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The Church Chronicle.

No. 12.

MARCH, 1869.

Vol. VI.

NOTICE.

January Collection—Mission Fund.

Those Clergymen or Church Wardens who have not yet remitted the January collection for the Mission Fund, are respectfully requested to do so without further delay.

April collection—Divinity Students' Fund.

The Clergy are respectfully reminded that a collection is to be taken up next month in aid of the *Divinity Students' Fund*.

Early notice is given of this collection, in the hope that arrangements will be made to have it taken up and remitted before the 30th April.

Parochial Collections.

The Clergy are respectfully requested to obtain returns from their Parochial collectors and remit the proceeds to the District Treasurer, as soon as possible.

The books will be closed on the 30th April.

Church Society's Office, Toronto, }
1st March, 1869. }

WM. P. ATKINSON,
Secretary.

Gore and Wellington District Branch of the Church Society.

The annual meeting of the above Association will be held in Christ's Church on Tuesday, the 16th March, at 7:30 p. m.

The Managing Committee will meet in the Sunday School room of Christ's Church, at 12 o'clock the same day.

The Parochial reports should all be sent in to the Secretary, and the amounts collected to the Treasurer, James Bancroft, Esq., not later than Saturday, the 13th March.

Missionary Reports are earnestly requested, and if sent at the same time, can be incorporated, in substance at least, in the Annual Report.

J. GAMBLE GEDDES,
Secretary.

Hamilton, 26th Feb., 1869.

Wellington Rural Deanery.

A meeting of the Clergy of the Deanery of Wellington was held in Dundas, at the house of the Rev. Rural Dean Osler, on Thursday, the 4th of February, to take steps towards forming a Clerical Association.

The Revd. S. Houston was appointed Secretary *pro tem*.

It was arranged that the Clergy of the Deanery be requested to meet at the house of the Rural Dean on Wednesday, the 14th of April next; that Divine Service be held on the evening of that day, in St. James's Church, Dundas, at seven o'clock; that the business meeting for organizing and appointing future time of meeting be held on the following morning, at 9:30; and that notice to this effect be given in the next issue of the *Church Chronicle*.

In accordance with the above resolution, the Clergy of the Wellington Deanery are hereby requested to meet at the time and place appointed, and those who purpose to attend to signify their intention beforehand to the Rural Dean.

STEWART HOUSTON,
Secretary *pro tem*.

Waterdown, 15th Feb'y, 1869.

MISSION BOARD.

A Special Meeting of the Mission Board was held on Thursday, the 25th February, 1869. The Lord Bishop in the Chair :

PRESENT :—Ven. Archdeacon Palmer, Ven. Archdeacon Fuller, Rev. Dr. Beaven, Rev. S. B. Ardagh, Rev. Dr. Greene, Rev. J. H. McCollum, Rev. H. Holland, Rev. F. L. Osler, Rev. J. Davidson, Rev. A. J. Fidler, Rev. J. D. Cnley, The Provost, Rev. C. J. S. Bothune, Rev. Dr. McMurray, Rev. J. G. Geddes, Rev. S. Givins, Messrs. Magrath, Mortimer, Gaviller, R. B. Denison, J. Carter, J. W. Gamble, Wm. Gamble.

The Minutes of the previous Meeting having been read and confirmed, the Secretary read the usual Financial Statement for the quarter ending 1st February, 1869.

A letter was read from Charles James Blomfield, Esq., Secretary of the Canadian Land and Emigration Company, conveying to the Board the thanks of the Directors and Secretary of the Company for the prompt and liberal manner in which they have acceded to the Company's request for assistance in establishing a Mission in the Township of Dysart.

A letter was read from Rev. W. Belt, of Scarborough, appealing to the Mission Board for aid to the Mission at Pickering, now taken charge of by the Rev. C. G. Jones ;

Also from Rev. P. Tocque, Incumbent of Grace Church, Markham, asking for a grant in aid of the Mission at Stouffville.

Consideration of the above applications was deferred till the next meeting.

Moved by Rev. F. L. Osler, seconded by Rev. J. H. McCollum, That a grant of \$100 be made to each of the Missions of Elora and Fergus for the present year.—*Carried.*

Moved by Wm. Gamble, Esq., seconded by Rev. A. J. Fidler, That the grant to the Mission of Saltfleet be, for the present, \$200 per annum, and that the Rev. J. D. Gibson be paid all arrears due him at that rate.—*Carried.*

Moved by Wm. Gamble, Esq., seconded by Rev. J. H. McCollum, That the Mission Board respectfully request His Lordship the Bishop to cause enquiry to be made, through the Rural Dean or otherwise, in reference to the closing of the churches at Derry West and Edmonton.—*Carried.*

Moved by the Provost, seconded by Rev. A. J. Fidler, That in the event of any Clergyman, receiving support from the Mission Board, being placed on the Commutation Fund, his stipend from the Mission Board shall cease, and any amount which he may have received from the Mission Board for a period subsequent to the date at which his income from the Commutation Fund commences, shall be regarded as due on his behalf by the Commutation Fund Committee to the Mission Board.—*Carried.*

Standing Committee.

A special meeting of the Standing Committee was held on Thursday, 25th February, 1869.

The meeting was adjourned till the next day at 10, A. M.

On Friday, 26th February, the Committee met at 10, A. M.

The Lord Bishop in the Chair.

PRESENT.—Ven. Archdeacon Palmer, Ven. Archdeacon Fuller, Rev. H. Holland, Rev. A. J. Fidler, Rev. J. H. McCollum, Rev. Dr. Greene, Rev. J. Davidson, Rev. Dr. McMurray, Rev. S. B. Ardagh, Messrs. Gaviller, Wm. Gamble, and H. Mortimer.

After reading of prayers, the minutes of the November meeting of the Church Society, and of the previous meeting of the Standing Committee, were read and confirmed.

The Secretary then read the usual Financial Statement for the Quarter ending 1st February, 1869.

LETTERS WERE READ

From Rev. J. McCleary, of Mulmur, asking for a grant in aid of a Parsonage.

From Rev. R. Cleary, of Mono Mills, asking for a grant in aid of St. Paul's Church, Laverty's Corners.

From Rev. H. D. Cooper, of Forgue, asking for a grant towards the erection of a Stone Church at the Village of Douglas, in the Township of West Garsfraxa.

From N. F. Paterson, Esq., Vestry Clerk, Atherly, asking for a grant in aid of a church.

Moved by Rev. H. Holland, seconded by H. Mortimer, Esq., Whereas, by a recent Act of the Legislature, the functions of the Church Society have been devolved upon the Synod of the Diocese, and it will become necessary for the Synod to frame new regulations for its administration of the various trusts and funds of the Society, and it is expedient that such regulations should be carefully prepared and considered before the Synod is called to legislate upon them:

And whereas separate Committees have been already appointed to report to the Church Society a plan for the better management of the Widows and Orphans' Fund, and a plan for the future working of the Mission Board:

The Lord Bishop is hereby respectfully requested to nominate a Committee to consist of members selected by himself, as well from the above Committees as from the Standing Committee of the Church Society and the Executive Committee of the Synod, with instructions to be prepared at the meeting of the Synod with a scheme for future action to be submitted to that body.—*Carried.*

A letter having been read from Charles James Blomfield, Esq., Secretary of the Canadian Land and Emigration Company, enclosing a deed to the Church Society of Lots 15, in the ninth and tenth concessions of the Township of Dysart (196 acres), in trust for the Incumbent of Haliburton:

It was moved by Archdeacon Fuller, seconded by Rev. Dr. McMurray, That the thanks of this Committee are due and are hereby given to the Canadian Land and Emigration Company for the grant of one hundred and ninety-six acres of land in the Township of Dysart for the benefit of the Incumbent of Haliburton in said Township.—*Carried.*

A letter having been read from John Carter, Esq., of Toronto, stating his intention to aid in the maintenance of a Missionary to one of the poorer Missions, and proposing an arrangement for carrying out such intention:

It was moved by Archdeacon Fuller, seconded by Rev. Dr. McMurray, That the thanks of this Committee are due and are hereby given to John Carter, of this city, Esquire, for his liberal gift of a bond for \$1050.00 for the benefit of a destitute Mission in this Diocese.—*Carried.*

Book and Tract Committee.

A special meeting of the Book and Tract Committee was held on Monday, 15th Feb'y, 1869, at 3 p. m.

Present.—Rev. Dr. Beaven and The Provost.

1. The Rev. I. Middleton applied for a grant of books and Sunday School requisites for his Church at Streetsville; average attendance about 80; on the books 124.

Granted.—50 Church Catechisms, 30 Catechisms, broken, and 6 Testaments.

2. The Rev. P. Tocque, of Markham, recommended by the Lord Bishop of the Diocese, applied for service books for the new station at Stouffville, and for Grace Church, Markham; also for Prayer Books, Hymn Books, Catechisms and Tracts; congregation at Stouffville, 80.

Granted.—Octavo Bible and Prayer Book for Stouffville; to renew his application for Grace Church six months hence. Also, three dozen Prayer Books, of which one dozen to be an absolute gift, and the remainder for sale, the proceeds to be accounted for; also 30 Catechisms, and 15 Catechisms, broken.

NOTICE.

Parties making application for grants to Sunday Schools, are requested to state the number of children in the school, and the kind of books required, with an estimate of the number required of Prayer Books, Testaments, Catechisms, Hymn Books, or other books used in teaching.

Those making application for Service Books for Churches, are requested to state the number of the congregation and the date of erection of the Church. If it is not a Church but only a station, that likewise should be stated.

Parties to whom books have been granted by the Book and Tract Committee can obtain the same on application to Mr. Rowsell.

The next meeting of the Book and Tract Committee will be held on Monday, the 8th instant, at 4 p. m.

Toronto, 1st March, 1860.

A Life Insurance for the Clergy.

To the Editor of the Church Chronicle :

SIR,—The accompanying paper from the January number of the *Spirit of Missions* seems so simple and practical, that I venture to request you will insert it for the consideration of the Clergy.

Their incomes are so inadequate to the decent maintenance of their families, that very few of them—if called away—would leave sufficient to meet the exigencies of such a calamity.

The provision derived from the Widows and Orphans' Fund is a very great boon but after enjoying an income of three or four times as much, it will require a little time for those they may leave to accommodate themselves to their altered circumstances. If then, on the death of every Clergyman, his family could come into the possession of a small sum of money, what a benefit it would be! The annexed paper seems to offer a reasonable prospect of securing this on very easy terms :

Suppose the Clergy in the five Dioceses embraced in the Provincial Synod, (which will soon number 600) were to unite in this scheme, \$1,000 might be available for every Clergyman's family on his death. But in the event of a number dying within a year, and the tax bearing heavily on our Missionaries and ill-paid Clergy, would not the Vestries of our Churches gladly assume the payment of \$2 on the death of every Clergyman in the Province? I would suggest that this matter be brought before the Vestries at the ensuing Easter, and I am persuaded there is not one that will not readily accede to the proposition.

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A Life Insurance for the Clergy.

THE salaries of the great body of the Clergy, even when graduated to the most frugal and economical scale, are inadequate to meet their expenses; consequently, to make any provision for their families against a day when they shall be removed from them, is something impossible, unless they give a portion of their time to mere secular employment, or secure an insurance on their lives in some of the many companies which now besiege the public with their proposals.

The objection to all the secular institutions for this purpose is the very serious one, that the premium necessary to secure even a moderate provision is a tax that but few salaries can bear, and this is specially the case with those who are advanced in life, whose expenses often increase as their ability to meet them is on the wane.

And, besides this, there is another objection which weighs with almost solemn force upon the minds of many of the Clergy, which they would hardly ever speak of, but which, nevertheless, is so serious that in most cases it would determine

their notion, and that is, that to resort to one of the great worldly companies to insure their lives, while those lives are devoted to the service of God, would be a kind of distrust of that Divine Providence which holds in special charge the widow and the fatherless children. The faithful servant of God labors in faith, but feels, nevertheless, that faith, unless it produces every possible effort to secure that which it trusts in God for, will prove a delusive confidence; and hence many a devoted Clergyman labors with an anxiety which is the companion of every day, and dies with no certainty that what has been to himself a constant source of apprehension will not be the inheritance of his widow and his children.

These considerations of themselves have induced some of the most thoughtful of the Clergy to set about devising some scheme which would afford a measurable relief for this acknowledged source of apprehension and unavoidable foreboding. Nor, while they have been laboring to this end, have they been unmindful of another want of equal magnitude with those alluded to, and which is rather growing than diminishing as the numbers of the Clergy increase, and they become separated from each other over the vast extent of our common country. What is referred to is a deficiency of the feeling of a common and actual brotherhood among these Ministers at the same altar. The Clergy of the Church, more than any other body, of equal numbers, in this country, are men at once of culture and of that refined delicacy of feeling that prevents them even from approaching each other when not personally acquainted, lest, perchance, their action should be misinterpreted; and so it comes about that many warm-hearted men labor in isolation who might have their strength, their efficiency and their comfort duplicated, were there some instrumentality in existence that would be perpetually drawing out of each heart a material response to some sorrow on the part of a brother, with the certainty, at the same time, that should the same or a like sorrow assail him, a thousand hearts would at once and spontaneously throb in responsive and material sympathy to meet and alleviate it.

Now the scheme devised, and which is commended to the attention of the whole body of the Clergy, is entitled "THE CLERGYMAN'S MUTUAL INSURANCE LEAGUE." This League, in binding those who become members of it into an association for mutual benevolence and protection, it is thought, will to a great degree meet the ends it was designed to answer. This will become apparent upon considering its provisions.

It provides that any Clergyman, of any age, without any regard whatever to any exposures to sickness or dangers to which his circumstances may make him liable, may become a member by the payment of the initiatory fee of two dollars (\$2.00).

It also provides that, upon the decease of any member, each member shall, within the period of forty days, remit to the treasurer the sum of two dollars (\$2.00), which sum entire shall at once be paid to those in whose favor the certificate of the deceased was issued.

Now in order to get a clear conception how this scheme will work to secure all the ends anticipated from it, suppose the League numbers one thousand members. Upon the death of any one, \$2,000 is immediately paid to the Treasurer, to be transmitted to those whom he designated for it in his application for membership. And, as it is computed by experts who have given the subject a thorough investigation, and by the experience of some similar institutions formed within a few years, that not more than ten deaths occur in a thousand of men in health, an annual payment of \$20 secures one's family at his decease \$2,000.

Now suppose fifty years to elapse, after one becomes a member, before the period arrives when the benefit shall accrue to his family; in that long space he will have paid, in premiums, \$800; but this \$800 will draw after it \$2,000. And not only that, but the \$800 (every farthing of it) will have gone to the relief of not less than four hundred widows and children of fellow-soldiers in the great army who have fallen at their posts; and with this \$800, nine hundred and ninety-nine others have contributed at the same time with him, each just as much more, making, within the space of time supposed, a provision of not less than \$800,000 to the widows and orphan children of deceased Clergymen, for whom the Church, in her corporate capacity, has no relief whatever.

This scheme is thus freed entirely from the selfish elements that enter into all secular companies of insurance. The premiums are not paid to the company, from which a provision is made for a marble palace in which to do business, for munificent salaries to officers, for liberal commissions to agents, who present their attractive exhibits to the public; but paid whole, entire, through the treasurer, immediately to the beneficiary. And not only is this the case, but every one who pays is the brother of the one who dies, and the one who dies knows that a thousand brothers who live will pay their tribute of material sympathy to the widow and the children who survive him.

It is thus demonstrated that the payment of the \$2 00 on the decease of a member is not only the fulfillment of a pledge, but an act of that sacred kindness which secures the advantage referred to in the Divine declaration, "*Give and it shall be given unto you.*"

The plan thus sketched is at once beneficial, economical and safe. The benefits are apparent. It is *economical*, in that it has no expensive machinery and not one salaried officer. It is *safe*, because its sole treasury is the good faith and Christian honor of its members, which is never drawn upon except when a member dies, and then only for the exact amount which the pledge calls for.

This whole scheme is so thoughtful, so simple, so safe, so fraught with benevolence and with the very essence of sacred brotherhood, that it is confidently anticipated that the Clergy generally—over those who may not be anxious about its benefits for themselves—will embrace it, and foster it as an instrumentality which meets and measurably supplies some of the wants that weigh heaviest upon a class of men who will always suffer sooner than proclaim their necessities.



To the Editor of the Church Chronicle.

SIR,—Now that the patronage of the rectories is about to be made the subject of discussion, and the necessity for making the most of the funds at our disposal, with the view of opening up new missions, is so strongly felt, I trust I may be excused in offering, through your paper, a few suggestions.

1. First then, suppose a well endowed rectory or city church should unhappily become vacant, the incumbent of which is now in the receipt of the commutation allowance: such vacancy might be filled up so as to relieve the Mission Board of two or three of the Clergy now dependent on it for aid; or it might be so filled up as to do but little for the extension of the Church. For example, a commuted Clergyman, with a parish not self supporting, might be appointed to fill the vacancy, carrying with him his commutation trust money, and thus adding endowment to endowment, while the parish he leaves would be thrown upon the Mission Board for help. Or, on the other hand, the vacancy in question might be filled up by the appointment of one of the non-commuting Clergy, while the trust money to be disposed of would relieve the Board of one or, perchance, two more.

It may be asked, would you then shut out the commuted Clergy from all preferment? Certainly not: but in promoting them to better livings, I would stipulate that so much of the commutation money as might be necessary to render the parish relinquished self-supporting should be left with it. If the gentleman proposed to be advanced should object to this, he should be left to his liberty; no compulsion, he could remain where he is.

2. Suppose again, under Dr. Read's By-law, the case of a rector with an endowment of \$300 a year, and whose name stands first in order on the list of seniority. If you put such an one on the commutation list, you secure him \$700 a year in addition to the contributions of his people, while you defer the hopes of many others equally or indeed more in need; while if you pass him over altogether you do him an admitted injustice. What in his case should be done? I would *supplement* his rectory to the amount of \$400, and so again relieve the Board, enabling it to send another missionary into the field.

Thus by wise and cautious legislation, and more especially by *exercising patronage with a view to economy*, the ministry of the Church might be speedily sent into many a dark spot, and the drooping spirits of many a missionary cheered and comforted.

I have the honor, &c., &c.,

Brampton, Feb. 23rd, 1869.

R. ARNOLD.

Missionary Meetings in Seymour and Percy.

The annual Missionary Meetings of the Church Society were held in this mission on the 26th and 27th of last month. The members of the deputation, consisting of the Rev. W. J. Mackenzie, John M. Grover, Esq., and the Rural Dean, met at the village of Brighton, and from thence took the stage for Campbellford. The weather was clear and cold, with a sharp north-west wind, and but little snow on the ground, which made the journey somewhat tedious; but we had as a fellow passenger a gentleman from Toronto, an old resident, and a warm-hearted and zealous Churchman, and the conversation turning naturally upon Church matters, made the journey very pleasant and agreeable to us all.

Being arrived at the parsonage, we received a most cordial and hearty welcome, in true Irish style, from the worthy Incumbent, the Rev. J. S. Baker, who kindly invited the Churchwardens and a few of the parishioners to meet us at dinner. The time for holding the meeting having come, we repaired to the church, and found a goodly number of people already assembled. The Incumbent took the chair, and although suffering from a severe cold and sore throat, opened the proceedings, after singing and prayer, with some very earnest and appropriate remarks, after which the members of the deputation, having been severally introduced, addressed the meeting in turn, pointing out the great necessity which exists for united and zealous co-operation in prosecuting the missionary work of the Church, and thereby extending the ministrations of religion throughout the land. Mr. Mackenzie said it was the first time he had the privilege of attending any of our Church missionary meetings, and that he therefore felt some hesitation in rising to address an audience of Churchmen; but his judicious and well-timed remarks showed him to be an able and zealous advocate of the principles of the Church to which he has become so warmly attached. Mr. Grover also addressed the meeting with his usual force and earnestness, after which the chairman requested that any gentleman among the audience, who felt so disposed, would favor us with a few remarks, and Dr. Wallace having been called on, responded in a very pleasing and neat address, in the course of which he complimented the various speakers, and expressed his entire satisfaction at the result of the meeting, and hoped that they would all be spared to meet the same deputation next year. The meeting was very fairly attended, and the collection amounted to \$7 62, a great improvement upon that of last year; everything betokening life and vigor, in marked contrast to the dullness and deadness which we observed existing a year ago. The church was very neatly decorated with Christmas evergreens; but the arrangement for heating seems defective, and the sexton said he was so interested in the speeches that he forgot to keep up the fires! The church yet wants a chancel, which it is now in contemplation to build in the course of next summer, instead of erecting a spire, as was first intended. I trust the chancel will first engage the attention of the Incumbent and church wardens as being more necessary, and let the other improvements be deferred until funds are forthcoming for that purpose.

After the meeting, the same party were kindly requested to come back to the parsonage, where tea, coffee and supper were successively served, and the time spent in pleasant and edifying conversation, our kind-hearted host thinking he could never do enough to entertain his visitors. One great benefit of these annual meetings is, that it brings the Clergy and people together, and in the little company which generally assembles on those occasions at the parsonage or rectory, Church matters are sure to be discussed, by which our people become better acquainted with our wants and requirements, and are led to take a more lively interest in the welfare of the Church and the spread of the Gospel.

The next morning we walked down to the village, and had a very good opportunity of marking its gradual improvement. It is called *Campbellford*, after Major Campbell, who formerly resided here and owned a large and valuable property in the neighborhood. It was very pleasant, on the occasion of our visit, to see again a good many of our old friends and parishioners, and to receive from them a cordial greeting. Dr. Wallace, formerly of Grafton, has now been for some time settled here, and irrespective of his practice, has secured a valuable property in a good situation in the village, besides which he keeps a drug store, or more properly speaking a *variety store*, well stocked with such useful articles as are in constant demand by the people. Both the doctor and his excellent wife appear to be good managers, and are surrounded by every necessary comfort; and in taking our leave of them we wish them both happiness and prosperity. We also visited the new woollen factory recently erected here. It is a good substantial stone building, owned by a company, and now rented to a gentleman from Newcastle, who has to put in the requisite machinery—nearly all of which is already there—at his own expense, and pay upwards of \$1,000 a year rent. We were pleased to observe that all the machinery was of Canadian workmanship, which speaks well for our enterprise and industry. This new factory will be of great benefit to Seymour and the surrounding country, and will, we trust, prove remunerative to the spirited proprietors.

In the afternoon we set off for Percy, where our next meeting was to be held the same evening: Capt. Tico, one of the churchwardens, having kindly agreed to drive us down. We arrived in good time, and were most hospitably received at Warkworth (as the lower village of Percy is now called), by the Messrs. Humphries brothers, old and respected inhabitants of the place. They are Englishmen by birth, but have been long in this country, where they have acquired considerable property, and are always ready to assist in Church enterprise and in promoting the welfare of their friends and neighbors.

There being no Church edifice in the village as yet, the meeting was held in a large room in a building formerly erected as a Baptist Chapel. The place was well filled with a most attentive audience, there being from one hundred and fifty to two hundred people present; and the room being well heated and lighted seemed to diffuse cheerfulness and content over the assembly. The addresses were very spirited and animated, and were listened to with the most profound attention. Indeed, to use a familiar expression, the speakers appeared to *throw their whole heart into the subject*, and so contrived to carry the audience with them. A very pleasing feature of this meeting was the fact that, although largely composed of the young people of both sexes, yet the utmost propriety was observed throughout, and not the slightest noise or confusion occurred to mar or interrupt the proceedings. Several hymns and pieces of music were sung at intervals between the speeches, accompanied by a melodeon kindly lent for that purpose. The collection at the close of the meeting amounted to \$10 25. Several young persons were then invited by the chairman to come forward and offer themselves as collectors for the mission fund, which, after a little hesitancy and natural diffidence, they agreed to do, and some six or seven enrolled their names for that purpose. This was altogether the best Church meeting ever held in Percy, and the largest collection, which speaks well for the zeal and devotedness of the newly appointed missionary, the Rev J. S. Baker. He has already gained, to a very large extent, the good-will and confidence of the people among whose labors, and with a reasonable amount of co-operation on their part, there is every prospect that, with the Divine blessing, his exertions for the good of souls, and for the extension of the ministrations of the Church, will be abundantly successful.

Already, we understand, a movement has been made to build a Church, one old lady declaring that she would travel over the township to solicit subscriptions for that purpose; and that the desire of her heart was to see a Church erected in which to worship God after the manner of her fathers, before she died. Let us humbly hope that this good woman may be spared to see fully accomplished the object which she has so much at heart. We also heard that Mr. Humphries had agreed to give a site for the building in some eligible part of the village. All these things are

very encouraging, and shows signs of progress, and assure us that wherever the claims of the Church are fairly and fully laid before our people, they seldom fail to meet them with a degree of zeal and liberality proportioned to their ability.

We returned home well pleased with our visit to Seymour and Peroy, and deeply thankful to Almighty God for the cheering prospect which we had witnessed.

February 23, 1869.

J. W.

Enthronement of the New Primate.

The enthronement of the Most Rev. Archibald Campbell Tait, D. D., D. C. L., Primate of All England and Metropolitan, ninety-second Archbishop of Canterbury, took place in the metropolitan church of the province in the presence of a vast number of persons. The Dean and Chapter, with others connected with the cathedral, assembled in the audit-room, where Sir Travers Twiss, the Vicar-General of the Province, produced the Queen's mandate for the enthronement. A procession was then formed and passed through the great western door of the cathedral into the choir, immediately upon which the Hallelujah Chorus was sung, and divine service was proceeded with. At the end of the first lesson the Archdeacon of Maidstone, acting for the Archdeacon of Canterbury, who, on account of his great age, was unable to attend, conducted the Archbishop to the throne, the Dean and Canons standing round, and said: "I do induct, install and enthrone you, the Most Reverend Father in God, Archibald Campbell Tait, Doctor in Divinity, Lord Archbishop of Canterbury, into the archbishopric and archiepiscopal dignity of the see of Canterbury, into the real, actual, and corporeal possession of the same, with all and singular the rights, dignities, honours, pre-eminences, and appurtenances thereof; and the Lord preserve your going out and coming in from this time forth for evermore. Amen." The Archbishop remaining on his throne, and the Dean, Vice-Dean, and Archdeacon having returned to their stalls, the service proceeded with the "Benedicite," the anthem being, "This is the day which the Lord hath made," by Professor J. H. S. Oakley, of the Edinburgh University. The Archbishop was next conducted to the marble chair, and then to the Dean's stall, when the "Te Deum" was sung. The Very Rev. the Dean then read the suffrages and the prayer for the new Archbishop. The Archbishop pronounced the blessing from the Dean's stall, and the proceedings in the cathedral closed, the legal formalities being gone through in the Chapter-House.

After the enthronement the Archbishop was entertained at luncheon in the library of the Cathedral. In reply to the toast in his honor, the Archbishop said: You will not expect me to say much of what must be the most solemn moment of my life. You have expressed a hope that you may not live to see another enthronement. I cannot forget that it was not long since I was present here on a similar occasion. This thought alone would be sufficient to solemnize everything that I could say on this occasion. Since I came to manhood there have been three Archbishops of Canterbury. The Church remembers the learning and sagacity, tempered with marvellous kindness, of the first; it remembers the rare simplicity of the Christian life which adorned the second; and we are at this moment feeling the loss of the kind fatherly care which inspired every act and word of him whom we are but now lamenting. God gives various gifts according to the position to which He calls His servants. We admire the examples they have left, without, perhaps, the power of following them. But this at least I can promise—that I will follow these distinguished predecessors in a hearty devotion to the great work to which I have been called, in a distrust of any power which I may myself possess, and in an earnest prayer, continually offered, that I may be supported by him who has called me to my present post. Perhaps, Mr. Dean, I may say on this

occasion that I have some great helps in the difficult office which I have to fill. It is something to have lived now for many years, possessing the intimate and, I may say, the affectionate friendship of so many of my brethren on the Episcopal bench. It is something to have as the council of the Bishop (if I may say it in your presence) such persons as now represent the Chapter of Canterbury. I will not venture to speak, Sir, of the varied learning and accomplishments, the power of moving Christian hearts with the eloquence at once of the poet and the preacher; but I may speak of the academic fame, of the reputation at once for learning and for experience in the pastoral work, which adorn the members of this cathedral church who are present as well as those who are absent. I feel it a great honor to be associated with this cathedral, filled as its offices are at this moment; and under this roof we have a proof that our cathedral is not merely a memorial of the past, but that it is ready to do its part in the ages in which our lot is cast. I doubt whether there is any other cathedral in the country which has built a new library, as if preparing for new work, and for handing on learning from age to age. I certainly know that this cathedral has done a great deal, not only to ornament the fabric, but—what is more precious than the fabric—to build up the young souls of those who are committed to the charge of the Dean and Canons in the Cathedral School.

In meeting my clergy for the first time here, I, of course, find myself surrounded by strange faces, but the strangeness will last but a very short time. In the diocese I have left, great as are its parishes and vast its population, the Bishop and the clergy are necessarily brought into very close proximity. Here we are more widely separated, but I hope that no long time will elapse before we become personally acquainted. The experience of the past shows that every Bishop, humbly endeavouring to fulfil his duty according to his power, may rest assured that the clergy will rally round him and give him their support in every way. It is somewhat the custom of those who are not friendly to our national church to represent that it is at this time altogether a field of dissension. My experience is quite the other way. I do not suppose that any Bishop in the Church of England desires to rule over men who are not capable of thinking for themselves, or who deem it wrong to do so. We desire to govern, not slaves or dead men, but living, energetic, free men, and where there is real life there will of necessity be diversity of opinion. My experience, however, is that amid this diversity of opinion there is a real hearty concord, and an earnest desire animating the whole body of the clergy of this country to do their work with a zeal and a harmony which have never been exceeded. I think it well that we should encourage ourselves by the recollection of that fact. When we speak of the clergy they will be the first to acknowledge with me that the clergy are but the servants of the church. And as to the laity—I say it fearlessly—there never was in this country an age in which the laity did, in a more intelligent and at the same time hearty way, rally round the church and support the clergy. What is the meaning of the large assembly that has gathered here to-day? They have come from various distant places to testify to this one fact—that they are attached to the Church of England and eager to take part in whatever work it provides for them. Certainly my own experience elsewhere shews that laymen are, in theory and in practice, as distinctly ready to work for the Church as are any of the ordained clergy. The presence among us to-day of the Corporation of this ancient city is a sort of symbol of the way in which all parties, lay and clerical, are united together in our National Church. All men's hearts are occasionally despondent, but I confess I think that in this instance there is no reason for despondency, and that the Church of England is too great and too powerful a machine for doing Christ's work in this generation to allow us without faithlessness to suppose for one moment that God will not protect it, and will not carry it forward to new victories over ignorance and vice.

COLLECTIONS AND SUBSCRIPTIONS RECEIVED FROM THE 1st TO
28th FEBRUARY, 1869, INCLUSIVE.

MISSION FUND.

July (1868) Collection.

Scarboro', Christ's Church	3 50
" St. Paul's "	1 50
" St. Jude's "	1 25

January Collection.

York Mills	2 69
North Douro	3 00
Uxbridge	5 00
Prince Albert	4 00
Keswick	1 19
Bell Ewart	1 88
Hamilton, Christ's Church	20 00
Toronto, St. John's	10 00
" St. George's	15 00
" St. Peter's	48 00
" St. Stephen's	16 04
Streetsville	3 00
Waterdown	4 50
Lowville	2 50
Thorold	12 00
Port Robinson	5 00
Port Dalhousie	4 50
Fergus	2 00
York	2 38
Caledonia	2 80
Cayuga	2 52
Holland Landing	4 50
Barrie	15 60
Beverley, Rockton	3 42
" Strabane	4 22
" Sheffield	1 20
Markham, St. Philip's	2 82
Tecumseh, Trinity Church	4 50
" St. John's	2 00
" Christ's	1 60
" Clarksville	1 15
Woodbridge	4 75
Vaughan	2 30
Mount Forest	3 00
North Arthur	2 14
Arthur	1 00
Pickering	2 08
Medonte & Oro, St. John's	1 00
" St. George's	0 67
" St. James's	1 18
" St. Mark's	0 84
Etobicoke, St. George's	3 58
" Christ's	1 00
Brampton	2 50
Chippawa	12 00
Clifton	4 00

Penetanguishene	2 82
Hastings	4 00
Norwood	1 55
Westwood	2 00
Carlton	1 60

Thanksgiving Collection.

Scarboro', Christ's Church	4 70
" St. Paul's	1 85
" St. Jude's	2 00

Collected at Missionary Meetings.

Keswick	4 00
Bell Ewart	2 18
Scarboro', Christ's Church	7 20
" St. Paul's	5 00
Markham, St. Philip's	4 00
" Grace Church	8 00
Uxbridge	8 00
Greenbank	5 50
Prince Albert	10 00
Brook, St. Thomas's	3 10
Beaverton	4 45
West Brock	3 80
Cannington	6 65
Columbus	1 60
Oshawa	8 60
Whitby	14 00
Duffin's Creek	3 75
Holland Landing	7 84
Mount Forest	6 25
North Arthur	1 78
Arthur	2 50

INDIAN MISSION FUND.

Peterboro', St. John's Sunday School Collection for Rev. J. Chance's Mission	15 00
Thorold, St. John's Sunday School for January Quarter	600
Lloydtown, St. Mary Magdalene Sunday School Mission boxes, Toronto, St. Stephen's Mission boxes	5 55
Credit—from Mission boxes . .	5 20
Mr. Ed. Taylor's	1 16
The Misses Magrath's	3 14
A Friend	0 30

WIDOWS AND ORPHANS' FUND.

Scarboro', Christ's Church	8 00
" St. Paul's	3 75
" St. Jude's	4 00
Wellington Square and Nelson . .	6 00
East Flamboro'. St. Matthew's . .	4 00

SUBSCRIPTIONS AND DONATIONS—Continued.

GENERAL PURPOSES FUND.		
Geo. John Boyd, subscription for year ending 30th April, 1868,	£ 00	C. J. Campbell, subscription for year ending 30th April, 1868. 5 00
Wm. Gooderham, subscription for year ending 30th April, 1868	5 00	Rev. C. H. Drinkwater, annual subscription 5 00
Dean of Toronto, subscription for two years ending 30th April, 1869.	10 00	PAROCHIAL COLLECTIONS.
		Toronto, St. James's, on account, 35 00
		BOOK AND TRACT FUND.
		Rev. W. Logan, annual subscription 2 50

Diocese of Rupert's Land.

On behalf of the Bishop of Rupert's Land, the undersigned begs to acknowledge the receipt of the following sums in aid of the *Red River Relief Fund*:—

Justus W. Williams, Esq., of Oakville, donation	\$4 00
Collection in St. John's Church, Elora, per W. H. L. La Penotiere, Esq	20 00

WM. P. ATKINSON.

Secretary.

SCHOOL TEACHER WANTED.—A teacher will be required on the opening of the navigation for the Indian Mission School, on the Manitoulin Island, Lake Huron. Stipend \$300 per annum, with a residence. Applications, accompanied by testimonials, to be addressed to W. P. ATKINSON, Esquire, Secretary to the Church Society, Diocese of Toronto.

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