find that when they returned from the institution, they could converse and transact business with the white people, if not better than many of the English themselves.

Cornelius Anderson, a sensible and intelligent man, and one of the Tuscarora chiefs, expressed himself much gratified with what he had seen and heard on this interesting occasion, and with the opportunity afforded him of evincing his approval of the object of the meeting. He remarked that he had been well acquainted with Mr. Nelles during the whole period of his residence among us. His labour for the benefit of the Indians and their children, had been incessant, and though some things had occurred to cause him grief, and tended to discourage him, yet on the whole he had happily been instrumental in doing much good to the people committed to his charge, and his exertions had been crowned with the Divine blessing.

The next speech was delivered by Mr. Isaac Powles, who had read the address of the six Nations to Mr. Nelles, and interpreted his reply to the Indians, he is a fine, intelligent, and well-informed man, and received the principal part of his education at the Mohawk Institution. It was pleasing to the whole assemblage, and very creditable to himself, that in his excellent address which he delivered in English, he dwelt so much on the deep sense which he entertained of the benefits of the New England Company to the Indian youth, in furnishing them, free of expense, with the means of education and religious instruction. It was gratifying to observe the becoming diffidence with which he spoke of himself and his acquirements, and the thankfulness which he expressed in being enabled to read his Bible, and to learn the way of everlasting life. It was truly affecting to hear him relate how the late Mr. Luggier first brought him to the Mohawk school, when a little boy; that he could not understand why he should be separated from his parents, and that it was a considerable time before he began, by slow degrees, to discover the reasons why he was placed at the Institution. He was not in the habit, he said, of using flattery, but that he should deem himself culpable if he did not, on the present occasion, bear testimony to the truth and accuracy of all parts of the address of the Six Nations, which had just been presented to the Rev. Mr. Nelles. He knew it to be true that the visits of both Mr. and Mrs. Nelles were so frequent and regular at the Institution that the Indian children there were under their united and continual management and inspection, and that they did treat them with parental kindness. He was aware that it was the Church of England which was first established among the people of the Six Nations, and that a part of them now belong to other denominations; but he had observed also with pleasure the impartiality of Mr. Nelles; that the children of all parties were admitted for instruction at the Institution, and that they all received the same kind treatment. He assured the audience that the sentiments which he had expressed were by no means confined to himself, but that they might be truly attributed to the people of the Six Nations generally. It was true, he observed, that like the other tribes of Indians in this country, they seldom expressed their feelings of affection and gratitude in the manner of the inhabitants of the land (and he wished to be understood as not insinuating that the latter are insincere), but usually fostered and concealed them in their own breasts; but he had no hesitation in saying that if we could see the hearts of every one, young and old, in that whole assemblage, we should discover the same sentiments of affection and esteem, and one deep sense of gratitude to the members of the New England Company and their missionaries; and that they entertained the same feelings towards Mr. Elliott and Mr. Nelles, and held them both in equal estimation. He concluded by saying that he need scarcely assure the audience that he most heartily concurred in the proceedings of the meeting.

The service of plate was presented by John S. Johnson, the senior chief of the Mohawks and Speaker of the Six Nations' Council, to the Rev. Mr. Nelles, (his wife being unable to attend on account of illness,) for which he briefly returned thanks to the Six Nations.

A vote of thanks being accorded to Mr. Superintendent Gilkinson, for his kindness in presiding as chairman, the whole assemblage were invited to partake of refreshments, which awaited them in abundance in an adjoining room.

#### DIOCESE OF TORONTO.

The Bishop of Toronto, in a letter dated Toronto, November 4th, 1862, forwarded the memorial of the Rev. John Wood, Travelling Missionary of the county of Northumberland, soliciting assistance towards the erection of four small churches, viz., one for each of the townships under his charge, and at a distance of from twelve to fifteen miles from each other. Congregations had been organized, and were steadily increasing in number; but at present there was no church-building of any kind in Mr Wood's mission. Three had been commenced, viz., at Alawick, Casleton in Cramabe, and Brighton; and a fourth would be commenced next spring in the township of Murray. The people, most of them poor, had subscribed about two-thirds of the amount necessary for the building of each of them; but their resources were now exhausted. The churches would be durably built on solid stone foundations. "These," the Bishop said, "may last one or two generations—perhaps a century,



for the wooden church which I built at Cornwall, my first mission in 1805, from care and attention in keeping it in repair, is nearly as good as ever." "I feel deeply interested in this large mission, and if God spare me in health and strength, I purpose to visit each of the four churches in the spring, (distant about one hundred miles,) to confirm their children, and encourage them in the good work."

It was agreed to place £100 in the Bishop of Toronto's hands for churches generally, including the above four, leaving it to the Bishop's discretion to determine in what proportions the aid should be bestowed.

A letter was received from the Rev. T. S. Kennedy, calling attention to the efforts which were about to be made by the Church Society of Toronto, to increase the circulation of Bibles and New Testaments throughout the Diocese, and asking for the assistance of the Society, to enable them fairly to put forth their claim to be the Bible Society for the Church.

It was agreed to supply Bibles and Testaments at the lowest cost price, and to grant books to the amount of £50 to start the Depository.

### CHURCH CHRONICLE.

We beg to tender our sincere thanks to those of the Clergy and Laity, who have kindly interested themselves in extending the circulation of *The Chronicle*, our returns show that a slight exertion in each parish and mission, would make the enterprize a source of profit to the Society. We request those of the Clergy who have received extra copies and have not distributed them, to place them in the hands of some one willing to act as our agent, or return them to this office with their names.

In pursuance of our plan, we shall commence the publication of the District Reports in our next number, and in the succeeding number we hope to complete the annual report of the Society, thus ensuring it a wide circulation.

Should District or Parochial associations require extra copies, they will oblige by giving us timely notice, and we will supply them at the lowest rate possible.

*English Church Patronage Statistics.*—The following statistics would show that private patronage may generally prevail in the Church of England at home.

The Queen has in her right.....	193 livings.
The Prince of Wales.....	29 "
The Lord Chancellor... ..	777 "
The Duchy of Lancaster.....	45 "
The Bishops.....	1643 "
Deans and Chapters.....	801 "
Archdeacons .....	45 "
Universities and Colleges.....	774 "
Private patrons.....	7292 "

## The Church Chronicle

IS PUBLISHED ONCE A MONTH,

BY HENRY ROWSELL, TORONTO.

### TERMS:

Single copy, per annum.....	\$0 50
10 copies to one address, (guaranteed,) .....	4 00
25 copies to one address, " .....	8 00